



LOYOLA.



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THE

PAPAL SYSTEM:

FROM ITS ORIGIN TO THE PRESENT TIME.

A HISTORICAL SKETCH

OF

EVERY DOCTRINE, CLAIM AND PRACTICE

OF THE CHURCH OF ROME.

BY WILLIAM CATHCART,

PASTOR OF THE SECOND BAPTIST CHURCH, PHILADELPHIA.



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TO  
  
THE FRIENDS OF PROTESTANT CHRISTIANITY,  
  
AND  
  
THE CANDID MEMBERS OF THE CATHOLIC CHURCH,  
  
THIS WORK  
  
IS RESPECTFULLY DEDICATED  
  
BY  
  
THEIR OBEDIENT SERVANT,  
  
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## PREFACE.

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THE objects aimed at in this work are to sketch the birth, growth, and maturity of every Romish belief and practice; to furnish a contrast between papal and ancient Christianity, to present all decrees, canons, and other testimonies in their original languages and in translations; to show the bearings of popery upon some of our cherished institutions; to describe the present observances of the Catholic Church; and to give reliable, and generally, *Romish authorities for every important statement; together with the pages, or the books and chapters, by which quotations can be verified.* This treatise is entirely undenominational.

It is not intended for the learned, but for the mass of English readers; and the extracts in Latin and Greek are designed to furnish proofs of the truth of all leading declarations, which can be easily translated in every village, and in most rural districts of our highly favored land.

Not a few atrocious transactions have been entirely omitted, because, while they may be perfectly true, the evidence seemed insufficient to support them.

The Author has never been in the communion of the Church of Rome, but he hopes that the information which he conveys to the reader from credible witnesses will not be less valuable on that account.

Eusebius, Socrates, Sozomen, Theodoret, and Evagrius wrote their Ecclesiastical Histories inside the first six centuries; they belonged to the Church universal, and enjoy the confidence of the Christian world. The same state-

ment applies to Ireneus, Clemens Alexandrinus, Cyprian, Jerome, Ambrose, Augustine, Chrysostom, Hilary, and in the main to Tertullian and Origen.

Venerable Bede, William of Malmesbury, Matthew of Westminster, Matthew Paris, and Ingulph of Croyland were English monks, who wrote histories from the eighth to the middle of the thirteenth century which are held in very high and deserved estimation.

Du Pin was "a priest and doctor of divinity" of the faculty of Paris in 1688; his *History, issued in parts*, bears *two* certificates of approval from the Sorbonne, for centuries the most celebrated Catholic School in Europe.

The work called "*Canones et Decrétâ Concilii Tridentini*"—Canons and Decrees of the Council of Trent—was published at Leipsic with the approbation of the Catholic authorities of Saxony, and is the most important book in the Roman Church.

The "Catechism of the Council of Trent," issued under the same sanction and in the same city, can receive no higher favor from popes and ecclesiastics than for centuries it has enjoyed.

Father Paul Sarpi, who wrote "The History of the Council of Trent," lived and died a Roman Catholic, was secretary of the first president of that Synod, and was, perhaps, among the ablest men of the age.

The Vulgate which furnished our quotations has the text approved by Clement VIII. and Sixtus V. The edition of the Councils by Labbe and Cossart, which we have frequently used, has the highest reputation in and out of the papal Church.

May this volume in some humble measure serve the interests of liberty, education, and true religion.

PHILADELPHIA, *December 13th*, 1871.

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# PAPAL SUPREMACY OVER THE CHURCHES.

WHEN IT BEGAN,

AND THE MEANS BY WHICH IT SUCCEEDED.

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THE Bishop of Rome claims absolute and lasting kingship over all the churches of Christ on earth ; and he presumes to assert that he has exercised this authority by the gift of Christ from the first planting of Christianity.

Before tracing the outlines of that marvellous history in which Roman pontiffs are seen marching from victory to victory, until they waved their spiritual swords in undisputed triumph over the prostrate form of western Christianity, and sat down as conquerors in the throne of the Church designed for her Heavenly Head, we shall first show by unimpeachable witnesses that no papal king reigned over the earthly spouse of Christ for many ages after his ascension into Paradise. We shall appeal to the ancient churches of Britain and Ireland ; to the great councils of the first seven centuries ; and to the admissions of eminent fathers about the equality of presbyters and bishops at the beginning, and of all bishops a little later for infallible testimony, to prove that the bishops of Rome had no dominion over the universal Church for hundreds of years after Peter's supposed presence in the city of the Cæsars.

THE POPES HAD NO JURISDICTION OVER THE ANCIENT BRITISH CHURCH FOR THE FIRST SEVEN CENTURIES.

The authorities differ about the men who first planted the Gospel in Britain. Some hold that Joseph of Arimathea and twelve others, about A. D. 63, introduced salvation among the islanders. Others declare that Paul preached the glad tidings in England.

And others affirm that Britain was converted by missionaries sent from Rome, A. D. 176, by Pope Eleutherius, at the request of Lucius, an imaginary English king.\*

According to Matthew Paris, the faith of Jesus was first preached to his countrymen in A. D. 167.† Neander‡ declares that the Gospel reached the Britons as early as the end of the second century; that it came to them, not from Rome, but from the East; and that in very early times the Britons were a Christian nation. They differed widely on some points from the Roman Church, and were in perfect harmony on these questions with the Eastern Churches. This latter circumstance renders it all but certain that some Greek missionary, like Irenæus of Lyons, was their first Christian teacher.

After the invasion of Britain, in the middle of the fifth century, by the Anglo-Saxons, the churches were plundered, burned, or turned into heathen temples by these idolaters, and the Christian religion was threatened with extinction in every section of their future home. They might be described as rivalling the fiercest monsters of persecution of any age. They destroyed the temples § of Christ; they slew the priests at the altars; they gave the Holy Scriptures to the flames; they showed their contempt for the venerated tombs of the martyrs by covering them with mounds of earth; and the clergy who escaped had to hide in woods, and deserts, and mountain retreats. And after seizing and wasting the whole land, they compelled the wretched remnant of the ancient Britons to fly from their ruined churches and blood-stained homes, and to settle in “Cornubia,|| or, as it is called by some, Cornwall; Demecia, or South Wales; Venedocia, or North Wales.” And there they clung to the faith of Jesus.

*St. Augustine lands in England.*

And as he and his forty brethren are soon enriched with a large list of converts among the Anglo-Saxons, he learns something of the ancient Christian inhabitants of England; and, being a man

\* Geoffrey's British History, lib. iv. cap. 19.

† At A. D. 596.

‡ Vol. iii. p. 10. Boston, 1869.

§ Matt. Paris, at A. D. 464.

|| Id. A. D. 586.



of considerable self-importance, he demands a conference with them, that he may compel them to change their religious customs, and recognise the pope and himself as their masters. The bishops and teachers of the ancient Britons meet him at Augustine's Oak,\* on the Severn; he there proposes that they shall give up their time of keeping Easter, and adopt the pope's; that they shall administer baptism according to the custom of the holy Roman Church, and preach the word of God to the Anglo-Saxons; and if they will yield on these three points, he offers to tolerate patiently their other customs, though contrary to his. Augustine strongly urges these demands. He insists, too, that they shall receive him as their archbishop, and the pope and Church of Rome as authorities to be respected and obeyed. Deynoch, abbot of the celebrated monastery of Bangor, whose opinion in the ancient British Church was most influential, replied: "We † are all ready to listen to the Church of God, to the pope at Rome, and to *every pious Christian*, that so we may show to each, according to his station, perfect love, and uphold him by word and deed. *We know not that any other obedience can be required of us towards him whom you call the pope, or the father of fathers. But this obedience we are prepared constantly to render to him, and to every Christian.*" When neither Augustine's prayers nor arguments could secure compliance, Augustine proposed a miracle to decide which is the true way to the heavenly kingdom. A blind man is brought forward, whose sight ‡ the bishops of the Britons could not restore. Augustine, however, had better success; for, on bowing the knees and begging the Father of our Lord Jesus Christ that sight might be given to the eyes of one, that thereby the grace of spiritual light might illumine the hearts of many believers, immediately the eyes of the blind were opened. But the Britons, either supposing that the healing was no miracle, or that it was not from God, obstinately refused to give up their customs. Some time after, a larger number of the British clergy met Augustine in conference about the same controversy; and before entering the council the British priests took advice from a "holy and discreet man," who led the life of a hermit, and who told them to follow Augu-

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\* Matt. Paris, at A. D. 603. † Neander iii. 17. ‡ Matt. Paris, at A. D. 603.

tine if he should prove himself to be a man of God, and he informed them that they would discover this by his humility. "If," said he, "the words of the Lord mark his spirit and life; 'Learn of me, for I am meek and lowly of heart,' it is to be believed that he bears Christ's yoke himself, and offers the same to you." And he told them that they should let him reach the place of meeting first, and if he arose to greet them on entering, he had the Saviour's humility; but if he sat still, he was proud, and they must have nothing to do with him. Augustine did not arise, and they rejected himself for their archbishop, and his Romish traditions. "The servant of the Lord,"(?) as Matthew Paris says,\* then threatened that if they would not have peace from the Anglo-Saxons as friends, they must have war from them as enemies; and soon after, at the instigation, it is judged, of Augustine, Ethelfrid, a powerful king of the Northumbrians, assembled a large army at the city of Legions; and, just as he was about to make an attack on the Britons, he observed their priests in large numbers, standing apart, engaged in prayer for the success of their brethren; and on learning the object at which they were aiming, he said: "If, then, they cry unto their God against us, in truth they fight against us, though they do not bear arms; for they assail us with their prayers." He, therefore, attacked them first, and slew 1200 of them; then he destroyed the army of the Britons, called "*impious*" by Matthew Paris; but an army not unworthy of the name of holy patriots, when viewed in the light of liberty and an open Bible.

Most of the priests came from Bangor, an institution which, according to Paris, was divided into seven parts, with a ruler over each, and in which no section had less than three hundred monks.

Bede † gives precisely the same account about the meeting with Augustine; the three propositions; the blind man whose eyes were opened, who, he says, was of the *Saxon race, not of the British*; about the meeting of another synod; about the hermit's advice in reference to Augustine's humility; about Augustine's sitting posture; and finally about the rejection of Augustine's religious innovations; and his insolent claims to authority over British churches.

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\* Matt. Paris, at A. D. 604.

† Book ii. chap. 2.



He also describes the slaughter, by Ethelfrid, of the British army, soon after; and of the twelve hundred priests who prayed for its success, most of whom were from the monastery of Bangor, with its seven departments, each division containing more than three hundred monks, who all lived by the labor of their own hands. And good old Bede actually thought this slaughter a mark of the vengeance of heaven against "perfidious men, because they had despised the offer of eternal salvation," when, in reality, they only despised the insolent usurpations of Augustine, and the pope who sent him, and maintained the rights of a nation's Church, which, in the language of Neander,\* "withstood for a long time the authority of the Romish papacy." For seven hundred years, the British Church maintained its independence of the See of Rome, and some portions of it most probably till a much later period.

Geoffrey of Monmouth † states that when Augustine came, he found in Britain seven bishoprics, and an archbishopric, all filled with devout prelates, and a great number of abbeys, by which the flock of Christ was kept in order. He describes, in glowing terms, the most noble Church of Bangor, with the seven divisions, of which Bede and Paris speak, each section with more than three hundred members; he pays a generous tribute to the learning and piety of the celebrated Deynoch, their abbot, "who answered Augustine with several arguments, that they owed *no subjection to him*, since they *had their own archbishop*; neither would they preach to their enemies (the Saxons), because the Saxon nation persisted in depriving them of their country. For this reason they esteemed them their mortal enemies; *reckoned their faith and religion as nothing, and would no more communicate with the Angles than with dogs.*" In the next chapter, ‡ Geoffrey gives an account of the battle in which the priests of Bangor were slaughtered. He says that "Ethelbert, king of Kent (the earliest patron of Augustine, whose wife wrote to Pope Gregory to send Catholic missionaries into England), when he saw *that the Britons disdained subjection to Augustine, and despised his preaching*, was

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\* Vol. i. p. 85.

† Geoffrey's British Hist., book xi. chap. 12.

‡ Id., book xi. chap. 13.

highly provoked, and stirred up Ethelfrid and the other petty kings of the Saxons to raise a great army, and march to the city of Bangor, and destroy the *Abbot Deynoch, and the rest of the clergy who held them in contempt.*" Geoffrey agrees with Bede and Paris in everything about the battle, except in the number of ecclesiastics slain. He places it at two hundred.

William of Malmesbury \* is less minute, but he is careful to state that Ethelfrid vented his fury upon the priests first, and that their number must have been incredible for those times. He states that the ruins remaining were vast, such as were to be seen nowhere else; that their monastery was mighty even in its desolations.

Bangor was the university for the education of the British clergy, as Iona was for the Scotch; it was the divinity school; it was the headquarters of ancient British missions; it was the seat of Deynoch, the master-mind of the British Church. And as that Church had never recognized the headship of any pope, and had recently and decidedly declined to receive the pope's authority in changing their customs, or in imposing an archbishop upon them, Bangor must be blotted out. The British Church must be extinguished, if it will not be enslaved. After this butchery, the success of Augustine and his friends among the Saxons becomes unexampled; all the race in Britain submits to the missionaries of Gregory the Great, and the ancient British Christians pass into obscurity; but their principles live in Scotland, and spread over the whole Saxon settlements in the North of England. There is discord in families, and anger in sacerdotal hearts, and unhappiness in the Eternal City itself, because Scotch priests in England will not wear a circular tonsure, nor keep Easter on the Roman day, nor obey the popes. A council is called at

*Streaneshalch—Whitby.*

It met in 664. Whitby Abbey at this time contained a large number of men and women. It was a seat of learning for the entire region around; it was a school of divinity, out of which in a little time five bishops were graduated, men of distinguished ability and piety: Bosa,† Hedda, Oftfor, John, and Wilfrid. Hilda

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\* Book i. chap. 3.

† Bede's Eccl. Hist., book iv. chap. 23.

taught the inmates of her monastery justice, piety, chastity, and other virtues, and particularly peace and charity. Her wisdom and zeal extended her reputation to distant localities; and not only the obscure, but princes and kings asked her advice. She compelled the inmates of her house to study the *Holy Scriptures*, and become thoroughly acquainted with the will of God. She was, undoubtedly, a woman of distinguished piety, and of a vigorous intellect, and eminently fitted to direct the studies and toils of the great male and female community over which she presided. To her house the advocates of papal supremacy and of the non-Roman Church of North Britain came. Among the distinguished persons present were King Oswy,\* Bishop Coleman, with his Scottish clerks, Bishop Agilbert, with the priests Agatho and Wilfrid, James and Romanus. The Abbess Hilda, with her troops of followers, the venerable Bishop Cedd, ordained many years before among the Scots, were on the anti-papal side. King Oswy seems to preside in the council. The discussion is chiefly in the hands of Coleman and Wilfrid. Coleman, on behalf of the *Free Church*, defended his observance of Easter by the facts that, "he received the time of keeping Easter from his forefathers, men beloved of God, from the custom of John the Evangelist, the disciple beloved of our Lord, and of all the churches over which he presided." Wilfrid maintained the popish time of keeping Easter, because all Rome, where mighty Peter and Paul taught, must be right; because the same time was observed in Italy, France, Africa, Asia, Greece, Egypt, and all the world, "except † only these and their accomplices in obstinacy ('I mean the *Picts (Scots)* and the *Britons*'), who foolishly, in those two remote islands of the world, and only in part even of them, oppose all the rest of the universe." As the discussion progressed with much Christian courtesy and gentleness by Coleman, with decided ability and insolent derision by Wilfrid, he quoted Christ's words to Peter: "Thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it; and to thee I will give the keys of the kingdom of heaven;" and then he inquired if any of

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\* Bede's Eccl. Hist., book iii chap. 25.

† Id. book iii. chap. 25. Matt Paris, at A. D. 663.

the fathers who had taught Coleman his customs could be compared to that first bishop of Rome? The king demanded from Coleman, if it was true, that our Lord had spoken these words to Peter? Coleman admitted the fact. The king then asked if he could show such power given to the great Scottish father, St. Columba? Coleman replied, "No." Then said the king: "He is the doorkeeper, whom I will not contradict; but I will, as far as I know and am able, in all things obey his decrees, lest when I come to the gates of the kingdom of heaven, there should be none to open them, he being my adversary who is proved to have the keys." Oswy's decision was difficult to dispute; he had a sharp sword, a strong arm and a violent temper: and as he imagined that everything pledged to Peter was promised to all Roman bishops, from that moment he became the most obsequious servant of the pontiffs, and under his influence the Council of Whitby enthroned *Romanism* in the North of England. Coleman very wisely went into Scotland among his own brethren. The other advocates of his opinions were silenced. But these opinions, embracing an anti-popish Easter and tonsure, had their principal strength from opposition to papal supremacy over the government of the Church; and this idea could not be easily destroyed. It worked in men's minds, and another council was convoked at

*Hertford.\**

Archbishop Theodore convened the synod A. D. 673. It was composed of bishops and other teachers of the Church, who loved and were acquainted with the canonical statutes of the fathers. It adopted ten chapters, and signed them. And then it was voted that every offender should be excluded from sacerdotal functions, and from "our society." The very first of these "chapters" reads: "That we all in common keep the holy day of Easter on the Sunday after the fourteenth moon of the first month."† This anti-papal leaven was still disturbing the Roman bishops. Theodore, who called this synod, was a Greek by birth, a mere dependent of the Bishop of Rome, who had sent him into England to fill its highest ecclesiastical office, and to do the bidding of the suc-

\* Bede's Eccl. Hist., book iv. chap. 5.

† Matt. Paris, at A. D. 674.



cessor of Peter. Doubtless, at Hertford he was carrying out his orders.

Theodore \* was the first Roman prelate who could carry out his primacy over all England. He banished the usages of the Scotch Free Church out of the Anglo-Saxon nations. The Council at Hertford was a potent agent in accomplishing this task. The ancient Britons retained their church independence for a longer period, and it is not definitely known when it became extinct. †

Here, then, is a lofty monument, rearing its head for at least seven centuries into the heavens, upon which is written in great letters, "THE EARLY CHRISTIANS KNEW NOTHING OF THE POPE'S SUPREMACY OVER THE CHURCHES."

#### THE POPES HAVE NO POWER IN THE IRISH CHURCH FOR MANY CENTURIES AFTER CHRIST.

The people of Ireland, for ages, were called Scots. Bede tells us that Laurentius, the successor of Augustine, wrote an epistle, in which he exhorted the "*Scots ‡ who inhabit the island of Ireland,*" as well as the ancient Britons, to maintain conformity with the Church of Christ spread over the world. This was the common designation of the inhabitants of Ireland for ages. It is not certain at what time the first light of the gospel reached the natives of Ireland; but it is well known that there were Christians in that country before the time of St. Patrick. He, however, properly merits the title of

#### *The Apostle of Ireland.*

There are conflicting accounts of his birth, nationality and acts, some insisting that there were three Patricks, whose deeds are commonly credited to one. The most probable history of the great Patrick is, that he was a native of Scotland; that his name was Succathus; and that he had a godly father, who gave him religious instruction in early life. At the age of sixteen, he was

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\* Neander, vol. iii. 25. † Bingham's Antiquities, book ix. chap. 1, sec. 11.

‡ Eccl. Hist., book ii. chap. 4.



captured by pirates, and sold as a slave to the Scots in what is now called Ulster in Ireland. His daily toil in the neighborhood of Slemish, a beautiful mountain, from whose top the prospect is sublime, and his helpless and hopeless wrongs, led him to think of that Saviour of whom he had heard so much on the banks of his native Clyde. He touchingly describes his exercises at this time in his confessions: \* "I was sixteen years old, and knew not the true God; but, in a strange land, the Lord brought me to a sense of my unbelief, so that, although late, I minded me of my sins, and turned with my whole heart to the Lord my God, who looked down on my lowliness, had pity on my youth and ignorance, who preserved me ere I knew him, and who protected and comforted me as a father does his son, ere I knew how to distinguish between good and evil." He found Jesus, and afterwards escaped from bondage and reached his friends. After passing through various changes, some of them of a very unhappy character, he felt he must go and preach to the pagans of Ireland the salvation of Jesus. He had calls in visions of the night, and deep impressions throughout the day, that he must be a missionary in Ireland; and, in opposition to remonstrances from friends, and misgivings in his own mind, after some preparation, he started for the scene of his future labors and successes. It is probable that he was ordained a bishop in Britain in his 45th year, notwithstanding all the tales of monks about Pope Celestine sending Patrick to convert the Scots to the faith of the Holy Trinity.

Nennius † says that he preached in Britain some time before he went to Ireland. The Irish, he says, beheld in Patrick the most astonishing powers, natural and supernatural. He gave sight to the blind, cleansing to the lepers, hearing to the deaf; he cast out devils, raised nine persons from the dead, and redeemed many captives of both sexes. He wrote three hundred and sixty-five canonical and other books; he founded as many churches, and ordained as many bishops, and three thousand presbyters. He converted and baptized twelve thousand persons in Connaught. He baptized seven kings in one day, the sons of Amalgaid, king of Connaught. He fasted forty days and nights on the summit of

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\* Neander, vol. ii. 122.

† Nennius, at A. D. 452.

Croagh Patrick, and made three requests to God for the people of Ireland. First: That God would receive every repenting sinner, even at the last moment; second, that the Irish might never be exterminated by barbarians; and, third, as Ireland will be overflowed with water seven years before the judgment, that the crimes of the people might be washed away through his intercession.

Matthew Paris says that in preparing for his ministry "*he read \* through the Holy Scriptures, and made himself master of their divine mysteries.*" He preached in Ireland eighty years, and reached the age of 122. He repeats everything mentioned by Nennius in such a way that it is evident either one is a copy of the other, or that both are transcripts of some old document.

Patrick invented the Irish alphabet, and infused a love for learning and for the *sacred Scriptures* among his converts, which rendered the monastic schools of Ireland the wonder and admiration of Europe for several ages.

Patrick was a man of extraordinary ability; he gathered the people by beat of drum, and listening thousands caught the words of life as they fell from his lips. In his day chieftains wielded immense power over their dependents, and the Irish apostle laid siege to their hearts first, and he quickly enlisted them and their clans. Their bards were men of commanding influence, and Patrick secured many of the most illustrious of them, and induced them to compose eloquent songs in honor of the man of Nazareth. Ireland under this remarkable preacher was completely renovated, and piety of a high order reigned all over the Green Isle. St. Patrick's religion was

### *Bible Christianity.*

This truth is strikingly exhibited in the history of the Church which he planted. The monkish historians of the middle ages have many allusions to this fact in the character of the Irish Christians. Bede, speaking about Cōinwalch, says: "There came into his kingdom *out of Ireland* a certain bishop called Agilbert, by nation a Frenchman, but who had then been in Ireland a long

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\* Matt. Paris, at A. D. 491.

time, 'for the purpose of reading the Scriptures.'"\* Bede speaks of the most reverend father Egbert, who long led a monastic life with St. Chad in Ireland, praying, observing continency, and "*meditating on the Holy Scriptures.*"† Columbanus, a celebrated Irish monk, a missionary on the continent, was accustomed to retire from his convent into the dense forest, bearing on his shoulder "*a copy of the Holy Scriptures,*"‡ which he wanted to study in the solitude. Bishop Clement, an Irishman who had some trouble with the renowned Boniface, apostle of Germany, is said to have denied "to the writings § of the older fathers, and to the canons of councils, authority binding on faith," from which Neander justly infers "that he conceded such authority to the Holy Scriptures alone, acknowledging them as the only fountain and directory of Christian faith." And speaking of the pious Irish generally, Neander says: "Ireland || became the seat of famous monasteries, in which the *Scriptures were diligently read*, ancient books eagerly collected and studied. They became missionary schools." Like the revered Patrick, they became masters of the mysteries of the divine Word by careful reading. For a couple of centuries, Ireland was the Bible school of western Europe, whither the student and man of devout meditations came to read the Scriptures. The Church of St. Patrick was distinguished by

### *Generosity.*

In A. D. 664, a pestilence swept over the south and north of England, destroying a great multitude of people, and creating universal dismay. The same plague raged with equal fury and fatality in Ireland. Many of the English nobility, and persons of inferior rank from England, were at the time in Ireland, either "for the sake of divine studies, or of a more continent life. The Scots ¶ (Irish) willingly received them all, and took care to supply them with food, and also to furnish them with books to read, and their teaching gratis." Such is the testimony of the English Bede about men who rejected the pope whom he revered, and who be-

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\* Bede's Eccl. Hist., book iii. chap. 7. † Id. book iv. chap. 3.

‡ Neander, vol. iii. 31. § Id. vol. iii. 61. || Id. vol. iii. 10.

¶ Bede's Eccl. Hist., book iii. chap. 27.

longed to a foreign nation. The Irish Church, for centuries after St. Patrick, was

*Independent of the Pope.*

Easter in the West showed whether a Christian was a papist or a Free churchman. The Irish followed no Romish custom, and they were specially vigorous in declining the papal time for observing Easter. Laurentius deplores their obstinacy in a letter addressed to them and the ancient Britons, in 605, soon after he succeeded Augustine as Archbishop of Canterbury. Himself wearing the livery of the bishop of Rome, he wanted the independent churches of Britain and Ireland to assume it too. And in this letter he tells the Scots that he once had a very exalted opinion of them; but Bishop Dagan (an Irish bishop) "coming into this aforesaid island, and the Abbot Columbanus in France informed us that the Scots (Irish) in no way differ from the Britons in their behaviour; for Bishop Dagan \* coming to us, *not only refused to eat with us, but even to take his repast in the house where we were entertained.*" It is evident that the Irish had no respect for the Roman bishop at this time, when such an insult, solely on religious grounds, was leveled at one of his exalted prelates.

Pope Honorius wrote to the Irish about Easter, and gave them to understand how presumptuous it was for a handful of people, living on the outskirts of the earth, to think themselves wiser than "all the ancient † and modern churches of Christ throughout the world, and to celebrate a different Easter." John, his successor, when pope elect, wrote to the Irish, admonishing them about Easter, telling them that "some among † them, contrary to the orthodox faith, do through ignorance reject our Easter, when Christ was sacrificed." But neither popes nor archbishops could turn the hearts of these old heroes from the Bible and the usages of mighty Patrick.

The Irish missionaries in France and Germany established churches and monasteries everywhere, taught the purest piety, and exemplified it in their own lives; and if they did not convert na-

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\* Bede's Eccl. Hist., book ii. chap. 4.      † Id., book ii. chap. 19.



tions, they led hundreds of thousands to the true Saviour, who read the Scriptures, trusted Jesus, and walked with God. These men were a great source of trouble for a long period to the nominal Christians around them, who belonged to the old Frankish Church, and in later times to the Romish Church set up in Germany by Boniface. They were hated as Christ's disciples were detested by the Pharisees; and their worst enemies were not the numerous Pagans, but the Christian priests of Gaul and Germany.

And we are not surprised at this treatment; for these missionaries loved God, and were not much afraid of men. They had an offensive way of telling popes, when they were wrong, that they disliked heresy or iniquity in any one; and of practising their Church rites in the heart of Germany or France before the eyes of Romish priests or bishops, entirely indifferent to their expostulations and prohibitions. Columbanus\* wrote Gregory the Great that he ought not to be governed by a false humility in refusing to correct what was erroneous, even though it bore the authority of Pope Leo the Great; "for," said he, "a living dog may be better than a dead lion." He adjured Boniface IV., by the unity of the Christian fold, to give him and his people permission, as strangers in France, to observe their own ancient customs; for they were just the same, dwelling in the wilderness, as if they were in their own country. And when Boniface, the Englishman, gathered such hosts in Germany from idols to the gospel of Augustine of Canterbury, and of the Pope of Rome, the pontiff, expecting some trouble from a man coming from the country of the ancient Britons, and Scotch heretics, and Irish independents, prescribed a solemn oath for Boniface, which he took at the tomb of St. Peter in Rome, which, in substance, was as follows: † "I promise thee, the first of the apostles, and thy representative, Pope Gregory, and his successors, that, with God's help, I will abide in the unity of the Catholic faith; that I will in no manner agree with anything contrary to the unity of the Catholic Church; but will in every way maintain my faith pure, and my coöperation constantly for thee, and for the benefit of thy Church, on which was bestowed by God the power to bind and loose, and for thy repre-

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\* Neander, vol. iii. 32.

† Id. vol. iii. 48, 49.



sentative aforesaid and his successors. And whenever I find that the conduct of the presiding officers of churches *contradicts the ancient decrees and ordinances of the fathers, I will have no fellowship or connection with them ; but, on the contrary, if I can hinder them, I will hinder them ; and, if not, report them faithfully to the pope.*" This entire oath supposes that in Germany, the See of Boniface, there were bishops and churches who broke the unity of the pope's faith by not receiving him as their master, which he was determined to crush. And Neander is not mistaken in asserting that the oath of Boniface was expressly \* intended to suppress the Irish and British churches in Germany. The author of a learned work recently published, † states the exact truth when he says: "In the West, the ancient Irish and the ancient British Church remained for centuries autonomous, and under no sort of influence of Rome."

*The English gave Ireland to the Pope.*

In A. D. 1155, Ireland was not in the papal ranks. And Henry II. of England, sent a solemn embassy to Adrian, to Rome, to solicit his permission to "subdue ‡ Ireland, and bring into *the way of truth* its bestial inhabitants, by extirpating the seeds of vice among them." Adrian readily consented, and issued a bull, declaring, among other things, "*that to extend the frontiers of the Church, to teach ‡ a rude people the doctrines of the Christian faith, to extirpate the seeds of vice out of the Lord's field, to secure to St. Peter the annual sum of one penny for every house, and to extend the Christian religion, he might seize Ireland.*" § It is very evident that the Irish of A. D. 1155, were, like Bishop Dagan and Columbanus, that they had nothing to do with Rome; and while in the twelfth century they had lost the piety and learning of the sixth, seventh and eighth, they were still free from the Roman yoke. And these ages of freedom from Romish interference and ecclesiastical supremacy are the most glorious centuries in the history of the Irish people.

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\* Neander, vol. iii. 48, 49. † "The Pope and the Council," p. 69.

‡ Matt. Paris, at A. D. 1155.

§ The entire Bull is given in an article on Civil Supremacy of Popes, *post* pp. 102, 103

THE POPES HAD NO POWER FOR MORE THAN SEVEN HUNDRED YEARS IN THE ANCIENT CHURCH OF SCOTLAND.

The country known, in comparatively modern times, as Scotland was blessed with gospel light at a later day than England or Ireland. It is reported that Ninias, a native of North Wales, in A. D. 400, preached the gospel to the Picts or ancient Scotch,\* and that his labors were attended with some success in the southern portions of their country. But the conversion of the entire people was reserved for other men, and for a later period than the time of Ninias.

*Columba was the Apostle of Scotland.*

Columba was brought up in the evangelical faith of St. Patrick, in Ireland. He was of an ardent spirit, a man of great enterprise, and he was governed by supreme love to Jesus, and burning zeal for the salvation of perishing men. To him nothing possible, however difficult, was a permanent obstacle. He would readily make the greatest sacrifices, and begin the grandest and most laborious undertaking. Previous to his departure from his native land, he built a noble monastery in Ireland, at Dearm Ach, †—The Field of Oaks, now called Derry, which became the parent of many similar houses in Ireland.

His heart bled over the idolatry and perdition of the neighboring Picts; and, about A. D. 565, he entered Scotland. Bridius, a powerful monarch, was king of the Pictish nation, whose favor the missionary soon obtained. And, as he and his twelve companions sought the blessing of Heaven upon their labors, and toiled with apostolical zeal and purity of life, they quickly gathered as a harvest the nation of the Picts.‡

The king gave him the island of Hii, or Iona, as a mission station. The island is about three miles long, and a mile in breadth. Here Columba erected a monastery and churches; and soon the whole island was covered with cloisters and temples. And a multitude of monks, students, and devout visitors, seeking holy light,

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\* Bede, book iii. chap. 4.    † Id., book iii. ch. 4.    ‡ Id., book iii. ch. 4.

crowded the sea-girt and heaven-favored island. There\* the clergy, nobles, and sovereigns of Scotland were educated. There missions were planned for the north of England and the continent of Europe. There the brightest epochs of gospel zeal and success were equalled. And to that birth-place of Christian light all Scotland looked with devout gratitude and holy enthusiasm. For generations, the Scottish kings were buried in consecrated Iona; and its abbot ruled the whole churches of the land.†

Columba died A. D. 597. A copy of the gospels, ‡ said to be in his handwriting, and known as The Book of Durrow, is still in existence in the library of Trinity College, Dublin. There are also another copy of the gospels, called the Book of Kells, and a copy of the Psalms, supposed to have been written by him, which are held as sacred treasures by the learned.

*The Evangelical Character of the early Clergy of Scotland.*

It is not to be understood that everything taught or practised by those good men was Scriptural or wise; but sprung, as they were, from a people emerging out of barbarism, and not long since out of heathenism, there is ground for astonishment at their measurable purity of doctrine, and at their remarkable charity and holiness of life. The faithful historian of the early Anglo-Saxon Church, though himself an ardent *Roman* Catholic, and though earnestly condemning the Scotch clergy for their opposition to papal customs and claims, declares that these men were renowned for their continency, their love of God, and their observance of monastic rules. "By reason of their being so far away from the rest of the world," he says, "*they only practised such works of piety and chastity as they could learn from the prophetic, evangelical, and apostolical writings.*" Well would it have been for Christians of all ages if they had learned their faith and practice from the same full and blessed fountains.

Of Bishop Aidan, one of their chief prelates, the most flattering record is made. He was a man of singular meekness and piety, and very zealous in the cause of God; he lived according to the

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\* Bede, book iii. chap. 4.

† Neander, iii. 10.

‡ Mosheim, p. 214, note. Lond. Ed., 1848.

tenor of his own teachings; he neither sought nor loved worldly possessions of any description; he delighted in giving to the poor the gifts he received from princes and kings; he travelled on foot, not on horseback, and when he met an unbeliever, he tried to lead him to trust in Jesus; and if he fell in with a Christian, he endeavored to encourage him by words and actions to alms and good works. All his companions, whether monks or laymen, were employed in "*Reading the Scriptures, or in learning the Psalms. This was the daily occupation of himself, and all that were with him, wheresoever they went.*" \* What was true of Aidan was nearly as just about Coleman and many of his brethren who labored in Scotland and the north of England in the end of the sixth, and in the seventh centuries.

*These Bishops and Monks were not Romanists.*

In that age, when the Bishop of Rome was recognised as a superior prelate, the allegiance demanded was very slight. He had nothing to do with the consecration of bishops; the metropolitan attended to that business. Except in England, and a little afterwards in Germany, his chief connection with the appointment of archbishops was to send them the pall. Loyalty to Rome was shown by keeping Easter at the Romish time, by wearing a circular tonsure instead of one shaped like a crescent. And as the sturdy Irishmen who led the Picts to Christ had learned no regard from the successors of St. Patrick for the authority of the pope, they taught the Pictish nation to receive nothing at his dictation. And as stoutly as the immortal Covenanters resisted Popery in its full strength, or in its diluted forms, did these old Christians resist every papal encroachment upon their usages and rights.

These Scotch priests ministered in A. D. 664 to Oswy, king of the Northumbrians, who kept Easter at their time; his wife, Eanfleda, a Kentish princess, observed Easter after the Roman time. And it happened that when the king, having ended his fasting, was celebrating Easter, the queen and her followers were still fasting and keeping Palm Sunday; and as the Scotch would not yield a jot, there was confusion in many families, and not a

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\* Bede, book iii. chap. 5.



little pious indignation in the breasts of papal priests and bishops.

Adamnan, abbot of Iona, came to Alfrid, king of Northumbria, on an embassy from his nation, and was assailed while in Alfrid's court with all kinds of arguments to submit to the Roman usages, and to lead his countrymen along with him. Adamnan fell; but though, as Abbot of Iona, he was the first ecclesiastic in Scotland, and though he endeavored to "Bring his own people that were in Iona, or that were subject to that monastery, into the way of truth, yet in this he could not prevail." \*

After the celebrated council held in Whitby, in England, in the time of Oswy and Hilda, when the Scotch were condemned by the king, Bishop Coleman resolved never to bow the knee to Rome, and collecting † all his missionary monks at the famous monastery of Lindisfarne, and about thirty English brethren whom they had instructed, and who, like themselves, preached Jesus unfettered by papal chains, he returned to Iona, where they could worship God without the presence of a priest, monk, or bishop, who paid reverence or recommended respect to the See of Rome.

For the first seven hundred years of the Christian era, the servants of Christ in Scotland were as bitterly opposed to the pretensions, and to many of the ways of the bishops of Rome, as the immortal John Knox. Never till, through the superstition and tyranny of Naitan, king of the Scotch, A. D. 716,‡ was the Church of Columba placed under the feet of the Roman bishops. By such an act of wicked despotism as marked the revocation of the Edict of Nantes, the early Church of Scotland was robbed of her independence, and finally of her Bible and her purity; and fitted to produce Cardinal Beaton, and the other licentious and cruel men, who, at the Reformation, were a stain upon Christianity, and a reproach upon the land rendered illustrious by the hallowed memories of Columba and Iona.

The ancient Churches of Ireland, England, and Scotland, loving an open Bible, and cultivating purity and love, by *the testimony of friends and foes*, paid no deference to papal authority; knew nothing of the prince of the apostles or his successors, and were as

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\* Bede, book v. chap. 15. † Id., book iv. chap. 4. ‡ Id., book v. chap. 21.



independent of the See of Rome as any Protestant Church of the nineteenth century.

THE POPES HAD NO SUPREMACY OF JURISDICTION IN THE GREAT  
COUNCILS OF THE FIRST SEVEN CENTURIES.

For fifteen hundred years a general council has been the chief centre of authority, the chief source of hope to the Church of Rome. It is supposed that a universal synod is governed by the Holy Spirit, and reaches infallible conclusions; and, therefore, ordains laws that must work for the best interests of the Christian world.

In modern times, the pope calls a council, and presides over it by deputies; no question can be discussed in it without the permission of his representatives; its decisions are worthless till he confirms them; from beginning to end, it is his abject slave. And he claims the widest range of authority over these judicatories. Leo X., in 1512, with the approbation of his Lateran Synod, says: \* "That the Roman Pontiff, for the time being, as one who has authority over all councils, hath alone the full right and power of convening, transferring, and dissolving councils; and this not only from the testimony of Holy Scripture, the sayings of the holy fathers, and the decrees of our predecessors, and of the sacred canons, but also by the proper confession of councils themselves, is manifest." Pius II., elevated to the popedom in 1458, says:† "Among general councils we find nothing ratified without the authority of the pope, when one was reigning, because the Church is not a body without a head, *from which all power flows to the members.*" For centuries, the doctrine has been firmly held,

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\* "Solum Romanum Pontificem pro tempore existentem, tanquam auctoritatem super omnia concilia habentem, tam conciliorum indicendorum, et transferendorum, ac dissolvendorum plenum jus et potestatem habere; nedum ex Sacre Scripturæ testimonio, dictis SS. Patrum ac aliorum Romanorum Pontificum etiam prædecessorum nostrorum, sacrorumque canonum decretis, sed propria etiam eorundem conciliorum confessione manifeste constet."—*Conc. Labb. Con. Lat. V. Cons. Leo X., coll. 967. D. Venet. 1728.*

† "Inter concilia nullum invenimus unquam fuisse ratum, quod stante indubitato præsule absque ipsius auctoritate convenerit; quia non est corpus ecclesia sine capite; *et omnis ex capite defluit in membra potestas.*"—*Conc. Labb. tom. xix., Pii Papæ II., Bulla Retract., coll. 204. E. Venet. 1728.*

and sometimes haughtily expressed, that the birth, life, death, and toils of a council, by the decree of Jehovah himself, depended on the Roman Pontiff. For seven centuries of the Christian era

THE BISHOP OF ROME HAD NO MORE POWER IN A GENERAL COUNCIL THAN OTHER BISHOPS.

This declaration is capable of being sustained by any amount of evidence. From a very early day the bishop of the chief city of the world-embracing empire of Rome, in virtue of his place of residence, was held in high esteem, his name was placed first in a list of bishops, and his opinion was naturally enough received with great attention. But when you examine his *power* as he sits in person, or by delegates beside his brethren in councils, he is weak as other men in the episcopal office.

The first great synod which ever sat was a convention of the highest importance. It met to compose the bitter differences excited by the Arian controversy. It convened to show in its composition, workings, and claims what all coming œcumenical councils should be; it assembled at

*Nice*, A. D. 325.

The number of bishops attending it is variously represented from 250 to 318. The place in which its sessions were held was a room in the imperial palace. Many bishops were there who still enjoyed the power of working miracles—one of them had raised the dead. The bitter persecution of Licinius had maimed or scarred many of them: \* some had their right eyes torn out, some their right hands cut off; and some by holding hot iron had lost the use of both hands. The Council of Nice had largely the appearance of an assembly of martyrs. When they met in their chamber, a low chair of gold was placed in the centre of the hall, and the Emperor, the first Christian sovereign in the world, of unusual height, of majestic aspect, attired in the gorgeous robes of Roman royalty, entered the meeting and sat upon the seat of gold. It was a scene never to be forgotten by these victims of heathen cruelty, who had witnessed the butchery

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\* Eccl. Hist., Theodoret, book i. chap. 7.

of so many of the saints of God. The human master of the nations, with a sword of victory, was now the leader and protector of the Christian Church! The council made the celebrated Nicene Creed, condemned Arianism, and issued twenty canons. After their toils they returned to their homes laden with imperial gifts, and cheered with bright hopes.

The Roman pontiff was not present in the council at any of its meetings. He was represented by two presbyters, named Vito\* and Vicentius, who took no remarkable part in its proceedings. There were a score of bishops there whose influence was greater than that of the aged bishop of the Eternal City.

Constantine himself managed the council. There is ground for doubting whether it had any other president during most of its discussions; though several persons are said to have occupied this position. He delivered exhortations to the council. He heard the propositions† of all with patience and attention; reasoned with them, appealed to them, encouraged them, and exercised such a marvellous influence over them that he led the whole assembly to one mind respecting disputed questions. And for the time he became the ruler of the council, and the common father of Christendom.

Accusations‡ were made in writing, against a number of bishops, to be presented to the council through Constantine. He placed them all in a package and sealed them up without looking at them; and when the factions were reconciled he brought out these documents and burned them before the parties concerned, declaring upon oath that he had not read them; by which he showed plainly that he was master of the council, and regulated the questions which it should debate.

Constantine§ summoned its members together; and they came at the voice of no ecclesiastic in the east or the west. Commanded by their Emperor they came to the city called Victory, and held the first general council under the auspices of a secular prince.

Nor had the Roman pontiff anything to do with the presidency of

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\* Sozomen, book i. chap. 17.

† Eusebius' Life of Constantine, book iii. chap. 18.

‡ Eccl. Hist., Theodoret, book i. chap. 11.

§ Sozomen's Eccl. Hist., book i. chap. 17.

the council. When Constantine entered the apartment used by the bishops, and occupied his golden chair, "the \* great Eustathius, bishop of Antioch," first spoke, and took occasion to compliment the Emperor in the most flattering terms. Evidently according to Theodoret, who records the speech of the Bishop of Antioch, he was the leader of the council. Du Pin says: † "It is very probable that it was Hosius who held the chief place in the Council of Nice in his own name, because he had already taken cognizance of this affair, and was much esteemed by the Emperor." Du Pin's learning is universally recognized; and when it is remembered that he was a Catholic, and that he gives it as his conviction that a Spanish bishop, *in his own name*, was probably the first officer of the first general council, it must appear very evident that the pope had nothing to do with managing the bishops at Nice.

The sixth canon of the Council of Nice has given for centuries the greatest trouble to the advocates of papal jurisdiction over the churches of the world, and no effort has been spared to destroy its force. This celebrated article gives the same authority over his province which the bishop of Rome enjoyed in his see to the bishops of Alexandria and Antioch, and by its terms it shows clearly that the Roman pontiff was simply on a level with his brother bishops in the East. The canon is: ‡ "Let the *ancient customs* prevail which are in Egypt, Libya, and Pentapolis; that the Bishop of Alexandria have authority over all, since this is customary also to the Bishop of Rome. In like manner also as regards Antioch, and in all other provinces, let the churches preserve their dignity. This is altogether certain, that if any one become a bishop without the consent of the Metropolitan, the great synod has determined that he ought not to be a bishop." From this

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\* Eccl. Hist., Theodoret, book i. chap. 7.

† Du Pin, i. 599; Dublin ed., 1723.

‡ Τα ἀρχαῖα ἔθη κρατεῖται, τὰ ἐν Αἰγύπτῳ καὶ Λιβύῃ καὶ Πενταπόλει, ὥστε τὸν Ἀλεξανδρείας ἐπίσκοπον πάντων ἔχειν τὴν ἐξουσίαν, ἐπειδὴ καὶ τῷ ἐν Ρώμῃ ἐπίσκοπῳ τοῦτο σύνθές ἐστιν. Ὁμοίως δὲ καὶ κατὰ τὴν Ἀντιόχειαν, καὶ ἐν ταῖς ἄλλαις ἐπαρχίαις τὰ πρεσβεῖα σῶζεσθαι ταῖς ἐκκλησίαις. Καθόλου δὲ πρόδηλον ἔχειν, ὅτι εἰ τις χωρὶς γνώμης τοῦ μητροπολίτου γένοιτο ἐπίσκοπος, τὸν τοιοῦτον ἢ εὐνοδος ἢ μεγάλη ὥρισε μὴ δεῖν εἶναι ἐπίσκοπος, κ. τ. λ.— Conc. ii. 32. Labbe and Cossart; Paris ed., 1671-2.



decision of the first and purest synod that ever was held, the patriarchs of eastern provinces are authorized to perpetuate in their respective dioceses the authority conferred by *ancient customs*; and this authority is declared to be according to the usage of the Bishop of Rome. Du Pin says:\* The most natural sense that can be given to it is this: "We ordain that the ancient custom shall be observed which gives power to the Bishop of Alexandria over all the provinces of Egypt, Libya, and Pentapolis, because the Bishop of Rome has the like jurisdiction over all the suburbicary regions. We would likewise have the rights and privileges of the church of Antioch, and the other churches preserved; but these rights ought not to prejudice those of the Metropolitans." It is not a cause for astonishment that the popes should hate a canon which placed them on the same platform with prominent prelates of the East; and which, if carried out everywhere, would strip them of their entire sovereignty over the Church.

Constantine † confirmed the decrees of the Council of Nice, and immediately they became binding throughout the whole Christian world; and he recommended universal obedience to decrees in themselves so important and reached in so much unity.

No one in those days imagined that the confirmation of the canons of Nice by the Roman Bishop was essential to their validity. It was, however, a common practice to solicit the ratification of the decrees of a council by all absent bishops; not with a view to give them legal authority, but for the purpose of increasing the respect in which they might be held. As among ourselves, when a petition is adopted and unanimously signed at a public meeting, but still other names are wanted, and absent parties are invited to append their signatures, so after a general synod adjourned it was common to invite all bishops who were not present to endorse its decrees. And through this practice the number of bishops at councils has frequently been greatly magnified; the calculation being based upon the names appended to its canons. In this way the Council of Sardica is occasionally represented as having three hundred bishops at its meetings, when

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\* Du Pin, i. 600; Dublin ed., 1723.

† Eusebius' Life of Constantine, book iii. chap. 23.



it had about half that number; the balance came from the absent who subscribed its documents. Constantine himself\* recommended the Nicene decrees to all bishops, and he undertakes to secure their assent to them. Pope Liberius† recommended to Constantius: “That the faith delivered at Nice might be *confirmed by the subscription of all bishops.*” The Council of Sardica, after the completion of their work, wrote to the “*bishops‡ of every nation commanding them to confirm these decrees.*” When we look at the party calling the Synod of Nice, at its probable presiding officer, at the character of its sixth canon, at the confirmation of its decrees by Constantine, at the entire absence of *allusions in any form* to papal jurisdiction over the Churches, we cannot be mistaken in the assertion that the pope had no supremacy in authority in the days of the first Christian Emperor.

If in the time of the Council of Nice, or if during the first few years after its dissolution, there was any man in the Christian world who seemed to be the “*Head*” of the Church rather than another, Hosius, Bishop of Cordova in Spain, has the strongest claim to that position. At the outbreak of the Arian controversy, when Constantine became anxious about its angry results, he determined to send a man of commanding influence into Egypt, whose mission might quiet the animosities of Alexander and Arius, and out of all Christendom he selected Hosius to transact, as he regarded it, the most important business claiming his attention in any part of his dominions. Speaking of the mission to Alexander and Arius, Sozomen says:§ “The emperor deputed one who was honored for his faith, his virtuous life, and his steadfast confession of truth, to put an end to the strife which existed in Egypt. This man was Hosius, Bishop of Cordova.” Eusebius, describing the same circumstance, says:|| “He selected from the Christians in his train one whom he well knew to be approved for the sobriety and genuineness of his faith; and who had before this time distinguished himself by the boldness of his religious profession, and sent him to act as mediator between the dissentient

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\* Eusebius' Life of Constantine, book iii chap. 19, 20.

† Sozomen, book iv. chap. 11.

‡ Id., book iii. chap. 12.

§ Id., book i. chap. 16.

|| Life of Constantine, book ii chap. 63.

parties at Alexandria." In describing the distinguished bishops at the Council of Nice, Eusebius classes Hosius among the most illustrious. "Even from Spain itself," says he, \* "one whose fame was widely spread took his seat as an individual in the great assembly." The Council of Sardica, in their synodical letter, speak of the bishops forming that body "As worthy of honor and respect, *particularly the venerable Hosius*,† on account of his advanced age, his adherence to the faith, and his labors in the church." Hosius, beyond a doubt, was for some years the leading bishop in the Christian world, with the sovereign and the people. The celebrated Athanasius, as quoted by Theodoret, says: "It is unnecessary that I should speak of the great Hosius,‡ that aged and faithful confessor of the faith; of *all the bishops he is the most illustrious*. What council can be mentioned in which he did not *preside*, and convince all present by the power of his reasoning? What church does not still enjoy the glorious effects of his ministration?" This great man who, according to Du Pin,§ presided at the first Council of all the Churches held at Nice, and at the Council of Sardica, though the pope had delegates there to represent him, and who, according to Athanasius, was the chief officer of all the councils, has evidence to prove that he was *the Head of the Church*, far exceeding anything accorded to the Roman bishops in the first seven centuries.

### *Sardica.*

This council met A. D. 345, or as others say A. D. 347. It was convoked by the emperors Constans and Constantius, as its own episcopal || members declare. Theodoret tells us that it had 250 ¶ bishops when it convened. The object of the council was to compose difficulties agitating the Church in connection with Athanasius, Marcellus, and the Arian controversy. The eastern bishops, taking umbrage at the composition of the council, withdrew in a body. The western bishops, with Hosius as their president, proceeded to legislate as a General Synod. The most important business transacted by this council was the enactment of three

\* Life of Constantine, book iii. chap. 7.

† Theodoret, book ii. chap. 8.

‡ Id., book ii. chap. 15.

§ Vol. i. 183; Dublin ed., 1723.

|| Theodoret, book ii. chap. 8.

¶ Id., book ii. chap. 7.

canons, the spirit of which is admirably presented by Du Pin : \* "They do not," says he, "give the Bishop of Rome power to judge the cause of a bishop in his own tribunal at Rome; they only give him authority to *inquire* whether it were well or ill determined, and in case he find that it was determined wrong, to order a new decision of it *in the country, and by the neighboring bishops of the province where it was determined*, whither he might send legates in his own name to be present, if he thought it convenient." Du Pin frankly declares that, "The *discipline* which these fathers establish is *new*." \* It was never heard of in the Christian Church till the Convention at Sardica. And though the jurisdiction conferred on the Roman Bishop was very slender, not authorizing him to judge any ecclesiastic outside the diocese of Rome, but simply giving him power to order a new trial by bishops adjoining the offender in cases in which he believed that an unjust sentence had been imposed, yet it excited the bitterest opposition. In fact, the recognition of such an authority in the pope was one of the chief causes of that separation which finally divided the churches of the East and West.

The Council of Sardica, on account of the retirement of the eastern bishops, was never recognized in that section of the world. And as Du Pin says of its decrees : † "They were never put in the code of the canons of the universal Church, approved by the Council of Chalcedon. The East never received them, neither would the bishops of Africa own them. The popes only used them, and cited them *under the name of the Council of Nice, to give them the greater weight and authority*." The popes for centuries practised this detestable deception, and not only quoted them as canons of Nice, but gave them a latitude of application, equally astonishing and iniquitous. Only the bishops of the West united in the effort to honor a brother prelate; and of course the sole reason why Rome was preferred to Cordova was that the City of the Seven Hills was the old capital of the empire of the Cæsars.

#### *Constantinople.*

The second council received as general met at Constantinople A. D. 381. It was summoned by the Emperor Theodosius to calm

\* Du Pin, i. 606; Dublin ed., 1723.

† Vol. i. 607; Dublin ed., 1723.

the troubles excited by the heresy of Macedonius. This man taught that the Son of God is not of the same substance as the Father, but that he resembles him in every particular. He also affirmed that the Holy Spirit is a creature. His followers were numerous and influential. The council condemned the Macedonian and some other heresies, and made some changes in the Nicene creed. One of their principal acts was to place the See of Constantinople next in point of dignity with the bishopric of Rome. Their canon was: "Let the Bishop of Constantinople have rank next after the Bishop of Rome, for Constantinople is new Rome." \*

Now in this canon the reason for the elevation of Constantinople is given: it is because it is new Rome. What is the meaning of this designation? It certainly does not imply that Peter had founded the Church of new Rome, and after having labored on the banks of the Tiber, had conferred equal honor on the city of Constantine. But it does mean that as the Roman Bishop had the highest rank among prelates, because his residence was the capital of the empire, so Constantinople, being now the seat of the Emperor's government, the consideration which gave old Rome its ecclesiastical rank, must stand in church honors next to the city of Romulus. This is the view of the historian Sozomen, who, commenting A. D. 450 on this canon, says: † "Constantinople was not only favored with this appellation (new Rome), but was also in the enjoyment of many privileges, such as a senate of its own (like old Rome), and the division of the citizens into ranks and orders; it was also governed by its own magistrates, and possessed contracts, laws, and immunities similar to those of Rome in Italy." Evidently the point of comparison between the two cities was that each had been the seat of government. The canon implies that this circumstance had given the pope his sacerdotal standing, and on this account the Bishop of new Rome must appear next him in church dignity. The Roman pontiff had noth-

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\* Κάνον γ.

Τὸν μέντοι Κωνσταντινουπόλεως ἐπίσκοπον ἔχων τὰ πρεσβεῖα τῆς τιμῆς μετὰ τὸν τῆς Ῥώμης ἐπίσκοπον, διὰ τὸ εἶναι αὐτὴν νέαν Ῥώμην.—Labbe and Cossart. Conc. ii. 947. Paris ed. 1671-2.

† Book vii. chap. 9.



ing to do with calling this council, presiding over it, or inspiring its canons. Nor did his see reap any honor from its decrees—especially from the one which we have given.

### *Ephesus.*

The Council of Ephesus met A. D. 431. It was summoned by the Emperor Theodosius \* to condemn the so-called heresy of Nestorius. He had taught that Mary was not the "*Mother of God*" † but the mother of Christ, that "That could not be called God which admitted of being two months old or three months old." † His idea was that the Godhead of the Son dwelt merely in the body of Christ, so that he was composed of two persons. These opinions excited general horror. Two hundred bishops gathered at Ephesus to try Nestorius, and in due time they condemned him. Cyril was President of the Council. ‡ The imperial letter convoking the council was addressed to "*Cyril and the presidents of the holy churches in every quarter.*" In this council, for the first time, a practice was introduced by the pope which very cunningly increased his power, and at the same time flattered his friend. As one man in some financial corporations can cast the vote of another who is absent, so Celestine, Bishop of Rome, authorized Cyril to represent him as well as himself in the Synod of Ephesus, and Cyril, to increase his own importance, seems to have yielded to the temptation. But Cyril was master of the council without the aid of Celestine; the Emperor's summons addressed to "Cyril and the presidents of the holy churches in every quarter" proclaimed to all the favor which Theodosius had for Cyril; and his desire that he should be first bishop in the approaching Synod.

### *Chalcedon.*

The next General Council was summoned by the Emperor Marcian in A. D. 451. § It met first at Nice, and was transferred to Chalcedon. It was composed of 630 bishops. It was called to dispose of the heresy of the monk Eutyches. He denied that

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\* Evagrius' Eccl. Hist., book i. 3.      † Id., book i. 2.      ‡ Id., book i. 4.  
§ Id., book ii. chap. 2.



the Saviour had two natures ; he insisted that the body born of the virgin was not real flesh and blood, but merely the appearance of it, so that he had no suffering. The council met in the church of St. Euphemia, directly opposite Constantinople. This \* holy place consists of three immense buildings. One is open to the sky, including a court of great extent, and adorned on all sides with columns ; and next to it there is another structure resembling it in length, breadth, and columns, but with a protecting roof. On the north of this, and facing the east, stood a circular building, skilfully terminating in a dome, and surrounded in the interior with beautiful columns which support a gallery. Under the dome, at the eastern side, is a splendid enclosure, within which are guarded the sacred remains of Euphemia, the saint and martyr. They are preserved in a long coffin of silver, ingeniously made. The mightiest prodigies are said to have been wrought by these relics.

Here the emperor, ecclesiastics, and multitudes from New Rome are accustomed to gather at stated times ; and, through a little door which can be opened, the priests introduce an iron rod with a sponge on the end, which they turn around several times, and withdraw covered with stains and clots of blood. The clots are permanent ; the blood retains its color, and the greatest blessings rest on those who possess the gory sponge. And the quantity obtained is so great that a liberal distribution is made to the sovereign, priests, people, and distant friends. But the most curious part of the story is that St. Euphemia frequently appears in a dream to the bishops and others, inviting them to come and “gather a vintage” among her bones. Leo, † the Bishop of old Rome, urges Marcian to call this council, showing that he had no authority to issue such a summons. And Leo the Great, Bishop of Rome, was lacking neither in ability nor in audacity in exacting what was due his see, and something more when circumstances favored him.

Pope Leo had three representatives in the council, Paschasinus and Lucæntius, bishops, and the presbyter Boniface. Marcian was the master-spirit of the assembly. Eusebius, for himself and

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\* Evagrius, book ii. chap. 3.

† Id., book ii. chap. 2.

others, demanded that a petition should be read in the council, addressed to the emperors, and he ended with this appeal: \* “And this we will do on the issuing of *your divine and revered mandates to the holy and universal synod of the bishops*, highly beloved of God, to the effect that they should *give a formal hearing* to the matters which concern both us and the before-mentioned Dioscorus, and refer all the transactions to the decision of your piety, as shall seem fit to your *immortal supremacy*. If we obtain this, our request, we shall ever pray for your everlasting rule, *most divine sovereigns*.” And the imperial commissioners who had charge of the council granted the request. In fact, there was nothing done in the council without them or their master Marcian. The form of one decision of the senators of the council is: † “It seems to us, according to God’s good pleasure, to be a just proceeding, *if approved by our most divine and pious sovereign*, that Dioscorus, the most reverent Bishop of Alexandria; Juvenalis, the most reverent Bishop of Jerusalem; Thalassius, the most reverent Bishop of Cæsarea, in Cappadocia; Eusebius, the most reverent Bishop of Ancyra; Eustathius, the most reverent Bishop of Berytus; and Basilius, the most reverent Bishop of Seleucia, in Isauria, who exercised sway and precedency in that synod (a synod of Ephesus), should be subjected to the self-same penalty, by suffering at the hands of the holy synod deprivation of their episcopal dignity, according to the canons; whatever is consequent hereupon, *being submitted to the cognizance of the emperor’s sacred supremacy*.” Du Pin states the situation exactly: ‡ “This council was held in the great church of St. Euphemia, the emperor’s commissioned officers and the counsellors of state being present, who were to direct all their motions. On their right, the Bishop of Alexandria and others; and on their left the pope’s delegates.” To them the speakers addressed themselves, and by them all questions were decided except a few more serious cases, which they submitted to the Emperor himself. The Council of Chalcedon was more an advisory convention, called by their sovereign, to give him their opinions, which he might accept or decline, than an independent deliberative assembly. No body could strike heavier blows at the

\* Evagrius, book ii. chap. 4.

† Id., *ibid*.

‡ Vol. i. 669.

*divine supremacy* of the Roman See than the renowned Synod of St. Euphemia. The 9th canon says: "If one clergyman have a matter against another, let him not leave his own bishop and go to the secular courts; but first let him lay open the cause before his own bishop; or else, with the consent of the same bishop, before those who shall be chosen by both parties. But if any one shall do contrary to this, let him be subjected to canonical censure. If any clergyman have a matter against his own bishop, or against another, let it be judged by the synod of the province. But if a bishop or clergyman have a dispute with the metropolitan of the province, let him have access either to the exarch of the diocese, or to the throne of the imperial Constantinople, and let it be there judged." \* Here there is no appeal to Rome. In the courts to which an injured ecclesiastic may carry *his case, Rome has no place whatever*. The throne of imperial Constantinople is either the throne of the Emperor or the throne of the Patriarch of new Rome, and, in either case, there is an utter prohibition of appeals by ecclesiastics beyond the city of Constantinople; and that, too, *by the largest and most respectable council of all antiquity*. It is commonly supposed that the throne of the Bishop of Constantinople is referred to, and that it makes him the final judge of all disputes among clergymen.

The 28th canon of Chalcedon occupies the most important place in its entire transactions. By it the honor paid the Bishop of Rome in ecclesiastical matters is expressly declared to be given, not because Peter was first Bishop of Rome, or the pontiff the

\* Κανὼν θ'.

Εἰ τις κληρικὸς πρὸς κληρικὸν πρᾶγμα ἔχει, μὴ καταλιμπανέτω τὸν οἰκεῖον ἐπίσκοπον, καὶ ἐπὶ κοσμικὰ δικαστήρια κατατρεχέτω· ἀλλὰ πρότερον τὴν ὑπόθεσιν γυμναζέτω παρὰ τῷ ἰδίῳ ἐπισκόπῳ, ἢ γοῦν γνώμῃ αὐτοῦ τοῦ ἐπισκόπου, παρ' οἷς ἂν τὰ ἀμφοτέρω μέρη βούλεται, τὰ τῆς δίχης συγκροτείσθω. Εἰ δέ τις παρὰ ταῦτα ποιήσει, κανονικοῖς ὑποκείσθω ἐπιτιμίαις. Εἰ δὲ καὶ κληρικὸς ἔχει πρᾶγμα πρὸς τὸν ἰδίον ἐπίσκοπον, ἢ πρὸς ἕτερον, παρὰ τῇ συνόδῳ τῆς ἐπαρχίας δικαζέσθω. Εἰ δὲ πρὸς τὸν τῆς αὐτῆς ἐπαρχίας μητροπολίτην ἐπίσκοπος ἢ κληρικὸς ἀμφισβητοίῃ, καταλιμπανέτω ἢ τὸν ἑξάρχον τῆς διοικήσεως, ἢ τὸν τῆς βασιλευούσης Κωνσταντινουπόλεως θρόνον, καὶ ἐπ' αὐτῷ δικαζέσθω.—Labbe and Cossart. Conc. iv. 759. Paris ed., 1671-2.

vicar of Christ, or Peter the rock on which the Church was built; Christians had not yet fallen into that sleep in which they had these dreams; but because ROME WAS THE IMPERIAL CITY. The canon reads:\*

"We, everywhere following the decrees of the holy fathers, and acknowledging the canon which has been just read of the 150 bishops, most dear to God, do also ourselves decree and vote *the same things concerning the precedency of the most holy Church of Constantinople,—New Rome; for the fathers, with reason, gave precedency to the throne of old Rome, because it was the imperial city; and the 150 bishops beloved of God, moved by the same consideration, awarded EQUAL PRECEDENCY TO THE MOST HOLY THRONE OF NEW ROME*, reasonably judging that a city which is honored with the government and senate should enjoy equal rank with the ancient queen Rome; and, like her, be magnified in ecclesiastical matters, having the second place after her; but so that the metropolitans alone of the Pontic, Asiatic and Thracian dioceses, and also the bishops among the barbarians in the said dioceses, should be ordained by the aforesaid most holy throne of

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\* Πανταχοῦ τοῖς τῶν ἁγίων πατέρων ὅροις ἐπόμενοι, καὶ τὸν ἀρτίως ἀναγνωσθέντα κανόνα τῶν ρν'. θεοφιλεστάτων ἐπισκόπων γνωρίζοντες, τὰ αὐτὰ καὶ ἡμεῖς ὀρίζομεν καὶ ψηφίζομεθα περὶ τῶν πρεσβείων τῆς ἁγιωτάτης ἐκκλησίας Κωνσταντινουπόλεως, νέας 'Ρώμης' καὶ γὰρ τῷ θρόνῳ τῆς πρεσβυτέρας 'Ρώμης διὰ τὸ βασιλεύειν τὴν πόλιν ἐκείνην, οἱ πατέρες εἰκότως ἀποδεδώκασι τὰ πρεσβεῖα. καὶ τῷ αὐτῷ σκόπῳ κινούμενοι οἱ ρν'. θεοφιλέστατοι ἐπίσκοποι, τὰ ἴσα πρεσβεῖα ἀπένειμαν τῷ τῆς νέας 'Ρώμης ἁγιωτάτῳ θρόνῳ, εὐλόγως κρίναντες, τὴν βασιλείαν καὶ συγχλήτῳ τιμηθεῖσαν πόλιν καὶ τῶν ἴσων ἀπολαύουσιν πρεσβείων τῇ πρεσβυτέρᾳ βασιλίδι 'Ρώμῃ, καὶ ἐν τοῖς ἐκκλησιαστικοῖς, ὡς ἐκείνην, μεγαλύνεσθαι πράγμασι, δευτέραν μὲν' ἐκείνην ὑπάρχουσιν. καὶ ὥστε τοὺς τῆς Ποντικῆς, καὶ τῆς Ἀσιατικῆς, καὶ τῆς Θρακικῆς διοικήσεως μητροπολίτας μόνους, ἔτι δὲ καὶ τοὺς ἐν τοῖς βαρβαρικοῖς ἐπισκόπους τῶν προειρημένων διοικήσεων χειροτονεῖσθαι ἀπὸ τοῦ προειρημένου ἁγιωτάτου θρόνου τῆς κατὰ Κωνσταντινουπόλιν ἁγιωτάτης ἐκκλησίας. δηλαδὴ ἐκάστου μητροπολίτου τῶν προειρημένων διοικήσεων, μετὰ τῶν τῆς ἐπαρχίας ἐπισκόπων, χειροτονούντος τοὺς τῆς ἐπαρχίας ἐπισκόπους καθὼς τοῖς θείοις κανόσι διηγόρεται· χειροτονεῖσθαι δὲ, καθὼς εἴρηται τοῖς μητροπολίταις τῶν προειρημένων διοικήσεων παρὰ τοῦ Κωνσταντινουπόλεως ἀρχιεπισκόπου, ψηφισμάτων συμφώνων, κατὰ τὸ ἔθος, γενομένων, καὶ ἐπ' αὐτὸν ἀναφερομένων.—Labbe and Cossart. Conc. iv. 770. Paris ed., 1671-2.



the Holy Church of Constantinople, to wit: that each metropolitan of the said dioceses, with the bishops of the province, should ordain the bishops of the province, as it is stated in the divine canons; but that the metropolitans of the said dioceses, as has been said, be ordained by the Archbishop of Constantinople, where there has been an agreement in the election, according to custom, and a report been made to him."

The grand foundation of the spiritual supremacy of the pontiffs for many centuries has been its supposed divine origin. Such a doctrine was entirely unknown in the councils of the first seven centuries, when the Church was measurably pure. A certain amount of rank was given to the Bishop of Rome, but wholly on the ground that his city was THE IMPERIAL CITY. And by the decree just quoted, Constantinople is raised to equal authority with the ancient queen Rome in ecclesiastical matters.

Rome, at the Council of Chalcedon, made strenuous efforts to acquire power over the churches; through the far-seeing Leo, she had letters written to move the council in her favor. A portion from one of these, written by Placidia, the mother of Theodosius, says:\* "Seeing it becometh us in all things to preserve the dignity of this *chief city, which is the mistress of all others.*"

For this reason, Placidia and Eudoxia, the empresses, endeavored to maintain the dignity of the Roman See. This is the starting point of all the power Rome ever acquired over the nations. The Synod of Chalcedon, "the greatest† of all ancient synods," gave no other, knew none besides. Du Pin says:‡ "The 28th canon grants to the Church of Constantinople, which is called New Rome, *the same privileges with old Rome, because this city is the second city in the world.*"

*The Fifth General Council was held at Constantinople.*

It met A. D. 553. It was called by Justinian the younger, and it was composed of 165 bishops. "It condemned § and anathe-

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\* Ὅποτε πρέπει ἡμᾶς ταύτῃ τῇ μεγίστῃ πόλει, ἥτις δέσποινα πασῶν ὑπάρχει τῶν γεῶν, ἐν πᾶσι τό σεβάς παραφυλάξαι.—Syn. Chal. (p. 27).

† "Popes' Supremacy," by Dr. Barrow, p. 132. New York ed., 1845.

‡ Vol. i. 678. Dublin ed., 1723.

§ Evagrius, book iv. chap. 38.



matized Theodore of Mopsuestia, and his impious writings, also whatever Theodoret had impiously written against the right faith, against the twelve chapters of the sainted Cyril, against the first holy synod at Ephesus, and all that he has written in defence of Theodore and Nestorius; it also anathematized the epistle said to have been written by Ibas to Maris, the Persian." Vigilius,\* Bishop of Rome, was in Constantinople during the sessions of the council, but refused to attend its meetings, or to subscribe to its decrees, for which he was sent into exile, until finally, as an illustration of papal infallibility, he changed his mind and gave his approbation to the measures of the synod. Through bribing the celebrated general Belisarius, Vigilius secured his own election to the papal throne, and the deposition of Silverius, and he rendered his title unquestionable by putting Silverius, his predecessor, to death. Of this council Du Pin says: † "Eutychius, patriarch of Constantinople, held the first place in it." Nothing flattering to papal supremacy occurred in the Fifth General Council.

*The Sixth General Council was held at Constantinople.*

It met A. D. 680. It was called by the Emperor Constantine Pogonatus. It had 160 bishops in attendance during its later meetings. It held eighteen sessions. ‡ "The *Emperors occupied the first place in its gatherings.*" The great patriarchs were either present or represented by delegates. The council was specially convened to condemn a new heresy, a species of the Eutychian, by which it was taught that: In the union of the two natures of Christ, there was but one will, from which circumstance the advocates of this theory were called Monothelites. This general council condemned Honorius, Pope of Rome, and anathematized him as a heretic. The words of the council are: § "In addition to these, we

\* Perceval, "On the Roman Schism," p. 15. London ed., 1836.

† Vol. i. p. 705. Dublin, 1723.

‡ Id., ii. 10-14.

§ . . . Πρὸς τοῦτοις δὲ συνεκβληθῆναι ἐκ τῆς ἀγίας τοῦ Θεοῦ ἐκκλησίας καὶ συναναθεματισθῆναι συνείδομεν καὶ Ὀνώριον τὸν γενόμενον πάπαν τῆς πρεσβυτέρας Ῥώμης, διὰ τὸ εὐρηκεῖναι ἡμᾶς διὰ τῶν γενομένων παρ' αὐτοῦ γραμμάτων πρὸς Σέργιον κατὰ πάντα τῇ ἐκείνου γνώμῃ ἐξακολουθήσαντα, καὶ τὰ αὐτοῦ ἀσεβῆ κυρώσαντα δόγματα.—Labbe and Cossart. Conc. vi. 943. Paris ed., 1671-2.

acknowledge also Honorius, who was formerly pope of old Rome, to be amongst those cast out of the holy Church of God and anathematized, because we find from his letter to Sergius that he altogether followed his opinions, and confirmed his impious dogmas." Strong language for an infallible council to use about a pope of Rome. And in the 17th action of the council, "they all exclaimed,\* *Anathema to the heretic Honorius!*"

The popes of Rome themselves have denounced this unhappy successor of Peter. Leo II. says:† "He did not only favor the new heresy by his silence and negligence, but did suffer the apostolic traditions to be sullied and defiled by a contrary doctrine," for which conduct Leo condemned him. In the *Liber Diurnus*,‡ we find that the successors of Honorius were regularly in the habit of cursing him. So that, though incapable of error in matters of faith, he was anathematized by the popes following him as an unmitigated heretic. Surely this council showered few distinctions on Rome.

*A very important Council was held in Constantinople in A. D. 692.*

This convention ought to be the Seventh General Council, it had more claim to the character of a general synod than several to which this title and character have been given. It was called by Justinian II., and was attended by about 200 bishops; among its members were representatives of the Bishop of Rome; and the other great patriarchs were present in person. This council met in a tower of the Emperor's palace called Trullo, from which it sometimes takes its name. It was called Quini-Sextum, because

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\* . . . ἐξεβόησαν πάντες . . . Ὁνωρίῳ αἵρετικῷ ἀνάθεμα, κ. τ. λ.—Labbe and Cossart. Conc. vi. 1010. Paris ed., 1671-2.

† Du Pin, ii. 16.

‡ Auctores vero novi hæretici dogmatis Sergium, Pyrrhum, Paulum, e Petrum, Constantinopolitanos, *una cum Honorio*, qui pravis eorum assertionibus fomentum impendit; pariterque et Theodorum, . . . cum omnibus hæreticis scriptis atque sequacibus *nexu perpetua anathematis devinæerunt*. Propterea quosquos vel quæquæ sancta sex universalis Concilia abjecerunt, simili etiam nos condemnatione percellimus anathematis.—*Liber Diurnus*. Reprinted from Garner's edition, Paris, 1680, by Routh, *Script Eccl. Opusc.* ii. 501-509.

it was regarded as a supplement to the fifth and sixth councils. It made 102 canons. The 36th renews the canons of Constantinople and Chalcedon, granting the church of Constantinople the *same \* privileges as the church of old Rome, the same authority in ecclesiastical affairs*, and the second place in honor. The third, it gave to Alexandria, the fourth to Antioch, the fifth to Jerusalem. The Greek Church recognized this body as a general council, but because it interfered with some of their customs and claims, the Latins rejected its authority. Its decrees † were signed by all present, including the Emperor, whose name appears first.

We think any candid mind will conclude that the great councils of the first seven centuries, including the synod of Sardica, which, though not a general synod, was a highly important body, give *no claim whatever* to the Bishops of Rome to supremacy over the churches of Christendom. A place of honor was readily conceded to the popes as the prelates of the imperial city, but a position of *power*, of *jurisdiction* was sternly denied them. Neither friend nor foe on earth *can lay his finger on a genuine canon, decree, or resolution of any general council during the first seven hundred years after the Saviour's death, giving any pre-eminence in legislative, judicial, or other departments in which power is accustomed to be exercised over Christendom to the Pope of Rome.* There is not a scholar in the Christian world to-day who pretends to show such a decree, canon, or resolution. These great councils then, that are led by the Holy Spirit, for SEVEN HUNDRED YEARS KNEW NOTHING OF THE SPIRITUAL SUPREMACY OF THE BISHOPS OF ROME. And as the chain of spiritual sovereignty wants the seven hundred links *next to Christ*, the great mooring pillar, it will not be able to protect and hold the papal ark, which trusts it when the wind is angry, and the sea rages.

#### CHRISTENDOM AT THE BEGINNING OF THE SEVENTH CENTURY.

The entire east, with all its great patriarchs, bishops and churches, with all its teeming population of Christians, orthodox and heterodox, was separate from the jurisdiction of the Bishop of

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\* Du Pin, ii. 24.

† Perceval, "On the Roman Schism," p. 17. London ed., 1836.

Rome. The pope never had any authority over a single one of these churches up till the commencement of the seventh century. And *never after that time*, unless in our days, when he has acquired limited control over an insignificant list of schismatics that would not number one per cent. of the pope-rejecting Christians of the east.

The Christians in France regarded him as the first bishop of the Church, because the prelate of the most renowned city of the world, but as rightly possessing no power over them. The Christians of Germany, following the Irish and British missionaries who brought them salvation, rejected the supremacy of the pontiff root and branch, and observed neither Romish customs, nor papal edicts. This was substantially the position of the Spanish church. The churches of Ireland, of the ancient Britons, and of Scotland, manfully refused every claim of the pope, and regarded his missionaries and his religion as tainted with heresy.

Nine-tenths of the Germans were pagans; all the Anglo-Saxons, except the few thousands Augustine had converted; all the Poles and Scandinavians—in short, the ancestors of most of the great nations of to-day, were steeped in heathenism, and the supremacy of the pope was confined to his own old patriarchate in Italy, and the small but hopeful mission of Augustine located in Ethelbert's kingdom of Kent.

Eminent witnesses give indisputable evidence that for ages the Church had no crowned bishop whose spiritual sceptre ruled all ecclesiastics and Christians.

The inspired records unmistakably declare the absolute equality of bishops and presbyters. The leading Christians of the primitive Church taught the same doctrine;—a view of these officers which forbids the existence of any royal bishop exercising dominion over the faith and practice of the whole Church.

And when, in times a little later, bishops became the official superiors of presbyters, the equality of all bishops was held and defended by the great thinkers of the Christian fold whom all subsequent ages have revered. Showing a decided conviction that a kingly bishop, with royal attributes over Zion, had no place in the calculations of the mighty men who stood in the front rank of Christ's army during the first seven centuries after his ascension.



Let us examine the facts :

BISHOPS AND PRESBYTERS THE SAME OFFICERS IN THE  
EARLY CHURCHES.

The New Testament speaks with the greatest clearness on this question. In the Acts of the Apostles xx. 17, Paul is said to have called the elders of the church at Ephesus, that is, the presbyters; and in his address to them, in the 28th verse, he says: "Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers." The word "overseers" is in the original *bishops* (ἐπίσκοπους), so that, according to the spirit of inspiration, presbyters and bishops are the same officers. And the idea, that in Paul's time, in the city of Ephesus, there could be two or more bishops after the power and privileges of modern episcopacy, is one of those preposterous delusions which the intelligent could not readily receive. At Ephesus the bishops were simply ordinary pastors of the church. In the Epistle to Titus, i. 5, Paul tells Titus that he had left him in Crete to ordain elders in every city (πρεσβυτέρους); and speaking of these functionaries in the 7th verse, he says: "For a bishop must be blameless, as the steward of God" (ἐπίσκοπον), showing that in Paul's opinion the terms bishop and elder or presbyter described the same officers. Peter, in his 1st Epistle, v. 1, 2, addresses the presbyters, saying: "The elders who are among you I exhort, who am also a co-presbyter, and a witness of the sufferings of Christ; feed the flock of God which is among you, taking the oversight, not by constraint but willingly." Now the words "taking the oversight" are literally *episcopising* (ἐπισκοποῦντες), acting as bishops, so that, in the judgment of Peter, elders are bishops. There is no pretext in the divine Word for another conclusion.

*Tertullian.*

Tertullian whose authority will ever have great weight, writing about the end of the second century, says: \* "*The highest priest,*

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\* Dandi (baptismum) habet jus summus sacerdos, qui est episcopus; de-  
hinc presbyteri, et diaconi; non tamen sine episcopi auctoritate, propter ec-  
clesiæ honorem; quo salvo, pax salva est. Alioquin etiam laicis jus est.—*De*  
*Baptismo*, c. 17.



who is the bishop, has the right of administering baptism. Then the presbyters and deacons, yet not without the authority of the bishop, because of the honor of the church, which being preserved, peace is preserved. Otherwise, the right even belongs to laymen." Now, according to this witness, the bishop is only *the highest priest*. *The honor of the church* is the only reason why he is invested with the authority of baptizing. And the honor of the church is secured in this arrangement by preserving its peace. The dignity of a bishop in Tertullian's day was conferred, not by Christ, but by the Church, to preserve its harmony; and he is only the first presbyter, in piety and talents, or in the honor conferred by venerable years.

*Irenæus.*

Irenæus, a bishop of great worth, who flourished about the same time as Tertullian, says: \* "But when we return again to that tradition, which is from the apostles, and which is *guarded in the churches through the succession of presbyters*, we provoke those who are opposed to tradition; they say, that they, existing not only from the presbyters, but also from the apostles, are more plenteously endued with wisdom." Here the celebrated Bishop of Lyons represents a succession of presbyters as guarding the apostolical doctrine, as the chief human protectors of the revealed treasures of heaven. And again he says: † "Therefore, it is incumbent on those who are in the church to obey the presbyters, who have their succession from the apostles, as we have shown, *who, together with the succession of the episcopacy*, have received the unerring gift of truth, according to the will of the Father." Here the presbyters have *their succession from the apostles*, and these same presbyters, like those of Ephesus, have the *succession of the episcopacy*; in the time of Irenæus the terms bishop and pres-

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\* Cum autem ad eam iterum traditionem, quæ est ab apostolis, quæ per successiones presbyterorum in ecclesiis custoditur, provocamus eos qui adversantur traditioni; dicent, se non solum presbyteris sed etiam apostolis existentes sapientiores, etc.—*Adver. Hæres. i. 3. c. 2.*

† Quapropter iis qui in ecclesia sunt presbyteris obaudire oportet; his qui successionem habent ab apostolis, sicut ostendimus, qui cum episcopatus successione, charisma veritatis certum secundum placetum patris acceperunt.—*Lib. iv. cap. 43.*

byter were given interchangeably to the same clergyman. Irenæus, with force and Christian kindness, entreats Victor, Bishop of Rome, as Eusebius \* records, not to excommunicate whole churches for a difference of opinion about the observance of Easter; in this address he says: “And *those presbyters who governed the church before Soter, and over which you now preside*, I mean Anicetus and Pius, Hyginus with Telesphorus and Xystus.” These persons, whom he calls præsbyters, are popes, the predecessors of Victor in the See of Rome.

*Jerome.*

Jerome, the scholarly and popular saint and monk of the fourth century, says: † “Therefore as presbyters know that they, *from the custom of the church*, are subject to him who has been placed over them, so bishops know that they, more from that usage, *than from the fact of the Lord’s setting it in order*, are superior to presbyters, and ought to govern the church for the common welfare.” Here the learned maker of the Vulgate declares against any divine distinction between bishops and presbyters. The custom of the Church is the sole authority for the superiority of bishops over presbyters.

Jerome in another place says: ‡ “I hear say there is one become so peevish that he setteth deacons before priests, that is to say, before bishops; whereas the apostle plainly teaches that priests and bishops are all one.” Certainly this statement speaks with decision. And Jerome repeats it in other forms with equal clearness. He says: § “For at Alexandria, from Mark, the evangelist, to

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\* Eccl. Hist., book v. chap. 24.

† Sicut ergo presbyteri sciunt se ex ecclesiæ consuetudine, ei qui sibi præpositus fuerit, esse subjectos; ita episcopi noverint se magis consuetudine, quam dispositionis dominica veritate presbyteris esse majores, et in commune debere ecclesiam regere.—*Comment. in Tit.*, tom. vi. p. 199. Coloniae, 1616.

‡ Audio quendam in tantam erupisse vecordiam, ut diaconos presbyteris, id est episcopis, anteferebat; cum apostolus perspicue doceat, eosdem esse presbyteros quos episcopos.—*Ep. ad Evag.* 85, vol. i. 259. Coloniae, 1616.

§ Nam Alexandria a Marco evangelista usque ad Heraclam et Dionysium episcopos, presbyteri semper unum ex se electum, in excelsiori gradu collocatum, episcopum nominabant; quomodo si exercitus imperatorem faciat, aut diaconi elegant de se quem industrium noverint, et archidiaconum vocent.—*Ep. ad Evag.* 85, vol. i. 259. Coloniae, 1616.

Heracles and Dionysius, bishops, the presbyters always elected one from among themselves, and having placed him in a higher rank, named him bishop, after the manner that an army chooses its general; the deacons select one from among themselves whom they know to be industrious, and him they call archdeacon." According to this statement a bishop at Alexandria at this period belonged to no order distinct from the presbyters, he was simply a presbyter elected to the presidency of the board of presbyters.

Again Jerome says: \* "Presbyter and bishop are the same; the one name describes the age of the man, the other his dignity. Hence instruction is given to Titus and Timothy about the ordination of a bishop and of a deacon; but there is absolute silence about presbyters, *because the presbyter is contained in the bishop.*"

And again Jerome says: † "Hearken to another testimony in which it is very clearly established *that a bishop is the same as a presbyter*—(Paul says to Titus)—I have left thee in Crete that you may correct the things that are deficient, appointing *presbyters* through the cities, as I commanded you. If there is any one without crime, the husband of one wife, having faithful children, free from the charge of luxury, or not hypocrites; for *a bishop* ought to be without crime, as a steward of God." Jerome's own

\* Presbyter et episcopus aliud ætatis, aliud dignitatis est, nomen. Unde et ad Titum et ad Timotheum de ordinatione episcopi et diaconi dicitur: de presbyteris omnino reticetur; quia in episcopo et presbyter continetur.—*Ep. ad Evag.* 85, vol. i. 259. Coloniae, 1616.

† Audi et aliud testimonium, in quo manifestissime comprobatur, eundem esse episcopum atque presbyterum: propter hoc reliqui te Cretæ, ut, quæ deerant, corrigeres, constituens presbyteros per civitates, sicut et ego tibi mandavi. Si sine crimine quis est, unius uxoris vir, filios habens fideles, non accusatione luxuriæ, aut non subditos. Oportet enim episcopum sine crimine esse, quasi Dei dispensatorem. Et ad Timotheum. Noli negligere gratiam, quæ in te est, quæ tibi data est prophetiæ per impositionem manuum presbyterii. Sed et Petrus in prima epistola, presbyteros, inquit, in vobis precor compresbyter et testis passionum Christi et futuræ gloriæ, quæ revelanda est, particeps, regere gregem Christi et inspicere non ex necessitate, sed voluntarie juxta Deum, quod quidem Græce significantius dicitur ἐπίσκοποι, id est superintendentes: unde et nomen episcopi tractum est.—*Ep. ad Evag.* 85, vol. i. 259. Coloniae, 1616.

opinion, and the apostle's testimony, are decisive evidence of the oneness of the office of a bishop and presbyter.

Again, says Jerome, Paul commands Timothy: "To be unwilling to neglect the grace which is in you, which was given you by prophecy through the imposition of the *hands of the presbytery*." But also Peter, in his first Epistle, says: "*Presbyters*, I, your *fellow-presbyter*, exhort you, and a witness of the sufferings of Christ, and a sharer in the coming glory which is to be revealed: rule the flock of Christ and oversee it, not by compulsion but freely, as being near to God." But, indeed, it is more strikingly expressed in the original Greek, *ἐπισκοποῦντες*, that is, *discharging the duties of bishops; from which word the name bishop is derived*.

And again, commenting on Titus, Jerome says: \* "For a bishop must be without crime, as it were a steward of God; a presbyter is the same as a bishop, and until by the instigation of the devil there arose divisions in religion, and it was said among the people: I am of Paul, and I of Apollos, and I of Cephass, churches were governed by a common council of the presbyters. Afterwards truly, every one reckoned those to be his whom he baptized, not Christ's. Then it was decreed over the world, that one of the presbyters should be placed over the rest, to whom the whole care of the Church should belong, and that the seeds of schisms might be taken away."

*Ambrose.*

Speaking of Paul, Ambrose says: † "Moreover, after the

\* Oportet enim episcopum sine crimine esse, tanquam Dei dispensatorem. Idem est ergo presbyter, qui et episcopus et antequam diaboli instinctu, studia in religione fierent, et diceretur in populis: Ego sum Pauli, ego Apollo; ego autem Cephæ: communi presbyterorum concilio, ecclesiæ gubernabantur. Postquam vero unusquisque eos, quos baptizaverat, suos putabat esse, non Christi: in toto orbe decretum est, ut unus de presbyteris superponeretur cæteris ad quem omnis ecclesiæ cura pertineret, et schismatum semina tollerentur.—*Hieron*, tom. vi. 198. Colonix, 1616.

† Post episcopum tamen diaconi ordinationem subjicit. Quare? Nisi quia episcopi et presbyteri una ordinatio est. Uterque enim sacerdos est; sed episcopus primus est, ut omnis episcopus presbyter fit. Non omnis presbyter episcopus. Hic enim episcopus est qui inter presbyteros primus est.—*Ambrose in i. Tim. iii.*, vol. i. p. 272. Colonix, 1616.



bishop he places the ordination of the deacon. Wherefore? but that there is one ordination of the bishop and the presbyter: for each is a priest, but the bishop is the first; since every bishop is a presbyter, though every presbyter is not a bishop. For he is the bishop who is first among the presbyters."

*Augustine.*

The celebrated Bishop of Hippo says: \* "What is a bishop but the *first priest*, that is to say, the highest priest? According to the terms of honor which *now the usage of the Church of Rome hath brought about, the episcopacy is superior to the presbytery.*" But from this statement the superior position of bishops has *no divine* authority, and rests simply on the usage of the Church of Rome. And in any case, according to Augustine, a bishop is only a presbyter, though he is the highest.

*Chrysostom.*

Chrysostom says: † "Between a bishop and a priest there is, in a manner, no difference." "The presbyters ‡ anciently were called bishops, and servants of Christ, and the bishops presbyters."

In Scotland for a long period, the bishops of the country were subject to the Abbot of Iona, who received every mark of pious deference from the heads of the churches planted by the great Columba. And as this fact rests upon the very best evidence, § we have another confirmation of the doctrine that, among the early Christians, there was no difference in the orders of bishops and priests. "Even bishops || obeyed the abbots of Iona, though they were but simple priests."

*Isidore.*

The celebrated Isidore, Bishop of Seville, presided at the second council, held in his episcopal city, A. D. 619, and, among other

\* Quid est episcopus, nisi primus presbyter, hoc est, summus sacerdos?—*August. in Quæst. Novi et. Vet. Testamenti*, quæst. 101.

† Inter episcopum et presbyterum interest firme nihil.—*Chrysost. in 1 Tim. Hom. ii.*

‡ 'Οι πρεσβύτεροι τὸ παλὸν ἐκαλεῖντο ἐπίσκοποι καὶ διάκονοι τῶν Χριστοῦ καὶ οἱ ἐπίσκοποι πρεσβύτεροι.—*Chrysost. Hom. i. in Phil. i.*

§ Bede's Anglo-Saxon Chron., at A. D. 565. || Neander, iii. 10.



canons, it made the following : \* “ For although many services of the ministry are common to them with the bishops, they are aware that some are prohibited to them by *new ecclesiastical rules*, as the consecration of presbyters, deacons, and virgins. These are not lawful to presbyters.” Du Pin gives a full account of this canon, but is careful to leave out the words, “ by *new ecclesiastical rules*.” †

In the researches of modern scholarship, men have forgotten their sectarian prejudices, and confessed their conviction that originally the names presbyter and bishop described the same ecclesiastic. Bishop Stillingfleet says : ‡ “ I believe, upon the strictest inquiry, Medina’s judgment will be found true, that Jerome, Augustine, Ambrose, Sedulius, Primasius, Chrysostom, Theodoret, Theophylact, were all of Arius’ judgment as to the *identity of both name and order of bishops and presbyters in the primitive Church*.”

Archbishop Cranmer says : § “ The bishops and priests were at one time, *and were not two things, but one office in the beginning of Christ’s religion*.”

Archbishop Usher said : || “ I have declared my opinion to be, that episcopus and presbyter differ only in degree, not in order, and consequently in places where bishops cannot be had, the ordination by presbyters standeth valid.”

Opinions of this character might be multiplied in number, though in the United Church of England and Ireland, no other three names could fully equal those whose views have been quoted. The leading men of the first four and a half centuries, and some of the most distinguished episcopalians of the great Reformation, receive the teachings of inspiration given in Acts xx. 17, 28, and declare that the terms bishop and presbyter describe the same

\* Nam quamvis cum episcopis plurima illis ministeriorum communis sit dispensatio, quædam novellis et ecclesiasticis regulis sibi prohibita noverint . . . sicut presbyterorum et diaconorum et virginum consecratio, etc. Hæc enim omnia illicita presbyteris.—*Conc. Hispal. Secundum, decret. 7. Irenicum*, p. 339. Phila. ed., 1842.

† Eccl. Hist., vol. ii. p. 3. Dublin ed., 1723.

‡ Irenicum, p. 301. Phila. ed., 1842.

§ Id., p. 415.

|| “Ancient Christianity Exemplified,” by Coleman, p. 158.

order of clergymen. These men had a hierarchy, and this fact gives peculiar force to their testimony.

It follows that as bishops and presbyters are one, there is no scriptural ground for several bishops, or for one prelate to claim lordship over the presbyters, deacons, and churches. There is no divine location for a pontiff.

#### THE EQUALITY OF BISHOPS.

The origin of episcopacy, according to Jerome, is to be found in the factiousness of church members. "A presbyter," says he, "is the same as a bishop, and until, by the instigation of the devil, there arose divisions in religion, and it was said among the people, 'I am of Paul, and I am of Apollos, and I am of Cephas,' churches were governed by a common council of the presbyters."\* For the sake of securing peace and repressing anarchy in the churches, a bishop or permanent president of the College of Presbyters was appointed. As early as the end of the second century, a modified episcopacy was the common form of the government of the churches. At first, the presbyters retained many of their old rights; and, in some countries, they held most of their original privileges for a very long period. But the episcopal system very early became general and popular; just as kingly government in the state has, from the most ancient times, been the method of exercising sovereign powers to which most nations have submitted.

When episcopal government was first established in the churches, and for centuries later, the accepted theory about it was: That all bishops were equal, not in culture, not in the wealth of their respective sees, not in the honor which might be inseparably attached to some bishop at the seat of government, or in a large and opulent city, but in a general council, where the vote of every bishop had the same influence; and in the common duties of the episcopal office. The fiercest struggles were made to maintain this equality, and its assertion in many words forms the most interesting records of the Church's history.

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\* The original Latin on p. 57.

*Cyprian.*

Cyprian, Bishop of Carthage, the most eloquent and cultivated ecclesiastic of the Christian Church from the days of Paul, says: \* “For none of us makes himself a *bishop of bishops*, or by a *tyrannical terror compels his colleagues to a necessity of obedience*; since every bishop, according to the licence of his own liberty and power, hath his own freedom, and can no more be judged by another, than he himself can judge another.” Cyprian lived before the age of general councils, when each bishop under God was master of the interests committed to his charge.

Cyprian on another occasion gave Stephen, Bishop of Rome, a severe rebuke for meddling in the affairs of two Spanish bishops, Basilides and Martialis, who had been deposed from their bishoprics for their crimes. In his 68th letter addressed to the clergy and people of Spain, he says: † “Basilides going to Rome, imposed upon our colleague, Stephen, who lived a great way off, and was ignorant of the truth of the matter; seeking unjustly to be restored to his see, from which he had been justly deposed.” Certainly Cyprian has few compliments here for the ignorant pope, and evidently writes as one who feels himself, and is regarded by others, as Stephen’s equal.

He writes to Antonius on the controversy between Cornelius and Novatian, and makes this declaration to him: ‡ “The bond of concord abiding, and the sacrament of the Catholic Church persisting undivided, every bishop disposes and directs his own acts, having to render an account of his purpose to the Lord.” Cy-

\* Neque enim quisquam nostrum episcopum se esse episcoporum constituit, aut tyrannico terrore ad obsequendi necessitatem collegas suos adigit; quando habeat omnis episcopus pro licentia libertatis et protestatis suæ arbitrium proprium; tamque judicari ab alio non possit, quam nec ipse potest alterum judicare.—*Cypr. in Pref. Conc. Carthag.*

† Romam pergens Stephanum collegam nostrum longe positum, et gestæ rei ac tacitæ veritatis ignarum fefellit, ut exambiret reponi se injuste in episcopatum, de quo fuerat juste depositus.—*Cypr. Epist.* 68, p. 96. Colonix, 1617.

‡ Manente concordix vinculo, et perseverante catholicæ ecclesiæ individuo sacramento, actum suum disponit et dirigit unusquisque episcopus, rationem propositi sui Domino redditurus.—*Cypr. Ep.* 52, p. 59. Colonix, 1617.

prian never dreamt of any bishop giving him orders, or demanding an account of his acts.

Again, in a letter to Pope Stephen himself, he says: \* “In which matter we neither force any one, nor give law, since every prelate hath in the administration of his church the *free power of his will, having to render unto the Lord an account of his acting.*” Pius IX. would be astounded at such sentiments in a letter from one of his bishops, but Stephen was not. No other obedience was given to popes by bishops like Cyprian in Stephen’s times. Cyprian writes to Cornelius, Bishop of Rome, after the same independent style.

As Du Pin translates him, he says: † “What benefit can they expect from going to Rome? If they repent of their faults they ought to understand that *they must come back* hither again to receive absolution for them, since it is an order established all the world over, and, indeed, but reasonable, that every one’s cause should be examined where the crime was committed. Every pastor has received a *part of Jesus Christ’s flock to govern*, and shall render an account of his actions to God alone. Upon this account it is not to be allowed that those persons who are under our charge should run to and fro, and sow dissensions among bishops by their temerity and artifices; but on the other hand, it is necessary for them to defend themselves *in that place* where they may be confronted with their accusers, and the wit-

\* Qua in re nec nos vim cuiquam facimus, aut legem damus; cum habeat in ecclesiæ administratione voluntatis suæ liberum arbitrium unusquisque præpositus, rationem actus sui Domino redditurus.—Id., *Ep.* 72, p. 104. Colonia, 1617.

† Quæ autem causa veniendi et pseudoepiscoporum contra episcopos factum nunciandi? aut enim placet illis quod fecerunt, et in suo seclere perseverant: aut si displicet et recedunt, sciunt quo revertantur. Nam cum statutum sit omnibus nobis et æquum sit pariter ac justum, ut uniuscujusque causa illic audiatur, ubi est crimen admissum, et singulis pastoribus portio gregis sit adscripta, quam regat unusquisque et gubernet, rationem sui actus Domino redditurus. Oportet utique eos quibus præsumus non circumsare, nec episcoporum concordiam coherentem sua subdola et fallaci temeritate collidere, sed agere illic causam suam ubi et accusatores habere et testes sui criminis possint. Jam causa est cognita eorum: jam de eis dicta sententia est, nec censuræ congruit sacerdotum mobilis atque inconstantis animi levitate reprehendi.—*Cypr. Ep.* 55, p. 70. Colonia, 1617.



nesses of their crimes. *Their cause has been examined, sentence has been pronounced against them,* and it would be below the gravity of bishops to be justly reproached with being wavering and inconstant." The translation is very free, amounting to a paraphrase, and it is given because Du Pin has caught the exact drift of Cyprian's indignant denunciation of *appeals to Rome* against an African \* decision. He plainly tells Cornelius throughout his lengthy letter, that he has nothing to do with Fortunatus and Felicissimus, the guilty African bishops, and that his interference could not help them. They must abide by the local decision, or have it reversed at home; as each bishop is independent. According to Cyprian, no benefit could be obtained by an appeal to Rome. Even Du Pin is not always to be trusted. In the quotation from Cyprian's letter, he passes over four † lines to reach the end of his quotation without a hint that he omits anything, and the discarded part intimates that the African decision only appeared unimportant to *a few ruined and abandoned men*. So that only a handful of desperate persons approved of appeals from their own bishops.

There are eighty-three letters to and from Cyprian published in his works. These letters employ a style of address to Cyprian somewhat varying. Cyprian gives every bishop the same title, and that the simple one, Brother. He published seven epistles addressed to Cornelius, Bishop of Rome; the first one is his 41st Epistle, and it is inscribed: "Cyprianus ‡ to Cornelius, a brother, health." The other six begin in the same way. "Cornelius to Cyprian, a brother, health," is the address adopted by the Roman Bishop, as seen in the 46th § Epistle of Cyprian's collection. Firmilianus addresses Cyprian in this way in the 75th Epistle. "Cyprian and other colleagues assembled in council to the number of 66, address Fidus, a brother," in the usual form; though Fidus was a very obscure and ignorant bishop. This letter is the 59th. The 67th is addressed in the same form to Stephen, Bishop of Rome. The 71st is addressed to Quintus, after the same fashion; the 73d to Jubianus, the 74th to Pompey, and the 52d

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\* Du Pin, i. 123; Dublin ed., 1723.

† See Ep. 55, Cypr. p. 70. Colonix, 1617.

‡ Cypr. Ep Opera. Colonix, 1617, p. 47.

§ Id., p. 51.

to Antonianus. All unimportant African Bishops. The 26th\* is addressed to "POPE Cyprian," by Maximus and Moyses, presbyters, Nicostratus and Ruffinus, deacons, and other confessors who are with them. The 30th and 31st are addressed to "*Pope Cyprian*," † *by the presbyters and deacons of the Church of Rome.*

In Cyprian's time, as he himself says, each bishop had powers in his own city equal to every other, and the Roman Bishop, while treated with respect, as the pastor of the first city in the world, had no title not given to his brethren in the episcopal office, and no jurisdiction over the churches outside of his own diocese. Cyprian was more the "Head of the Church" than any Roman pontiff in his day, as Hosius of Cordova was three-quarters of a century later. He was consulted by bishops in France and Spain; and though living in Africa, time and again, he was approached for advice by the bishops, presbyters and deacons of Rome itself.

Du Pin says of Cyprian that:‡ "He looked upon the Bishop of Rome as superintendent of the first church in the world. But then he was of opinion *that he ought not to assume any authority over the rest of the bishops, that were his brethren, or over their churches. That every bishop was to render to God an account of his own conduct. That the episcopal authority is indivisible, and every bishop has his portion of it.*"

### *Augustine.*

Augustine, Bishop of Hippo in Africa, was the ablest man produced in the Christian Church for centuries. North Africa has laid the world under obligations for its Cyprian and its Augustine. The industry of Augustine has left the Church a superb legacy in the voluminous works to which his mighty mind gave birth. In common with all his countrymen, he denounced appeals from an African synod or bishop to any authority outside of the church of his countrymen. He very modestly denounces one of these appeals in his 162d letter:§ "Probably Melchiades, Bishop of

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\* Cypr. Opera., p. 32. Coloniae, 1617.

† Id., p. 36.

‡ Dupin, i. 133; Dublin ed., 1723.

§ An forte non debuit Romanæ Ecclesiæ Melchiades episcopus cum col-

Rome, with the transmarine bishops, his colleagues, ought not to have usurped that judgment which had been decided by seventy Africans, when Tigisitanus presided as primate. But why might he not assume it? Because the Emperor, when requested, sent bishops to be judges, who would sit with him, and would determine whatsoever appeared just in the whole case." In the exercise of a humility, for which Augustine is to be commended, he gently brands Melchiades as a usurper, and he tells him that seventy Africans had already settled the question.

The titles given in epistles to Augustine, and by him, show the wonderful reverence in which the Bishop of Hippo was held; and prove that, in the Christian world he had no superior.

Jerome in five letters addresses Augustine with these complimentary words: \* "To the lord, truly holy, and the most blessed Pope Augustine." Surely, the learned St. Jerome knew the proper designation of a bishop.

Augustine is equally courteous to the distinguished scholar. His letters are addressed to: † "The most illustrious and most desired lord, the brother in Christ to be honored, my fellow presbyter, Jerome."

The 254th letter in Augustine's epistles is addressed: ‡ "To the lord, truly holy, and sacredly preferred by us above all things, and revered with holy joy, the most blessed Pope Augustine, by Valentinus; the servant of thy holiness." Certainly Augustine could desire nothing more in the way of high-sounding words of flattery.

legis transmarinis episcopis illud sibi usurpare iudicium, quod ab Afris septuaginta, ubi primas Tigisitanus præsedet, fuerat terminatum. Quid quod nec ipse usurpavit? Rogatus quippe Imperator iudices misit episcopos qui cum eo sederunt, et de tota illa causa quod justum videretur statuerent—*Augustini Opera*, Ep. 162, vol. ii. p. 279. Paris ed., 1614.

\* Domino vere sancto et beatissimo Papæ Augustino.—*Augustini Opera*, Ep. 11, vol. ii. p. 19. Paris ed., 1614.

† Domino clarissimo et desideratissimo, et honorando in Christo fratri et compresbytero Hieronimo.—*Augustini Opera*, Ep. 12, vol. ii. p. 23. Paris ed., 1614.

‡ Domino vere sancto ac nobis venerabiliter super omnia præferendo, et pia exultatione colendo beatissimo Papæ Augustino. Valentinus servus tuæ sanctitatis.—*Augustini Opera*, Ep. 254, vol. ii. p. 358. Paris ed., 1614.

Augustine addresses Pope Innocent : \* “To the lord, most happy, the brother deservedly most honored, Pope Innocent.” Augustine does not pay such compliments to Innocent as he receives from Valentinus.

Augustine addresses his 94th letter to : † “Hilary, the most blessed lord, a brother in the truth of Christ, worthy of veneration, and a fellow priest.”

Consentius addresses his letter to : ‡ “The holy lord, and most blessed Pope Augustine.”

The titles of the 270 letters in the works of St. Augustine show that no one in the Christian world was more honored than himself. From those in his collection addressed to the Roman popes, it is abundantly manifest that they were not the rulers of the churches, the masters of the spiritual affairs of Christendom ; and it is just as clear that in the discharge of their episcopal duties all bishops were equal.

#### *Antioch.*

The Synod of Antioch, complaining of the behavior of Pope Julius in the affair of Athanasius, as Sozomen relates, § “Did not, therefore, think it equal that they should be thought *inferiors*, because they had not so large and numerous a church.”

#### *The Apostolical Canons*

ordain that : || “The bishops of each nation should know him that is first among them, and should esteem him the head, and should

\* Domino beatissimo meritoque honorandissimo fratri Innocentio Papæ.—*Augustini Opera*, Ep. 95, vol. ii. p. 161. Paris ed., 1614.

† Domino beatissimo et in Christi veritate venerando fratri et consacerdoti Hilario.—*Augustini Opera*, Ep. 94, vol. ii. p. 161. Paris ed., 1614.

‡ Domino sancto ac beatissimo Papæ Augustino.—*Augustini Opera*, Ep. 231, vol. ii. p. 325. Paris ed., 1614.

§ Οὐ παρὰ τοῦτο τα δευτερεία φέρειν ἡξίουσιν, ὅτι μὴ μεγέθει ἢ πλήθει ἐκκλησίας πλεονεκτηοῦσιν.—Soz., book iii. chap. 8.

|| Τοὺς ἐπισκόπους ἐκάστου ἔθνους εἰδέναι χρὴ τὸν ἐν αὐτοῖς πρῶτον, καὶ ἡγεῖσθαι αὐτὸν ὡς κεφαλὴν, καὶ μηδὲν τι πράττειν περιττὸν ἀνευ τῆς ἐκείνου γνώμης· ἐκεῖνα δὲ μόνον πραττεῖν ἔκαστον, ὅσα τῇ αὐτοῦ παροικία ἐπιβάλλει, καὶ ταῖς ἐπ' αὐτὴν χωραῖς· ἀλλὰ μηδε ἐκείνος ἀνευ τῆς πάντων γνώμης ποιέτω τι· οὕτω γὰρ ὁμονομία ἔσται.—Ap. Can. 34.



do nothing considerable without his advice ; as also that each one *should only meddle with those affairs which concerned his own district, and the places under it.* But he (the primate) should not do anything without the opinion of all, so that there may be concord." The apostolical canons are as old as the fourth, and might reach up to the close of the second century. And, according to their testimony, the Pope of Rome had no preëminence in the government of the churches. The principal city in each country was the seat of the first bishop ; but even he must act by the advice of his fellow-bishops in everything of moment, that concord may be preserved.

*The Bishop of Rome the equal of other Bishops.*

At a council held in Rome, A. D. 359, a synodical letter was adopted, and sent to the Bishops of Illyria, which began : \* "*Damasus (the pope), Valens, and the other bishops* assembled at the holy council held at Rome, to the beloved brethren, the Bishops of Illyria." Here Damasus, the pope, is only first on the list ; Valens is in a position equally important ; the others are evidently the peers of the two whose names are given. The pope is only *primus inter pares*, the first among equals.

*Jerome.*

Jerome says : † "Wherever a bishop may be, *whether at Rome or at Eugubium, at Constantinople or at Rhegium, at Alexandria or at Thanis, he is of the same worth,* and of the same priesthood ; the force of wealth and lowness of poverty do not render a bishop higher or lower ; for all of them are the successors of the apostles." Again, the renowned monk and scholar condemns the whole papal system ; for that scheme is destroyed by the removal of the pontiff, and there can be no proper pope without preëminent authority over the churches.

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\* Theod. Eccl. Hist., book ii. 22.

† Ubique, episcopus fuerit, sive Romæ, sive Eugubii, sive Constantinopoli, sive Rhegii, sive Alexandriæ, sive Tanis, ejusdem est meriti, ejusdem est et sacerdotii. Potentia divitiarum et paupertatis humilitas, vel sublimiorem vel inferiorem episcopum non facit : cæterum omnes apostolorum successores sunt.—*Epist.* 85, *ad Evag.*, vol. i. p. 259. Colonia, 1616.

*Hilary.*

Hilary, of Arles, was a vigorous bishop, a sound thinker, a Bible reader, and a man of fearless independence. Celedonius, a bishop, had been married to a widow, and followed secular employments. For these two crimes, Hilary, in a council, deposed him. He appealed to Leo I., of Rome, and the pope restored him to his see. But neither Hilary nor the bishops of France would yield to the dictation of the pontiff. They were unaccustomed to obey such a master, and it was needful to obtain an imperial decree from Justinian, commanding, among other things, that : "Forever hereafter, neither the French bishops, nor the bishops of other provinces, shall undertake anything without the authority of the Bishop of Rome; that all that he orders shall be acknowledged for a law." Well may Du Pin say : \* "This edict is contrary to the canons, as also to the decrees of the council of Sardica." But it shows that up to that time, the first half of the fifth century, the French and German churches owed no allegiance to the See of Rome.

*Gregory I.*

Eulogius, of Alexandria, had flatteringly said to the great Gregory, "*sicut iusistis*,"—as ye ordered. Gregory replied : † "That word of *command* I desire to be removed from my hearing, because I know who I am, and who ye are ; by place *ye are my brethren* ; in goodness, fathers. I did not, therefore, *command*, but what seemed profitable I hinted to you." Gregory was not the man to stop at giving an order where he had authority to do it. He was the first of the popes to begin his letters with the well known words, "servant of servants." But none knew better than he how to climb the slippery heights of spiritual ambition and presumption.

Writing John the Faster, he reproachfully compares him to

\* Du Pin, i. 469 ; Dublin ed., 1723.

† Quod verbum jussionis peto a meo auditu removeri ; quia scio quis sum qui estis ; loco enim mihi fratres estis, moribus patres, non ergo jussi, sed quæ utilia visa sunt, indicare curavi.—*Greg. I., Ep. vii., ad Eulog. Alex.*

Lucifer in his defeated ambition in heaven. "What," says he, \* "wilt thou say to Christ, the Head of the Universal Church, in the trial of the last judgment, who, by the appellation of *Universal*, dost endeavor to subject all his members to thee? Whom, I pray, dost thou mean to imitate in so perverse a word, but him who, despising the legions of angels constituted in fellowship with him, did endeavor to break forth unto the top of singularity, that he might both be subject to none, and alone be over all? Who also said, I will ascend into heaven, and will exalt my throne above the stars,—for what are thy brethren, all the bishops of the universal Church, but the stars of heaven, to whom, as yet, by this haughty word, thou desirest to prefer thyself; and to trample on their name in comparison to thee?"

On another occasion, he writes:† "I confidently say that whosoever calls himself universal bishop, or desires to be so called, does in his elation *forerun Antichrist, because he proudly places himself before others.*"

It cannot be doubted that, in the estimation of Gregory and the other leading bishops of his day, that no prelate had any authority from God to be the master of his fellow-bishops; that in all fundamental matters the bishops of the Christian world were on a common platform, notwithstanding the honor conferred by the bishopric which contained the imperial residence, or the lustre which surrounded bishops of extraordinary talents or unusual piety. But the time had now come when these primitive views were to be buried out of sight, and when the Roman bishops should appear as the lords of Christ's spiritual heritage, as the masters of the min-

\* Tu quid Christo universalis ecclesiæ Capiti in extremi judicii dicturns examine, qui cuncta ejus membra tibi coneris Universalis appellatione supponere? Quis rogo in hoc tam perverso vocabulo nisi ille ad imitandum proponitur, qui despectis angelorum legionibus secum socialiter constitutis ad culmen conatus est singularitatis erumpere, ut et nulli subesse, et solus omnibus præesse videtur? Qui etiam dixit, In cælum conscendani, super astra cæli exaltabo solium meum—quid etiam fratres tui omnes universalis ecclesiæ nisi astra cæli sunt? quibus dum cupis temetipsum vocabulo elationis præponere eorumque nomen tui comparatione calcare.—*Greg. Ep. iv. 38*

† Ego autem fidenter dico, quia quisquis se Universalem Sacerdotem vocat; vel vocari desiderat, in elatione sua Antichristum præcurrit quia superbiendo se cæteris præponit.—*Greg. I., Lib. vi. Ep. 30.*

isters and doctrines of the whole Church of God in nearly all Europe.

THE MEANS BY WHICH THE POPE BECAME SOVEREIGN OF ALL  
CATHOLIC CHURCHES.

The royal dominion of the popes, in its two grand divisions, over sovereigns and over the churches, is the wonder of the ages. Mighty empires were born, reached maturity and perished after its birth and before its death. It witnessed the last throes of the government of the Cæsars, and it exercised the rights of chief magistracy when the peoples of France, Germany, and England were almost barbarians. It wielded the sceptre of supreme dominion in Europe over the little affairs of hearts and homes, and over the mighty events that convulsed nations, with a grandeur of power and minuteness of universality never equalled in earthly history. The thinkers, the statesmen, and often the monarchs, for the greater part of a thousand years, felt honored by the patronage of the popes. The dominion of Babylon, of Alexander, the Cæsars, Charlemagne, or of the first Bonaparte, never equalled the kingly authority of the "Priest enthroned on the Seven Hills." The method by which this sacerdotal empire was built up and shielded against the assaults which overthrew other kingdoms not half so corrupt and tyrannical, has excited astonishment for centuries, and is a fit subject for wonder in this, the most enlightened period of human history.

The temporal power of the pontiffs over their own states, and over kings and governments, is altogether the outgrowth of their spiritual supremacy over the churches. The rise of the spiritual usurpation of the popes is the creation of that platform on which their secular throne was placed.

All great movements among men, wicked and holy, have had some mighty principle or principles, true or false, which gave them a firm grasp on the consciences, hearts, or interests of large numbers. Material instrumentalities, favorable circumstances, heroism, or the weakness of enemies, may aid liberally in securing success. But the thoughtful observer will always look for the great principle which gives birth and vigor to every gigantic movement. Turning away from the pride of the Bishops of Rome



which led them to covet universal dominion over the churches, the argument which persuaded the churches to accept the sovereignty of the popes, was that

*Christ had built his Church on Peter, and had made him master of it, by giving him the keys of the Kingdom of Heaven.*

All the skill, audacity, and struggles of the popes would have been fruitless without this Scripture, and the supposed authority with which it invests Peter *and his successors*. The Saviour's words are: "Thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it; and I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven," Matt. xvi. 18. The papal exposition of this saying is: Peter supports the whole Church, and the pope succeeds him in this position; by the keys which the pontiff receives as Peter's successor, he is the ruler of the whole kingdom or Church of God, with authority to bind or loose whomsoever or whatsoever he will.

This interpretation seemed plausible, and the claim of the Bishop of Rome, when stubbornly made, a little difficult to resist, especially as his pretensions were urged in an age totally ignorant of the divine Word.

At the Council of Chalcedon, this doctrine was prominently announced *for the first time*, by the representatives of Pope Leo the Great. Dioscoros, Bishop of Alexandria, the President of the second council of Ephesus, was the most unpopular man in the episcopal assembly at Chalcedon. Nearly the entire Church, East and West, hated him. Pope Leo, for resisting him, was regarded with enthusiasm. He had given Dioscoros some heavy blows, and received some keen thrusts in return. *Dioscoros* excommunicated Leo, pope though he was; and on two occasions in the Council of Ephesus, he insolently refused permission for the reading of an eloquent letter of Leo, denouncing the heresy of the monk Eutyches. At this council, while every one was condemning Dioscoros and commending Leo, his delegates declared Dioscoros deprived of his dignity by the

authority of Leo, the most blessed and holy archbishop of the great and elder Rome, and in conjunction with: \* “The twice blessed and all honored Peter, who is *the rock and basis of the Catholic Church, and the foundation of the orthodox faith.*” When these words were pronounced, they were not used to urge a claim to any precedency by the bishops of Rome; they were spoken to give force to the condemnation of Dioscoros, whom all abhorred, and no censure was passed upon them. A little later, when the epistle of Leo was read, the bishops were so charmed with its doctrine that they exclaimed: † “This is the faith of the fathers; this is the faith of the apostles. *Peter has uttered these words through Leo.* Thus has Cyril taught, the teaching of Leo and Cyril is the same. Anathema to him who does not thus believe.” From the statement, “Peter has uttered these words through Leo,” it has been inferred that the prelates at Chalcedon received Peter as the master of the Church; as its foundation; and as the owner of its keys; and Leo as the successor of Peter’s privileges. But the bishops never dreamt that Peter was lord of the Church, or that Leo had any authority outside his own province. All they meant by Peter speaking through Leo was, that the present Bishop of Rome wrote the same truths which Peter, the first bishop, published.

No early council so emphatically declares that the dignity of the Church of old Rome rests only on the fact that *it was the imperial city.* ‡ It awarded equal precedency to the Church of New Rome (Constantinople), ‡ “Reasonably judging that a city *which is honored with the government and senate, should enjoy equal rank with the ancient queen, Rome, and, like her, be magnified in ecclesiastical matters, having the second place after her.*” Here was the place to recognize Peter as the rock and keyholder of the Church, and the pope as his successor. But at Chalcedon, the pontiff was only respected as the bishop of the old capital of the world.

Leo, in a letter to the Illyrian bishops, asserts the same doctrines in the strongest terms; and on the basis of it makes the most presumptuous claim to supremacy over the churches. He

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\* Eccl. Hist., Evagrius, book ii. chap. 18.

† Id., book ii. chap. 18

‡ See 28th Canon of Chalcedon, p. 47.

says: \* “That on him as the successor of the Apostle Peter, on whom, as the reward of his faith, the Lord had conferred the primacy of apostolic rank, and on whom he had firmly grounded the universal Church, was devolved the care of all the churches, to participate in which, he invited his colleagues, the other bishops.”

This fortunate discovery, in the middle of the fifth century, was destined to revolutionize the churches, and the Christian religion. At first it was rejected even when mildly asserted; but in process of time, people became accustomed to it; the pope's friends, who were legion, published it all over the West; the holiest men were engaged in its advocacy; those who sustained it were upheld by Rome in all troubles, and honored by the highest ecclesiastical preferments its bishop could bestow or procure. Finally, St. Peter became a kind of omnipresent deity, whose head-quarters were at Rome, where from his tomb he watched with jealous eye and mighty arm over his successors, and those who befriended them; whose all-powerful protection was stretched over the most distant priest of Rome, and the poorest devotee who paid any reverence to the great bishop who lived on the Tiber. Gifts to Rome became donations to St. Peter. Insults to Rome became wrongs to St. Peter. The patronage of Rome became the favor of St. Peter. The protection of Rome became the shield of St. Peter. And all over Western Christendom the identity of privileges existing between the departed Peter and the living pope, made the Roman Bishop the most revered of mortals. In the council at Whitby, A. D. 664, already noticed, Wilfrid, the Romanist, addressed Coleman, the anti-papist, and said: † “If that Columba of yours was a holy man, and powerful in miracles, yet could he be preferred before the most blessed prince of the apostles to whom our Lord said: “Thou art Peter, and on this rock I will build my Church, and the gates of hell shall not prevail against it, and to thee will I give the keys of the kingdom of heaven?”

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\* Quia per omnes ecclesias cura nostra distenditur, exigente hoc a nobis Domino, qui apostolicæ dignitatis beatissimo apostolo Petro primatum fidei suæ remuneratione commisit, universalem ecclesiam in fundamento ipsius soliditate constituens, necessitatem sollicitudinis, quam habemus, cum his, qui nobis collegii caritate juncti sunt, sociamus.—*Leo Ep. v. ad Metropolitanos Illyr. in Neander, ii. p. 170.*

† Bede's *Eccl. Hist.*, at A. D. 664

King Oswy demanded if it were true that Christ had spoken these words to Peter? Coleman replied: "It is true, O king." Then, says he: "Can you show any such power given to your Columba?" "None," Coleman answered. The king immediately decided against the anti-papists, received the Romanists into favor, and ordered the pope's observances to be kept throughout his dominions. And his adversaries found it pleasanter to leave Oswy's kingdom than to remain in it.

St. Peter became an object of terror throughout the barbarous nations of Western Europe, through the astonishing fables told about him by the clerical friends of the Roman Bishop. Lawrence, Archbishop of Canterbury, A. D. 617, was about to leave Britain on account of the harsh treatment he received from Eadbald, the heathen and incestuous King of Kent. On the night before his departure, there appeared to him "The most blessed prince of the apostles," who gave him a long and severe scourging, and demanded why he was going to forsake\* the flock he had committed to him, surrounded as they were by wolves? Next day he told the story to Eadbald, and showed him the marks of the severe flagellation. Eadbald was greatly alarmed, no doubt fearing a similar visit, and sorer blows; and immediately renounced idolatry and his father's wife, and embraced the faith of Christ and the fear of Peter, whose successor was Bishop of Rome.

Pope Vitalian, A. D. 657, in granting a charter for the English Abbey of Peterborough, added to it these words: † "If any one break this in anything, may St. Peter exterminate him with his sword: if any one observe it, may St. Peter, with the keys of heaven, open for him the kingdom of heaven." Thus was Peter turned into a demon or a deity, to frighten or favor Christians, by the adherents of the pontiff.

When Pepin, A. D. 755, reconquered from the Longobards the territories they had acquired, he declared that he fought for the "*Patrimony of St. Peter*," and he had a deed of gift made out handing over the subjugated region to the Church of Rome; ‡

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\* Matt. Paris, at A. D. 617.

† Bede's Anglo-Saxon Chron., at A. D. 657.

‡ Neander, iii. 122.



and this document was placed by his chaplain on the tomb of St. Peter.

Charlemagne, \* the illustrious sovereign and statesman, was filled with the highest reverence for St. Peter; and accompanied by the most distinguished persons in his empire, he often visited Rome, and there, where the grave of Peter was shown, he missed no opportunity of paying the highest honor to the memory of the prince of the apostles.

From England monks\* and nuns, ecclesiastics of all ranks, nobles and kings came to Rome, for the purpose of visiting the tomb of St. Peter; that tomb, in the seventh and eighth centuries, to the Anglo-Saxons, was the most sacred spot in Europe, or perhaps in Asia.

St. Peter, with the pope as his successor, became the creator of papal supremacy over the churches; he wrote a famous letter to Pepin, † telling him to come to the aid of his representative, the pope, with all his forces; and undoubtedly the letter had great influence with the superstitious Frank; he appeared in visions, encouraging obedience to his vicar, the Roman Bishop, or recommending the presentation to him of some costly gift. Under the standard of St. Peter victory succeeded conquest, until over almost the entire churches of the West the flag of Simon, that is of Rome, waved in triumph.

At the Revolution, in 1775, the words floated from every lip: "No taxation without representation." This declaration involved the great principle which tore the colonies from the mother country, and banded the energies and forces of American patriots on every battle-field. What that cry was to the heroes who defended our freedom, the words of Jesus about the rock on which he should build his Church, about his gift of the keys, and the power of binding and loosing to Peter, were to the popes. It gathered nearly all the churches and peoples of the West into their fold.

*This passage gives Peter no power not enjoyed by his brother Apostles.*

The Saviour's words to Peter, by a candid interpretation, show

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\* Neander, iii. 118-20.

† Bower's Lives of the Popes, vol. ii. 105.

that Peter was not the rock; that the rock was his confession. The Greek word Petros, or Peter, is not the word translated rock: that word is *petra*. It is very manifest, that if the Saviour meant Peter to be known as the rock upon which he was about to build his Church, that he would have said: "Thou art Petros, and upon this *Petros* (σου εἰ πέτρος, καὶ ἐπὶ τούτῳ τῷ πέτρῳ) I will build my Church." But instead of that, he says: "Thou art Petros, and upon this *petra* (ἐπὶ ταύτῃ τῇ πέτρᾳ) I will build my Church." *Petra* is a Greek noun in the *feminine* gender; the pronoun "this," in the Greek text, is in the *feminine* gender, agreeing with the gender of the noun *petra*; Petros, or Peter, is in the masculine gender. *Petra* then *MUST* refer to *something different from Peter*. There would have been Petros on two occasions in this verse, instead of Petros and *petra*, if Peter had been the rock. Besides, Petros is a stone, a movable stone; *petra* is a rock, a mass of rocks, a cliff. The one, such a stone as a maid-servant in the hall of judgment might upset; the other the Rock of Ages—the confession that Peter made that Christ was the Son of the living God. And this view was entertained by the most eminent fathers. Says St. Augustine: \* "The Church does not fall, because it is founded on the rock from which Peter received his name. For the *rock is not called after Peter*, but Peter is so called *after the rock*: just as Christ is not so denominated after the Christian, but the Christian after Christ; for it is on this account our Lord declares, 'on this rock I will found my Church,' because Peter had said: 'Thou art the Christ, the Son of the living God.' On this rock which thou hast confessed, he declares, 'I will build my Church;' for Christ was the rock on whose foundation Peter himself was built."

Chrysostom held the same opinion about this passage. He says:\*

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\* *Ecclesia non cadit, quoniam fundata est super petram, unde Petrus nomen accepit. Non enim a Petro petra, sed Petrus a petra; sicut non Christus a Christiano, sed Christianus a Christo vocatur. Ideo quippe ait Dominus, Super hanc petram ædificabo ecclesiam meam, quia dixerat Petrus: Tu es Christus, Filius Dei vivi. Super hanc ergo petram, quam confessis ædificabo ecclesiam meam. Petra enim erat Christus super quod fundamentum etiam ipse ædificatus est Petrus.—Tractat. 124, § 5.*

\* τῇ πέτρῃ . . . τῷ τίστι τῇ πιστεὶ τῆς δόξης.—Chrysos. in Matt. xvi. 18.

“Upon the rock, that is, *upon the faith of his confession*,” and again : \* “Christ says that he would build his Church upon Peter’s confession.”

Theodoret says : † “Our Lord permitted the first of the apostles, *whose confession* he fixed as a prop or foundation of the Church, to be shaken.”

The same view of this Scripture was taken by other leading fathers of the Church. And, outside of Rome, for the first five centuries of our era, no Christian father of any note dreamt that this saying gave Peter the sovereignty of the Church.

The Rock on which the Church was built was not Petros (Peter) but petra, the Rock of Ages, the *Divine Son*.

### *The Keys.*

Romanists, by the keys, sometimes understand Peter’s power to open heaven for whom he will, and to close it against his enemies ; and sometimes the absolute mastery which the Saviour gave him, as they suppose, over his Church. As the keys of a house confer upon a man the control of that structure, so the keys of the kingdom of heaven, given to Peter, it is believed, gave him complete lordship over the Church.

The kingdom of heaven in Matt. xvi. 18, is undoubtedly the gospel dispensation, as it is in Matt. iii. 2 ; iv. 17 ; x. 7, and elsewhere. And the keys of Peter conferred a special honor on him, but *no particular power*. The gospel kingdom was never properly established till the ascension of Jesus, and his occupancy of the mediatorial throne, and the descent of the mighty Comforter. And when this Comforter comes down in the majesty of regenerating power for the first time, on the day of Pentecost, Peter is the preacher, and Cephas, with his keys of grace, opens the heavenly kingdom to all Israel, and to the assembled Jews of many lands, three thousand of whom are converted.

And when the kingdom of heaven is to be opened to the Gentile

\* τὴν ἐκκλησίαν ἔφησεν ἐπὶ τὴν ὁμολογίαν οἰκοδομήσειν τὴν ἐκείνου.—Chrysos. in John i. 50.

† ἀποστόλων τὸν πρῶτον οὐ τὴν ὁμολογίαν οἶαν τίνα κρηπίδα, καὶ θεμέλιον τῆς ἐκκλησίας κατέπηξε, συνεχώρησε σαλευθῆναι.—Theod. Ep. 77.

nations, Peter is assigned the post of honor. Cornelius, by direction of Heaven, sends for Peter; by the same high authority, Peter is admonished to go to the house of the centurion, and there he preaches to its Gentile inmates, and they are born into the kingdom of Jesus, the first gospel converts from heathen nations. As Adoniram Judson opened the heavenly kingdom to the Burmese, Peter opened it to Jews and Gentiles. And after this labor, which conferred on him an immortality of honor, was over, the work of Peter's keys was ended. The promised keys gave Peter no jurisdiction, no authority over the Church.

### *The Binding and Loosing.*

Peter received undoubted power through the promise: "Whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." Peter had the loan of the *all-piercing eye* of the Divine Spirit to see facts, truth, and error, and states of soul, as no man but an apostle ever had in the same omniscient fullness. Hence, when Ananias came before him, he could tell the covetous hypocrite his hidden sin, through divine inspiration. So much was he possessed of the Spirit of God, that the falsehood Ananias addressed to him appeared to be "a lie, not unto man, but unto God." Since the days of the apostles, the power to write Scripture, to possess a supernatural knowledge of facts, or to discern the condition of the soul, so as to know if it was truly penitent, and if so, or if not so, to assure it that its sins were bound on it in heaven, or loosed from it by the great Saviour's loving hands, has not existed in any mortal.

The power of binding and loosing was common to all the apostles. The Saviour says to them, Matt. xviii. 18: "Verily I say unto you, Whatsoever ye shall bind on earth, shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven." Peter had no privilege above his brother apostles. His rights and powers were the same as theirs.

The saying of Jesus to Peter, "I have prayed for thee that thy faith fail not," has been quoted by popes on various occasions as evidence that Peter was above his apostolic brethren. It furnishes testimony only that Peter might be sifted as wheat by the wicked



one, and that he needed the Saviour's intercession to keep him from showing the most disgraceful infirmities of the human heart. Anyhow, these words have no more to do with the pope than the other words of Jesus to Peter : " This night, before the cock crow, thou shalt deny me thrice."

The commands of Jesus, to feed his lambs, and to feed his sheep, have been urged repeatedly to prove that Peter was pastor of the Church universal, or head of the whole Church. The words convey no such meaning. Peter was a teacher of the gospel ; and, evidently as a rebuke to him for past denials, the Master asks him *three times* if he loves him. Peter is *grieved* by the question, and forthwith he receives the command to feed the lambs and sheep of Jesus. " Peter," says Jesus, " if you love me, be faithful in your calling, and feed my flock, young and old." It seems absurd in the extreme to gather papal sovereignty over the churches from such commands. Besides, Peter, not the pope, is addressed.

*The Apostles were ignorant of Peter's Authority over them.*

When the apostles at Jerusalem heard that Samaria had received the word of God, they "*sent unto them Peter and John*" (Acts viii. 14) to confirm them. Surely, Peter is not the prince of the apostles, sent on a mission by his subjects. After the celebrated council held at Jerusalem, a letter is sent to the Christians of Gentile antecedents in Antioch, Syria, and Cilicia ; and the letter comes from " the *apostles*, and elders, and brethren." Acts xv. 23. Now, Peter was among the apostles sending this letter ; but there is not a word about him showing that he was not on an equality with his brethren. If the papal theory is correct, the letter ought to have come from, " Pope Peter, the apostles, elders, and brethren." When deacons were to be elected, Pope Peter has no more to do with the business than his brethren. It is said (Acts vi. 2) : " Then the *twelve* called the multitude of the disciples unto them," and gave them instructions to choose seven deacons. Paul says : " For in *nothing* am I behind the *very chiefest apostles*." 2 Cor. xii. 11. Surely, then, he could have no ecclesiastical superior, or his *inspired words are false*. And at Antioch, Peter acts like one unworthy of his Master, and Paul rebukes him, as he would have

admonished Timothy or Philemon, "*And he withstood him to the face, for he was to be blamed.*" Gal. ii. 11. Undoubtedly, Peter had not yet learned his own infallibility; and Paul was totally unconscious of Peter's elevation to the sovereignty of the apostles and of the Church. And the whole Scriptures are ignorant of this lordship of Peter over Christ's family. It is destitute of *Biblical warrant*; it has, therefore, no claim to Divine authority.

*Peter has no successor as PRINCE of the Apostles.*

It is difficult to succeed one in an office which he never filled, and which never existed.

*Peter had no successor as an Apostle.*

Peter himself took an active part in the choice of a successor to the apostle Judas, an account of which is given in the first chapter of The Acts. Matthias was elected to the place vacated by the traitor. *No successor was ever appointed to any other departed apostle.*

There could not have been a successor to the apostles, according to Peter, after the companions of Jesus died.

In describing the qualifications of a successor to Judas, he says: "Wherefore of these men *who have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.*" Acts i. 21, 22.

The chief business of an apostle was to be an eye-witness of and for Christ, and especially of his resurrection. To this end, according to Peter, he must have been *with Jesus from his baptism to his ascension.* And as the class of favored men who enjoyed this distinction left the world soon after their Master, earth soon lost the entire materials out of which (if Peter was not mistaken) successors to the apostles could be made.

There was an unlovely office, the duties of which, on one occasion, Peter discharged with great earnestness—the office of *blasphemer*. When he denied his Master, Mark says: "But he began to curse and to swear, I know not the man." Mark xiv. 71.

The word translated curse is "*anathematize*" (ἀναθεματίζειν), the very word used at the end of every canon of the Council of Trent. That council made 126 canons and five decrees on original sin, in the form of canons, without the name, and each decree and canon is followed by Peter's curse, *even Peter's word*, transferred into Latin, is used (*anathema sit*).

The last words uttered in the Council of Trent by its bishops were a response to the Cardinal of Lorraine, who exclaimed: "A curse upon all heretics" (*anathema cunctis hæreticis*), and immediately the bishops replied: "Let them be accursed, let them be accursed" (*anathema, anathema*). *Peter's word*, when he wished to give solemnity and credibility to his denial of Jesus, *was the last word uttered in the Council of Trent by its episcopal members*.\*

If the succession to Peter fails in some things, it can be stoutly maintained in reference to *Cursing*, by the testimony of every papal canon published for many centuries.

### *Universal Bishop.*

This title had been denounced by Gregory the Great with scorn and horror when given to the Patriarch of Constantinople. Nevertheless, Boniface, A. D. 609, according to Matthew Paris, solicited it from the emperor. Phocas, at the time, sat on the throne of Constantinople. This monarch was diminutive and deformed, with shaggy eyebrows,† red hair, a beardless chin, and a cheek disfigured and discolored by a formidable scar. He was quite illiterate, and totally destitute of that culture and capacity which would fit him for his imperial station. In his moral deficiencies, he was remarkable for drunkenness, lewdness, and other brutal pleasures. From the rank of a centurion, at a bound, he ascended the throne of the Cæsars. He had Maurice, his predecessor, and his five sons, dragged forth from the church at Chalcedon, in which they had taken refuge; the sons were slain before the eyes of their father, and then he was dispatched. Their bodies were thrown

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\* *Canones et Decreta Concilii Tridentini.—Acclam. Patr. Sess. xxv. p. 208. Lipsiæ, 1863.*

† Gibbon's "*Decline and Fall*," vol. iv. pp. 356, 357. New York ed., 1822.

into the sea, and their heads exposed at Constantinople. A little later, Theodosius, another son, was butchered by his order at Nice. Constantina, the wife of Maurice, was respected as among the purest and noblest of living women; she had three daughters, who were held in the highest esteem. These ladies were seized by command of Phocas, and beheaded at Chalcedon, on the same ground where the father and his sons perished.

Other enemies of Phocas had their eyes pierced, their tongues torn out, their hands and feet cut off, or their bodies transfixed with arrows; or they were scourged to death; or they were consumed to ashes. The hippodrome was ghastly with human heads and limbs, and mangled bodies. A baser wretch never stained a throne, or invited the vengeance of Heaven.

Gregory the Great wrote to Phocas on his accession to the throne, extending his congratulations in terms of unusual delight, saying: \* "What thanks are we not bound to return to the Almighty who has, at last, been pleased to deliver us from the yoke of slavery" (the mild government of the good Maurice), "and to make us again enjoy liberty under your empire!" He says: "It has pleased the Almighty, in his *goodness and mercy*, to place you on the throne." Truly there is cause for astonishment in reading these and kindred sayings of large-hearted old Gregory, commending and glorifying a man who carried as many execrations as any wretch that ever cursed his race.

Matthew Paris says that, † "At the request of Boniface, Phocas decreed that the *Roman Church should be head and mistress of all churches*; for, in times past, the Church of Constantinople had styled herself the chief of all churches." Phocas repealed the law bestowing the title of universal bishop on the patriarch of New Rome; and he gave that title, with all its privileges, to Boniface.‡

The pope assumed it with joy, and resolved to test its worth immediately, by exercising the powers it conferred. He forthwith called a council,‡ which met in Rome, consisting of 72 bishops and some inferior clergy, in which he acted as if he was monarch of the whole Church. By a decree which he issued in that Council,

\* Bower's "History of the Popes," vol. i. p. 420.

† At A. D. 611.

‡ Bower's "History of the Popes," vol. i. p. 426.



it was declared, pronounced, and defined, that no election of a bishop should henceforth be lawful unless made by the people and clergy, and approved by the prince, and confirmed by the pope interposing his authority in the following terms: \* "We will and command" (*volumus et jubemus*). Thus the imperial power invested with its high sanctions the claims of the Roman bishops to universal supremacy over the churches. Phocas, the basest of usurpers and murderers, anointed Boniface as sovereign of Christ's entire kingdom. The imperial decree, coupled with the supposed saying of Jesus, that he built his Church on Peter, seemed to furnish all needed authority, mundane and celestial, for the lordly, spiritual empire of Peter's successors. And these two considerations did give immense aid to the erection of the spiritual tyranny of the popes.

*Mohammedan Victories over the Eastern Empire and Churches.*

If the churches of the East had retained their old numbers and importance, they would have fought Rome for equality, with the proudest of her bishops, till the blasts of the last trumpet were heard, or the death-knell of superstition was sounded. But help came from strange quarters to the Bishops of Rome.

In the seventh century the warlike followers of the False Prophet conquered all Arabia, and passed like a whirlwind over the famous countries and cities of the East. Palestine fell, and its holy city became the prey of the victorious Omar; and the site of Solomon's temple furnished the ground for his mosque.

Damascus yielded to the far-famed Khaled; and all Syria submitted to the Moslem yoke. Antioch, whose patriarch proudly traced his descent from Peter, was forced to wear the chains of Islam. Egypt was snatched from her Christian Emperors. Alexandria, after a siege of fourteen months, surrendered to the Saracens under the fiery Amrou, giving up four thousand palaces, four thousand baths, four hundred theatres, twelve thousand stores for the sale of vegetable food, and an incalculable amount of wealth.

In ten years of Omar's administration, the Saracens captured thirty-six thousand cities, and four thousand churches. In a hun-

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\* Bower's "History of the Popes," vol. i. p. 426.

dred years after the prophet set up his oracle at Medina, his followers had seized Persia, Syria, Egypt, Africa, and Spain. And they imperilled the independence of France and Italy. But in the East everything Christian either perished at their approach, or became palsied and panic stricken. In a few years millions of Christians died in their fierce wars; and other millions became slaves, proselytes, or martyrs.

The tide of Christian progress in the East was rolled backward, and has flowed in that direction ever since. Two centuries after Mohammed, Christians were distinguished from their Moslem neighbors by a turban, or a girdle of a less honorable color; instead of horses or mules they must ride on asses in the attitude of women; their houses must be smaller; on all public occasions they must bow to the meanest follower of the Prophet; their testimony before a magistrate could not be taken against one of the faithful. They must ring no bells to invite the followers of Jesus to his house. They must make no converts. Nor may they hinder as many as please from deserting to the fold of Mecca.

The Greek Emperors were reduced to comparative helplessness; army after army of the faithful had laid siege to Constantinople, and only its strong walls and Greek fire preserved it from the Mohammedan whirlwind of victory that threatened to sweep the empire of the Cæsars out of existence; and it appeared for a time not unlikely to achieve the conquest of the world. The Greeks would cheerfully have ransomed with gold their church and country from these ruthless conquerors; a price, which the old Romans, whose name they proudly bore, or the ancient Macedonians, with whom some of them claimed kindred, would have perished rather than have paid; but the Arabians, on more than one occasion, rejected the cowardly bribe. In the time of Irene, however, Harun encamped on the heights of Scutari with an army one hundred thousand strong, and so terrified were the sovereign and people, that it was agreed to pay an annual tribute of 70,000 dinars of gold for the absence of these terrible strangers, and the possession of a temporary peace.

The old and eminent patriarchates of Jerusalem, Antioch, and Alexandria were almost annihilated. The see of Constantinople was tottering on the brink of ruin. The Emperor of the East

distinctly perceived that his days were numbered, and that he was powerless to maintain either the temporal or spiritual supremacy of the countries and cities immediately surrounding his throne.

All rivalry to the pope was at an end. Ancient episcopal claimants to co-ordinate jurisdiction were begging his help, and though not willing to recognize his pretensions, had no heart for controversy; and stripped of their wealth, and robbed by death, or the Koran, of a large portion of their flocks, would only have been subjects of ridicule if they had.

At this very time the Roman Bishop stood forth, the owner of immense estates in all parts of Italy; controlling the greatest resources of any man in the Eternal City. As the government of the Emperor became feeble, and his Italian exarch either fled from Ravenna, or wielded an impotent sword from that ancient city over the western territories of the Cæsars, the pope became the acknowledged head of old Rome; its natural chieftain to whom its people looked up for counsel in civil things, at first, and whom they subsequently obeyed as their sovereign. So that the ruins of the eastern churches, and of the empire east and west, largely tended to glorify the vicars of Peter, as for centuries they loved to be called.

### *Papal Missions.*

No church, ancient or modern, perfect or defective, has a nobler missionary record than the church of the popes. Gregory the Great saw in Rome some boys exposed for sale; their bodies were white, their countenances beautiful, and their hair very fine. He inquired about their religion, and was grieved to find that they were pagans. He asked about their nation, and on learning they were Angles: "Right,"\* he replied, "for they have an angelic face, and it becomes such to be co-heirs with the angels in heaven." He asked about the province from which they came. He was answered, that "The natives of that province were called Deiri." "Truly are they De ira," said he, "withdrawn from wrath, and called to the mercy of Christ." And from that time Gregory felt a strong desire to see the Anglo-Saxons under the gospel yoke.

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\* Bede's Eccl. Hist., book ii. chap. 1.

Ethelbert, the most powerful of the Anglo-Saxon kings, was married to Bertha, a French princess, and a Christian. She enjoyed the free exercise of her religion, and the instructions of a bishop who came with her. Gregory took advantage of this circumstance to send Augustine, a Roman abbot, in A. D. 596, to Ethelbert to preach the gospel to him and his people. Forty monks accompanied the missionary. After starting on his journey he began to reflect upon the character of the barbarous people among whom he was going to labor, and of whose very language he was ignorant; and possessing but little of the material out of which martyrs are made he became discouraged, if not terrified, by the prospect before him; and he returned to Rome. Gregory persuaded him again to go to the heathen islanders. The second time he persevered until he reached Britain. He landed on the Isle of Thanet, where he remained for some time. Then he and his associates were permitted to locate in Canterbury, the capital of Ethelbert's kingdom of Kent. A dilapidated church, dedicated to St. Martin, existing from the times of the Romans, furnished them their first temple in Canterbury. In process of time Ethelbert was converted; others followed his example, though he publicly proclaimed universal freedom of conscience. The work prospered in Augustine's hands so extensively, that, during one Christmas he baptized more than ten thousand. Canterbury was made the ecclesiastical capital of England, because London, though much larger, was in the hands of Pagans. Gregory not only made Augustine Archbishop of Canterbury, but he sent him "copies of the sacred Scriptures,\* relics to be used in consecrating new churches, ecclesiastical vessels;" and some lengthy and curious answers to certain questions Augustine proposed.

The labors of Augustine were attended by the most remarkable results, even in his lifetime, though he died A. D. 605. And after his death, his companions and followers spread over all England, and never rested until the cross was planted on every hill, and gave its protection to every valley, and stood, in his own home, before the eye of every Angle, Jute, and Saxon in Britain, as a

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\* Neander, iii. 15.



dearer emblem than the image of Thor or Woden; as the most sacred treasure under the skies.

The island thus converted, added largely to the numerical strength of the Papal Church; and in three or four centuries, became not only a large centre of population, but a powerful kingdom.

All the churches of the Anglo-Saxons were bound to Rome by the strongest ties. They admitted her supremacy, obeyed her edicts, and vastly increased her glory among the nations, and her supremacy over the churches.

### *The Conversion of the Germans.*

An Anglo-Saxon, named Winfrid, born at Kirton in Devonshire, and educated in the convents of Exeter and Nutescelle, was the apostle of Germany. He is best known as Boniface. Winfrid was a man of great courage, untiring perseverance, considerable mind, and extreme credulity.

He greatly loved the *Scriptures*;\* and in his German home often sent for them from the land of his birth, with expositions of them, distinctly written, on account of his weak eyes. He requested an abbess, who was accustomed to send him clothes and books from England, to procure him a copy of Peter's epistles, written with gilt letters, for his use in preaching. He regarded himself as the missionary of St. Peter, whose successor\* had sent the gospel to his fathers, and in all his labors he felt called upon to pay peculiar honor to that apostle.

He was set apart to preach in Germany, by Gregory II. at Rome, A. D. 718, and after twenty-one years' labor he had baptized 100,000 converts. German forests had rung with his honest fervor; by German rivers listening multitudes had learned the cross from his glowing representations.

At Geismar, in Upper Hesse, grew a gigantic oak, sacred to mighty Thor, the god of thunder; this tree was revered with the most profound awe by the population far and near; to it the whole people frequently came, on solemn occasions. Winfrid saw

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\* Neander, iii. 52.

in it a great enemy to his Master and to his own mission, and at all hazards he resolved to destroy it. Boniface and his friends came to the sacred oak armed with a formidable axe, the pagans gathered in terror to watch the scene; they expected that Thor would destroy the impious wretches the moment the first stroke was given; but the huge tree was cut down and divided into four parts, before their eyes, without miracle or accident; and Thor and his system fell with it. This remarkable man lived to carry the cross over as wide a field as ever was planted by the Christian enterprise of one person, and he died in Friesland, in his seventy-fifth year, A. D. 755, by the hands of pagan persecutors, where he had recently baptized thousands, and founded many churches.

He was a man of spotless purity of life, and he urged the same godliness upon others. Few nobler appeals against an unholy life were ever made than his letter to Ethelbald, an Anglo-Saxon king, in which he shows him that even the heathen Saxons in Germany spurned such crimes as his with horror. William of Malmsbury honors his country by preserving the document.\*

He was the slave of the popes; brought up from childhood to revere them, he felt bound in conscience to obey them in everything; had it not been for that, Winfrid would have been equally great as a missionary, and free from all religious mistakes. This error made him oppose and even persecute the British and Scotch missionaries in Germany. And it made him bind his German church hand and foot, and deliver it over to the Bishop of Rome, to be ruled, taught, or kept in ignorance, in coming time, at his pleasure.

The mighty work commenced by Boniface was carried on by succeeding hands till *Germany* was placed under the spiritual supremacy of the pontiffs. Germany and England, both the fruits of Augustine's mission at Canterbury, gave the largest contribution to papal supremacy ever presented on two occasions, to the vicars of Peter. Men of similar principles and labors led the Scandinavians and others to the cross, and bound them firmly to the spiritual sovereignty of the pope. Through missions, the Roman bishop received his most obedient subjects, and the greatest number of them.

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\* English Chronicle, book i. chap. 4.

*Papal interference in the troubles of Bishops.*

This was another stream which aided to swell the mighty current of papal supremacy over the churches. Every bishop in disgrace with his sovereign, or his archbishop, or his synod of bishops, naturally looked out for a friend who was able to help him. The influence of so great a bishop as the pope would be of advantage to any troubled prelate; and nearly every unhappy bishop appealed to his brother in the Eternal City. With an utter indifference to annoyance and responsibility, the pontiff was ready to examine every application, and with a peculiarity which became generally known, more commonly than otherwise, decided in favor of the first applicant; and as these appeals became exceedingly numerous, and as the befriended bishops naturally magnified the wisdom and authority of the judge who had justified them, the Bishop of Rome increased in spiritual power immensely.

*Papal intermeddling with the troubles of Kings.*

This became a common practice of the pontiffs, and one which tended largely to advance their priestly authority. In France, in the eighth century, the descendants of the warlike Clovis lived in a palace near Compiègne, the nominal sovereigns of the Franks; they wielded no power over the nation, and they enjoyed no respect; once a year they were conducted in a wagon drawn by oxen to the assembly of the Franks, to give audience to foreign ambassadors, and to ratify the acts of the mayor of the palace; that officer was the master of the king, and the head of the nation. But he wished the nominal monarch to be deposed, and the title as well as the functions of royalty to be conferred upon himself. Childeric, as king, had received oaths of loyalty from his leading subjects, and in that age an oath still meant something. Pepin saw no way of reaching the throne except through the authority of St. Peter and his successor. He applied to Pope Zachary; his holiness decided that Childeric should be degraded, shaved,\* and confined for life in a monastery, and that the throne might be given to Pepin. The French were pleased; Pepin and his family were delighted, and

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\* Gibbon's "Decline and Fall," vol. v. p. 28. Boston, 1854.

any number of advantages accrued from this decision to the bishops of Rome.

Pepin twice crossed into Italy and inflicted such chastisements upon the Lombards as freed the Roman bishops from all apprehensions from them. And the French sovereign generously gave to the pope the exarchate of Ravenna, "the limits of which were included in the territories of Ravenna, Bologna, and Ferrara: Pentapolis was its inseparable dependency, which stretched along the Adriatic from Rimini to Ancona, and advanced into the country as far as the ridges of the Apennine."\* And the pope became a king with all the rights of royalty. Charlemagne confirmed and increased the grants of his father Pepin. The popes stood before the world as the favorites of Pepin and Charlemagne, the two most illustrious statesmen and successful warriors in the Christian world. Frankish bishops, with ideas of church liberty such as were common two centuries before, were compelled to acquiesce in the supremacy of the pontiffs. Irish bishops and churches in Germany must not utter their protests against papal supremacy very loudly, or they shall be driven from Charlemagne's empire. All encouragement must be given to Boniface in extending the borders of the Church in that country, and in chaining it to St. Peter's chair. This one act of interference actually placed at the service of St. Peter's vicar, the greatest influences and powers of the age; and it gave a force to the spiritual supremacy of the popes, which for a time cleared its path of opposition. Similar interferences often produced results of the same character, if not reaching quite as lofty a standard. The Childerics pine in unsought convents, and the popes are made secular sovereigns, and spiritual despots, as the wages of injustice.

### *The Pallium.*

This garment has played its part in the drama of spiritual supremacy. It is composed of a long strip of fine woollen cloth, ornamented with crosses, the middle† of which was formed into a

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\* Gibbon's "Decline and Fall," vol. v. p. 28. Boston, 1854.

† Bede. Bohn's ed., p. 45, note.



loose collar resting on the shoulders, while the extremities before and behind hung down nearly to the feet. It was conferred at first by the Bishops of Rome\* on their special representatives (*apostolicis vicariis*) among the bishops, or on the primates. Its object was apparently to show favor to some choice friend, when first conferred; but it came in time to be an indispensable title to the episcopal office.

Pope Boniface sends the pallium to Justus, Archbishop of Canterbury, telling him in an accompanying letter that "He only gives him leave to use it in the celebration of the sacred mysteries." † Pope Honorius sent it to Paulinus, A. D. 634, ‡ meaning thereby that he was Archbishop of the Northumbrians. For a long interval, the Archbishops of York received no pallium or pall. Paris says: "In the year of our Lord 745, Egbert, Archbishop of York, laudibly recovered the pall which had been omitted to be received by eight bishops." §

Offa, King of the Mercians, having quarrelled with the people of Kent, tried to deprive Jainbert, Archbishop of Canterbury, of the primacy; and to accomplish this he sent messengers to Pope Adrian, || to persuade him to confer the pall on the Bishop of Lichfield, and make all his bishops subject to that prelate. From which statement it is evident, that at that time, the pall was a bishop's title to rule his brethren. It was equally needful to ordain them. Du Pin quotes a letter of Pope John VIII., condemning the metropolitans of France for consecrating bishops before they received ¶ the pall from the Holy See.

The pall was given to archbishops from the fifth century: from the eighth it began \*\* to be given to metropolitans. At first it was a mere ornament, and a token of papal regard; a ribbon of the papal "Legion of Honor." But in time it became a custom, strong as law, that no metropolitan could perform any ecclesiastical function without it. And as the pope might give it or not as he pleased, he acquired unlimited control over the whole episcopacy

\* Neander, iii. 119, note.

† Bede's Church History, book ii. chap. 9.

‡ Id., book ii. chap. 17.

§ Anglo-Saxon Chron., at A. D. 748.

|| Paris, A. D. 767.

¶ Vol. ii. 145.

\*\* "The Pope and Council," by Janus, p. 136. Boston, 1870.

and priesthood, in part, by this article. In the fifteenth century\* German archbishops had to pay about \$8000 for this precious badge of slavery.

*Purgatory.*

As faith in this doctrine became prevalent, from the end of the seventh century onward, the power of the clergy in general grew at an alarming rate. Men who could add a thousand or ten thousand centuries to your torments by a word; who could keep your mother, wife, or child as long as they pleased, or only for a moment, in raging flames, were not to be treated as other men, who could only hurt the body. As the existence of these purifying torments seized the minds of men, they left money for masses for the repose of their souls; they were filled with unspeakable terror in prospect of death; real estate in large quantities was given to the Church to modify the pains and abridge the duration of the torments of purgatory. So lucrative had purgatory become that at one time, says Hallam, "nearly half the land † in England belonged to the Church;" and what was true of Britain may be asserted of the continent of Europe. The Church became the greatest landlord in the world; and with the prestige of enormous wealth, nothing could resist her.

The Roman bishop stood at the head of all the masters of purgatory; he, above all others, could give relief or continue pain, and it became of the very highest importance to cultivate his good will; and not to thwart his wishes; in short, to let him have supremacy everywhere. Dying kings, expiring statesmen, departing millionaires, and men of influence, alarmed for their souls, were ready to make any sacrifice; they were willing to concede anything to his Holiness for a cool and speedy passage through Hades. While to the living, and ambitious, or covetous, the pope was the chief officer of the richest corporation of all time, whose fertile acres, great abbeys, gorgeous cathedrals, jewelled Madonnas and mitres, and ever expanding wealth, made her first priest a man of infinite importance to conciliate. In this way, purgatory

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\* "The Pope and Council," by Janus, p. 137. Boston 1870.

† Hallam's "Middle Ages," vol. i. chap. 7.

labored to give the pope that which he desired most, unlimited authority over the churches.

*The Benefits conferred by the Popes.*

The bishops of Rome had two channels for making their influence felt over the churches; the clergy, and the monks. Through the priests, for a long time, the popes showed themselves kind fathers of the great masses of the people. In ages when the serf, and the mechanic, and the merchant were of no more importance than stubble, and the chieftain was a dignitary almost worthy of Divine honors, the Church took some honest son of poverty and toil, and made him a bishop, a baron, the equal of the proudest thanes of a kingdom. And in facts of this kind, the priests appeared as the greatest friends of the lowly.

In times of oppression, the churches, and frequently the cemeteries, were sanctuaries where the terrified fugitive might defy the constable, the court, or the king. The tortured slave could not be torn from the church by his angry master, until assurances were given that he should not be beaten on his return to his home.

Frequently, when fierce kings were about to drag their innocent vassals to fields of slaughter, a priestly representative of the Roman Bishop would soothe their resentments, and sheathe their swords. And often, when armies were drawn up in battle array, papal delegates went from king to king, until a truce was settled, and the soldiers disbanded.

The Bishops of Rome showed the greatest hostility to human slavery, and for many centuries wielded a vast influence to uproot the institution where it existed, and to mitigate its barbarities when its destruction was not possible.

Through the monks of the seventh, eighth, and ninth centuries, and, in some instances, later still, the popes were the benefactors of the nations. These men were directly dependent on the pontiffs, and their labors reflected credit or dishonor upon their commander-in-chief in the Eternal City. They were the schoolmasters of Europe for centuries, and they turned out some disciples of whom the world is still proud. They wrote the histories of Europe

for ages. Their literary performances are treasures which we cannot spare, in which the cultivated reader has special pleasure. These men manufactured all the books of the old world for centuries. In their humble cells they composed them, and then they multiplied copies with the pen, until the largest works were accessible to all who could read, or cared to use them. And the writing of those books was often done with a taste and splendor which can scarcely be imitated by all the skill and mechanism of the 19th century. A volume of fac-similes of capital letters, made by these old monks, lies before me; and any thing more exquisitely beautiful, more superbly grand, in design and coloring, could not be conceived. A few of these letters are six and eight inches long; sometimes, they are gilt; more frequently, they are painted. Flowers of gorgeous colors, perfect butterflies, glorious angels, saintly priests, and venerable bishops appear in these letters. The originals enrich museums, of which these are but pictures.

Monks made myriads of copies of the word of God; from their pen and bindery, it went forth to gladden the eyes and rejoice the souls of millions.

The monk threshed his wheat, plowed his fields, performed a list of religious duties every day, and, from the seventh to the tenth century, was the instructor of his neighbors, not only in letters from the alphabet up, but in the best modes of farming, and in the use of the latest mechanical inventions.

The convent furnished meals and lodging to every traveller, as is still done by monasteries in Palestine; it supplied the wants of the poor for many miles around. It rendered needless the hotel and the almshouse, the scourge of hunger, and the heavy poor tax.

Bede, in the Convent of Yarrow, was a highly-favored monk, in the light of science and learning, and in the grace of God.

Malmsbury says that his abbot, Benedict, "was the first person who introduced constructors of stone edifices into England, as well as makers of glass windows." He quotes Bede as stating: \* "I have given my whole attention to the study of the Scriptures, and amid the observance of my regular discipline, and my daily duty of singing

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\* William of Malmsbury's English Chronicle, book i. chap. 3.



in the church, I have ever delighted to learn, to teach, or to write." This monk wrote seventy-six books, and sent them abroad in thirty-six volumes. He translated the Gospel of John into English for the benefit of his friends who did not understand Latin. He was constantly engaged in teaching. A more blameless, active, and useful life has seldom been given to men than his.

When he came near death, "I desire to be dissolved," he says, "and to be with Christ; I have not passed my life among you in such a manner as to be ashamed to live; neither do I fear to die, because we have a kind Master." When sorely pained, he said: "The furnace tries the gold, and the fire of temptation the just man; the sufferings of this present time are not worthy to be compared to the future glory which shall be revealed in us." At night, he spent the whole time in singing psalms and giving thanks. On Ascension day, he lay down upon a hair cloth near the oratory where he used to pray, he invited the grace of the Holy Spirit, saying: "O King of glory, Lord of virtue, who ascendest this day triumphant into the heavens, leave us not destitute, but send upon us the promise of the Father, *the Spirit of Truth*." When the prayer was over, his soul had ascended to God. Bede died A. D. 734, in his fifty-ninth year.

In this account, given by the monk William of Malmsbury, he is corroborated by Paris and St. Cuthbert; and it is worthy of notice that no prayer is offered to the Virgin Mary, or to any saint or angel; not a word is said about purgatory or penances. Bede lived like a true disciple, and he died in a sure hope of being with the Lord when he passed away.

Bede, as a scholar, was beyond the rivalry of any Englishman in his day; his piety, too, was probably unequalled in or out of his own country. But there were thousands of monks in the previous and two subsequent centuries who walked with God. Doubtless they were defective in many things, but they were heavenly-minded men, with Christ in their hearts; and they shine in glory to-day among the most conspicuous of the redeemed.

The nations felt themselves under lasting obligations to these school-masters, authors, pen-printers, book-binders, professors of

sciences, of theology, of agriculture; to these benevolent hosts, who kept free hotels for travellers, and abundance of food for the poor; to these preachers who visited the homes of wealth and the cottages of want, telling the story of the Cross, and communicating the same blessed tidings by the wayside, in the village, in the church, and wherever men congregated; to these saints of God who, while showing constantly the largest love to men, lived in the closest intimacy with the Eternal King. It is not to be understood that all monks, at the period named, even in the country of Bede, were good or pious men. Indeed, in Italy, and especially in Rome, religion had little place in the hearts of monks, clergy, or people. But elsewhere the peoples, sensible of the varied and vast benefits received from godly monks, bestowed their finest lands upon the convents, showered their wealth upon the abbeys, and fitted them, some ages later, to be scenes of sloth, luxury, and odious vice.

The monks everywhere extolled the pope. He only could protect them from the tyranny of bishops and parish priests, between whom and them there was constant jealousy. And with a hearty good-will they commended him everywhere as the purest and mightiest of mortals, the successor of glorious Peter, the prince of the apostles, the special favorite of God. They made Europe ring with the praises and powers of the Bishop of Rome; the priests were inclined in the same direction; the people followed with acclamation; and the pontiffs were carried on a great tidal wave of popular enthusiasm into the throne of kings of the Church.

#### *Forgeries.*

The Bishops of Rome have never been slow to take advantage of anything that will aid them in obtaining power. Perhaps no one of them ever committed or encouraged forgery. Several of them certainly used the false documents made by others to increase their authority, just as if they had been genuine records.

The most notorious, and we may add the most outrageous instrument of this character, is known as the "Donation of Constantine." It is founded on a fable that he was healed of leprosy and baptized by Pope Sylvester at Rome, and that the Great Constantine, out of gratitude, bestowed the sovereignty of Italy

and of the western provinces on the pope. The pontiff is represented as lord of all bishops, having authority over the four patriarchs of Antioch, Alexandria, Constantinople, and Jerusalem. Constantine confesses in it, how he served the pope as groom, and led his horse some distance. The entire statement is a base forgery. Constantine reigned over old Rome till his death. His successors on the imperial throne exercised unquestioned dominion over the Eternal City. No one ever heard of this grant for at least four, and perhaps, five hundred years after it should have been made. On the strongest authority, the Christian world has always believed he was baptized in Nicomedia.\* From the canons of councils, and other undoubted testimonies, it is certain that the Roman bishops, at no time, had any authority over one of the Eastern patriarchs. In the language of a learned editor of Mosheim,† “The document is universally allowed to be spurious,” and yet it was used for centuries to sustain the pope’s temporal authority over Rome and Italy; and his spiritual dominion over the Church.

Under the revered name of Isidore, Bishop of Seville, in the early part of the seventh century, the greatest batch of forgeries ever palmed upon men was published in western Gaul about A. D. 850. It was believed at that time that the Church was built upon Peter, and that his supposed successor was invested with extensive powers; but the pontiffs wanted something more, and by the providence of the wicked one, it comes in the form of a “complete series of decretals of the Roman bishops from Clement down; most of them utterly unknown before. The fraud was clumsily contrived and ignorantly executed,‡ and had the deception not fallen in with a predominant interest of the Church, it might have been easily exposed. The letters were for the most part made up of passages borrowed from far later ecclesiastical documents, which the compiler took the liberty to alter and mutilate to suit his purpose. These ancient Roman bishops quote Scripture from a Latin translation formed from the mixture of one made by Jerome with another that had been current in earlier times.”

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\* Eusebius’ Life of Constantine, book iv. chap. 62.

† Mosheim. London 1848, p. 271, note.

‡ Neander, iii. 347.

These letters occasionally forget the lapse of time. Victor, Bishop of Rome, is made to write about the observance of the pass-over to Theophilus, Bishop of Alexandria, who lived two centuries later !

The Bishop of Rome wanted some early authority for his power over the keys ; and as it was never dreamt of before the middle of the fifth century, and as then it was only a dream, Isidore makes a letter from Pope Julius about A. D. 338, declaring that "The church of Rome by a singular privilege has the right of opening and shutting the gates of heaven to whom she will." \* Julius little imagined that he would be engaged in writing letters five hundred years after his death, and in writing opinions which he never entertained when living, and which none of the dead, holy or wicked, ever received.

Ennodius in defending Pope Symmachus, † A. D. 503, said, "That the popes inherit innocence and sanctity from St. Peter ;" and as this doctrine was flattering, and fitted to increase their power, Isidore creates two synods at Rome, which unanimously approve the teaching of Ennodius.

The Roman bishop wished to prohibit all men, even though kings, from calling councils, and to keep these powerful bodies entirely in his own hands ; and Isidore makes Pope Julius write that, "The apostles‡ and the Nicene council had said that no council could be held without the pope's command."

The Roman bishops saw that an excommunicated man could buy and sell, enjoy the love of his friends and the society of his circle as well after the Church's curse as before it ; and perceiving that if excommunication forbade all intercourse with an anathematized man, his family would do nothing for him, his soldiers would not obey him, his subjects would have nothing to do with him ; he would be absolutely at their mercy ; and reflecting that they could hurl this bolt at any time against the meanest or the most exalted ; they quickly saw that exclusion from intercourse would make every man their slave ; and, in Isidore, the "earliest popes declare§ that no speech could be held with an excommunicated

\* "The Pope and Council," by Janus, p. 88.

† Id., p. 91.

‡ Id., p. 95.

§ Id., p. 97.



man." This barbarous law, intended solely to further papal despotism, soon became a part of the code of the Church, and is there now.

But these forgeries are too extensive to examine separately. They declare the priests to be the apple of God's eye; and as they are the representatives of God, the decretals assert that a sin against them is a transgression against Jehovah. The forgeries claim that priests are subject to no secular tribunal; that Jehovah has appointed them judges over all.

False Isidore frequently declares that Jesus Christ has made the Church of Rome the head of all churches, the sole and sufficient judge of all bishops, and the only authority by which a regular synod can ever be convened. Other forgeries followed the successful efforts of Isidore, until Pope Nicolas I. and pontiffs of equal ability and similar ambition, in ages of special darkness, abolished the whole liberties of the churches in nearly every country, and threatened the last vestige of freedom where a trace of it, as in France, was permitted to remain. No agencies rendered better service to the popes, in vaulting into their spiritual throne, than the labors of the pious forgers.

Oaths of obedience, binding the bishops to the pope and his interests, have aided the pontiff in securing his spiritual empire.

The Inquisition, though a little late in the field, has done some very gory service, in securing papal ascendancy.

The work has been crowned in Rome at the recent council, when it declared the "dogma of infallibility." Now the bishops are nothing; the inferior clergy are nothing; the laity, plebeian and patrician, sovereign and subject are nothing. In the papal Church in matters of faith there is one *man*, and all the rest are but shadows. He can proclaim anything as an article of faith, as a rule of life, and the whole Church must accept it. The sovereignty of the popes over the Church is *now* complete; only the celestial Head, set aside for a crowned priest; only the heavenly Foundation, removed for a wavering apostle, can breathe Christian liberty among the bondmen held in subjection by the Bishop of Rome.

## THE POPE CLAIMS TO BE LORD OF KINGS AND NATIONS.

SYSTEMS of religion may teach contradictory opinions about the persons of the Godhead, the character of the Divine government, the nature of the Saviour's sacrifice, and about the freedom of the will ; and yet those who receive these diverse opinions may live in perfect harmony with each other. But it is otherwise when the head of one sect claims the sceptres and nations as his own, asserts a right to dethrone sovereigns, to act as the vicar of the Almighty in this world, in confirming or overturning at his pleasure its laws, institutions, and chief magistrates. The conviction is universal, over the Protestant world, that the head of the Catholic Church claims this power, would exercise it if he could in every nation, and has employed it in many instances.

This conviction has prompted the enactment of laws excluding Catholics from state offices, and of oaths requiring them to renounce the supremacy of the pontiff in civil affairs ; and it has occasionally led to popular outbreaks in Protestant countries against the adherents of the papal Church. It must be confessed that there is a chronic apprehension among all the peoples whose fathers threw off the Roman yoke in the sixteenth century, that the Bishop of the Eternal City is only awaiting an opportunity to subjugate their souls to his superstition, and their governments to his tyrannical will. The history of the Bishops of Rome compels the existence of this fear.

*The Pope gave England to William the Conqueror.*

Harold, whatever may have been his faults, or the defect of his title to the English crown, was accepted by the nation as its

ruler ; the land enjoyed peace in all its borders ; the hopes of the people, based on the character and ability of the new sovereign, were high. William, Duke of Normandy, born out of wedlock, was a special favorite of Pope Alexander II. The Duke was full of ambition, a man of extraordinary courage, and of great military ability. His passions were unrestrained, his cruelty was nearly unbounded, and the only rights which he saw or respected were those which an invincible sword defended. Bent upon wearing the English crown, he made all possible warlike preparations. He was encouraged, secretly or openly, by Germany and France. But he needed another ally to sow discord in the British ranks, and give him a title to the throne which the islanders would respect, and he appealed to Pope Alexander. The Roman pontiff had nearly reached the lofty position of Deity in the estimation of western Europe ; never in all human history did a mortal receive such unquestioning homage from so many millions. His word was the voice of the Ancient of Days ; his decision was authoritative, as the decree of the Almighty ; his favorite was guarded by angels, and attended at every step by the assistance of the very elements ; the legions of monks who swarmed throughout Europe upheld his friend against all the world, and Alexander drew his spiritual sword in William's favor ; he excommunicated Harold and all his supporters, denounced him as a perjured usurper ; he sent William a banner \* which he had specially blessed, and which was sure to lead to victory, and a ring with one of the hairs of mighty St. Peter in it. And, thus armed, he went forth to slaughter the spiritual children of Alexander in the kingdom of England. William felt that he could have no more exalted sanction ; that failure, with such means as he possessed, was impossible ; and, from the hour in which he was assured of the pope's approval, he never wavered, not even on the dark and gory day that placed the crown of England at his feet. On the bloody field of Hastings, when William had vainly made every effort to break the ranks of Harold, when success seemed to many to be impossible, he ordered a pretended retreat, seeing which the English scattered to pursue the flying Normans ; that act cost Harold his

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\* Matt. Paris, at A. D. 1066.

crown, and England its independence. William quickly reformed his men, who fell with fury upon their pursuers, and, after a desperate struggle, the Duke of Normandy was master of England. But, from the commencement of the battle, his army was confident of victory from the assurances of the pope—the earthly voice of God. The troops of Harold were sure of defeat from the utterances of the same oracle. It was with the battle-axe\* of Pope Alexander that William broke the arm and heart of England on the fatal field of Hastings. This faithful son of the Church lived to rob nearly every leading Saxon of his homestead; to lay waste whole counties; to slaughter entire communities with pitiless barbarity; to plant lasting hatreds between the Norman conquerors and their English vassals—hatreds which produced harvests of burned dwellings, infamous oppressions, and sickening murders. William inaugurated in England a reign of iniquity, whose atrocious deeds cursed long centuries.

*Ireland a Papal gift to England.*

Matthew Paris tells us that Henry II., king of England, sent a solemn embassy to solicit Pope Adrian's permission to invade and conquer Ireland, and to bring into the way of "truth its bestial † inhabitants," by extirpating vice among them. This request was gladly granted by his Holiness, who sent Henry the following bull: ‡ "Adrian, bishop, servant of the servants of God, to his

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\* Hume's "History of England," chap. iii.

† Homines illos bestiales . . . extirpatis ibi plantariis vitiorum.—*Matt. Paris*, at A. D. 1156, p. 95. London, 1640.

‡ Adrianus episcopus servus servorum Dei, charissimo in Christo filio, illustri Anglorum, regi salutem, et apostolicam benedictionem. Laudabiliter satisfrectuose de glorioso nomine tuo propagando in terris, et æternæ felicitatis præmio cumulando in cœlis tua magnificentia cogitat, dum ad dilatandos ecclesiæ terminos, ad declarandam indoctis et rudibus populis Christianæ fidei veritatem, et vitiorum plantaria de agro Dominico extirpanda, sicut Catholicus princeps intendis, et ad id convenientius exequendum, consilium sedi Apostolicæ exis et favorem. In quo facto, quanto altiori consilio et majori discretione procedis, tanto in eo feliciter progressum te, parante Domino, confidimus habiturum. Significasti siquidem nobis, fili in Christo charissime, te Hiberniæ insulam, ad subdendum populum legibus Christianis, et vitiorum inde plantaria extirpanda velle intrare, et de singulis domibus, annuam unius denarii beato Petro velle



dearest son in Christ, the illustrious king of England, health and his apostolical blessing. Laudably and advantageously does your majesty plan to secure a glorious name on earth, and to increase the reward of everlasting felicity in the heavens, whilst as a Catholic prince you strive to *extend the boundaries of the Church*, to proclaim the truths of Christianity to an uneducated and rude people, and to banish the *seeds of vice from the field of the Lord*; to secure this object more conveniently, you demand the advice and favor of the Apostolic See. In this project, the higher your aim, and the greater your discretion, so much happier, the Lord preparing the way, we are confident, will be your success in it. You have signified to us, dearest son in Christ, that you wished to invade the island of Ireland, to subdue its inhabitants to the laws of Christ, and to banish from it the seeds of vice; and that you wished to pay annually for every house to blessed Peter one denarius (fifteen cents—'Peter's pence'); and also to *preserve the rights of the churches in that land pure and unbroken*. Now, we, regarding your *pious and praiseworthy desire* with deserved favor, and giving a kind assent to your petition, reckon it *agreeable and welcome that*, to enlarge the borders of the Church, to restrain vice, to correct morals, to introduce virtue, and to increase the Christian religion,

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solvere pensionem: ita et jura ecclesiarum illius terræ illibita et integra conservare. Nos autem pium et laudabile desiderium tuum favore congruo prosequentes, et petitioni tuæ benignum impendentes assensum, gratum et acceptum habemus, ut pro dilatandis ecclesiæ terminis, vitiorum restringendo discursu, pro corrigendis moribus et virtutibus inferendis, pro Christianæ religionis augmento, insulam illam ingrediaris, et quæ ad honorem Dei et salutem illius terræ spectaverint, exequaris: et illius terræ populus te recipiat, et sicut dominum veneretur, jure ecclesiarum illibato et integro permanente, et salva beato Petro de singulis domibus annua unius denarii pensione. Sane omnes insulas, quibus sol justitiæ Christus illuxit, et quæ documenta fidei Christianæ susceperunt, ad jus sancti Petri, et sacrosanctæ Romanæ ecclesiæ (quod tua etiam nobilitas recognoscit), non est dubium pertinere. Si ergo quod animo concepisti effectu duxeris prosequente complendum, stude gentem illam bonis moribus informare, et agas tam per te, quam per illos, quos ad hoc, fide, verbo, et vita idoneos esse, perspexeris, ut decoretur ibi ecclesia, plantetur et crescat fidei Christianæ religio, et quæ ad honorem Dei et salutem pertinent animarum, taliter ordinentur: ut et a Deo sempiternæ mercedis cumulum consequi merearis, et in terris gloriosum nomen valeas in sæculis obtinere.—*Matt. Paris*, at A. D. 1156, p. 95. London, 1640.

you *should invade that island*, and do whatever may seem to advance the honor of God and the salvation of that land. And *let the people of that land receive you and venerate you as their lord*, provided that the rights of the churches shall remain pure and unbroken, and that the *annual payment of one denarius to blessed Peter from every house* be made secure. Truly, it is not to be doubted that *all the islands upon which Christ, the Sun of Justice, has shone, and which have received lessons in the Christian faith, are* **SUBJECT TO SAINT PETER AND THE HOLY ROMAN CHURCH**, as even your own nobles confess. If, therefore, you intend to complete the plan you have conceived in your mind, aim to teach that nation good morals, and act so by yourself, and through those whom you shall deem to be qualified for this work, in faith, conversation, and life, that in that land the Church may be adorned, and that the Christian religion may be planted, and may increase there, and that whatsoever tends to the *honor* of God and the salvation of souls; may be so ordained that you may be worthy to receive from God the treasures of an eternal reward; and even on earth that you may secure a glorious reputation throughout the ages."

This Bull is given by Giraldus Cambrensis,\* a Romish ecclesiastic of the twelfth century, as well as by Matthew Paris, with only a few verbal differences from the version of Paris. Giraldus gives five claims which the king of England had upon Ireland, the last and strongest of which was the gift of the pope. "Finally," says he (Giraldus was with the first English invaders of Ireland), "we have the authority of the pope, the *prince* and primate of all Christendom, who claims a sort of *especial right* in all islands whatsoever, and that is enough to complete the title, and give it *absolute confirmation*."† Nor was the opinion entertained by Giraldus of the pope's power to give Ireland to the English peculiar to him and his English friends. The papal Bull was solemnly accepted at a synod of Irish bishops held in Waterford, shortly after it was issued; and the entire ecclesiastics of Ireland acknowledged his Holiness as the absolute master of their island.‡ At

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\* "Conquest of Ireland," lib. ii. cap. 6.

† Id., lib. ii. cap. 7.

‡ Id., lib. ii. cap. 6.

another synod, held in Dublin soon after the convention at Waterford, Vivianus, the papal legate, "made a public declaration of the right of the king of England to Ireland, and the confirmation of the pope; and he strictly commanded and enjoined both the clergy and the people, under pain of excommunication, on no rash pretence, to presume to forfeit their allegiance." \* The synod offered no objection to the decree of the pontiff: it appeared to be conceded by ecclesiastics of all nations, that the Bishop of Rome was master of islands and kingdoms, and could bestow them upon any one acceptable to himself.

The Bull of Adrian speaks with great contempt of the Irish Church and people. The Irish had been converted to Christ centuries before, chiefly through the instrumentality of St. Patrick, and yet the pontiff describes Henry's proposed invasion as an effort to extend "the boundaries of the Church," that is, the Roman Church, whose authority was recognized then for the first time in Ireland. Evidently the seeds of vice in the "field of the Lord," which Henry was to pluck up, were the independence of the Church of St. Patrick, and the doctrines or practices in which it differed from the Church of Adrian. Henry's proposition to pay Peter's pence shows that the Irish had been entirely free from papal taxation and jurisdiction down to the hour when English soldiers landed in their country, and gave protection to Romish legates, and supreme authority to the pope over the entire Irish Church.

To us, in the nineteenth century, it looks singular to see a Roman bishop give away an island upon which a standard of the Eternal City, Republican, Imperial, or Papal had *never* been planted; an island to which he had as good a title as he possessed to the government of the sun, or to the sceptre of the Almighty. We are partially inclined to suppose that the tempter who offered Christ all the kingdoms of the world, and their glory, ages later presented the same donation to the Roman bishops; and they, unlike their Master, immediately accepted the gift, together with the conditions prescribed by the assumed owner.

Adrian seems to have fully believed that the kings of the world

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\* "The Conquest of Ireland," by Giraldus Cambrensis, lib. ii. cap. 17.

received their sceptres by his good-will, and reigned by his pleasure. A Swedish bishop was held in captivity by German knights who had robbed him; Adrian wrote to the Emperor Frederic, demanding his release, and giving as one reason why he should grant his request, that "*He had bestowed upon him the imperial crown.*"\* The letter excited the wildest indignation in the Emperor's bosom, and in the diet at Besançon, one of the legates who brought the letter, Cardinal Roland of Sienna, on observing the excitement produced by the pope's letter, asked in apparent astonishment: "From whom, then, did the Emperor obtain his government, if not from the pope?"† When Frederic was approaching Rome, to be crowned by Adrian, he visited the Emperor's camp, and as he drew near the royal tent, Frederic did not hold his stirrup as his servant, and assist him to dismount. For this affront Adrian refused him the kiss of peace, nor would he be reconciled till the greatest prince in Europe, in the presence of his whole army, attended his holiness as equerry—holding his stirrup about the distance of a stone-cast. Such was the opinion of his greatness cherished by the pope, who, as master of kingdoms, continents, and islands, gave Ireland to the English, and began as the aboriginal Irish suppose

*The worst oppressions ever borne by a nation.*

Without attempting to inquire about the measure of peace and happiness which Roderic O'Connor, King of Connaught, Dermot Macmorrogh, King of Leinster, O'Ruarke, Prince of Breffny, Oniel, Prince of Ulster, and the other princes of Ireland, and their successors, would have given to "The island of saints," we shall take it for granted that they would have made their country free, happy, wealthy—the glory of all lands. Then it follows, *if that supposition is true, which is only taken for granted*, that at the door of Pope Adrian is to be laid all the oppressions, real or imaginary, endured by the Irish nation for seven hundred years. He, as the vicar of Christ, gave the island to the English, and upon his head should the curses of Irishmen, who feel the government of England a burden and a tyranny, be liberally poured.

\* Neander, vol. iv. 164.

† Bower's "Hist. of the Popes," vol. ii. 489.



Had it not been for Nicholas Brakespeare—Adrian IV.—Ireland, to-day, the land where the pope's most loyal friends live, might still be ruled by her Roderic O'Connors and Dermot Macmorroghs. A pope destroyed the independence of Ireland.

*Paul IV. makes Ireland a Kingdom.*

The sovereigns of England for ages were only called "Lords of Ireland." But Paul IV. has just been seated upon the chair of the Fisherman. No mere mortal ever had such extravagant ideas of his power; he can turn this world upside down when he wishes; princes to him are rubbish to be swept from under his sacred feet; he owns all kingdoms; he is master of all things visible, and of many things that cannot be seen. Sarpi tells us that this insolent old man never spoke with ambassadors \* but he thundered in their ears: "That he was above all princes, that he did not wish any of them to be too familiar with him, that he could change kingdoms, that he was successor of him who had deposed kings and emperors. In the consistory, and publicly at his table, he declared that he would have no prince for his companion—he would have princes under his feet (and he stamped his foot against the ground), as it is fit, and as it is his will who built the Church, and has placed them in that degree." And as a Catholic, Mary, has ascended her father's throne in England, whose husband is Philip II. of Spain, the most unscrupulous Romanist among the living; as the nation of Henry VIII. is knocking at the palace of Paul for the honor of kissing his toe, the country of Cranmer, Latimer and Ridley, of Tyndale and his Bibles; where monasteries and nunneries were thrown down, and the holy drones who tenanted them were scattered to the four winds of heaven to follow useful pursuits; where sacred images were dashed to pieces by the rough hands of unholy mobs; where ribs, skulls, thigh-bones, hands, toes, and pieces of the skin of holy virgins, martyrs, and saints were torn from gold and silver shrines, and were flung into rivers or obscure graves; where relics of the greatest saints of all time were barbarously outraged; where the king, a stupid and vile layman, had thrust himself into Peter's chair, and declared himself,

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\* Hist. Council of Trent, p. 395.

"The head of the Church;" where a parliament of mere laymen had laid sacrilegious hands on the consecrated property of the holy Church; where men and women of the highest rank and of the greatest sanctity had laid down their lives for the Scarlet Lady; where it was supposed that the Catholic religion was forever destroyed; and where yesterday the papal world saw only causes for despair;—as Paul hears of the approach of ambassadors from that country coming to offer him the English nation, he is in raptures; no other occurrence on earth could give him such joy, or reflect upon him such honor. And as he thinks of some token of regard for the daughter of Henry VIII., he finds it in Ireland. Mary recognizes that country as a kingdom; the pope has never bestowed that dignity upon it. And in his estimation no sovereign has a right to make a kingdom out of a mere lordship; that is an act of flagrant usurpation in the loftiest of our race, unless he wears the triple crown. So to exhibit his semi-divine authority, and to gratify\* "Bloody Mary," he erected the country into a kingdom, which Adrian had bartered to Albion for Peter's Pence, and enforced obedience to the pontiffs; and having crowned it with royal honors, he handed it over in chains to the daughter of Catharine of Arragon; as if Paul had been the owner of all things mundane and celestial, and could exalt or degrade according to his imperious pleasure. The proud chieftains, and wild, warm-hearted tribes of Ireland in the sixteenth century, owed little gratitude to the popes.

*Innocent III. compels King John to surrender the Crown of England to the Bishops of Rome.*

John was destitute of honesty, truthfulness, courage, chastity, respect for human life, or for the good opinion of mankind. He was impulsive, irritable, short-sighted, vindictive, and about equally free from mental powers and moral qualities. Seldom has a baser man occupied a throne. It was his misfortune to be the brother of Richard the Lion-hearted, as noble a king as ever swayed a sceptre, as brave a soldier as ever drew a sword. The contrast between the brothers was highly injurious to John. In-

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\* Hume's History of England, ch. xxxvii.

nocent III. had a master mind ; for keenness of penetration, for adapting means to ends, and for concentration of resources on the right point, Innocent was not surpassed by any living man. Only one of Rome's two hundred and fifty-three popes, many of whom had talents of a high order, equalled Innocent in ability. The controversy between John and him was like one between an eagle and a hawk. At his coronation, Hubert, Archbishop of Canterbury, put his elevation to the throne to the vote, and after the assembled bishops, nobles, and others, elected John by crying, " God save the king," he placed the crown on his head with the usual ceremonies. And, on being questioned about his motive for departing from the regular custom in adding the election of the king to the coronation observances, he replied, that \* " he knew John would one day or other bring the kingdom into great confusion, whereupon he determined that he should owe his elevation to election, and not to hereditary right."

On the 13th of July, Hubert died, and his vacant see created

*The greatest strife between England and Rome.*

The junior monks of the conventual church of Canterbury elected Reginald, their sub-prior, to fill the vacancy ; and as they had not obtained the king's consent, they were afraid that John would hinder farther proceedings if the election was published ; and, to complete the work, in the middle of the night, they chanted the *Te Deum*, and placed him first upon the altar, and afterwards in the archbishop's chair. The same night, he started for Rome to obtain the ratification of Innocent.

Soon after, at the suggestion of the king, the monks unanimously elected John de Gray, Bishop of Norwich, to the throne of St. Austin. The monks inaugurated him, as they had been accustomed to invest his predecessors with the archbishop's authority. The king immediately gave him possession of all the revenue and property of his see.

Not long after, Innocent rejected Reginald, the sub-prior, and John de Gray, and, under pretence of an election by certain monks of Canterbury, on business in Rome, he appointed Cardinal Stephen

Langton, an Englishman, who had been long absent from his native country, Archbishop of Canterbury ; and commanded the king and the monks of Canterbury, under great penalties, to receive him as their archbishop. Stephen was a man of superior mind, with a character far above the common herd of ecclesiastics in his day ; and he loved his country more than he respected even Pope Innocent himself. He was one of the most active patriots in securing *Magna Charta* in opposition to the pope's wishes, for which Innocent suspended him.

*To appease John at this time, Innocent sent him four rings and the following letter : \**

“Pope Innocent III., to John, king of the English, greeting, etc.: Amongst the riches of the earth, which the eye of man desires and longs for as more precious than others, we believe that pure gold and precious stones hold the first place. Although, perhaps, your royal highness may abound in these and other riches, however, as a sign of regard and favor, we send to your highness four gold rings, with divers jewels. We wish you specially to remark in these the *shape, number, material, and color*, that you pay regard to the signification of them rather than to the gift. The rotundity signifies eternity, which has neither beginning nor end. Therefore, your royal discretion may be led by the form of them to pray for a passage from earthly to heavenly, from temporal to eternal things. The number, four, which is a square number, denotes the firmness of the mind, which is neither depressed in adversity, nor elated in prosperity ; which will then be fulfilled when it is based on the four principal virtues, namely, justice, fortitude, prudence, and temperance. In the first place, understand justice, which is to be shown in judgment ; in the second, fortitude, which is to be shown in adversity ; in the third, prudence, which is to be observed in doubtful circumstances ; and, in the fourth, moderation, which is not to be lost in prosperity. By the gold, is denoted wisdom ; for, as gold excels all metals, so wisdom excels all gifts, as the prophet bears witness : ‘The spirit of wisdom shall rest upon him,’ etc. There is nothing which it is more necessary for a king to possess. Wherefore, the peaceful king Solomon asked wisdom

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\* Matt. Paris, at A. D. 1207.



only of the Lord, that, by those means, he might know how to govern the people entrusted to him. Moreover, the greenness of the emerald denotes faith; the clearness of the sapphire, hope; the redness of the pomegranate, denotes charity; and the purity of the topaz good works, concerning which the Lord says: 'Let your light shine,' etc. In the emerald, then, you have what to believe; in the sapphire, what to hope for; in the pomegranate, what to love; and in the topaz what to practise; that you ascend from one virtue to another till you see the Lord in Zion."

Innocent thought that these gifts would calm John's anger about Stephen Langton, and that the ingenious conceits about "their shape, number, material, and color," would gratify his whimsical mind. But it was John who ordered a Jew in Bristol to be cruelly tortured to make him give money to the king; then to have \* "one of his cheek teeth knocked out daily until he paid ten thousand marks of silver;" and the process was continued till the poor son of Israel lost seven teeth, and paid the demand. And as there were other Jews in England with plenty of teeth and money, John could do without the papal rings on account of their value. And he had no genius to appreciate the wisdom of the letter accompanying them.

The king was in a fury about Langton; and immediately ordered the Monks of Canterbury to be driven from their convent, and wrote Innocent a letter full of threats and insults, and absolutely refused to permit Langton to exercise his office in England. The conflict now began by the proclamation of an

### *Interdict.*

The bishops of Ely, London and Winchester were authorized to admonish John, and if that failed, to proclaim an interdict. They were outrageously abused and threatened by John, and they hurled forth the papal thunders. Immediately all church services ceased, except † "The viaticum in cases of extremity, confession, and the baptism of children; the bodies of the dead were carried out of cities and towns, and buried in roads and ditches without prayers or the attendance of priests." We have not the precise

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\* Matt. Paris, at A. D. 1210.

† Id., A. D. 1208.

form of interdict used by Innocent, but it probably differed little from the one issued by the Council of Limoges against the Limosin, which was : \*

“ Unless they come to terms of peace let all the country of the Limosin be put under a public excommunication, so that no person, except a clergyman, or a poor beggar, or a stranger, or an infant from two years old and under, be permitted *burial*, in the whole Limosin, or be permitted *to be carried to burial in any other bishopric*. Let divine service be privately performed in all the churches, and baptism given to those who desire it. About the third hour let the bells ring in the churches, and all pour out *their prayers* on account of the tribulation and *for peace*. Let penance and the viaticum be granted in the article of death. Let the altars of all the churches be stripped as in Easter eve, and the crosses and ornaments be taken away, as a token of mourning and sadness to all. Let the altars be adorned at those masses only which any of the priests shall say, the church doors being shut; and when the masses are done, let them be stripped again. Let no one marry during the time of excommunication. . Let no one give to another a kiss. Let no one of the clergy or laity, no inhabitant or traveller eat *flesh or other meat than such as is lawful to eat in Lent*, in the whole country of the Limosin. Let no layman or clergyman be trimmed or shaved till the censured princes, the heads of the people, absolutely obey the Holy Council.”

#### *The Interdict at Work.*

As the interdict came into operation terror spread over the nation as if a great judgment from God had fallen upon it. Every one spoke with a subdued voice, felt as if some unutterable calamity was about to desolate the land, and wore a countenance marked by awful solemnity. Even children spoke in hushed tones and caught the contagion of the general alarm. Nothing could exceed the distress of those whose departed friends could not be placed in consecrated ground near the protecting dust of some glorious saint; the relics of one of whom gave safety to every Anglo-Saxon church, and the dead surrounding it. It is impossible in our age to comprehend the universal horror that prevailed. As the people be-

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\* Limborch, p. 274. London, 1816.

held the images of the saints and their precious relics laid upon the ground, the altars stripped of their decorations, the bells removed from the churches, mass celebrated with closed doors for the priests only, the use of flesh prohibited, the face unshaved, and every expression and form of joy forbidden, they felt as if the day of judgment must be at hand, or some other great day of the wrath of the Almighty. This interdict lasted more than six years.

Perhaps there is not in the history of wickedness an act so impious as the proclamation of an interdict. As if Jesus, who prayed on the cross for his enemies, and poured out his blood for more persecuting Sauls than the one of Tarsus, could suspend the public service of his religion over a whole kingdom, inflicting outrageous wrongs upon the living, and shocking indecencies upon the dead, not to punish the sins of the nation, but through the woes and cries of the people, to compel the king to receive an archbishop whom neither the sovereign nor the nation desired, in defiance of law, and simply at the command of a foreign pontiff! Tyranny and blasphemous audacity never reached a more vigorous growth than in the person of Innocent III.

*John continues the War.*

He confiscated all the property of the clergy, giving them only a pittance to support them; he seized their corn for the public use; *he arrested* \* "*the concubines of the priests and clerks*, who had to ransom themselves at great expense;" the clergy when travelling were robbed on the highways, and could obtain no justice. The officers of a sheriff on the borders of Wales brought a robber who had murdered a priest to the king, and asked his decision about the murderer; John immediately answered,† "He has killed an enemy of mine, release him and let him go." He seized the relatives of the dignified clergy who had fled out of England, and cast them into prison and took possession of their goods.

Through the punishments he inflicted, some of the clergy opened their churches for public worship, and in a measure upheld his cause. While others, either for love of money or justice, did the

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\* Matt. Paris, at A. D. 1208.

† Id., at A. D. 1209.

same thing, and chief among these was Alexander,\* surnamed the Mason. He proclaimed that: "This universal scourge was not brought on England by any fault of the king." He showed that the \* "*Pope had no business to meddle with the lay estates of kings, or of any potentates whatever, or with the government of their subjects.*" The king gave him benefices and his confidence, and he became a man of great note in these troubled times. But the people looked upon him and others of his class as wretched apostates unworthy of a kind word; and when in subsequent days Alexander's enemies deprived him of everything he possessed, the \* "*multitudes regarded him with derision, saying: 'Behold the man who did not make God his helper, but put his trust in the magnitude of his riches, and strengthened himself in his vanity; let him therefore be always before the Lord, that the recollection of him may perish from the earth.'*" With these and other reproaches Alexander and the king's clerical friends were everywhere greeted and insulted.

The thought is suggestive, that in a controversy with the pope, in which by law and custom the king of England was right, that NEARLY ALL THE CLERGY, AND THE CONSCIENCES OF NINE-TENTHS OF THE NATION WENT WITH THE PONTIFF. HIS INFLUENCE WAS RESISTLESS.

*Innocent excommunicates the King.*

The interdict for nearly two years had been blasting the social happiness, the pecuniary prosperity, and the religious hopes of the English people. John had exhibited the greatest contempt for the clergy of all ranks, and instead of any disposition to yield, was increasing the miseries of all the friends of Innocent in his dominions; and the pope promulgated the sentence of excommunication against him. The bishops of Ely, London and Winchester were to proclaim the decree in all the conventual churches in the land, that thus \* "*the king might be more strictly shunned by every one.*" But as these worthies regarded flight as the better part of valor, and as the other prelates who remained in England, \* "*through fear of or regard for the king, became like dumb dogs, not daring to bark,*" the

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\* Matt. Paris, at A. D. 1209.



announcement of the pope's curse on John did not receive the prescribed solemn publication. Nevertheless, it was soon known everywhere, and it became the subject of universal comment. And had not John been dreaded for his merciless cruelty, he would have been forsaken as a child of Satan by his entire kingdom. As it was, not a few turned from him in horror. Among these was Geoffrey,\* Archdeacon of Norwich, an officer of the Exchequer. While attending to his duties, he said to his companions: "It is not safe for beneficed persons to continue allegiance to an excommunicated king," and he retired without asking the king's permission. The tidings quickly reached John, who threw him into prison, in chains; ordered a cap of lead to be fastened on him, and, overcome by the want of food and the weight of the leaden cap, he expired.

No condition could be more deplorable than the state of the nation at this time; to serve the king in any way was to incur the curse of an oppressive pope; to adhere to the pope was to invite imprisonment and death from John. Truly it was not comfortable to be placed between these two millstones in motion. Still John, as an English king, would not submit to the impositions of the Italian priest; and Innocent proceeded to a more high-handed crime by

*Absolving his subjects from their allegiance.*

In the words of the celebrated monkish historian:† "*He absolved from all fealty and allegiance to the English king, the princes, and all others, low as well as high, who owed duty to the English crown, plainly and under penalty of excommunication, ordering them strictly to avoid associating with him at the table, in council, or converse.*" Truly here is a modest place for a servant of Jesus to occupy. He declares broken, the solemn oaths binding a nation to its sovereign—oaths whose sanctity could not be set aside with impunity from God, by any mortal of all time; and he orders John to be isolated; no one must sit with him at table, act as his adviser, or have anything to do with him, on pain of excommunication; that is, on pain of the greatest calamity on

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\* Matt. Paris, at A. D. 1209.

† Id., 1212.

earth, and the worst woes of the abyss. And as John perseveres in his rebellion

*The pope deposes him from his Crown.*

Says Paris: \* "The pope being deeply grieved for the desolation of the kingdom of England, by *the advice of his cardinals, bishops, and other wise men, definitely decreed that John, King of England, should be deposed from the throne of that kingdom, and that another, more worthy than he, to be chosen by the pope, should succeed him.*" Carrying out this decision, Innocent wrote Philip, King of France, ordering him, *in remission of all his sins*, to execute the sentence against John, to expel him from the throne of England, and then to take possession of it for himself and his successors forever.\* What a situation for an independent sovereign! to be hurled from his throne, not by force of arms; not by a decision of law; not by the votes of his own subjects to whom only, under God, he was responsible; not by the nations as an enemy to the human race; not by the pope speaking for suffering men unable to resist intolerable oppression, but by the pontiff claiming, in virtue of his office, authority over all kings and commonwealths, and driving John from his throne solely because he refused to receive an archbishop of the pope's selection, contrary to the laws and customs of his kingdom. And what usurpation for the Pope of Rome to select the future King of England! He had just as much right to select wives for all the young men of that nation, or to remove all the landowners, and bestow their estates upon others. Were the pope to depose a President of the United States, and order the King of France to come and expel the occupant of the White House, and seize the sovereignty of the nation, the act would be no more audacious, no more unjustifiable in the light of all just laws and self-evident rights. Peter never pretended to dethrone the pettiest prince on earth, or to remove the lowest officer of any government. And as the "powers that be are ordained of God," it is blasphemous presumption for any servant of Christ to overthrow those powers by Church authority—by the pretence that the Church or any of

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\* Matt. Paris, at A. D. 1212.

its members is invested with dominion over the chief magistrates whom God has appointed.

*Innocent publishes a Crusade against John.*

He sends letters to the different countries, to nobles, knights and warriors, commanding them to go with Philip to remove John from his throne. And as in the efforts to drive the Saracens out of the Holy Land, the crusaders wore a large cross wrought upon their coats, so the pope orders those who go with Philip to wear the same sacred sign, as they are "To avenge\* the insult offered to the universal Church;" and by this nations were taught by the highest authority in Christendom, that John was as great an enemy to God and his Church as the worst infidel ever driven by pious warriors from the localities consecrated by the birth, agony, death, and grave of the Son of God. Innocent also promised that all who gave money or personal assistance to overcome the rebellious king, should, like those who went to *visit the Lord's sepulchre*,\* "remain secure under the protection of the Church, as regarded their *property, persons and spiritual interests*." Innocent put forth every effort to let loose all Europe on John, to send every man ambitious of military glory, and every zealot anxious for the honor of the Church, and every malefactor hungry to have his iniquities blotted out by participation in a crusade, and his pockets filled by the plunder of ravaged homes. Nor were his efforts vain.

*Philip is willing to execute the Pope's Sentence.*

He collects an army, regarded in that day as very great; he gathers a fleet of 1700 vessels, of all sizes; and from his personal courage and distinguished ability, there is little doubt but that he could have conquered John, though he led an army of 60,000 strong, encamped at Barham Down.

*Pandulph makes an insidious Attack upon John.*

He crosses the sea and visits him, tells him the extraordinary preparations which Philip has made, the number of his troops, and

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\* Matt. Paris, at A. D. 1212.

the accessions which daily reach his army. He assures him that, as the pope's enemy, when he appeals to the God of battles, the Church's God, he is sure to be defeated ; that the banished bishops, clergy, and laity, are coming with Philip to obtain their rights and their property, and to render him the obedience formerly enjoyed by John and his ancestors ; that Philip had pledges of assistance and submission from almost all the nobles of England ; that if he humbled himself as if he were on his dying bed, and submitted himself completely to the Holy See, the compassionate pontiff might restore to him his kingdom ; but that, should he persist in his wickedness, all hope was gone ; his enemies would surely triumph ! \*

Terrified at the prospect of losing his soul through the anger of that God whose chief priest, for years, he had resisted ; \* afraid of the French king, whose countless army was on the coast, ready to sail for his dominions, and sure of the probable treachery of his nobles should he lead them into battle, most of whose wives, † daughters, or property he had injured, he gave up the contest, and submitted to nearly everything proposed by Pandulph ; and, among the exactions of the legate, there was one which required John

*To resign his crown and kingdoms to the Pope.*

On the 15th of May, 1213, in the house of the Knights Templars, near Dover, the English king, in the presence of his nobles, "*according to a decree pronounced at Rome,*" resigned his crown and the kingdoms of England and Ireland into the hands of our lord the pope, through Pandulph, the legate.\* He, then, by a formal "Charter," as it is called, agreed : \* "To assign and grant to God and his holy apostles, Peter and Paul, and to the Holy Church of Rome, our mother, and to our lord, Pope Innocent and his Catholic successors, the whole kingdom of England, and the whole kingdom of Ireland, with all their rights and appurtenances, *in remission of the sins of us and our whole race, as well for those living as for the dead,* and henceforth we retain and hold these countries from him and the Church of Rome as vicegerent, and this we declare in the presence of this learned man Pandulph, *sub-deacon and*

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\* Matt. Paris, at A. D. 1213.

† Id., at A. D. 1212.



*familiar of our lord, the pope.* . . . . And, in token of this lasting bond and grant, we will and determine, that from our own income, and from our special revenues, arising from the aforesaid kingdoms, the Church of Rome shall, for all service and custom which we owe to them, saving always the St. Peter's pence, receive annually a thousand marks sterling money; that is, seven hundred for the kingdom of England, and three hundred for Ireland. . . . And, as we wish to ratify and confirm all that has been above written, we bind ourselves and our successors not to contravene it; and if we or any one of our successors shall dare to oppose this, let him, whoever he be, be deprived of his right in the kingdom. And let this charter of our bond and grant be confirmed forever." John declared, in the preamble to the charter, that: "He was impelled to make this grant (of his kingdom) by the *inspiration of the Holy Spirit*; that the act was performed, not through fear of the interdict, but of his own free will and consent, and by the general advice of his barons. What flagrant falsehoods the sub-deacon Pandulph put in John's charter and made him sign!

When John handed his crown to the legate, and a part of the tribute money along with it, he appeared in the character of an obsequious vassal. Pandulph was seated upon a throne representing Pope Innocent; John fell on his knees before him, and lifting up his joined hands, and putting them within those of Pandulph,\* *he swore fealty to the pope.* He placed the tribute at Pandulph's feet, who trampled upon the money, as a representation of the subjection of the kingdom. How it must have made Englishmen blush to witness such an exhibition of triumphant tyranny, such a display of priestly arrogance! Viewing the whole trouble of Innocent with John, from his refusal to receive Langton down to the moment when Pandulph held his crown and danced on his tribute money, we are forced to the conviction that Innocent III. was an enemy to every government on earth; that he was one of the most grasping despots that ever tried to crush the independence of a nation; and that, if his successors urge the same claims to authority over States and kingdoms, the nations are only safe while the pontiffs are feeble.

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\* Hume's History of England, chap. xi.

*Innocent the enemy of Magna Charta.*

Magna Charta, wrung from King John by his barons at Runnymede, June 18th, 1215, has protected and expanded, if it has not directly given birth, to the liberties of England. It may be safely affirmed, that the document of Runnymede has done more to encourage freedom in all existing nations than any other instrument or effort of our race. The heroes of freedom's battle-fields, the sages of all time who meditated about liberty, must yield the palm for far-reaching and ever-expanding results to the bishops and barons of John. Pope Innocent III. issued a Bull condemning every step taken to secure the Great Charter, and the immortal document itself, in which he says: \* "We are not inclined to cloak the audacity of so great a display of malice, tending to contempt of the Apostolic See, and the detriment of regal rights, the disgrace of the English nation, and serious danger to the whole affairs of the Crucified One, which would certainly be realized unless by our authority all things were revoked which had been extorted in such a way from so great a prince, now bearing the sign of a crusader, although he himself were willing to observe these engagements. We, on behalf of Almighty God, Father, Son and Holy Spirit, also by the authority of his apostles, Peter and Paul, and by our own, with the general advice of our brethren, reprobate and utterly condemn an agreement of this kind, prohibiting, under a threatened anathema, said king from presuming to keep it; and the barons, with their accomplices, from demanding that it should be observed. WE COMPLETELY ANNUL

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\* Nos tantæ malignitatis audaciam dissimulare nolentis in Apostolicæ sedis contemptum, regulis juris dispendium, Anglicanæ gentis opprobrium, et grave periculum totius negotii Caucifixi; quod utique immineret, nisi per auctoritatem nostram revocarentur omnia, quæ a tanto principe cruce signato taliter sunt extorta, et ipso volente ea servare, ex parte Dei omnipotentis Patris et Filii et Spiritus Sancti, auctoritate quoque apostolorum ejus Petri et Pauli ac nostra, de communi fratrum nostrorum consilio, compositionem hujusmodi reprobamus penitus et damnamus; sub interminatione anathematis prohibentes, ne dictus rex eam observare præsumat, aut barones cum complices suis ipsam exigant observari; tam chartam, quam obligationes seu cautiones, quæcunque pro ipsa vel de ipsa sunt factæ, irritantes penitus et cassantes; ut nullo unquam tempore aliquam habeant firmitatem.—*Matt. Paris*, at A. D. 1215, p. 267. London, 1640.

AND QUASH BOTH THE CHARTER AND THE BONDS OR SECURITIES WHICH HAVE BEEN GIVEN FOR ITS OBSERVANCE, THAT AT NO TIME THEY MAY HAVE ANY VALIDITY."

Innocent, in the Bull from which the above is quoted, applies to himself the words of the prophets: "I have appointed thee over peoples and kingdoms, to pluck up and destroy, to build and to plant, cast loose the bonds of wickedness, shake off the oppressor's burden;" and Innocent gives a fair exhibition of his desire to pluck up and destroy *liberty*, and to fasten the bonds of wicked oppression upon a nation. There is no ground for surprise when we read in the monkish histories that Innocent was stoutly denounced all over England, and by many viewed as the infamous protector of the meanest tyrannies. The world will never forget that Pope Innocent III. ANNULLED AND QUASHED MAGNA CHARTA.

*Innocent hurls his thunders on the Barons for compelling John to keep Magna Charta.*

"Innocent, bishop, etc., \* to P. bishop of Winchester, the Abbot of Reading, and Master Pandulph, subdeacon of the church of Rome, health and the Apostolic benediction. We are very much astonished and annoyed that, although our well beloved son in Christ, John the *illustrious* King of England, gave satisfaction beyond what we expected to God and the Church, and especially to our brother the Archbishop of Canterbury and his bishops, some of these showing no due respect, if any, to the business of the holy cross, the mandate of the Apostolic see, and their oath of fealty, have not rendered assistance or shown good will to the said king against the *disturbers of the kingdom*, which, by right of dominion, belongs to the Church of Rome, as if they were cognizant of, not to say associates in, *this wicked conspiracy*; for he is not free from the taint of participation who fails to oppose transgressors. How do these aforesaid prelates defend the inheritance of the Church of Rome? How do they protect those bearing the cross? (John pretended an intention to become a crusader.) Yea,

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\* Matt. Paris, at A. D. 1215.

how do they oppose themselves to those who endeavor to ruin the service of Christ? These men are undoubtedly *worse than the Saracens*, since they endeavor to expel from his kingdom, him who, it was rather to be hoped, would afford assistance to the Holy Land. Therefore, that the insolence of such men may not prevail, not only to the danger of the kingdom of England, but also to the ruin of other kingdoms, and above all, to the subversion of all the matters of Christ, we on behalf of the omnipotent God, the Father, and the Son, and the Holy Spirit, and by the authority of the apostles Peter and Paul, and by our own authority, lay the fetters of EXCOMMUNICATION ON ALL THESE DISTURBERS OF THE KING AND KINGDOM OF ENGLAND, as well as on all accomplices and abettors of theirs, and place their possessions under the ecclesiastical interdict: and we most strictly order the archbishop aforesaid and his fellow-bishops, by virtue of their obedience, solemnly to proclaim this our sentence, throughout all England on every Sunday and feastday, amidst the ringing of bells, and with candles burning, until the said barons shall give satisfaction to the king for his losses and for the injuries they have inflicted on him, and shall faithfully return to their duty. We also, on our own behalf, enjoin all the vassals of the said king, *in remission of their sins, to give advice and render assistance to the said king in opposing such transgressors.*"

Verily Innocent had a poor opinion of the men who obtained Magna Charta, and supported it after securing it. They were "Disturbers of the king and kingdom of England," only fitted for excommunication—that is, for the tender mercies of the Wicked One here, and the worst pains of the pit hereafter. Notwithstanding this, the patriots of the world will ever rank the barons of Runnymede among the greatest benefactors of mankind.

If Innocent was infallible, as the late Vatican Council decided, then it follows that Magna Charta, with the whole British Constitution built upon it, is dead in law now, and should that country ever be restored to the popedom, its liberties would only need the application of this law to give them a death-blow.

As the infallibility of the pope rests on the supposed fact that the Holy Spirit guides him, and as that Spirit never changes, it



therefore follows, that all GREAT CHARTERS OF FREEDOM ARE OFFENSIVE TO GOD, and that their friends, as the authors of such unholy instruments, have fitted themselves for expulsion out of the earthly church and the heavenly Paradise.

The protracted warfare between Innocent and John, and the pope and the barons of England, presents an appalling and irresistible mass of testimony to the offensive doctrine that: "The Bishop of Rome claims to be LORD OF THE NATIONS."

*Paul III. excommunicates Henry VIII., and declares his Throne forfeited.*

The Bull is very lengthy, and only the more important portions of it are quoted. It can be seen entire in Bower's "History of the Popes:" \*

"Paul, Bishop, the servant of servants of Christ. For perpetual memory.

"We, though unworthy, being *placed over all nations*, and in the seat of justice, by the clemency of him so ordering it, who remaineth himself immovable, does in his providence give to all things to move in an admirable order. And we, also, according to the prophecy of Jeremiah, saying: 'Behold, I have set thee *over the nations, and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, and to build and to plant;*' having obtained supreme power *over the kings of the whole earth, and over all people.*

"If King Henry, his favorers, adherents, advisers and followers shall not effectually hearken to these exhortations and injunctions, we declare the said King Henry, his favorers and adherents incapable of absolution; and as for his counsellors, followers, and others culpable in the premises, from our apostolical authority, and of our certain knowledge, and out of the plenitude of our apostolical power, by the tenor of these presents, and in virtue of holy obedience, and under the penalty of the greater excommunication *de facto* incurred, and from which they shall not be absolved, under pretence of any privilege or faculty, though in the form of a confessional one; no, not with any of the most effectual clauses anywise granted by ourselves, or the aforesaid see,

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\* Vol. iii. pp. 475-81. Philadelphia, 1844.

and though they should be more than once reiterated. We declare them incapable of being otherwise absolved than by the Roman Pontiff himself, except at the point of death; and even then, if it shall happen that any are absolved who shall afterward recover, *he shall fall under the same sentence of excommunication*, except upon his recovery he shall effectually obey these our monitions and commands.

“Moreover, we do by these presents admonish those and every of them, that we do actually intend, that thereby they should incur the crime of rebellion; and as to King Henry, the **FORFEITURE ALSO OF HIS KINGDOMS AND AFORESAID DOMINIONS**. And as well him as those before admonished, we will have it to be understood that they, and every one of them *de ipso facto*, respectively incur the penalties before, and hereafter written, if they shall not obey the monitions and commands as declared above; and we do also separately command them, and every of them, that King Henry do **APPEAR BEFORE US IN PERSON, OR BY HIS LEGAL PROXY**, and him sufficiently empowered, within the term of ninety days. But as to his favorers, adherents, advisers, followers, and others anywise culpable as aforesaid, whether secular or ecclesiastical, and even regulars, that they do personally appear before us within sixty days, in order lawfully to excuse or defend themselves with reference to the premises, or else to see and hear sentence pronounced against them, and every of them by name, whom we admonish, as it shall be found expedient, to be proceeded against, as to all and singular acts, even to a definitive, declarative, condemnatory, and privatory sentence, as well as to an excusatory mandate. But if the said King Henry, and others before admonished, shall not appear within the said term respectively prefixed them, and shall sustain with an obdurate mind the foresaid sentence of excommunication for three days, which God forbid, we do aggravate, and successively reaggravate the said censures, and do declare King Henry **DEPRIVED OF HIS KINGDOM AND OF HIS DOMINIONS** aforesaid; and as well him as those before admonished, and every of them, to have incurred all and singular the other penalties aforesaid, and that they and all that belong to them be eternally exploded by all the faithful. And if, in the

mean time, he shall depart this life, out of our aforesaid authority and plenitude of power, we declare and decree, he ought to WANT CHRISTIAN BURIAL. AND WE DO SMITE THEM ALL WITH THE SWORD OF ANATHEMA, MALEDICTION AND ETERNAL DAMNATION."

*No one to obey King Henry on pain of Excommunication.*

'And further yet, we do absolve and altogether set free from the said king and his accomplices, favorers, adherents, and advisers and followers aforesaid, however deputed, and *from their oath of fealty and their vassalage, and from all subjection towards the king* and others aforesaid, all the magistrates, judges, castellanies, wardens and officials whatsoever of King Henry himself, and his kingdom, and all other his dominions, cities, lands, castles, villages, fortresses, forts, towns and any other his places; as also the universities, colleges, feudatories, vassals, subjects, cities, inhabitants; also denizens under actual obedience to the said king, as well secular persons as others, who by reason of any temporality recognize King Henry as their superior, and also ecclesiastical persons. Moreover, commanding them that *under pain of excommunication, they wholly and altogether withdraw themselves from the obedience of the said King Henry, and of all his officials, judges and magistrates whatsoever, and that they do not recognize them as their superiors, nor obey their commands.*"

*Henry and his supporters cannot be Witnesses, make Wills, or inherit Property.*

"That others, being terrified by their examples, may learn to abstain from such excesses, we will and decree, by the same knowledge and plenitude of power as before, that King Henry and his accomplices, adherents, counsellors, followers, and other criminals, as to the premises, after they have respectively incurred the other penalties aforesaid, that they, and also their descendants, from thenceforward shall be, and are, accounted as persons infamous, and as such shall not be admitted witnesses, nor shall they be capable to make any wills and codicils, or other dispositions, nor to grant anything, even to those who are living, and they are hereby

rendered incapable to succeed to any estate, by virtue of any will or testament, or to any person intestate."

*No one must have any social Relations or business Transactions with Henry, or his Supporters.*

"And we further admonish all and every, the faithful in Christ, under the penalties of excommunication, and other the penalties underwritten, that they avoid all the forementioned criminals, who have been admonished, excommunicated, aggravated, interdicted, deprived, cursed, and damned ; and, as much as in them lies, that they cause them to be *avoided by all others*, and that they have *no commerce, conversation, or communion with the same persons*, or with the citizens, inhabitants, or dwellers, or with the subjects or vassals of the cities, lordships, lands, castles, counties, villages, fortresses, towns, and places aforesaid, of the said king, *in buying, selling or bartering, or in exercising merchandise or any business with them*. And that they presume not to carry or hire, or cause to be carried or conveyed, any wine, grain, salt, or any other victuals, arms, cloth, wares, or any other merchandise or commodities, either by sea in their ships, galleys or other vessels, or by land on mules or other beasts belonging to them ; as also that they presume not to receive things carried by them publicly, or by stealth, or to afford any manner of assistance, counsel or favor, publicly or privately, either by themselves or others, or indirectly, under any false color to such persons, which, if they presume to do, they likewise shall incur the penalties of the said excommunication, a nullity also of the contracts into which they have entered ; and, moreover, the forfeiture of their wares, victuals, and of all their goods, so carried, which shall be free prize to the captors."

*The Nation must unite for the Expulsion of Henry and his Supporters by Force of Arms.*

"Furthermore, if the premises notwithstanding, King Henry, his accomplices, favorers, adherents, advisers and followers aforesaid, shall persist in their obstinacy, and if remorse of conscience shall not reduce them to a right mind, but they shall confide in their own power and arms, we *require and admonish, under the penalties of the same excommunication*, and forfeiture of their goods,



which shall be the prey of the captors, as hereafter is approved, all and singular, the *dukes and marquises, counts, and all others whatsoever*, as well secular as ecclesiastical, and also men of the law, actually obeying King Henry, that, without delay and excuse, they, with force of arms, if need be, *expel out of the kingdom and aforesaid dominions*, them, and every of them, and their soldiers and stipendiaries, as well horse as foot, and all others whatsoever who shall favor them with arms." . . . . .

*All fighting Men in other Nations to attack Henry, and drive him into Obedience to the Pope.*

"Moreover, we, in like manner, exhort and *require*, nevertheless *commanding* them, in virtue of their holy obedience, as well as the aforesaid as any others, even those that fight for hire, and whatever other persons having under them such as bear arms, either by sea or land, that they take up arms against King Henry, his accomplices, favorers, adherers, counsellors, and followers aforesaid, so long as they shall remain in the foresaid errors, and in rebellion against the Holy See ; and that they *persecute them, and every one of them*, that they **MAY FORCE AND COMPEL THEM, AND EVERY ONE OF THEM, TO RETURN TO THE UNITY OF THE CHURCH, AND TO THE OBEDIENCE OF THE HOLY SEE.**" . . . . .

*The Goods of Englishmen, disobeying the Pope, when seized, belong to the Captors ; and their Owners, when they fall into the hands of the Pontiff's friends, are to be sold into Slavery.*

"And we, from the same power, knowledge, and authority, do grant licence, leave and liberty, to the same persons, of converting the same goods, merchandises, money, shipping, commodities, and cattle, to their own proper use ; decreeing these presents, all those things wholly to pertain and belong to the captors. And the persons deriving their origin from the same kingdom and dominions, or otherwise inhabiting therein, and not obeying our commands aforesaid, wheresoever they shall be taken, **THEY SHALL BE THE SLAVES OF THE TAKERS.**" . . . . .

"Dated at Rome, at St. Mark, in the year of the incarnation of our Lord, 1535. The third of the Calends of September, in the first year of our pontificate."

This Bull was to be read in all churches on the "Lord's days and other festivals, when the greatest number of the people shall be assembled." And it was to be published with awful solemnity. "The standard of the cross was to be shown, the candles were to be lighted, the bells were to be tolling, and then the candles were to be extinguished and thrown on the ground and trodden under foot." \*

Surely the pontiff who could deprive Henry of his kingdom, summon him to Rome to defend himself before the pope, order his subjects to expel him from his kingdom, command the warriors of other nations to constrain Henry and his supporters to obey his holiness, and forbid all men to have anything to do with Henry in conversation, in trade, in advice, in showing him kindness, is, in his own imagination, the master of kings and empires, the lord of the world.

*The Excommunication of Queen Elizabeth.*

When Elizabeth ascended the throne of England, she wrote to Sir Edward Carne, † the English Ambassador at Rome, to notify his holiness of her accession to the throne. But Paul told the ambassador that England was a fief of the Holy See, that Elizabeth had no right to assume the crown without his permission, that she was not born in lawful wedlock, and could not therefore reign over England, and that her safest course was to renounce all claims to the throne, and submit herself entirely to his will, then would he treat her as tenderly as possible. But if she refused his advice he would not spare her. She declined it, and his hatred was genuine. So was the dislike of each successor of Paul during her reign. Sixtus V. promised ‡ Philip II. of Spain a million of scudi to aid in equipping his "Invincible Armada," to destroy the throne of Elizabeth, and the only conditions he made in the bestowment of his gift were that, "He should ‡ have the nomination of the English sovereign, and that the kingdom should be a fief of the Church." The Armada came to the coasts of England

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\* Bower's History of the Popes, vol. iii. p. 480.

† Hume's History of England, chap. xxxviii.

‡ Ranke's History of the Popes, vol. i. p. 517.

freighted with strange instruments of torture \* to cure the heresies of the subjects of Elizabeth, and with papal benedictions; but the storms of heaven, and the valor of Protestants, sent the boastful fleet to destruction on the coasts of Spain, never again to trouble Elizabeth.

Rome seldom hurled a fiercer excommunication than that launched by Pius V. at this queen, a woman with the intellect of a hundred ordinary kings; but papal thunders then were nearly as harmless as they are now, and yet, as a specimen of the Romish system, it ought to be inserted here :

“Pius, † bishop, servant to the servants of God; for a perpetual memorial of the matter.

“I. He that reigneth on high, to whom is given all power in heaven and in earth, committed one holy Catholic and Apostolic Church, out of which there is no salvation, to one on earth, namely, to Peter the prince of the apostles, and to Peter’s successor, the Bishop of Rome, to be governed in fullness of power. Him alone he made *prince over all people and all kingdoms, to pluck up, destroy, scatter, consume, plant and build*, that he may retain the faithful that are knit together with the bond of charity, in the unity of the spirit, and present them spotless and unblamable to their Saviour. In discharge of which function, we, who are, by God’s goodness, called to the government of the aforesaid Church, do spare no pains, laboring with all earnestness, that unity and the Catholic religion, which the Author thereof hath for the trial of his children’s faith, and for our amendment, suffered to be exercised with so great afflictions, might be preserved incorrupt.

“II. But the number of the ungodly hath gotten such power, that there is now no place left in the world, which they have not assayed to corrupt with their most wicked doctrines. Amongst others, Elizabeth, the pretended queen of England, *a slave of wickedness*, lending thereunto her helping hand, with whom, as in a sanctuary, *the most pernicious of all men have found a refuge*; this very woman having seized on the kingdom, and monstrously usurping the place of the supreme head of the Church in all Eng-

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\* Neal’s History of the Puritans, i. 393. Dublin, 1755.

† Bower’s History of the Popes, vol. iii. pp. 482–3.

land, and the chief authority and jurisdiction thereof, hath again brought back the said kingdom into miserable destruction, which was then nearly reduced to the most Catholic faith and to good order. For having by strong hand inhibited the exercise of the true religion, which Mary, the lawful queen of *famous memory*, had by the help of this see restored, after it had been formerly overthrown by Henry VIII., a revolter therefrom, and following and embracing the errors of heretics; she hath removed the royal council, consisting of the English nobility, and filled it with obscure men, being heretics, hath oppressed the embracers of the Catholic faith; *hath placed impious preachers, ministers of iniquity*, and hath abolished the sacrifice of the mass, prayers, fastings, the distinction of meats, a single life, and the Catholic rites and ceremonies; hath commanded books to be read in the whole realm, containing manifest heresy and impious mysteries and institutions, by herself entertained and observed, according to the prescript of Calvin, to be likewise observed by her subjects; hath presumed to throw bishops, parsons of churches, and other Catholic priests out of their churches and benefices, and to bestow them and other church livings upon heretics, and to determine of church causes; hath prohibited the prelates, clergy and people to acknowledge the Church of Rome, or obey the precepts and canonical sanctions thereof; hath compelled most of them to condescend to her wicked laws, and to abjure the authority and obedience of the Bishop of Rome, and to acknowledge her to be sole lady in temporal and spiritual matters, and this by oath; hath imposed penalties and punishments on those who obeyed not, and exacted them of those who persevered in the unity of the faith, and their obedience aforesaid; and hath cast the Catholic prelates and rectors of churches into prison, where many of them, being spent with long languishing and sorrow, have miserably ended their lives.

“III. All which things, seeing they are manifest and notorious to all nations, and by the gravest testimony of very many so substantially proved, that there is no place left at all for excuse, defence, or evasion; we seeing that impieties and wicked actions are multiplied one on another, and moreover, that the persecution of the faithful, and affliction for religion, groweth every day heavier and heavier, through the instigation and means of said Elizabeth;



because we understand her mind to be so hardened and indurate, that she hath not only condemned the godly requests and admonitions of Catholic princes concerning her healing and conversion, but also hath not so much as permitted the nuncios of this see to cross the seas into England; are forced of necessity to betake ourselves to the weapons of justice against her, not being able to mitigate our sorrow, that we are constrained to take punishment on one to whose ancestors the whole state of Christendom hath been so much bounden.

“IV. Being therefore supported with his authority, whose pleasure it was to place us, though unequal to so great a burthen, in this supreme throne of justice, we do, out of the fullness of our apostolic power, declare the aforesaid Elizabeth being a heretic, and a favorer of heretics, and her adherents in the matter aforesaid, to have incurred the sentence of anathema, and to be cut off from the unity of the body of Christ.

“And moreover, we do declare her TO BE DEPRIVED OF HER PRETENDED TITLE TO THE KINGDOM AFORESAID, AND OF ALL DOMINION, DIGNITY, AND PRIVILEGE WHATSOEVER. And also the nobility, subjects, and people of the said kingdom, and all others who have, in any sort, sworn to her, TO BE FOREVER ABSOLVED FROM ANY SUCH OATH, AND ALL MANNER OF DUTY, DOMINION, ALLEGIANCE AND OBEDIENCE; as we also do by the authority of these presents absolve them, and do DEPRIVE THE SAME ELIZABETH OF HER PRETENDED TITLE TO THE KINGDOM, and all other things above said. And we do command and interdict all and every the noblemen, subjects, people and others aforesaid *that they presume not to obey her or her monitions, mandates, and laws*; and those who shall do the contrary, we do innodate with the like sentence of anathema. And because it were a matter of too much difficulty to convey these presents to all places wheresoever it shall be needful, our will is, that the copies thereof, under a public notary's hand, and sealed with the seal of an ecclesiastical prelate, or of his court, shall carry altogether the same credit with all people, judicial and extrajudicial, as these presents should do, if they were exhibited or showed.

“Given at Rome, at St. Peter’s, in the year of the incarnation of our Lord 1570, the fifth of the Calends of May, and of our popedom the fifth year.”

Had the power of Pius V. been equal to his extravagant claims, Elizabeth would have been driven from her throne to obscurity, or an untimely and cruel death, the brightest page in British history would have been torn out, the England of to-day might have been like modern Spain, a country splendid in memories of the past, but for the time being clothed in rags, steeped in ignorance, and covered with a dense cloud of superstition. While North America, the glorious daughter of Britain, instead of standing forth a miracle of light and progress, unmatched in the history of our race, would have appeared like Mexico, a country of beggars, bandits and priests, with the richest resources, and the most restless and improvident population that ever wasted the bounties of a generous climate and soil. But fortunately for the nations, happily for the liberties of the world, the “Virgin Queen,” notwithstanding her undoubted defects, had a hold on the English heart which the pope and all his allies could not shake; and her triumph over her enemies not only made her strong, but overwhelmed them with confusion and disgrace.

*That the Pope is above Kings is the Doctrine of the great Expounders of Papal Rights.*

Sixtus V. was probably as well informed about the claims of the Bishop of Rome as any of his predecessors or successors; and on the 22d day of March, 1590, he told Olivarez, the ambassador of Philip II., that “The pope is appointed by God as THE SUPERIOR\* OF EVERY OTHER SOVEREIGN.” Innocent IV., in the Council of Lyons, July 16th, 1245, issued a decree against Frederic, Emperor of Germany, in which he says: † “We hold on earth THE AUTHORITY OF OUR LORD JESUS CHRIST, . . . . . and we do hereby declare the above-named prince, who has rendered himself unworthy of the honors of sovereignty, and for his crimes has been deposed from his

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\* Ranke’s History of the Popes, vol. ii. p. 28.

† Matt. Paris, at A. D. 1245

throne by God, to be bound by his sins, and cast off by the Lord, and deprived of all his honors, and we do hereby sentence and deprive him, and all who are in any way bound to him by an oath of allegiance, we forever absolve and release from that oath, and by the apostolic authority, *strictly forbid any one from obeying him, or in any way whatever attempting to obey him as Emperor or King*; and we decree that any who shall henceforth give him assistance or advice, or show favor to him as Emperor or King, shall be *ipso facto* excommunicated; and those in the empire upon whom the election of an emperor devolves, **MAY FREELY ELECT A SUCCESSOR IN HIS PLACE.**" And such was the reverence with which this act was regarded that the German princes elected Henry, landgrave of Thuringia, to the throne from which Innocent had expelled Frederic, and at his death, William, Count of Holland.

Gregory VII., with a rare grandeur of intellect, a towering ambition, a daring spirit, an unrivalled power of penetration, exhibits the claims of the popes in the boldest light. He thunders forth: \* "For the dignity and defence of God's holy Church, in the name of Almighty God, the Father, Son, and Holy Ghost, I DEPOSE FROM IMPERIAL AND ROYAL ADMINISTRATION, King Henry, son of Henry, some time Emperor, who too boldly and rashly hath laid hands on thy Church; and I absolve all Christians subject to the empire from that oath whereby they were wont to plight their faith unto true kings; for it is right that he should be deprived of dignity who doth endeavor to diminish the majesty of the Church.

"Go to, therefore, most holy princes of the apostles, and what I said, by interposing your authority, confirm; that all men may now at length understand, if ye can bind and loose in heaven, that ye also can upon earth TAKE AWAY AND GIVE EMPIRES, KINGDOMS, AND WHATSOEVER MORTALS CAN HAVE: for, if ye can judge things belonging unto God, what is to be deemed concerning these inferior and profane things? And if it is your part to judge angels, who govern proud princes, what becometh it you to do toward their servants? Let kings, now,

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\* "Pope's Supremacy," by Isaac Barrow, p. 7. New York ed., 1845.

and all secular princes, learn by this man's example, what ye can do in heaven, and in what esteem ye are with God; and let them henceforth fear to slight the commands of holy Church; but put forth suddenly this judgment, that all men may understand that, not casually, but by your means, this son of iniquity doth fall from his kingdom."

Gregory declared that kingly and papal government might be compared to the sun and moon.\* The pope's government is like the sun, filling the world with its power and glory; the dominion of monarchs is like the moon, diminutive in its light, and derived exclusively from the mighty sun of the "Seven Hills." His doctrine is: "That royal authority is ordained of God, and should remain within its proper limits, SUBORDINATE TO THE PAPAL POWER, WHICH IS SOVEREIGN OVER ALL."

Gregory put forth prodigious efforts to persuade the sovereigns of Europe that their kingdoms were fiefs of St. Peter, and that they owed obedience to the Roman pontiff, his successor; and, with boundless zeal and commanding eloquence, and, we must add, undoubted sincerity, he tried to subject the entire † affairs of kings and chief magistrates, and the concerns of the whole world, to a congregation of bishops meeting annually at Rome, of which, of course, he was to be master. His celebrated Dictates claimed power for the popes such as Jehovah alone possesses.

One is inclined to smile when he reads that Alexander VI., who, as vicar of Christ, owned all countries inhabited by infidels, gave to the crown of Castile the territories of all unbelievers which its servants should discover and subdue. And, lest this grant might conflict with his "deed of gift" to the Portuguese, he decreed that a line, supposed to be drawn from pole to pole, a hundred leagues westward of the Azores,‡ should serve as a boundary between them. In the exercise of his world-wide sovereignty, he gave the countries east of this line to Portugal, and those west of it, to Spain. "In 1254, the pope," says Matthew Paris, § "gave the kingdom of

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\* Neander's *Hi t. of the Chist. Relig. and Ch.*, vol. iv. p. 88. Boston.

† Mosheim. London ed., 1848, p. 360.

‡ Robertson's "America," p. 65. New York ed., 1829.

§ Matt. Paris, at A. D. 1254.



Sicily to Earl Richard ; but Earl Richard told Albert, his legate, that, ‘ unless the pope would give hostages from his own family as security for his good faith, aid an expedition with money, and deliver up some of his frontier fortresses to protect his army in case a retreat was necessary, his gift looked very much as if some one said : I give or sell you the moon ; climb up and take it.’ ” The gift of Alexander bore the same features, and showed the same presumption.

But the claims of the bishops of Rome to universal temporal monarchy plunged all Europe, at various times, into confusion, and large parts of it into carnage. It would require volumes instead of a few pages to exhibit the bitter fruits produced by these usurpations.

If the Master said : “ My kingdom is not of this world,” the Church of Rome is governed by another spirit ; for, during eleven hundred years, her bishops have held an earthly sceptre, and struggled, like the conqueror of Darius, for an empire bounded only by the limits of the globe ; a monarchy in which kings are to be tolerated as papal viceroys, and nations are to be treated as dependent nurslings ; chastised with a scourge, or rewarded with a smile, at the pleasure of the Holy Father.

These arrogant pretensions have never been recanted ; and as the renunciation of one of them would prove the Roman Bishop a fallible mortal like the rest of us, not one of them shall ever be surrendered until the papacy is in ruins. And though masses of enlightened Catholics may repudiate and denounce them, they are still in the heart of the Romish creed ; and, as in the past, they will live in the future history of the Catholic Church when an opportunity offers for their exhibition. Infallibility cannot change for the better ; it can never admit the necessity for its own reformation.

## THE COUNCIL OF TRENT.

As this ecclesiastical legislature has a wider reputation and influence in the Church of Rome than any convention of prelates known to history, and as it interests Protestants more than any assemblage of Catholic bishops ever called together, a brief sketch of the synod is indispensable to the completeness of this work. The Council of Trent acted on the baseless assumption that

### *The Holy Spirit directed its Decisions.*

In the fifteenth chapter of the Acts of the Apostles there is an account given of a consultation between the apostles and elders about circumcision in its bearings upon Gentile converts. The conference ended in a decree which was introduced in these words : "It seemed good to the Holy Spirit and to us, to lay upon you no greater burden than these necessary things." The apostles, of course, were inspired men, qualified by the Spirit of God to write Scripture, and give infallible decisions about everything pertaining to the government and instruction of the Church of God. From this record of the proceedings of inspired apostles at Jerusalem, Romish ecclesiastics have found the doctrine that their uninspired bishops, convened in a General Council, are led by the Holy Spirit in everything ; and, as a result, that their decrees are the decisions of the Fountain of Wisdom, incapable of error, and invested with perpetual force. Acting upon this conviction, the decree of a General Council, for ages, begins thus : "The sacred and holy Ecumenical and General Synod of —, lawfully assembled, *in the Holy Spirit.*" There is no more authority for the assumption that the Comforter leads a Catholic Council to right conclusions because

he discharged this office for the apostles, than there would be to imagine that he would enable it to make Holy Scripture whenever a synod tried its hand at writing "Revelations," because he gave this power to the apostles. Nothing has made great synods look more ridiculous than this, even in the opinion of some Catholics. At Trent, the idea that the Spirit governed the council was a standing joke with many of the witty fathers. As nothing could be done without orders from Rome, it became a common proverb among the bishops that: \* "The synod was guided by the Holy Spirit, sent thither from time to time from Rome in a cloak-bag." The Bishop of "Five Churches," one of the leading men in the synod, declared that: † "The Holy Spirit had nothing to do in that assembly; that all the counsels given there proceeded from human policy, and tended only to maintain the pope's immoderate and shameful domination; that answers were expected from Rome as from the oracles of Delphos and Dodona; that the Holy Spirit, which they boast doth govern their councils, was sent from thence in a postilion's cloak-bag, which, in case of any inundations, could not come thither (a thing most ridiculous), until the waters were assuaged. So it came to pass that the Spirit was not upon the waters, as it is in Genesis, but by the waters. Oh, monstrous, extraordinary madness!"

*The Causes which led to the calling of the Council of Trent*

The court of Rome, in the early part of the sixteenth century, was flagrantly corrupt. No language could be too strong to describe its falsehood and treachery, and its accursed love of money, its sumptuous extravagance, its loathsome licentiousness, its fierce despotism, and its unrelenting cruelty. Its turpitude was known over the world, and shocked the moral sense of all Christian nations; so that, wherever the name of Jesus was breathed with reverence, there was one universal demand, that there should be a reformation in the Church, in its head and in its members. Princes were disquieted on their thrones by these demands; popes shook in the chair of the Fisherman as they rung in their ears; and all Europe felt the first vibrations of a coming earthquake, that would

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Sarpi, p. 497.

† Id., pp. 841-2.

shake, and eventually overturn, the throne of the Man of Sin, and give an impetus to liberty and intelligence that would reach the ends of the earth, and the limits of the empire of time. St. Bernard writes to Pope Eugenius: "Your court receives good men, but makes them not: lewd men thrive there; the good pine and fall away." This statement was true to the letter of the court of Clement VII. Indeed his predecessor, Adrian VI., admitted that "the mischief proceeded from the court of Rome and the ecclesiastical order," which had provoked Germany, and excited heart-burnings in all Christian countries. Dante, in his visit to the infernal regions; represents himself as seeing a pope in a part of hell where exquisite torture was inflicted, of whom he says:

He a new Jason \* shall be called; of whom  
 In Maccabees we read; and favor such  
 As to that priest his king indulgent showed,  
 Shall be of France's monarch shown to him.  
 I know not if I here too far presumed,  
 But in this strain I answered: Tell me, now,  
 What treasures from St. Peter at the first  
 Our Lord demanded, when he put the keys  
 Into his charge? Surely, he asked no more,  
 But follow me! Nor Peter, nor the rest,  
 Or gold, or silver of Matthias took,  
 When lots were cast upon the forfeit place  
 Of the condemned soul.† Abide thou there;  
 Thy punishment of right is merited;  
 And look thou well to that ill-gotten coin,  
 Which against Charles ‡ thy hardihood inspired.  
 If reverence for the keys restrained me not,  
 Which thou in happier days didst hold, I yet  
 Severer speech might use. Your avarice  
 O'ercasts the world with mourning, under foot  
 Treading the good, and raising bad men up.  
 Of gold and silver you have made your god,  
 Differing wherein from the idolater,  
 But that he worships one, a hundred you?  
 Ah! Constantine, to how much ill gave birth,  
 Not thy conversion, but that plenteous dower  
 Which the first wealthy Father gained from thee." §

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\* Jason offered 360 talents of silver, and of another revenue 80 talents, to Antiochus Epiphanes, for the high priesthood.—2 *Maccab.*, iv. 7, 8.

† Judas. ‡ King of Sicily. § Carey's Dante. N. Y. ed., 1853., pp. 145-6.



Such, in Dante's day, was the common opinion among thinking men about several popes. The conviction grew stronger towards the sixteenth century; and, in its first half, the universal remedy for these evils was a general council. As Luther commenced his great work, the papal system, the work of ages, and the pride of millions, tottered to its underworld foundations, the wildest excitement rolled over Europe; a vast upheaval threatened to overturn German thrones, and the foundations of society in that land. Its princes, Diet and emperor, time and again, demanded a council, and other countries united in the urgent appeal. Clement VII. is frightened by the cry. He is of illegitimate birth, a stain which, in his day, was regarded as a disqualification for Peter's chair. And he is charged with securing the popedom by unhallowed means. A general council might depose him, as Constance served John XXIII. But he is compelled, in 1531, to promise a synod which he never intended to gather. At first, Mantua is the proposed place of meeting for the council, then Piacenza. But, as in either place the synod would be wholly at the mercy of the pontiff, the Germans made resistance, and insisted that it should be held in their country. There was, however, no council till Clement was in his grave. After an agitation running over many years and all Christendom, it was at last decided by Paul III. to call a council.

*Those who were invited to the Council.*

Paul summoned all patriarchs, archbishops, bishops, abbots, and those who, by privilege, should appear in a general synod; also, the emperor, king of France, and all other kings, dukes and princes; and, should they be unable to appear in person, they were to send representatives.

The council was most anxious to have the Protestants represented in it; and, to induce them to appear at its meetings, it sent them several safe-conducts, whose proffered protection they obstinately refused. They demanded that it should be held in Germany; that the bishops should be released from their oath of obedience to the pope; that he, neither in person nor by legates, should preside in the council; and that, if they came to it, they should be entitled to vote as well as to deliberate; and, failing

to secure these requisites of justice, they utterly refused to take any part in the discussions of the approaching great synod. The council met December 13th, 1545, at

*Trent.*

Trent is in the southern part of the Tyrol, on the left bank of the Adige, in a beautiful valley, surrounded by lofty hills. It is nearly fifty miles north of Verona. It is an Austrian possession. Its cathedral was commenced in the beginning of the thirteenth century, and it is a fine architectural work. The Church of Santa Maria Maggiore stands on the site of the structure in which the Council of Trent held its meetings.

*The Synod.*

Its presiding officers were the legates, Cardinal John Maria de Monte, Cardinal Marcellus Cervinus, and Cardinal Reginald Pole. Paul III. gave these cardinals their positions.

At the session held on the 7th of January, 1546, there were present, beside the legates and the cardinal of Trent, four archbishops, twenty-eight bishops, three abbots and four generals of religious orders. Of the archbishops, two were titular, that is bishops without flocks. One of these was Robert Venante, a Scotchman, Archbishop of Armagh in Ireland, who, though near-sighted, had a splendid reputation in Italy as the "best post-rider in the world." These two bishops had lived for years on papal alms, and they gratefully came to Trent to vote for their benefactor's measures.

Only the ambassador of the king of the Romans was present at the first session. At a later period every state of any note belonging to the Catholic Church was represented by secular ambassadors in the synod, who made speeches in that body, and took an active part in its affairs. What a scanty delegation of bishops to legislate for the universal Church in a general council.

*The modes of transacting Business adopted by the Council.*

A special congregation or committee was appointed to examine every question, and frame decrees for the general congregation, in

which all were free to express their sentiments, and fit the subject under discussion for formal proclamation as a decree or canon. A session was the meeting when the perfected work received the final vote, and the solemn sanction of the synod as a part of the code of the Catholic Church.

In a congregation the prelates wore caps; in a session they appeared with mitres in all the pomp of episcopal dignity.

The right of speaking in the synod in 1551 was given to the pope's representatives first; the emperor's spoke next; the bishops of Louvain sent by the queen next; after them the divines who came with the electors; secular clergymen in the order of their promotion next; and after them the friars.

The bishops of the council were a jury; inferior clergymen were the lawyers who made speeches; and after their addresses had exhausted the debate, the bishops were generally ready to vote. Of the powerful and learned speeches delivered in the synod, few came from the bishops.

The council decided that the Holy Scriptures might be quoted as authorities, the traditions of the apostles, the decisions of councils, constitutions, the authority of popes and holy fathers, and the consent of the Catholic Church.

#### *The Position of the Pope in the Council of Trent.*

The pontiffs watched the deliberations of the synod with unwearied vigilance; they viewed its every movement with unhidden jealousy. They used every effort manly and mean to regulate its entire affairs, insignificant and important. If any father was troublesome, means must be used to keep him quiet. If fearless bishops at any time were too numerous, good prelates, who would speak and vote as they were instructed, came speedily from Rome or from some other part of Italy. If the council became conscious of their manhood and their episcopal rank, the synod was threatened with suspension or removal; or the council was disbanded for a time; or it was transferred to some Italian city where the pope was all powerful, or where the persuasive eloquence of an adjacent inquisition would suggest submission to papal dictation.

Every bishop in the Council of Trent at his consecration had to take this oath: "I, N. C.,\* bishop, will henceforward bear true faith to St. Peter, and to the holy apostolic Roman Church, to my lord the Pope N. and his successors, who shall enter canonically. I will not be a means, either by word or deed, that he may lose either life or member, or be taken prisoner; I will not reveal any counsel he may impart unto me, either by letter or message which may be any way damageable to him; I will help to defend and maintain the papacy of the Church of Rome against all the world, and the rules of the holy fathers."

Each bishop in the synod of Trent was bound hand and foot by this oath, to obey the successor of St. Peter. And the pontiff sent orders to his legates who presided over the council, about the business which was to be pushed forward, or that which was to be excluded, and nothing was formally discussed which had not his approval. He was master of the entire deliberations of Trent.

*He used Sacred Bribes and Holy Jest.*

To make his authority undoubted he employed ecclesiastics, who watched every father at the synod: at the head of these men, for some time was Simoneta, the confidential manager of the council for his Holiness. Simoneta, with other agents, employed a number of needy bishops who could jest soberly, and by provoking independent men, make them look ridiculous, while they remained unmoved themselves. These artful operators often broke up congregations of the synod by their sober jokes at the expense of worthy bishops. By their sarcastic interruptions and sneering criticisms at the conclusion of an opposition address, they often created the greatest confusion and secured the adjournment of a debate which was becoming troublesome to the friends of the pontiff. And as the hirelings of Simoneta were numerous and needy, and as his funds were regularly and largely replenished from Rome, he could silence most opponents, or so tarnish their reputation or orthodoxy by private slanders, that their influence was destroyed.

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\* Bishop Jewell's Letter on the Council of Trent.



In 1563,\* the Emperor Ferdinand wrote Pius IV. to give liberty to the council, of which it had been deprived by three causes: first, everything must be managed at Rome before being presented to the synod; the second difficulty was, that only the presidents could make propositions in the council; and the last was, that prelates bent on the pope's glory rendered their brethren powerless. This difficulty was occasioned by the grave jesters who aided the holy spirit which guided Catholic councils to reach proper conclusions. It can be easily seen that a council whose members were bound to the pope by solemn oaths, whose propositions must all come from his legates, and whose bishops were bribed, browbeaten, or ridiculed, was a mere expression of the pope's will.

*One of the Decrees of Trent.†*

"That the memory of paternal incontinency may be banished as far as possible from places consecrated to God, which purity and holiness most especially become, it shall not be lawful for the sons of clerks, who are not born from lawful wedlock, to hold, in those churches, in which their fathers have, or have had an ecclesiastical benefice, any benefice whatsoever, even though a different one, nor to minister in any way in the said churches, nor to have pensions out of the fruits of benefices which their fathers hold, or have at another time held. And if a father and a son shall be found, at this present time, to hold benefices in the same church, the son shall be compelled to resign his benefice, or to exchange it for another out of that church, within the space of three months; otherwise he shall, by the very fact, be deprived thereof." A law in any Protestant church forbidding the sons of its clergy, *born out of lawful wedlock*, to enjoy a benefice jointly with their fathers, would have a ring of iniquity too loud and clear to be misapprehended.

*Controversies in the Council.*

Men differed in opinions, in feelings, and in proposed acts.

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\* Sarpi, p. 683.

† Canones et Decreta Conc. Trid., Decr. de Reform., cap. 15, sess. xxv. p. 200. Lipsiæ, 1863.

And not a few instances of apparent harmony were but compulsory submissions.

The cup excited a deeply interesting and prolonged discussion in Trent. It may be safely asserted that three-fourths of the Catholics in Europe were in favor of having it given with the bread. And this preponderance was nearly as great among the clergy as among the laity. In 1562, the ambassador of the Duke of Bavaria, in the council, demanded the cup for the laity in the name of his master, declaring that Paul III. had granted it to Germany; and he insisted in a spirit of honest earnestness that it should not be refused. The ambassadors of the Emperor Ferdinand about the same time presented a paper to the council, in which they declared, that there were Catholics in Hungary, Austria, Moravia, Silesia, Carinthia, Carniola, Styria, Bavaria, Suevia, and other parts of Germany, who desired the cup with great zeal. In Hungary, said they, "They force the priests to give them the cup by taking away their goods, and threatening to kill them;" and in many words they appealed for the chalice given by Jesus to all. The legates themselves were strongly inclined to yield to the appeal, and grant the cup to Germany. Pius IV. was equally disposed to gratify one of the most popular desires that ever agitated the Catholic Church. Nor was Charles IX., King of France, a whit less anxious for the cup than the Catholic Emperor and princes of Germany: with him and his people the desire amounted to a passion, and on many occasions it was urged with vehemence on the bishops at Trent. The Council of Constance, in 1414, had first changed the character of the Supper, by keeping back the chalice: the date was too recent, and the change too senseless to make the people calm, when another council gave them an opportunity to restore the honored forms of other days. Against the change, the talented but unscrupulous party who governed the council, urged that if the Holy Spirit guided councils, he ruled at Constance, and it would be impiety to reverse the decree he inspired there; besides, they said, many demands were made, and if the synod began to yield, it would be difficult to find a stopping place. They brought in Scripture in abundance to support their positions; they instanced the case in St. John, where it is said: "He that eateth this *bread* shall live forever;"

they pointed to the disciples going to Emmaus, who only knew Jesus in the breaking of *bread*, not in the drinking of wine: to St. Paul, ready to suffer shipwreck, who blesses *bread*, but speaks not of wine; to the Lord's Prayer, in which daily *bread* is asked without any allusion to wine; to the manna which represents the eucharist, and yet has no drink in it; to Jonathan, who tasted the honey, but did not drink. James Payva, a Portuguese, declared that when Christ gave the bread to his disciples first, they were all laymen, but when he ordained them priests, in these words: "Do this in remembrance of me," he then gave them the cup. And the cup was therefore only for priests, while the bread was for all. Another argued in the council that "the cup being the blood of Christ might fall on the ground, or hang on the beard of a layman; that the vessels to hold it would not be kept clean, and that giving it to a layman would make him the equal of a priest." But reasons of this character weighed little; and when the discussion was exhausted there were three opinions, one that it should not be granted, another that the cup should be permitted with conditions, and still another that it should be referred to the pope. And "fifty \* of the most intelligent persons in the synod maintained that the cup should be conceded with some cautions." And when the question was to be decided, it was found that it could not receive the number required to pass it as a *doctrine*, it could only receive the vote needed for a decree of reformation. It was a maxim in Trent, that "a decree of faith could not be made if a considerable part contradicted; but to establish a decree of reformation, a major part of voices was sufficient." And the cup resolution, though recognized as an article of faith, † owing to the impossibility of passing it in its true character for lack of requisite votes, was introduced as a decree of reformation, and by this artifice it became the permanent law of the Catholic Church, and a lasting insult to Jesus.

#### *Claims of the Clergy over Secular Affairs.*

Perhaps the most exciting controversy in the Council of Trent was aroused by the presentation of certain articles giving the

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\* Sarpi, p. 559.

† Id., p. 576.

clergy supremacy in many affairs purely civil.\* One of these articles declared that ecclesiastical persons should not be judged in a secular court; another, that the civil magistrate shall not interfere in any spiritual case, such as one about matrimony, heresy, patronage, benefices, tithes, ecclesiastical fees, temporal jurisdiction of churches, and other cases civil, criminal, or mixed, belonging to the Ecclesiastical Court; another, that laymen shall not appoint ecclesiastical judges; another declares that the ecclesiastical judge shall be free from secular authority in imposing or revoking excommunications, in summoning whom he will, and in pronouncing sentence of condemnation on him, and in having officers to execute it; another forbids the Emperor, or any other prince, to interfere with ecclesiastical causes or persons by edicts, or otherwise, and commands all sovereigns to lend the secular arm to execute ecclesiastical decisions; another declares that the letters, citations and sentences of ecclesiastical judges, especially of the Court of Rome, shall be immediately executed by all rulers without any consent from the civil authorities. These articles, no doubt, contained the sentiments of three-fourths of the fathers at Trent. In many countries, the articles had been laws at work for centuries, if not fully developed, at least in a modified form. But they raised an immense commotion in every court in Europe, and most of all in Catholic courts. The ambassadors at Trent, were indignant at their presentation, and took the earliest occasion to denounce them.

De Ferrieres, † one of the ambassadors of France, among other things, told the council, that their proposed reforms of princes were not the plaster of Isaiah, to heal the wound, but of Ezekiel, to make it raw, though healed before; that these additions of excommunications and curses, were without example in the ancient Church; that their articles had no other aim than to take away the liberty of the French Church, and offend the majesty of the most Christian kings, who, by the example of Constantine, Justinian, and other emperors, have made many ecclesiastical laws. He said, the king marvelled at two things: one, that they, the fathers, adorned with so great ecclesiastical power, assembled only to

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\* Sarpi, p. 769.

† Id., p. 772-3.



restore church discipline, not regarding this, should bind themselves to reform those whom they ought to obey, though they were stiff-necked; another, that they should think they can and ought, without any admonition, excommunicate and anathematize kings who are given by God to men, which ought not to be done to any ordinary man, though persevering in a most grievous offence. He said that Michael, the archangel, durst not curse the devil, and yet they were wholly conversant with maledictions against kings, and against his sovereign, if he will defend the laws of his ancestors, and the liberties of the Gallican Church. He told them that the king desired the council not to decree anything against those laws; and his ambassadors to oppose such decrees as he did then oppose them. Afterwards, speaking not for the king but himself, he invoked heaven, earth and the fathers to consider, whether the king's demands were just; whether it were honest for them to make orders for themselves throughout the whole world; whether this was a time to take compassion, not upon the church, nor upon France, but upon themselves, their dignity, reputation, and revenues, which cannot be preserved but by the arts by which they were first obtained; that in so great confusion they must be wary, and not cry when Christ comes, "SEND US INTO THE SWINE;" that if they would restore the Church to its ancient reputation, and compel the adversaries to repentance, and reform princes, they should follow the example of Hezekiah, who did not imitate his father, nor his first, second, third, or fourth grandfather, who were imperfect, but went higher, to the imitation of his perfect ancestor; so the council must not look to its next predecessors, though very learned, but ascend as far as Ambrose, Augustine, and Chrysostom, who overcame the heretics, not by arming princes for war, *while they sat picking their nails at home*, but by prayers, a holy life, and sincere preaching. For the fathers, becoming like these ancient worthies, will make princes to become Theodosii, Honorii, Arcadii, Valentinianii, and Gratiani, which he hoped for, and would praise God if it should be so.

The oration stirred up a perfect tempest in the sacred breasts of the assembled clergy. It was assailed publicly and privately with all kinds of weapons. But its author was sustained by the combined monarchs of Europe, for whom he was scourging the

insolence of the council; and both he and his hearers knew well that he had the keen intellect and the material resources which fitted him to defy them. The subject was discussed at great length, and then was allowed to fall into an untimely grave. No spirit guided the Council of Trent but the unholy spirit of cunning, tyranny, worldliness, obsequiousness, and superstition. Little wonder that the witty French made a proverb: That the modern council has more authority than that of the apostles, for its own pleasure only was a sufficient ground for its decrees, without admitting the Holy Spirit.

*Numbers and Character of the Council.*

In 1546 the council was composed of five cardinals and forty-eight bishops.\* It was at this time it issued its famous decrees about the scriptures, giving inspired authority to apocryphal writings and uncertain traditions; and authenticity or superiority over all other copies of the word of God to the Vulgate, a mere version, and one so full of errors that the council itself had to appoint a committee of six to correct it; and restraining men in their proper liberty to discover its meaning.

Among the prelates in the council at this time, there was no man "remarkable for learning,\* some were lawyers, perhaps learned in that profession, a few divines, but of less than ordinary merit, the greater number were gentlemen or courtiers. As to their dignities, some were only titular, and the greater part bishops of such small cities, that if each one represented his people, it could not be said that one in a thousand of Christendom was represented. And from Germany at this time there was not one bishop or divine."

In the sixth session, which issued the decrees on justification, there were present four cardinals, ten archbishops, and forty-seven bishops; † in the thirteenth, which defined transubstantiation, there were four legates, six archbishops, and thirty-four bishops; in the last session there were, according to Labbé and Cossart, seven legates, two cardinals, three patriarchs, thirty-three archbishops and two hundred and thirty-seven bishops, besides eleven proxies.

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\* Sarpi, 163.

† Perceval on the Roman Schism, p. 95.

Of these about *two-thirds* were from Italy, the rest, with few exceptions, from France and Spain. These Italian bishops and the natives of Italy wearing titular dignities, were all the mere creatures of the pope, and through them the council was constantly in the power of the holy father.

At the close of the proceedings of the council, \* according to the authoritative report of its doings, four legates, two cardinals, three patriarchs, twenty-five archbishops, one hundred and sixty-eight bishops, seven abbots, thirty-nine proctors of absent prelates, and seven generals of religious orders, subscribed with their own hand the decrees of the council. The number, notwithstanding this statement, at the last meeting of the council, is not to be fully credited. But that most of its sessions were very slenderly attended, and that the attendance was made up of men of limited attainments and ability, is undoubted. Even Paul IV. said scornfully of the council: † “It was a great vanity to send into the mountains sixty bishops of the least able and forty doctors of the most insufficient, as was twice done already (1556), and to believe that by those the world could be better regulated than by the vicar of Christ aided by his cardinals, prelates, and doctors at Rome.”

The Bishop of Five Churches, in a letter to the Emperor Maximilian, says of the Council of Trent: ‡ “What good could be done in that council in which the votes were not weighed but numbered? If goodness of cause and reason had been the weapons, though we were but few, we had vanquished a great army of our enemies. The pope had a hundred for one, and in case that were not sufficient, he could have created a thousand. We daily saw hungry and needy bishops come to Trent; youths, for the most part, who just began to have beards, given over to luxury and riot, hired only to give their voices as the pope pleased. They were unlearned, and simple, but supplied with impudent boldness. When these were added to the pope’s old flatterers, iniquity triumphed, and it was impossible to determine anything but as they pleased.

\* *Canones et Decreta Concilii Tredentini*, p. 208. Lipsiæ, 1863.

† Sarpi, p. 399.

‡ Sarpi, 841.

“There was a grave and learned man, who was not able to bear so great an indignity, and as he made the fact known, he was traduced as not a good Catholic, and he was terrified, threatened and persecuted that he might approve things against his will. Matters were brought to this pass by the iniquity of those who came there, fitted and prepared, that the council seemed to consist, not of bishops, but of disguised maskers, not of men but of images, such as Dedalus made, that moved by nerves which were none of their own. They were hireling bishops, who, as country bagpipes, could not speak but as breath was put into them. The Holy Spirit had nothing to do in this assembly.” Such is the testimony of a man of great power, truth and observation. And yet this council, composed of such materials as it was, gave their present cast to all the doctrines and usages of the Catholic Church. These youthful bishops were no doubt titular prelates, bearing the name of an eastern diocese, and performing no episcopal acts except voting at the Council of Trent.

*The Pontiffs who Reigned during the Sessions of the Council.*

These were Paul III., Julius III., and Pius IV. The council first assembled in 1545, and after several prorogations, and some protracted intermissions, it finally adjourned in 1563.

*Influence of the Council.*

It exerted for centuries, and it enjoys still, the greatest power ever springing from any assembly of ecclesiastics. The world is more familiar with its name than with the insignificance of its membership; and it is remarkable that such a body should stretch long and vigorous arms over the gulf of time since its dissolution, and over all the Catholic countries of the world, and hold the entire papal nations in its powerful grasp. Several causes contribute to this result: the first is the profound reverence entertained for councils in the Catholic Church. In several Protestant communities there are ecclesiastical legislatures who make authoritative enactments for the government of their churches, but such laws are regarded, even by those who make them, as wise or unwise, according to the principles embodied in them. But a Catholic coun-



cil, constituted in proper form, is believed to be an "*Inspired Assembly*," speaking by the promptings of the unerring Jehovah, whose decisions are the revealed will of the Lord of all, which ought not to be questioned, and can never be repealed. As the clergyman who addressed the Council of Trent, when Mascarenius the Portuguese ambassador was received, said: \* "The authority of councils is so great that their decrees are to be received as *divine oracles*." Such is the general doctrine of the Catholic Church. And this view of councils gave great force to the decrees issued at Trent. The second was the extensive range of the council in the adoption of new articles of faith. The synod received every sanctified folly, almost without exception, revered in any quarter of the Romish communion, as a tenet of the Church; and in this way gained a wide extent of favor. Another reason was the able management of the council by the pontiffs, who selected the shrewdest strategists of the entire papal Church and employed them to direct the decisions of the council. Another reason is found in the extraordinary deference paid by the bishops of Rome to the canons and enactments of Trent. The fifth reason why the Council of Trent became such a potent power in the papal Church is to be found in the condition of Catholicism when the council held its meetings. The Reformation, like an earthquake, had shaken and shattered the Romish world, and burst the ties which bound the system together, its old mighty ties of force and terror; and it compelled the council to give a new shape to nearly all her ancient doctrines; and such a cast as would fit them to bear the most searching scrutiny. As worn out rails are rolled again, and after the process come forth totally unlike their former ground, ragged, rusty selves: so in the foundery at Trent, through canons, decrees and the Catechism, the old rails of the Romish system were rolled over again, and some of them received a greater thickness; some of them an altered shape, and all of them new and additional sleepers, to sustain without injury the thundering trains of the great Reformation.

The Church of Rome before the Council of Trent was like a tower built of stones from many ancient structures. A great many

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\* Sarpi's History of the Council of Trent, p. 477. London, 1629.

came from Solomon's temple, and quite a number from the buildings adjoining the manger in Bethlehem ; some jagged rocks were placed upon the tower that once formed a part of a temple of Moloch ; not a few stones from a temple of Jupiter ; and a block of marble beautifully sculptured from a temple of Venus. Cement made from the rock of Calvary, well crushed, and bitumen from the Dead Sea joined the stones together. The tower was strong, and a source of terror to the world. Lightning from Wittenburg struck it fiercely several times and burned off the roof, exposing the inmates to the pelting fury of the storms, and so shattering the walls that the fathers at Trent, thinking it was going to tumble to pieces, carefully took down the tower and rebuilt and greatly enlarged it. They put in every old stone, carefully placing it in a new position ; they procured new materials from the walls of the Sorbonne, the graves of St. Bernard, Thomas Aquinas, Duns Scotus, Peter Lombard, Gregory VII., and Innocent III., from the battlefields of Judas Maccabeus, and from nearly every quarter of the world. They made the many window sashes and doors out of the wood of the true cross and the nails with which the Saviour was fastened on it. Each one of its many hundred guards imagined that he carried the identical spear with which the soldier pierced the Saviour's side, and every one of them wore some garment which belonged to the Saviour or his mother ; the tower was intended to reach heaven, and was indeed a very lofty structure ; it was designed as a home for the heroes who should conquer the world. As we have seen a school-house once, whose walls, on close inspection, showed angel figures, a sculptured Holy Spirit, several saints, the plunder of an ancient neighboring nunnery : so, on closely examining this massive tower, you easily detected representations in the stones of Moses, Aaron, Levi, a Jewish altar and sacrifice, a censer, Judas Maccabeus making an offering for his dead soldiers, the virgin and child, Jupiter, Venus, Moloch, the Angelic Doctor, the Master of the Sentences, and other scholastic divines by the hundred, and saints and angels without number, with an occasional scene from purgatory. The architecture was a mixture of all orders ; the building was of all shapes, and the careful observer could easily see above its main doorway its name : BABEL, CONFUSION. While on its corner stone were cut the words : *Built by the fathers of Trent, after designs sent from Rome.*

## BAPTISM.

DURING the period beginning with the commencement of the fourth century, and ending with the sixth, baptism was commonly administered twice in the year, at Easter and Pentecost.

### *Preliminaries of Baptism.*

There were three classes of sponsors generally employed during this period for three distinct lists of persons; one sponsor became surety for an infant, another for an adult, and a third for a person of deranged or defective intellect. In each case, the sponsor was bound to look after the religious welfare of his charge: even the sureties of adults "were their curators and guardians, bound to take care of their instruction before and after baptism." \*

The baptized were anointed with oil, from head to foot, before receiving the sacred rite. This ceremony signified, in that day, the unction of the Holy Spirit, and grafting into the Olive Tree, Christ Jesus. It also denoted that celestial chrism, which qualified Christ's earthly wrestlers for heroic struggles with the powers of evil.

The bishop breathed upon the candidate for baptism after he had been exorcised to expel demons, to indicate the gift of the Spirit to be conferred.

He touched his ear, saying: "Ephphatha (Mark vii. 34), Be opened; may God send thee an open understanding, that thou mayest be apt to learn and to answer."

In north Africa, after signing candidates with the cross, the bishop gave them a portion of consecrated salt.

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\* Bingham's *Antiquities*, book xi. chap. 8, ss. 1-8.

Just before the baptism was administered, the candidate faced the west, the supposed region of diabolical and dark influences, and then, by his sponsor or personally, he renounced Satan with his works and pomps, his service, his angels, his inventions, and all things that owe or render him obedience. This renunciation was commonly repeated three times, the speaker stretching out his hands, and striking them with horror, and spitting, in defiance of the Wicked One, in the direction in which his power was supposed to be exercised. Then, facing the east, the region of the rising sun, the quarter in which Eden, the type of the heavenly paradise, was planted, the candidate vowed to live ever after in obedience to the laws of Christ. After this, a solemn profession of faith was made in the articles of a gospel creed, with the eyes directed towards heaven. Such was the custom which continued at Rome and elsewhere, for a great while, in defiance of opposition. The baptism was administered after these observances.\*

*Ceremonies immediately after Baptism.*

When the candidate was baptized, his forehead, ears, nostrils and breast, were anointed with holy chrism.

White robes were placed upon him, to show that he was washed in the blood of the Lamb, and meant to keep himself unspotted from the world.

Lighted tapers were placed in his hands, as emblems of the lamps of faith, with which virgin souls go forth to meet the divine bridegroom.

The kiss of peace was always given to the babe or adult just baptized, to show the perfect reconciliation with God now enjoyed.

Milk and honey were imparted to the baptized, to teach that, as babes in Christ, they required as simple food, of a spiritual kind, as natural infants needed of a material sort.

The ingenuity of the early fathers was sorely taxed to discover some new ceremony to add to the dignity of baptism, to make it more imposing and glorious in the estimation of men.

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\* Bingham's *Antiquities*, book xi. chap. 7, ss. 8,



*The Effects of Baptism.*

Nothing in all earthly history ever wrought such prodigies as baptism at this period was supposed to accomplish. It removed the taint of original sin, blotted out actual transgressions, made the baptized as innocent as an angel, gave him a new heart, and bestowed upon him an outfit for heaven so perfect that it was imagined that the best time to die was just after being baptized. How early these heresies appeared in the churches it is somewhat difficult to settle. Justin Martyr uses the word *regenerate* about baptism in a way that looks in the direction of baptismal regeneration. The passage is : \* “They who are persuaded and do believe that those things which are taught by us are true, and do promise to live according to them, are directed first to pray and ask of God with fasting the forgiveness of their former sins ; and we also pray and fast with them. Then we bring them to some place where there is water, and they are *regenerated*, according to the manner of *regeneration* by which we *were regenerated*.” Possibly, Justin may have used this word *regenerate* in a figurative sense ; but the probabilities are not favorable to that opinion. Evidently he attached an amount of importance to baptism unknown to Christ or his apostles.

Tertullian, a little later, expresses the doctrine of baptismal regeneration in terms as vigorous and unscriptural as any Romanist or ritualist could possibly employ ; nay, they could not wish their sentiments more explicitly asserted. His words are : † “We fishes, after the name Ἰησοῦς of our Lord Jesus Christ, *are born in the water*.” The word Ἰησοῦς is an acrostic made of the first letter of the following names of Jesus in Greek : Ἰησοῦς Χριστός, Θεοῦ Υἱός, Σωτήρ, Jesus Christ, the Son of God, the Saviour. And it means,

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\* “Ὅσοι ἂν πεισθῶσι καὶ πιστεύωσιν ἀληθῆ ταῦτα τὰ ὑφ’ ἡμῶν διδασκόμενα καὶ λεγόμενα, εἶναι, καὶ βιοῦν οὕτως δυνασθαι ὑπισχνῶνται, εὐχεσθαι τε καὶ αἰτεῖν νηστεύοντες παρὰ τοῦ Θεοῦ τῶν προημαρτημένων ἄφεσιν, διδασκόνται, ἡμῶν συνευχόμενων καὶ συννηστεύόντων αὐτοῖς. Ἐπειτα ἄγονται ὑφ’ ἡμῶν ἐνθα ὕδωρ ἔσται, καὶ τρόπον ἀναγεννήσεως ὃν καὶ ἡμεῖς αὐτοὶ ἀναγεννηθήμεν, ἀναγεννώμεθα.—Apol. i. sec. 61.

† Sed nos pisciuli secundum Ἰησοῦν nostrum Jesum, in aqua nascimur.—*De Baptismo*, cap. i.

a fish. From this name, a fish became as common a symbol among the early Christians to indicate their faith as a crucifix is among the adherents of Rome in our times. *We are born in the water*, was a leading view of baptism, cherished by great and good men like Augustine, Chrysostom, and Ambrose. This doctrine springing up in the latter half of the second century, swept over Christendom, and left scarcely a trace of dissent in its pathway of triumph.

*Baptism washes out all Sin.*

From the third century down to the Reformation, except in a few isolated communities, baptism was the grand fountain of soul-cleansing. It was believed to contain the whole forgiving power of Father, Son and Spirit. And it was imagined that heaven could never be entered without it.

On this account many put off baptism till death threatened them, that their iniquities might be removed as the King of Terrors carried them into the land of spirits. And when an earthquake vibrated, or a pestilence, or a deadly war threatened, the clergy were besieged, and their utmost powers \* were tasked to administer baptism to frightened thousands, whose faith in the liquid deity was unbounded; and who were resolved to render no service to Jesus till the sceptre of death seemed likely to strike them.

The Emperor Valens raised an army to drive back the insolent Goths who had crossed the Danube, and invaded Thrace, which he intended to lead in person. And as he reflected upon the risks of battle, he concluded he ought not to hazard his life without the protection of "divine grace," and that he ought to secure "the complete armor of God by means of the holy rite of baptism." And the intelligent Greek historian who records the transaction, says: † "This was a wise and prudent reflection." Eudoxius baptized him, and with his soul washed by water, as he foolishly imagined it to be, he supposed himself ready for battles with their savage havoc and huge graves. A foolish faith in the power of water to cleanse the polluted souls of men was universal.

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\* Neander's Hist. of the Christian Religion, ii. 320. Boston, 1870.

† Theodoret's Eccl. Hist., lib. iv. cap. 12, 13.

And it was believed that it gave a far more complete purification to hearts than it ever gave to hands or garments.

Many sick persons were baptized in their beds from the third to the sixth century. This was called clinic baptism, from the Greed word κλινή, a bed or couch. It met with much opposition, but as even this sort of baptism was supposed to take away all sin, it was freely resorted to in cases where the disease threatened to prove fatal. Novatus,\* of Rome, enjoyed the application of water in this way (περὶ χυθέντα), when it was imagined that he was at the point of death, and his future career as the founder of a new sect of Puritans, opposed to some of the customs of the churches in his day, brought his baptism into notoriety and disrepute. But he believed that it gave him a full outfit for the "Shining Shore," at a time when he supposed that he was leaving the earth.

In A. D. 253, a council of sixty-six bishops sat in Carthage, with Cyprian at its head. To this council Fidus, a rural bishop, presented by letter two questions for solution; one about Victor, a presbyter, and the other a query, asking how soon after birth a babe might be baptized; and suggesting that it should never receive the sacred rite till after the eighth day, as it would not be pleasant to give it the kiss of peace before it was eight days old. Cyprian and the council say to him in reply, among other things, "Therefore, most dear brother, this was our opinion in the council, that no one should be hindered by us from baptism and *the grace of God*, who is merciful, kind and affectionate to all; which rule, as it holds for all, so we think it more especially to be observed in reference to infants and persons newly born, to whom our help and *the divine mercy* are rather to be granted, because at their first entrance into the world, by their weeping and wailing, they do no other thing than implore compassion." Cyprian proceeds to give his rustic brother a little information, by saying: "Whereas you assert that an infant, the first days after its birth, is unclean, so that any of us abhors to kiss it, we reckon that this ought to be no impediment to giving *it celestial grace*; for it is written, 'To the clean all things are clean.' . . . . Though an infant is fresh from the womb, yet is it not such that any one

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\* Eccl. Hist. of Eusebius, lib. vi. cap. 43.

should be horrified to kiss it, *in giving grace*, and in making (the kiss of) peace."

One of the reasons for the baptism of a child, before it is eight days old, in this letter is, that Elisha stretched himself upon the dead son of the Shunamite, in such a manner that his head, face, limbs, and feet were applied to the head, face, limbs, and feet of the child, showing a certain equality between a child and a man, in features if not in stature, and this equality, Cyprian argues, is intended to show that the soul of a child and of a man are of the same stature, dimensions, and needs, that all souls are alike and equal; and then he proceeds to infer, that if the weightiest sinners are not kept from baptism and grace, "How much \* less reason is there to refuse an infant, who being newly born, has no sin, except that as a descendant of Adam, after the flesh, he has from his very birth contracted the contagion of the death anciently threatened, who comes for this reason the more easily *to receive the remission of sins*, because the sins *forgiven him* are not his own; they were committed by others."

This doctrine about baptism inspired the same false hopes everywhere which it lighted in the hearts of Cyprian and his fellow bishops at Carthage. It took away the iniquities of the strong man burdened with guilt, and when the young were brought to its saving water, it removed the stains and curse of Adam's sin.

The words of Peter on the day of Pentecost, "Repent, and be baptized every one of you for the remission of sins," tended largely to nourish this heresy; and, among the ancient fathers, they were commonly understood to link forgiveness and baptism together. In Matt. iii. 11, John the Baptist says: "I, indeed, baptize you with water unto repentance" (*εἰς μετάνοιαν*). The word *unto* is properly *into*. John did not baptize these persons to *procure* repentance; he baptized them into a profession of repentance which they claimed to possess. It is said in the same chapter that "Jerusalem

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\* Quanto magis prohiberi non debet infans, qui recens natus nihil peccavit, nisi quod, secundum Adam carnaliter natus, contagium mortis antiquæ prima nativitate contraxit? qui ad remissam peccatorum accipiendam hoc ipso facilius accedit, quod illi remittuntur non propria, sed aliena peccata.—*Cyprian. Ep. 59, ad fidum*, p. 80. Coloniae, 1617.



and all Judea, and all the region round about Jordan, were baptized of him in Jordan, *confessing their sins.*" Matt. iii. 5, 6. They were penitent, and they were baptized, not for the purpose of obtaining a change of heart, but into a profession of the sorrow for sin which they already felt. Peter's words, translated "for the remission of sins" (*εἰς ἀφεσιν ἁμαρτιῶν*) are literally "into the remission of sins," a saying exactly like John's, and they mean "into a profession of the forgiveness of sins already enjoyed through penitential faith."

Christ gave the woman who washed his feet with her tears a full pardon, without the slightest allusion to baptism. Luke vii. 47. He forgave the paralytic man let down through the roof of the house into his presence without any reference to baptism, and as he does not save through two instrumentalities, faith *alone* grasps the Captain of our Salvation, and gives everlasting salvation to the soul.

The passage in John iii. 5, "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God," was understood universally by the fathers of the third century, and their successors for many ages, as teaching the magical efficacy of baptism in regenerating souls. If the words "kingdom of God" mean the Church in this world, there is considerable unanimity in receiving the doctrine that the birth of the Holy Spirit and the baptismal birth are necessary to church membership. But if these words mean heaven, then the birth of water cannot be baptism; for, doubtless, there are myriads in heaven who never received that ordinance. The words, "Born of water and of the Spirit," describe the new heart given by the Divine Comforter when a man first repents of his sins, and the floods of pardoning grace which immerse the man born of the Spirit, and, carrying away all his sins, assure him of God's love. In this way only can any one share in the blessings of God's kingdom, either here or hereafter.

#### MODERN ROMISH BAPTISM.

The middle ages made few changes in baptism. The Emperor Charles the Great commanded the archbishops of France to inform him what instructions they and their suffragans gave the priests

and people about baptism. He demanded the reason for ranking an infant among the catechumens. He asked what a catechumen was. He enquired what was meant by renouncing the devil with his pomps and works; why they exorcised an infant, and breathed upon it; why they gave it salt; why they touched its nostrils; why they anointed its breast; why they covered it with a veil and clothed it in white; and why they gave it the body and blood of the Lord.\* From these questions it is evident that Romish baptism differed little in the time of Charlemagne from the same ordinance in the fifth century; nor is it much changed now from the manner of its observance in the days of the great son of Pepin.

*Baptism according to the Catechism of the Council of Trent.*

Part second, chapter second, question 11. "But it is to be observed that although simple water, without any addition, in case of necessity, is the proper element for administering the sacrament, yet from a tradition of the apostles always observed in the Catholic Church, when baptism is conferred with solemn ceremonies, holy chrism is also added, by which it is evident that the effect of baptism is more fully declared." . . . . .

Quest. 17. . . . . "For those who ought to be initiated by this sacrament are either immersed in water, or water is poured upon them, or they are baptized by sprinkling. But, whichever one of these modes is observed, we must believe that baptism is properly given; for water, in baptism, is used to signify the cleansing of the soul *which it accomplishes*. Wherefore, baptism is called by the apostle 'a bath.' † But baptism is made no better when any one is immersed in water, although we notice that this mode was long observed in the earliest times in the Church, than by the pouring out of water, which we perceive to be a frequent practice now, or by aspersion." . . . . .

Quest. 23. After naming bishops, priests, and deacons as the proper ministers of this sacrament, the catechism specifies a fourth class who may baptize: "The last list of those who can baptize when necessity compels them, without the solemn ceremonies, in-

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\* Du Pin, ii. p. 130; Dublin ed., 1724.

† Per lavacrum regenerationis.—*Vulgate*, Titus iii. 5.

cludes all, even of the laity, of *both sexes, whatever creed they may profess*. For this office is permitted even to Jews, to infidels, and to heretics, when necessity compels; provided that they intend to perform that which the Catholic Church effects in that office of her ministry." . . . . .

Quest. 24. This article prescribes the order to govern those who administer baptism. If a priest is present a deacon must not baptize; if a deacon is present a layman must not; if a man is present a woman must not, unless she be a "midwife, accustomed to baptize, and the man inexperienced" in the method of saving the dying by water.

Quest. 25. "As therefore every one, after he has been born, needs a nurse, and an instructor, by whose assistance and labor he may be educated and trained in knowledge and useful arts; so also it is necessary that they who *begin to live a spiritual life at the baptismal font* should be committed to the fidelity and prudence of some one, through whom they may imbibe the precepts of the Christian religion, and be instructed in every pious way." . . . .

Quest. 30. "The law of baptism is thus prescribed by our Lord to all men; insomuch that unless they are regenerated to God through the grace of baptism, whether their parents be Christian or infidel, *they are born to eternal misery and destruction*." . . . .

Quest. 41. . . . "They are to be taught in the first place, that by the admirable force of this sacrament *sin is remitted and pardoned, whether derived originally from our first parents, or committed by ourselves, however great its enormity*." . . . . .

Quest. 51. "Now truly by baptism *we are united and joined as members to Christ the head*." . . . . .

Quest. 57. "But beside the other advantages which we secure from baptism, the last as it were, and that to which all the rest seem to be referred, is that it *opens to each of us the gate of heaven closed formerly against us by sin*." . . . . .

Quest. 64. "The exorcism follows, which is administered by holy and religious words and prayers, to expel the devil and to break his power."

Quest. 68. . . . At the font, "the priest puts three distinct interrogatories to the person to be baptized: *Dost thou renounce Satan? and all his works? and all his pomps?* To each of which he, or

the sponsor in his name, replies: *I renounce*. The priest then questions him on each article of the creed, and asks him if he believes it? To which the sponsor answers: *I believe*."

Quest. 69. "When the sacrament is now to be administered, the priest asks the person about to be baptized, *if he will be baptized?*" and after receiving the usual answer, he is invariably dipped, if the ceremony is performed in Milan,\* or poured upon, or sprinkled, if he is baptized elsewhere.

Quest. 70. "The baptism being now over, the priest anoints the baptized on the crown of the head with chrism, that he may understand that from that day, as a member, he is joined to Christ the Head, and ingrafted on his body." . . . . .

Quest. 71. "Afterwards the priest clothes the baptized with a white garment." . . . . .

Quest. 72. "A lighted candle is then put in his hand, which shows that faith, burning with charity, *which he received in baptism*, should be nourished and increased by the pursuit of good works." †

### *Canons of the Council of Trent.*

"If ‡ any one shall say that baptism is optional, that it is not necessary to salvation, let him be accursed."

"If § any one shall say that the baptism given by heretics, in the name of the Father, Son and Holy Spirit, with the intention of doing what the Church does, is not true baptism, let him be accursed."

"If || any one shall say that the baptized are free from all the precepts of holy Church, which are written or received by tradi-

\* Stanley's Hist. Eastern Church, p. 117. N. Y., 1870.

† Catechis. Conc. Trident., pars ii. cap. 2, pp. 133, 161. Lipsiæ, 1865.

‡ *Sii quis dixerit, baptismum liberum esse, hoc est, non necessarium ad salutem; anathema sit.*

§ *Si quis dixerit, baptismum, qui etiam datur ab hæreticis, in nomine Patris et Filii et Spiritus Sancti cum intentione faciendi quod facit ecclesia, non esse verum baptismum; anathema sit.*

|| *Si quis dixerit, baptizatos liberos esse ab omnibus sanctæ ecclesiæ præceptis, quæ vel scripta vel tradita sunt, ita ut ea observare non teneantur, nisi se sua sponte illis submittere voluerint; anathema sit.—Can. 4, 5, 8, de Sacram., sess. vii., Conones et Decreta Concilii Tridentini. Lipsiæ, 1863.*



tion, so that they are not bound to observe them, unless they wish to subject themselves to them of their own accord; let him be accursed."

By this last canon all baptized persons are bound to obey the entire precepts of the Church of Rome, whether they approve of them or not. Willing or unwilling, if the Church has the power they must yield, or suffer at the discretion of the clergy. By the second decree all Protestant baptisms are good in the Catholic Church, and every Protestant, baptized in any way, *is a son of the Bishop of Rome*, and bound to obey the holy father, or bear the consequences just as severely as if he and his fathers for twelve hundred years had been in the Holy Church that gave birth to St. Dominic and the inquisition.

It is universally believed among Protestants that large numbers of children, not belonging to the Romish Church, in our chief cities, are baptized by popish priests, to whom they are stealthily conveyed by nurses and others. Hogan says about his residence in this city, when priest of St. Mary's: "I baptized more children than any clergyman in Philadelphia; among these were hundreds of Presbyterians, Episcopalians, Methodists, and Baptists, brought to me for that purpose by their Roman Catholic nurses, without the knowledge of their Protestant mothers."\* No doubt but this is true. And even here, it is more than likely that many a "father" since Hogan's day could have made the same statement. This was the favor conferred upon the baby Israelite, Mortara, some years ago by his nurse, for which he was wickedly torn from his parents, and brought up in a convent in the religion of Rome. If some Catholic Bishop, armed with such powers as his brethren have often exercised, were to reclaim all the children baptized in the Catholic Church in Philadelphia, perhaps half the leading Protestants of this city might be compelled to suffer the wrongs of Edgar Mortara; or worse evils, if they proved rebellious.

But as heretical baptism is orthodox, and as the baptized must obey *all* the precepts of Holy Church, with their own accord or *without it*, the pope needs but the power to seize us all, and train

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\* "Auricular Confession," by William Hogan, p. 130. Boston, 1845.

us to obedience, or crush us by such fierce displays of tyranny as have given his Church the most hideous record in the annals of cruelty and sanctified murder. Well may the pope eulogize his magical baptism in the words with which Tertullian begins his tract on that ordinance: "Oh, fortunate sacrament of our water!" \*

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\* De Baptismo, cap. i. p. 32. Lipsiæ, 1839.

## CONFIRMATION.

THIS sacrament had no existence, in any form, until the end of the second or the beginning of the third century; and then it appears simply as a part of baptism, as the completion of that solemn rite.

Tertullian says: \* “From thence, having gone forth from the bath (of baptism), we are anointed with a blessed unction according to the primitive regulation.” And, again: \* “Thus the unction comes carnally upon us, but it profits spiritually, as the act of baptism itself is carnal, because we are immersed in water; the effect is spiritual, because we are freed from sin; after this, there is imposition of hands, invoking the Holy Spirit by the benediction.” Here the imposition of hands and the unction were but ceremonies belonging to baptism. In the life of St. Basil, it is recorded that: † “Maximus, the bishop, baptized him and Eubulus, and clothed them with the white garments, and, anointing them with the holy chrism, gave them the communion.” Here, the baptism and confirmation are parts of a whole. And even children were confirmed with the chrism and imposition of hands, as soon as they were baptized, as Gennadius clearly asserts: ‡ “If they be little

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\* Epinde egressi de lavacro perungimur benedicta unctione de pristina disciplina. . . . sic et in nobis carnaliter currit unctio, sed spiritualiter proficit, quomodo et ipsius baptismi carnalis actus, quod in aqua mergimur, spiritualis effectus, quod delictis liberamur. Dehinc manus imponitur, per benedictionem advocans et invitans Spiritum Sanctum.—*De Baptismo*, cap. 7, 8, p. 37. Lipsiæ, 1839.

† Baptizavit Maximus Episcopus Basilium et Eubulum, et vestivit albis, atque ungens eos sancto chrismate, tradidit eis communionem.—*Imphiloch*, *Vit. Basil*, cap. v.

‡ Si parvuli sint . . . respondeant pro illis qui eos offerunt, juxta morem

children that are baptized, let those who bring them answer for them according to the custom of baptizing; and then, confirmed by the imposition of hands and chrism, let them be admitted to the mysteries of the eucharist." Here, again, confirmation immediately follows baptism.

*This is the Custom of the Greek Church to-day.*

Says Dean Stanley : \* "The imposition of hands is still continued at the baptism of children, as of adults. Confirmation with them is simultaneous with the act of the baptismal immersion." Nor is its administration limited to bishops. Every priest † can confirm those whom he baptizes in the Greek Church. This is the way confirmation was practised when first introduced into the Church, and for many hundreds of years after. The separation of confirmation from baptism is supposed by Riddle ‡ to have commenced in the Western Church, in the beginning of the seventh century, but not to have been permanently completed till the thirteenth. The ceremonies of ancient confirmation were the anointing, the sign of the cross, imposition of hands, and prayer. §

*Modern Romish Confirmation.*

Says the Council of Trent : || "If any one shall affirm that the confirmation of the baptized is a useless ceremony, and not rather a true and proper sacrament . . . let him be accursed."

*Statements of the Catechism of Trent about Confirmation.*

Pars ii., caput iii., quest. 2. . . . "The person baptized, when anointed with the sacred chrism by the bishop, the unction being

baptizandi, et sic manus impositione et chrismate communiti, eucharistiæ mysteriis admittantur.—*Gennad. de Dogmat. Eccl.*, cap. lii.

\* "History of the Eastern Church," p. 118. New York ed., 1870.

† Hagenbach's "History of Doctrines," ii. p. 88, note.

‡ Riddle's "Christian Antiquities," pp. 536, 539. London ed., 1843.

§ Bingham's "Antiquities," book xii. chap. 3, sec. 1.

|| Si quis dixerit, confirmationem baptizatorum otiosam ceremoniam esse, et non potius verum et proprium sacramentum . . . anathema sit.—*Can. i. de Confirm.*, Sess. vii. p. 45, *Canones et Decreta Conc. Trid.* Lipsiæ, 1863.



accompanied with these solemn words : *I sign thee with the sign of the cross, and confirm thee with the chrism of salvation, in the name of the Father, and of the Son, and of the Holy Ghost*, begins to be settled in firmness by the strength of a new virtue, and thus to become a perfect soldier of Christ (*novæ virtutis robore firmior, atque adeo perfectus Christi miles esse incipit*)."

Quest. 7. "This is called chrism, a word borrowed from the Greek language, which is appropriated by common usage among ecclesiastical writers to signify that ointment only, which is composed of oil and balsam, with the solemn consecration of the bishop." . . . . .

Quest. 14. "Sponsors are also added, as we have already shown to be the case, in baptism ; for if they who enter the fencing lists have need of some one through whose skill and advice they may be taught by what thrusts and passes they may destroy an enemy, while they remain unhurt, how much more will the faithful require a leader and monitor, when, covered and fortified by the strongest armor, through the sacrament of confirmation, they descend into a spiritual contest, in which eternal salvation is the proposed reward." . . . . .

Ques. 17. "It is most proper to delay this sacrament at least to seven years." . . . . .

Quest. 19. "For those who have been *made Christians by baptism*, as if new-born infants, have a certain tenderness and softness ; and afterward, by the sacrament of chrism, they become stronger against all the assaults of the flesh, the world, and the devil, and their minds are altogether confirmed in the faith, for confessing and glorifying the name of our Lord Jesus Christ, from which strength the name itself originated, as no one will doubt."

Quest. 23. \* "They, therefore, who are confirmed by the Holy chrism are anointed on the forehead ; for, *by this sacrament*, the *Holy Spirit pours himself upon the minds* of the faithful, and increases strength and fortitude in them, that they may be able to

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\* Qui igitur confirmantur sacro chrismate, in fronte unguuntur. Nam hoc sacramento Spiritus Sanctus in animos fidelium sese infundit, in eisque robur et fortitudinem auget, ut in spirituali certamine viriliter pugnare, et nequissimis hostibus resistere queant — *Quest. ii., vii., xiv., xvii., xix., xxiii., xxv.*, pp. 161, 162, 167, 169, 171, 172, *Catech. Conc. Trid.* Lipsiæ, 1865.

fight manfully in the spiritual contest, and resist their most implacable foes." . . . . .

From the title of the question in the Catechism, we are taught that chrism is applied to the forehead in the form of a cross.

Quest. 25. "Then the person who is anointed and confirmed receives a gentle slap on the cheek from the bishop, that he may remember that he ought to be prepared, as a brave wrestler, to bear, with invincible courage, all adverse things for the name of Christ. Lastly, moreover, the peace is given to him, that he may know *that he has attained the fullness of heavenly grace, and the peace which surpasses all understanding.*"

This would be a wonderful unction, and an astonishing imposition of hands, if from both we received the Holy Spirit and the peace of God that passes all understanding. It is, however, not by works of righteousness which we have done, but according to his mercy he saves us; being justified by faith, we have peace with God through our Lord Jesus Christ.

#### *Supposed Scripture Authority.*

The Catholic Church \* quotes Acts viii. 14-18, as proof that by laying on of hands the Holy Spirit was bestowed; and, truly, so he was, but it was his miracle-working powers which were conferred. At the 18th verse, it is said: "When Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands he may receive the Holy Ghost." Now, Simon saw nothing of the peace, faith, praying power, and spiritual enjoyments and privileges of these men; he cared nothing about such matters; he wrought pretended miracles himself; he saw that the Holy Spirit enabled these persons to perform wonders, and he wanted to buy this astonishing agency. The imposition of hands here simply gave the power of working miracles, and not the blessings of any sacrament. Chrism and the imposition of hands were employed in the times of the apostles, but never as parts of the sacrament of confirmation. The papal sacrament of that name had no existence for many centuries after Christ; it is A HUMAN INVENTION.

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\*Catech. Conc. Trid., Quest. xiii. cap. iii. pars ii. p. 167. Lipsiæ, 1865.

## THE LORD'S SUPPER, THE EUCHARIST, THE MASS.

THESE three terms designate one institution, and when that solemn observance is viewed as it is presented in the Scriptures, the Protestant doctrine is undoubtedly the true one. In the English Catholic version in Matt. xxvi. 26-30, it is said: "Whilst they were at supper, Jesus took bread, and blessed, and broke, and gave to his disciples, and said, Take ye and eat; this is my body; and, taking the chalice, he gave thanks, and gave to them, saying: *Drink ye all of this*; for this is my blood of the new testament which shall be shed for many unto remission of sins. And I say unto you, I will not drink from henceforth of *this fruit of the vine* until that day when I shall *drink it with you new* in the kingdom of my Father. And a hymn being said, they went out unto Mount Olivet." In Mark xiv. 22-26, it is said: "Whilst they were eating, Jesus took bread, and blessing, broke, and gave to them, and said: Take ye, this is my body; and having taken the chalice, giving thanks, he gave it to them. *And they all drank of it*. And he said to them: This is my blood of the new testament, which shall be shed for many. Amen, I say to you, that I will drink no more of *the fruit of the vine* until that day when I shall *drink it new* in the kingdom of God. And when they had said an hymn, they went forth to the Mount of Olives." And in Luke xxii. 19, 20, it is said: "And taking bread, he gave thanks, and broke, and gave to them, saying: This is my body which is given for you. Do this for a commemoration of me. In like manner, the chalice, also, after he had supped, saying: This is the chalice, the new testament in my blood, which shall be shed for you." And in 1 Cor. xi. 23-27, it is said: "The Lord Jesus, the same night in which he was betrayed, took bread, and, giving

thanks, broke, and said : Take ye and eat ; this is my body which shall be delivered for you : this do for the commemoration of me. In like manner, also, the chalice, *after he had supped*, saying : This chalice is the new testament in my blood ; this do ye as often as you shall drink for the commemoration of me. For as often as you shall eat this *bread* and drink the *chalice*, you shall show the death of the *Lord till he come*." Such are the accounts given of the Lord's Supper in the words of a Catholic version. Paul calls the body of the Lord *bread* twice after consecration, showing that it was bread. He says that the Lord's Supper " shows the death of the *Lord till he come*," declaring emphatically that the Lord is not in it, that he is away. The Saviour calls the cup : " This fruit of the vine," in Matt. xxvi. 29, after consecration, and not blood : showing that it was unchanged. And as for the saying, " This is my body," it means simply that the broken bread was a picture of his torn body, just as the words, " The Lord God is a sun and shield," mean that the sun is a figure of the light which God gives, and the shield a figure of the defence which he bestows. No one, in his senses, while Christ uttered these words, would have imagined that the bread was his body, or the cup his blood. His body was entire at that moment ; not a drop of his blood was spilled ; and, hence, the supper is a " showing forth the Lord's death till he come "—a commemoration of the death of an absent Saviour.

The priests scorn the idea that there could be any figure in the declaration : " This is my body ;" but when Paul says : " For as often as you shall eat this bread and *drink the chalice*," they must grant that it is not the *chalice* but its *contents* that are to be drunk. If it is not a figurative expression, the priests of Rome should swallow the cup as well as the contents. The words, " I am the vine, I am the door," are literal if the expression is not figurative, " This is my body." No community would suffer more than the Catholic Church from a non-figurative interpretation of every scripture word. In the Catholic New Testament, Matt. xvi. 22, 23, it is said : " And Peter taking him began to rebuke him, saying : Lord, be it far from thee, this shall not be unto thee ; who turning said to Peter : GO BEHIND ME, SATAN, THOU ART A SCANDAL UNTO ME, because thou savourest not



the things that are of God, but the things that are of men." If the words, "This is my body," must be taken literally, we would mildly insist that Christ's address to Peter shall be taken literally too when he said to him: "Go behind me, Satan, thou art a scandal unto me." According to that interpretation, Peter is the chief of devils; and the Church of Rome, built on Simon, is founded on Beelzebub himself. A literal interpretation of the words, "This is my body," leads to sacred cannibalism; and of the saying in Matt. xvi. 22, 23, makes Peter the devil, and Lucifer the foundation of the Papal Church. A figurative view of both passages is the true one.

*The Lord's Supper after the First and inside the Sixth Century.*

The name missa or mass was applied very early to the supper. After a portion of the service at public worship was over, a deacon arose and said: "Ite, missa est [ecclesia]—depart, the assembly is dismissed." Immediately all the non-church members withdrew.

At public worship in early times there was a twofold missa, the missa catecheumenorum, and the missa fidelium, the former describing the united worship of the unbelieving, the catechumens, and the faithful church members; and the latter the observances of the communicants when the others had withdrawn.\* The word mass for many centuries had no odor of popery about it.

*The Elements.*

After the united service of the whole people was over, and before the beginning of the supper of the faithful, it was customary for every one to make offerings according to his ability. These gifts were placed upon the communion table by the minister. On this occasion it was deemed peculiarly disgraceful to appear before the Lord empty-handed. These donations were used to support the clergy, to relieve the poor, and to furnish bread and wine for the Lord's table. The bread was common, such as served for the ordinary use of the people.† The wine was mixed with water from very ancient times in all the churches. Some of the leading

\* Stillingfleet's *Irenicum*, p. 261. Phila., 1842. Du Pin, ii. 133. Dublin, 1724.

† Cave's "Primitive Christianity," p. 167. Oxford, 1840.

fathers regarded this practice as resulting from an express command of Christ. \*

*The Prayer and Consecration Ceremonies of the Supper.*

The elements being placed on the table, a deacon brought water to the bishop and his presbyters to wash their hands, signifying the purity which men should have who approach God. Then the deacon cried out, "Mutually embrace and kiss one another." This holy kiss was very ancient, and was specially given at the supper as a token of reconciliation, forgiveness, and goodwill. Then the whole congregation with the minister began the COMMON PRAYER, a very lengthy and appropriate supplication, for the peace and welfare of the entire Church, for the tranquillity of the world, for the prosperity of the age, for fruitful seasons, for kings, emperors, and all in authority, for soldiers and armies, believers and unbelievers, friends and companions, for the sick and distressed, and for all that stood in need of help. After the prayer the minister said to the people: "The Lord be with you;" and the people answered, "And with thy spirit." Then the minister proceeded to the prayer of consecration, consisting of expressions of fervent gratitude to God for the death, resurrection and ascension of his Son, for the shedding of his blood, and the celebration of it in the supper. This usually ended with the Lord's Prayer, and a hearty and universal acclamation of "amen" from all that were present. After the prayer of consecration the minister cried out: "Holy things to holy persons," the people answering, "There is one holy, one Lord Jesus Christ." Then he exhorted them to share in the holy mysteries, by singing, "Come taste and see that the Lord is good." Then the bishop or presbyter broke the bread and gave it to the deacon, who distributed it to the communicants. † During the time of celebration they sung hymns and psalms. The whole observance was concluded by prayer and thanksgiving, that God had given them such great privileges.

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\* Riddle's "Christian Antiquities," p. 590. London, 1843.

† Cave's "Primitive Christianity," p. 170. Oxford, 1840.

*Posture at the Lord's Supper.*

Riddle says: "It would appear from direct evidence still extant, that for the most part, if not always, communicants received the consecrated elements standing." \* According to Cave the apostles received it reclining on couches after the Jewish custom of eating, but in the third century participants at the Lord's table received the eucharist standing. † Eusebius ‡ preserves a letter of Dionysius of Alexandria addressed to Xystus, Bishop of Rome, in which he speaks of an old communicant who doubted his baptism because it was received among heretics, and Dionysius tried to quiet his conscience by reminding him that for a long time he had "been in the habit of hearing the thanksgiving, and repeating the amén, and *standing at the table*, and extending his hand to receive the sacred elements." Dionysius was a very distinguished bishop, and it is evident from this letter to the Bishop of Rome, that he was tenacious of the customs of the Church everywhere, and was afraid to make innovations. So that standing, and *not kneeling*, the attitude of worship, was the posture in which the eucharist was received in the early Church.

*The Supper was Received on an empty Stomach.*

St. Augustine says that the disciples at the first supper were not fasting, but now, for the honor of so great a sacrament, fasting before partaking of it is the custom of the whole world. §

*The Frequency of Observing the Supper.*

According to Cave it was dispensed daily in the early churches for some time; this was the use in Carthage in the third century, and in Rome and Milan in the fourth. In some eastern churches the supper was celebrated four times a week. From once a day it declined to once a week, then to once a month, and then to thrice a year, at Christmas, Easter, and Whitsuntide. ||

\* Riddle's "Christian Antiquities," p. 597. London, 1843.

† Cave's "Primitive Christianity," p. 171. Oxford, 1840.

‡ Eusebius' Eccl. History, book vii. chap. 9.

§ Ep. 118, ad Januar., cap. 6, ii. p. 213. Paris, 1614.

|| Cave's Prim. Chris., pp. 165, 166. Oxford, 1840.

*The Fragments of the Supper.*

It was usual in early times to keep the remains of the eucharist for the innocent children of the church; and on a particular day they were brought there fasting, and partook of them. In some instances, wine was sprinkled upon them.\* At Constantinople, in the time of Justinian, according to Evagrius, it was an old custom to bring boys of a tender age from the schools to eat these fragments.†

*Pieces of the Eucharist Carried Home.*

Among the primitive disciples it was quite common for Christians to take to their dwellings portions of the Lord's Supper. These they used to strengthen their faith in times of persecution, and to increase their love for each ‡ other. Nor was it very uncommon to carry it to sea, or about the body as a charm to ward off dangers and evil spirits.

*Ministers sent the Eucharist to each other.*

This practice, at one time, was very common, and it was perpetuated as a token of peace and love between those who made these fraternal but singular exchanges. Ireneus, as quoted by Eusebius, tells Victor, Bishop of Rome, that his predecessors, Anicetus, Pius, Hyginus, Telesphorus and Xystus, had sent the eucharist to ministers of churches with which Victor was engaged in a thoroughly popish quarrel, though popery was so little known in that day that Ireneus calls the men *presbyters* who governed the Church of Rome, over which Victor presided.§

*No Adoration of the Eucharist in the Early Church.*

There was no *elevation* of the elements in any part of the Christian world for seven hundred years after Christ. This occurred

\* Bingham's *Antiquities*, book xv. chap. 7, sec. 4.

† Evagrius' *Eccl. Hist.*, book iv. cap. 36.

‡ Cave's *Prim. Christianity*, p. 163.

§ Eusebius' *Eccl. Hist.*, book v. cap. 24.



first among the Greeks ; and it was done, not for adoration, but to represent our Saviour's elevation on the cross and his resurrection from the dead. Among the Latins there was no elevation of the elements before the eleventh century, and then it was for the same reason as led the Greeks to practise it. The first author, according to Bingham, who gives adoration as the reason for the elevation of the host is Gulielmus Durantus, \* who wrote about 1386. The adoration of the host had no existence before the twelfth century.

*There was no Altar in the Early Church.*

The communion table was simply *the table of the Lord*. Coleman is not mistaken when he says: † “It was unknown until the third century.” Du Pin says: ‡ “Christians in the third century did not give the name altar to the table upon which they celebrated the eucharist.” Nor did they dream of a sacrifice, though the word was sometimes used, just as altar was, in and subsequent to the third century. Isidore, of Seville, who died in A. D. 636, according to Du Pin, gives us the conception of the eucharist as a sacrifice common in his day. Speaking of it, he says: § “It is called a sacrifice because it is made sacred by a mystical prayer, *in remembrance of the passion* of our Lord. He defineth a sacrament *the sign of a holy thing*, communicating holiness.” Isidore was one of the most influential bishops of his day.

*The Communicants in the Ancient Church.*

The eucharist was first given to the bishop,|| then to the presbyters, then to the deacons, subdeacons, readers, singers, and ascetics, the deaconesses, virgins, and widows, then the children, and then all the people in order. This is the custom described in the Apostolical Constitutions, and probably it continued from the middle of the third till the sixth century.

\* Bingham's Antiquities, book xv. chap. 5, sec. 4.

† Ancient Christ. Exemplified, p. 244. Phil., 1852.

‡ Du Pin, vol. i. p. 589. Dublin, 1723.

§ Du Pin, vol. ii. p. 2. Dublin, 1724.

|| Bingham, book xv. chap. 4, sec. 21.

After the united meeting of communicants and non-communicants was dismissed, and just as the supper is about to be celebrated, a deacon solemnly warned all the catechumens (that is all unbaptized persons, though preparing to unite with the church), all persons under the censure of the church, and all unbelievers, to retire from the sanctuary. \* The eucharist was only for baptized Christians in good standing.

*The Dying receive the Eucharist.*

In the last struggles of the departing, as early as the third century, the Lord's Supper was carried to them; and it was often dropped into their mouths when they were unable to lift it up themselves. Eusebius records a case of this kind: an old man named Serapion, speechless, except at short intervals, had the eucharist sent to him, and put in his mouth; and soon after receiving it he expired. † Such was the custom in those days.

*The Dead had the Eucharist placed in their Mouths.*

In Africa they sometimes baptized the dead; and it was not uncommon in the same country, and in France, prior to A. D. 578, to give the Lord's Supper to deceased persons. It was also practised in the East as late as the seventh century. The third Council of Carthage, the Synod of Auxerre in France, and the Council of Trullo in Constantinople, condemned these outrageous follies. ‡

*Infants receive the Eucharist.*

In North Africa the communion of infants was first introduced. The Christians in that region supposed that the declarations in the sixth chapter of St. John's Gospel referred to external participation in the Lord's Supper; that act, as they understood it, was a mystical eating of the flesh, and drinking of the blood of the Son of God, without which there could be no eternal life; and regarding such communion as necessary to salvation, they gave it to infants. § "It is beyond dispute," says Bingham, "that baptized

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\* Bingham, book xv. chap. iii. sec. 5.

† Eusebius' Eccl. Hist., book vi. cap. 44.

‡ Bingham, book xv. chap. iv. sec. 19, 20.

§ Neander, i. p. 333. Boston, 1870.

infants were immediately admitted to the eucharist." He quotes Radulphus Ardens, who lived in the beginning of the twelfth century, as declaring it to be the custom to give little children the eucharist in his day, immediately after baptism; and he refers to a direction in the old *Ordo Romanus*, composed in the ninth century, that "Infants, after baptism, should not eat any food, nor seek the breast without great necessity, till they had communicated in the sacrament of the body of Christ." In the twelfth century this custom was superseded in France, but there is reason for supposing that it lived longer in Germany and Switzerland.\* "The whole primitive Church, Greek and Latin, from Cyprian's time, gave the communion to infants;" in the West, the practice began to die in the twelfth century. In the East the custom † is universal at this day. This usage was commended by the greatest names in the early Church. Augustine of Hippo, who had only one equal among all the fathers, commenting on the words: "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you;" and supposing these words to allude to the eucharist, asks:‡ "Dare any one be so bold as to say that this sentence does not belong to little children, or that they can have life without partaking of this body and blood" (of the supper)? Pope Innocent, the contemporary of Augustine, undoubtedly expresses the same opinion in his Epistle to Augustine, and the Council of Milevis.§ Pope Gelasius, about A. D. 495, writes in reference to the eucharist: "No one should venture to exclude any child from this sacrament, *without which no one can attain to eternal life.*" ||

But the infallible Council of Trent denounces and curses the sayings and practices of all Christendom for ages, including popes of Rome, who could not err in matters of faith, and yet did commit centuries of consecrated blunders, if the fathers of Trent were

\* Bingham, book xv. chap. iv. sec. 7.

† Stanley's Hist. of the Eastern Church, p. 119. N. Y., 1870.

‡ An vero quisquam audebit etiam hoc dicere, quod ad parvulos hæc sententia non pertineat, possunt que sine partitione corporis hujus et sanguinis in se habere vitam?—*Aug. de Peccator. Merit.*, lib. i. cap. 20.

§ Augustini Opera, Ep. 93, p. 160, vol. ii. Paris, 1614.

|| Hagenbach's "History of Doctrines," vol. i. 367. N. Y. 1861.

not mistaken. Their decree is: "If any one shall say that the communion of the eucharist is necessary for children before they arrive at years of discretion; let him be accursed."\*

*Singular Conceits about the Supper itself among the Primitive Christians.*

In North Africa, when the eucharist ceased to be observed every day, it was customary to carry home some of the bread without the wine, † and enjoy daily communion in this way. This is the first example of communion in one kind in the Christian Church, and it began in the end of the third century. But the eucharist was administered in both kinds *in the churches* without variation till the twelfth century. And just to show how the supper could be made defective in either element, children who were not able to eat bread, received the eucharist in wine only, and in this way, as was imagined, they were entitled to eternal life. ‡ Sometimes the bread was dipped in the wine, and the two united were given to children, and to weak or dying persons, who could not otherwise have swallowed the bread. §

One ancient sect substituted water for wine in the eucharist, and from this custom were sometimes called Aquarians. The Council of Auxerre condemned some who offered honey and water instead of wine; others used milk for wine; and others substituted grapes. In the fourth century, there was a community who thought the eucharist was not properly celebrated unless *cheese* was offered with the bread. These people were called Artotyrites, that is, Bread-Cheesians. || But these perversions of the ordinance were confined to few persons, and died out in a comparatively short time.

There was another denomination, which held that no visible elements could represent the divine mysteries; that perfect knowledge was their redemption; and, as a result of their opinions, they re-

\* Si quis dixerit, parvulis, antequam ad annos discretionis pervenerint, necessariam esse eucharistiæ communionem; anathema sit.—*Canones et Decreta, Conc. Trid., sess. xxi., de Communionem*, can. iv. p. 110. Lipsiæ, 1863.

† Neander, i. 332. Boston, 1870.

‡ Id., vol. i. 233.

§ Cave's "Primitive Christianity," p 170 Oxford, 1840.

|| Bingham's Antiquities, book xv. chap. iii. sec. 7, 8.



jected the eucharist in every form. These ancient Quakers were called Ascodrutæ.\*

There were no private eucharists or masses in the ancient Church. Even Bellarmine candidly owns that there is no express testimony to be found among the ancients that they ever offered the sacrifice without the communion of one or more persons beside the priest (*nusquam expresse legitur a veteribus oblatum sacrificium sine communione alicujus vel aliquorum præter ipsum sacerdotem*).† At the Synod of Paris, under Gregory IV., A. D. 829, a decree was passed, stating that a culpable custom had crept in, in many places, partly by negligence, and partly by covetousness; that some presbyters celebrate mass without any attendants; the decree then proceeds to order “every bishop to take care that no presbyter in his diocese shall presume to celebrate mass by himself alone” (*provideat que unusquisque episcoporum, ne in sua parochia quisquam presbyterorum missam solus celebrare præsumat*).‡ At this period, the practice had just “*crept in*,” and it is emphatically condemned. Bingham is sustained by all Christian antiquity in his statement: “The eucharist was not intended as a sacrifice to be offered by a single priest in a corner, without communicants or assistants, or for the intention, or at the cost, of some particular persons, paying for it; but for a communion to the whole Church, *as the primitive Church always used it*: and there is not an example to be found of the contrary practice. §

*The Opinions of the Primitive Church, after the First Century, on the Nature of the Eucharist.*

The early Christians fell into the Lutheran view of the Lord's Supper soon after the last of the apostles entered upon his rest. No man ever abhorred transubstantiation more than the mighty reformer of Wittemberg. But while he avowed his abhorrence of the doctrine that the eucharist *was* the body and blood of Christ, he taught distinctly that: || “The body and blood of Christ are

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\* Theodoret, de *Fabulis Hæret.*, lib. i. cap. 10.

† Bellarmine, de *Missa*, lib. ii. cap. 9, p. 821.

‡ Conc. Paris, lib. i. cap. 48.

§ Bingham's *Antiquities*, book xv. chap 4, sec. 4.

|| Augsburg Confession, Article x.

truly present in the sacrament, in the form of bread and wine, and there distributed and received." He would say with other Protestants, that the bread and wine were symbols of the body and blood of the Lord ; but he went beyond them in declaring that the body and blood of Christ are truly present in the sacrament. This was substantially the opinion of the Church from the second till the end of the ninth century. A Romanist now never speaks of his mass as a *figure*, *sign*, or *likeness* of Christ's body ; to him, it is the very body born of the Virgin. The early Christians spoke of the eucharist as the body and blood of the Lord, and yet freely called it bread and wine, after consecration, and frequently designated the elements *figures* and *similitudes* of the body and blood of Christ : showing that they did not believe that the bread and wine were the literal flesh and blood of the Saviour.

Tertullian repeatedly uses a sentence like this about the supper : \* "He made bread his body by saying : This is my body ; that is *a figure of my body*."

Ignatius, speaking about the eucharist, says : † "Breaking one *bread*, which is the medicine of immortality, a remedy against death." He regarded the loaf as bread after it was broken and consecrated.

Clemens Alexandrinus, writing about the supper, says : ‡ "For be ye sure he did also drink wine, for he also was a man ; and he blessed wine when he said : Take, drink ; this is my blood, *the blood of the vine* : for this expression : 'Shed for many for the remission of sins,' signifies, *allegorically*, a holy stream of gladness." The consecrated cup is the *blood of the vine*, after the blessing has fallen upon it, and it signifies, *allegorically*, a holy stream of gladness.

\* Panem corpus suum fecit, Hoc est corpus meum dicendo, id est, figura corporis mei.—*Cont. Marc.*, lib. iv. cap. 40.

† "Ενα ἄρτον κλῶντες ὡς ἐστὶν φάρμακον ἀθανασίας ἀντίδοτος τοῦ μὴ ἀποθανεῖν.—*Ignat. ep. ad Ephes.*

‡ "Εν γὰρ ἵστε, μετελάβεν οἶνον καὶ αὐτός· καὶ γὰρ ἄνθρωπος καὶ αὐτός, καὶ εὐλόγησεν γέ τον οἶνον, εἰπων. Λάβετε, πειτε· τοῦτο ἐστὶν αἷμα, αἷμα τῆς ἀμπελον· τον λόγον, τον περὶ πολλῶν ἐχχεομένον εἰς ἄφεσιν ἁμαρτίων εὐφρόσυνης ἁγίου ἀλληγορεῖ νῦμα.—*Clem. Alex. Opera*, tom. i. *Pædg.*, lib. ii. cap. 2, p. 166. *Oxon.*, 1715.

Cyprian, reasoning with one who had used water in the eucharist instead of wine, argues: \* “For since Christ says: I am the true vine, the blood of Christ is not, therefore, water, but wine; nor can his blood appear to be in the cup by which we have been redeemed and made alive, when the *wine* is absent from the chalice, by which the blood of *Christ is represented*.”

Eusebius says: † “He gave to his disciples the *symbols* of divine economy, commanding the *image* of his own body to be made.” Surely, the great Bishop of Cæsarea had no faith in transubstantiation. In his interpretation of John vi., Eusebius says: ‡ “We are not to believe that Christ spoke of his present body, or enjoined the drinking of his corporeal and sensuous blood, but the words which he speaks are spirit and life; so that his words themselves are his flesh and blood.”

Chrysostom says: § “As the bread before it is sanctified is called bread, but after the divine grace has sanctified it by the mediation of the priest, it is no longer called bread, but dignified with the name of the body of the Lord, though *the nature of bread remain in it*.”

Ambrose says: || “Make this our oblation a chosen, rational, acceptable oblation, because it is made *for a figure* of the body and blood of our Lord Jesus Christ.”

Augustine states, ¶ that “The Lord did not hesitate to say ‘This is my body,’ when he gave the *sign* of his body.” “Christ

\* Nam cum dicat Christus, Ego sum vitis vera, sanguis Christi non aqua est utique, sed vinum. Nec potest videri sanguis ejus, quo redempti et vivificati sumus, esse in calice, quando vinum desit calici, quo Christi sanguis ostenditur.—*Ep.* 63, *ad Cæciliium, Dominici Culicis*.

† Τα σύμβολα της ζυθου οικονομίας τῆς αὐτοῦ παρεδίδον μαθηταῖς τὴν εἰκόνα τοῦ ἰδίου σώματος ποιεῖσθαι παρὰ κελευόμενος.—Euseb. *Oper.*, *Demonst. Evang.* lib. viii. cap. i. Paris, 1628.

‡ Theo. Eccl., vol. iii. chap. 12.

§ Chrysos. *Ep. ad Coes. Monach*, tom. iii. p. 744. Bened. ed., 1721.

|| Fac nobis hanc oblationem adscriptam, rationabilem, acceptabilem; quod fit in figuram corporis et sanguinis Domini nostri Jesu Christi.—*Ambrose*, tom. iv., *de Sacram.*, lib. iv. 5, p. 173. Coloniae, 1616.

¶ Non enim Dominus dubitavit dicere: Hoc est corpus meum, cum signum daret corporis sui.—tom. viii., *Contra I' dimantum*, cap. ii. sec. iii. col. 124. Paris, 1680.

admitted Judas to that banquet, in which he commended and delivered unto his disciples the *figure* of his body and blood." \*

Jerome states that Christ "did not offer water, but wine as a *type* of his blood." †

Pope Gelasius writes in A. D. 490: ‡ "Doubtless the sacraments of the body and blood of Christ which we receive, are a divine thing; and, therefore, by them we are made partakers of the divine nature, and yet the substance and nature of bread and wine do not cease to be in them; and, indeed, the image and similitude of the body and blood of Christ are celebrated in the mysterious action."

Facundus, an African bishop, about A. D. 590, wrote: § "The sacrament of adoption may be called adoption, as we call the sacrament of his body and blood, which is in the consecrated bread and cup, his body and blood, not because *the bread is properly his body*, or the cup *his blood*, but because they contain the mystery of his body and blood."

Isidore, Bishop of Seville, writing about A. D. 630, says: || "The bread, *because it nourishes and strengthens our bodies*, is therefore called the body of Christ, and the wine, *because it creates blood in our flesh*, is called the blood of Christ." This distinguished bishop saw in the sacramental elements only resemblances of the Saviour's body and blood.

\* Eum adhibuit ad convivium in quo corporis et sanguinis sui figuram discipulis commendavit et tradidit.—Tom. iv., in *Psalms*. iii. p. 9. Paris, 1680.

† Hierom. Opera, ad Jovin.

‡ Certe sacramenta quæ sumimus corporis et sanguinis Domini divina res est, propter quod et per eadem Divinæ efficimur, consortes naturæ, et tamen esse non desinit substantia vel natura panis et vini. Et certe imago et similitudo corporis et sanguinis Christi in actione mysteriorum celebrantur.—*Gelas, de Duabus Natur., cont. Nestor. et Eutych., Bibl. Patr.*, tom. iv. par. i. 422. Paris, 1589.

§ Potest sacramentum adoptionis adoptio nuncupari, sicut sacramentum corporis et sanguinis ejus, quod est in pane et poculo consecrato, corpus ejus et sanguinem dicimus: non quod proprie corpus ejus sit panis et poculum sanguis, sed quod in se mysterium corporis sanguisque contineant.—*Facund.*, lib. ix. cap. 5.

|| Panis quia confirmat corpus, ideo Christi corpus nuncupatur; vinum autem, quia sanguinem operatur in carne, ideo ad sanguinem Christi refertur.—*Isidor. Hispal., de Eccl. Offic.*, lib. i. cap. 18.



THE TRANSITION PERIOD FROM CONSUBSTANTIATION TO  
TRANSUBSTANTIATION.

Up till the early part of the ninth century, the Christian Church had not been disturbed by controversies about the eucharist. A few heretics occasionally attempted to make innovations even upon it, but they were soon quieted, and the belief of centuries flowed calmly on in worshipping hearts.

Paschasius Radbert was the first man who promulgated the doctrine of transubstantiation, though he used another name; for that term was not yet applied to the doctrine. He was a monk, a native of Soissons, and a man of great acuteness of mind. He wrote, in A. D. 831, a book "Concerning the Body and Blood of our Saviour," in which he took the ground, that the wine of the sacrament is "The very blood that ran out of the Saviour's side upon the cross, and that for that reason water is mingled with the eucharistical wine;" and that the bread of the Lord's Supper "is the *very flesh of our Saviour which was born of the Virgin*." This was the first formal and unmistakable announcement of transubstantiation ever made by one man to another. Even Du Pin substantially admits this by saying about Radbert's book: "It was *not usual* in those times to say *positively* that the body of Christ in the eucharist *was the same that was born of the Virgin*, and to assert it so plainly." And he sustains this opinion by quoting a declaration of the celebrated Father Mabillon, asserting that "Before the book of Paschasius on the Body and Blood of the Lord, all Catholics confessed that the true body and true blood of Christ the Lord existed assuredly in the eucharist; and likewise, that in it the bread and wine were changed. *But no one at the time of Paschasius had heard that that body was the same which was born of the Virgin Mary.*"\* This is just the point of the whole controversy. The Lutherans, and the early Christians for centuries taught, that the body and blood of Christ were received in the elements, though neither believed that the bread had ceased to be bread, or that the wine had lost its original properties. Du Pin and Mabillon are Catholic witnesses that Radbert's doctrine was a novelty.

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\* Du Pin, vol. ii. p. 80. Dublin, 1724.

But this monstrous creation, when it was first taught, stirred up the leading men of Europe to oppose it; and those who resisted it were a multitude. Two anonymous writers gave it a complete exposure; and as the commotions excited by the controversy threatened a schism in the Church, Charles the Bald expressed his fears of such a rupture to Bertram, and with a view to quiet the angry passions aroused by Radbert, he asked him to answer these two questions in a treatise: "Are the body and blood of Christ in the eucharist? If so, is it the body born of the Virgin?" The very existence of such a trouble in the Catholic countries subject to Charles, and the pressure on him to quiet his own mind and the anxieties of his subjects show, still farther, that Radbert was only an innovator. The first question he answers by proving that the "Body and blood of Christ received in the church by the mouth of the faithful are figures, if considered in the visible form of the bread and wine. But if considered in their hidden qualities they are the body and blood of Christ." The second question he answers by proving that the body and blood which the faithful participate in in the eucharist are quite another thing, both in the sign and the thing signified, from the body born of the Virgin and seen on the cross. Bertram was a man of commanding influence and intellect.\* John Scotus, another man of the highest culture, was consulted by Charles on the same subject, and at his request wrote a work to show that "The sacraments of the altar are not the real body and blood of our Saviour, *but only a commemoration of them.*"†

Rabanus Maurus, Archbishop of Mentz, about A. D. 825, says: ‡ "Lately indeed some persons, not thinking rightly concerning the sacrament of the body and blood of the Lord, have said that that very body and blood of the Lord which was born from the Virgin Mary is the same as that which is received from the altar. In opposition to which error, as far as lay in our power, writing to the Abbot Egilus, we propounded what ought to be believed."

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\* Du Pin, ii. 82, 83. Dublin, 1724.

† Id. ii. p. 84.

‡ Elliott's "Delineation of Romanism," p. 153. London, 1851.

Herigar, Abbot of Laub, in the territory of Liege, wrote a book against Radbert. \*

Du Pin says that "among the authors of the ninth century that have cursorily treated of this matter, Amalatus, Florus, and Druthmarus speak of the eucharist like Bertram." † And Bingham adds to the enemies of Radbert's theory, in addition to those already named: Walafridus, Strabo, Heribaldus, Lupus, Frudegardus, Prudentius, Tricassin, Alfricus, and the Saxon homilies, Fulbertus Carnotensis, Luthericus Senonensis, Berno Augiensis," ‡ and others he says might be mentioned.

At first the doctrine of Radbert was repugnant to the cultivated and the godly, but it was broached in a rude age, and the monks favored it; the materialistic character of European thought assisted it, and gradually it had a host of friends and was prepared to frown down all opposition.

Berenger was born at Tours, near the beginning of the eleventh century; he was endowed with a clear understanding; and blessed with an able and pious teacher in Fulbert of Chartres. He was at first the principal of the Cathedral School of Tours, and afterwards archdeacon of Angers. Berenger adopted the views of the eucharist held with impunity and defended with vigor by John Scotus and Bertram two centuries before. But times were changed; his learning, piety, and eloquence gave him extensive influence, and his opinions great success. This however only excited his enemies to greater fury, and made them resolve to silence the good archdeacon or slay him. Lanfranc, his old friend, took the side of his enemies; others proved equally conscientious or treacherous; he was excommunicated by a Roman council, condemned by all grades of dignitaries, and rescued from destruction by Gregory VII. Through his protection he spent his last years in peace. Gregory called upon the Archbishop of Tours and the Bishop of Angers, to defend him against his enemies; and he granted him a Bull, excommunicating those who should injure him in person or estate or call him "Heretic." Those favors made some doubt

\* Neander, iii. p. 501. Boston, 1869.

† Du Pin, ii. 84. Dublin, 1724.

‡ Bingham's "Antiquities," book xv. chap. 5, sec. 4.

Gregory's orthodoxy ; \* and with reason. Gregory was a man of unequalled intellect, and could quickly detect the absurdity of transubstantiation. Besides, that doctrine though very popular in the eleventh century, *was not yet a dogma of the Church* ; and it was only two hundred years old. Berenger denying transubstantiation to his social friends, passed the evening of his days, "admired for innumerable good qualities, and especially for humility and almsgiving."

#### THE NAME TRANSUBSTANTIATION FIRST APPLIED TO THE MASS.

The eucharist had been known by several new names after the days of Radbert. *Transitio* was one of these. Hildebert of Tours, the famous city of Berenger, gave it its immortal name—transubstantiation.†

#### *The Wafer.*

The eucharistic bread of the Romish Church consists of cakes of meal and water, small, round and thin, in the shape of wafers. This style appears to have been brought into general use after the rise of the controversy with the Greek Church, in A. D. 1053.‡

#### TRANSUBSTANTIATION IS INCORPORATED INTO THE CHURCH OF ROME.

In A. D. 1215, Innocent III. was pope. He was a man of distinguished talents. From childhood, he had suspended his common sense when thinking about Radbert's doctrine. He knew that it was in no creed, canon, or authorized standard of the Church of which he was the head. He felt that it was absurd to require men to receive a doctrine to which the Church had never given that adoption so freely conceded to other dogmas not half so momentous. He assembled a Council in Rome, in the Lateran Church, A. D. 1215, consisting of 412 bishops, in whose hearing he read seventy canons which he had drawn up, and in which they seemed to acquiesce ; among these was the famous canon, which, **FOR THE FIRST TIME**, gave transubstantiation a legal

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\* Du Pin ii. 196, 197. Dublin, 1724.

† Hagenbach's "History of Doctrines," vol. ii. p. 95. New York, 1862.

‡ Riddle's "Christian Antiquities," p. 589. London, 1843.



place in the Catholic Church. The important part of the canon is : \* “ But there is one universal Church of the faithful, out of which no one at all is saved ; in which Jesus Christ himself is at once priest and sacrificè ; whose body and blood, in the sacrament of the altar, are truly contained under the species of bread and wine, which, through the divine power, are transubstantiated, the bread into the body, and the wine into the blood ; that for the fulfilment of the mystery of unity, we may receive of his that which he received of ours.”

*The Mass is declared a propitiatory Sacrifice.*

The Council of Trent, nearly 350 years later, took another step, and declared the host an atoning sacrifice : † “ And, since in the divine sacrifice which is performed in the mass, the same Christ is contained and offered in an unbloody manner, who, on the altar of the cross, offered himself, with blood, once for all ; the holy Synod teaches that that sacrifice is, and becomes of itself, truly propitiatory, so that if, with a true heart and right faith, with fear and reverence, we approach to God, contrite and penitent, we may ob-

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\* Una vero est fidelium universalis ecclesia extra quam nullus omnino salvatur. In qua idem ipse sacerdos et sacrificium Jesus Christus ; ejus corpus et sanguis in sacramento altaris sub speciebus panis et vini veraciter continentur ; transubstantiatis, pane in corpus, vino in sanguinem, potestate divino, ut ad perficiendum mysterium unitatis accepiamus ipsi de suo quod accepit de nostro.—*Conc.* xi. 143, Labbé and Cossart. Paris, 1671–2.

† Et quoniam in divino hoc sacrificio quod in missa peragitur, idem ille Christus continetur et incruente immolatur, qui in ara crucis semel se ipsum cruento obtulit ; docet sancta Synodus, sacrificium istud vere propitiatorium esse, per ipsumque fieri, ut, si cum vero corde et recta fide, cum motu et reverentia, contriti ac pœnitentes ad Deum accedamus, misericordiam consequamur, et gratiam inveniamus in auxilio opportuno. Hujus quippe oblatione placatus Dominus, gratiam, et donum pœnitentiæ concedens, crimina et peccata, etiam ingentia, dimittit. Una enim eademque est hostia, idemque nunc offerens sacerdotum ministerio, qui se ipsum tunc in cruce obtulit, sola offerendi ratione diversa ; cujus quidem oblationis cruentæ, inquam, fructus per hanc incruentam uberrime percipiuntur ; tantum abest, ut illi per hanc quovis modo derogetur. Quare non solum pro fidelium vivorum peccatis, pœnis, satisfactionibus, et aliis necessitatibus, sed et pro defunctis in Christo, nondum ad plenum purgatis, rite, juxta apostolorum traditionem, offertur.—*Doct. de Sac. Missæ*, chap. ii. sess. 22, *Can. et Decr.*, p. 118. Lipsiæ, 1863.

tain mercy and find grace to help in time of need. The Lord, forsooth, being appeased by the offering of this, and granting grace and the gift of repentance, remits crimes and sins, even great ones; for it is one and the same host, the same person now offering by the ministry of the priests, who then offered himself upon the cross, only in a different manner of offering; and by this unbloody sacrifice, the fruits of that bloody one are abundantly received; only far be it that any dishonor should be done to that by this. Wherefore, according to the tradition of the apostles, offering is duly made, not only for the sins, pains, satisfactions, and other necessities of the faithful who are alive, but also for the dead in Christ, who are not yet wholly cleansed."

*Christ is in the Mass, Soul, Body, and Divinity.*

The Synod of Trent says: \* "If any one shall deny that in the sacrament of the most holy eucharist, there is contained really, truly, and substantially, the body and blood, together with the soul and divinity, of our Lord Jesus Christ, and so whole Christ, but shall say he is only in it in sign, or figure, or power, let him be accursed." This curse falls harmlessly upon the whole Christian world, including Roman popes, for more than eight centuries.

*There are no Bread and Wine in the Mass after Consecration.*

The fathers at Trent declare that: † "If any shall say that in the holy sacrament of the eucharist, *there remains the substance of bread and wine*, together with the body and blood of our Lord

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\* Si quis negaverit, in sanctissimæ eucharistiæ sacramento contineri vere, realiter, et substantialiter, corpus et sanguinem una cum anima et divinitate Domini nostri Jesu Christi, ac proinde totum Christum; sed dixerit, tantummodo esse in eo, ut in signo, vel figura, aut virtute; anathema sit.—*De Eucharis.* can. i. sess. 13, *Can. et Decr. Conc. Trid.* Lipsiæ, 1863.

† Si quis dixerit, in sacrosancto eucharistiæ sacramento remanere substantiam panis, et vini, una cum corpore et sanguine Domini nostri Jesu Christi; negaveritque mirabilem illam, et singularem conversionem totius substantiæ panis in corpus, et totius substantiæ vini in sanguinem, manentibus dumtaxat speciebus panis, et vini; quam quidem conversionem Catholica Ecclesia apertissime transubstantionem appellat; anathemasit.—*De Eucharis.*, can. ii. sess. 13, *Can. et Decret.*, p. 64. Lipsiæ, 1863.

Jesus Christ, and shall deny that wonderful and remarkable conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood, while only *the appearance of bread and wine remains*, which conversion the Catholic Church most appropriately names transubstantiation ; let him be accursed."

*A whole Christ in every particle of the Mass.*

The Tridentine Council says : \* " If any one shall deny that Christ entire is contained in the venerable sacrament of the eucharist, under each species and, when they are divided, under every particle of each kind ; let him be accursed."

*The Eucharist Worshipped as God.*

The Council of Trent asserts that : † " There is, therefore, no reason to doubt but that all Christ's faithful people, in their veneration, should render this most holy sacrament the SAME WORSHIP which is due to the true God, according to the custom which the Catholic Church has always received."

*A Day Appointed to Commemorate and Worship the Body of (Eucharist) Christ.*

In A. D. 1264, Urban IV. set apart Corpus Christi (body of Christ) day in honor of the deity, adopted into the Church A. D. 1215, by Innocent III. and the Fourth Council of the Lateran ; ‡ the wheaten god. According to Du Pin, § Urban's institution was confirmed by the Council of Vienne, A. D. 1311, and Clement V. This transubstantiated god is a novelty in the Church of Jesus.

\* Si quis negaverit in venerabili sacramento eucharistiæ sub unaquaque specie, et sub singulis ejusque speciei partibus, separatione facta, totum Christum contineri ; anathema sit.—*Id.*, can. iii. p. 64.

† Nullus itaque dubitandi locus relinquitur, quin omnes Christi fideles pro more in Catholica ecclesia semper recepto latriæ cultum, qui vero Deo debetur, huic sanctissimo sacramento in veneratione exhibeant.—*De Euchar.*, cap. v. sess. xiii. p. 61, *Can. et Decr. Conc. Trid.* Lipsiæ, 1863.

‡ Hagenbach's Hist. of Doctrines, vol. ii. p. 95. New York, 1862.

§ Du Pin, vol. ii. p. 545. Dublin, 1724.

*The Eucharist carried around in Procession for Worship.*

The Council of Trent declares that \* “The church of God has very piously and religiously introduced the custom that in every year, on some special feast day, this illustrious and venerable sacrament should be celebrated with particular veneration and solemnity, and that it should be carried about in procession, in a reverent and honorable manner, through the highways and public places.”

The following description of the annual procession of the host is a specimen of what occurred for centuries in the old world: † “The Corpus Christi procession begins to move out exactly at nine in the morning; it consists of forty communities of friars who have converts in this town. They follow one another in two lines, according to established precedent. Next appears the long train of relics belonging to the cathedral, in vases of gold and silver: a tooth of St. Christopher, an agate cup belonging to Clement, the successor of St. Peter, an arm of St. Bartholomew, a head of one of the eleven thousand virgins, a part of St. Peter’s body, and of the bodies of St. Lawrence and St. Blaise, a thorn from the Saviour’s crown, a fragment of the true cross, and the bones of several other saints. Then the prebendaries and canons, attended by inferior ministers. The streets are profusely decorated and are shaded with a thick awning; they are covered with rushes. Under these circumstances, the appearance of the host in the streets is exceedingly imposing. Encircled by jewels of the greatest brilliancy, surrounded by lighted tapers, and enthroned on the massive yet elegant temple of silver, no sooner has it moved to the door of the church than the bells announce its presence with deafening sound, the bands of military music mix their animating notes with the solemn hymns of the singers, clouds of incense rise before the

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\* Pie et religiose admodum in Dei ecclesiam inductum fuisse hunc morem, ut singulis annis peculiari quodam et festo die præcelsum hoc et venerabile sacramentum singulari veneratione ac solemnitate celebraretur, utque in processionibus reverenter et honorifice illud per vias et loca publica circumferretur.—*De Euchar.*, cap. v. sess. xiii. p. 61; *Can. et Decr. Conc. Trid.*, p. 61. Lipsiæ, 1863.

† Doblado’s Letters from Spain, pp. 268, 274.



moving shrine, and the ear is thrilled by the loud voice of command and by the clash of the arms which the kneeling soldiers strike down to the ground. When the concealed bearers of the shrine present it at the top of the long street, where the route commences, the multitudes which crowd both the pavement and the windows fall prostrate in profound adoration, without venturing to rise up till the object of their awe is out of sight."

*Procession of the Host to the Sick.*

In Spain it was customary for a priest in taking the eucharist to the dying to be carried in "a sedan chair and to be attended by a party of soldiers and a bellman. The bellman, as they pass along, gives three strokes, in allusion to the three persons of the Trinity, and then ceases.\* At this well known sound, whatever be the state of the weather or the condition of the streets, every one drops on his knees, and continues in this devout posture till the object of his adoration is out of sight. If the procession should pass a theatre or a festive gathering, the actors on the stage immediately drop on their knees, and so do the dancers in the ball-room."

*Incense and the Eucharist.*

There is no trace of the use of incense at the Lord's Supper before the end of the sixth century. †

*A Minister Living in the Greatest Iniquity can make Jesus Christ out of Flour and Water.*

The Council of Trent says : ‡ "If any one shall declare that a minister, in mortal sin, cannot perform or confer a sacrament, provided he shall observe all the essentials which appertain to the performing or conferring a sacrament; let him be accursed." Truly the thought is curious that right reverend Judas, even at the

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\* Limborch, p. 533.

† Riddle's "Christian Antiquities," p. 600. London, 1843.

‡ Se quis dixerit, ministrum, in peccato mortali existentem, modo omnia essentialia, quæ ad sacramentum conficiendum aut conferendum pertinent, servaverit, non conficere aut conferre sacramentum; anathema sit.—*De Sacramentis*, can. xii., *Con. et Decr. Conc. Trid.*, p. 43. Lipsiæ, 1863.

time Satan entered him, and filled him with mortal sin, could regenerate a man by baptism or manufacture the Saviour out of wheat and water! And yet no priest out of the mortal sin of inexcusable ignorance, and in the fear and love of Christ, would be likely to continue long the deity-making business, or the office of imparting the other papal sacraments. So that the admission of mortal sinners into the calling of dispensing the sacraments is politic, and indispensably necessary.

#### HALF COMMUNION.

For the first twelve hundred years the faithful of both sexes regularly and without question received the eucharist under the forms of bread and wine.\* Transubstantiation, teaching the people that the cup was the blood that flowed through the Saviour's physical heart, inspired them and their priests with horror lest a drop of it should fall on the ground, or hang on a layman's beard; it was unquestionably the prime cause why the cup was taken from the laity. It is of course still used in celebrating mass, and regularly emptied by the priest, but tasted by no one else.

#### *Two Popes denounce Half Communion.*

Gelasius complains: † "That some received the bread, but abstained from the cup; whom he condemns as guilty of superstition, and orders that they should either *recieve in both kinds*, or else be excluded from both, because one and the same mystery *cannot be divided without grand sacrilege*." Leo the Great denounces them with equal vehemence: ‡ "They receive the body of Christ," says he, "with unworthy mouth, but refuse to drink the

\* Bingham, book xv. chap. v. sec. 1.

† *Comperimus quod quidam sumpta tantummodo corporis sacri portione, a calice sacri cruoris abstineant. Qui proculdubio, quia nescio qua superstitione docentur obstringi aut integra sacramenta percipiant, aut integris arceantur; quia divisio unius ejusdemque mysterii sine grandi sacriligio non potest provenire.—Gelas., de Consecrat. Dist. ii. cap. 12.*

‡ *Ore indigno corpus Christi accipiunt, sanguinem autem redemptionis nostræ haurire omnino declinant. . . . quorum deprehensa fuerit sacrilega simulatio, notati et prohibiti a sanctorum societate sacredotali auctoritate pellantur.—Leo. Ser., 4, de Quadragesima.*

blood of our redemption, such men's sacrilegious dissimulation being discovered, let them be marked, and by the authority of the priesthood cast out of the society of the faithful." Gelasius was a respectable pontiff, but Leo the Great deserved his title: he was one of the ablest churchmen, and most celebrated popes that ever lived, and his condemnation of half communion in Catholic eyes should strip it of all authority.

*The Council of Constance decrees that the Laity shall not have the Cup in the Eucharist.*

In A. D. 1215, the synod of Constance prohibited the cup to the laity in the following words: ". . . and in like manner, \* though this sacrament was received in the primitive Church by the faithful under *both kinds*, yet to escape any dangers and scandals, the custom has reasonably been introduced, that it be received by the officiating persons under both kinds, but by *the laity only under the kind of bread*." . . . Fourteen hundred years after the eucharist was instituted, a body of bishops burn Christ's two great servants, John Huss and Jerome of Prague; and destroy half of his own glorious image in the Lord's Supper.

#### TRENT AND THE PROHIBITION OF THE CUP.

The Council of Constance could not mutilate the Lord's Supper and make men satisfied with the sacrilegious change. After its impious alterations of divine institutions, and diabolical burnings were over, agitation about the forbidden cup shook Europe, and a hundred years later it was just as active as ever. Soon after the assembling of the Council of Trent, which met A. D. 1545, demands came in by almost every mail for the cup, not from Protestants; they had it already; but from Catholics; from the Emperor Charles V., Ferdinand, his brother, Charles IX., King of France,

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\* Et similiter; quod licet in primitiva ecclesia hujusmodi sacramentum reciperetur a fidelibus sub utraque specie, tamen hæc consuetudo ad evitandum aliqua pericula et scandala est rationabiliter introducta, quod a conficiendis sub utraque specie, et a laicis tantummodo sub specie panis suscipiatur.—*Conc. xiii. 100 1, Labbe and Cossart.* Paris, 1671-2.

the Duke of Bavaria, and from a multitude in all classes of society. The result is thus expressed: \* "If any one shall say, that by the command of God, or by the necessity of salvation, all and each of the faithful in Christ should partake of each species of the most holy sacrament of the eucharist; let him be accursed." "If † any one shall say that the holy Catholic Church was not moved by just causes and reasons to communicate with laymen, and even clergymen not celebrating mass under the species of bread only; or that in that course she has erred; let him be accursed." Finally the council, perplexed by the threatening attitude of the leading Catholic laymen of Europe, and yet fearing to injure the authority of general synods by repealing the decree of the infallible Council of Constance, referred the whole matter to the pope: ‡ "To give the cup to any person, nation, or kingdom, if fair reasons agreeable to Christian charity urged it; and to fix the conditions upon which the concession should be granted." The popes have never exercised this discretionary power; and the formal decrees of Trent have bound all Catholics ever since they were issued.

*The Words that change the Bread and Wine into the Body and Blood of Jesus.*

"By these words: § Do this in commemoration of me, Jesus gave his apostles and their successors, the bishops and priests of the Church, the power to change the bread and the wine into his most holy body and blood. The priest blesses the bread and wine as Christ did; he speaks over them the same words of consecra-

\* Si quis dixerit ex Dei præcepto vel necessitate salutis omnes et singulos Christi fideles utramque speciem sanctissimi eucharistiæ sacramenti sumere debere; anathema sit.—*De Reformat*, can. i. sess. xxi. p. 110, *Can. et Decr. Conc. Trid.* Lipsiæ, 1863.

† Si quis dixerit, sanctam ecclesiam Catholicam non justis causis et rationibus adductum fuisse, ut laicos atque etiam clericos non conficientes sub panis tantummodo specie communicaret, aut in eo errare; anathema sit.—*Id.*, can. ii.

‡ Concess. Calicis, sess. xxii., *Can. et Decr. Conc. Trid.*, p. 128. Lipsiæ, 1863.

§ Mission Book, p. 29. N. Y. 1866.



tion which Christ spoke; and thus the bread and wine are changed now on the altar, as they were at the last supper, into the body and blood of Jesus Christ."

*The Sacrifice of the Mass a Modern Invention.*

You will search *in vain* through all the writings of Christians, for the *idea* of transubstantiation, before the book of Paschasius Radbert was written in the ninth century. At that time the doctrine met with violent opposition from all quarters, and especially from the first thinkers in the Christian Church. Gradually the idea became popular, and in the twelfth century a name was born for it, then in the thirteenth it was formally installed as a dogma of the Church. We firmly and DEFIANTLY declare TRAN-SUBSTANTIATION A NOVELTY; and as the whole system of Romanism rests upon it, that system is founded not upon the Rock of Ages, but the sands of earth, and it will surely perish in the storms destined to overthrow every scheme of error.

*The other Side.*

The Catholic version of the Scriptures makes Jesus say: "Thou wilt not leave my soul in hell, neither wilt thou suffer thy holy one to see corruption." Acts ii. 27. Now every wafer swallowed by Catholics enters the physical system, and corrupts with the decaying body, if not sooner. Every fragment of Christ's body that ever entered the stomach of one of the faithful, has seen corruption already in the bodies of all the dead, or will see it in the mouldering remains of all the living.

Every miracle of Christ was an apparent miracle; it could be tested by the senses; and the wonder had to be acknowledged by friend and foe. When he turned the water into wine at the wedding, let us suppose that it had the taste of water still, and its clear appearance; and that he and his mother assured the festive company that their senses deceived them, that it was really wine. How many at the marriage would have believed Jesus? Such a statement would have blasted the Saviour's veracity forever among these people. Or when he feeds the thousands with the five loaves and two fishes, let us suppose that the miracle is of the

*mass order, that there is no increase of the loaves and fishes of which the people have any sensible evidence.* He breaks them in little pieces, giving a portion to each: when the hungry multitude swallow the little morsels, they cry out: "What folly to give us these atoms!" Says Jesus: "I have magnified them by miracle into a sufficiency to satisfy you all." "You have!" they reply. "It looked small, it felt small, it tasted small; and we are ravenously hungry as if it had been small." "Ah," he replies, "but your senses deceive you, you cannot trust them." If the Saviour had been capable of such a piece of imposition, these thousands would have branded him as the most deceitful and barefaced trickster that ever tried to take advantage of human credulity. *Every miracle of Jesus appeared a supernatural occurrence to those who beheld it.* The mass shows no change. It appears *bread*, its friends say it is *flesh and blood*; it is certainly a case of *false* appearances; it is no miracle of Jesus. His were all *real, visible, undoubted.*

A story is told of the celebrated Duke of Buckingham, that he consented to receive the ministrations of a priest during an illness. The duke, even in sickness, loved a joke, and as the father made some effort to convert him, he feigned a sort of dreamy unconsciousness of his presence. He held a cork in his hand, which he treated as if it were a splendid horse; he spoke of its height, its action, its beauty, and addressed it as an old equine acquaintance. The priest tried to convince him that it was not a horse, that he was certainly mistaken; that if he would look at it he would see it was not a horse but only a cork; that if he would scent it he would learn that it was a cork; that if he would taste it he would be satisfied that it was a cork; that if he would feel it he would perceive it was but a cork; that if he would listen to it for years he would never hear the snorts, neighing or breathing of a horse. The duke professed his conviction that it was only a cork. As conversation progressed, the eucharist was introduced, and the priest declared it to be Jesus Christ, soul, body, and divinity. The duke expressed his astonishment at the statement of the father; intimated that he must be somewhat beside himself: for if you touch it you will understand that it is not a human body, if you look at it you can only receive that conviction, if you

taste it you will discover nothing but water and flour; if you scent it you will find no odor of flesh and blood. And he informed the father that a man must be out of his mind who believed a thing so contrary to his senses.\*

We receive all knowledge through our senses. If we cannot believe each of them in its own limited sphere, when each is in healthful exercise, we are not safe in believing anything. Our taste, touch, scent, sight, testify that the priest's wafer is not Christ's body and blood, but the flour and water of the cook. He tells us that it is Christ's body, but he gives no evidence to establish the truth of his statement, except such testimony as would prove Christ to be a literal rock, lamb, corner-stone, sun, door, vine, shepherd, or morning star, between which objects and Jesus, in some features of his person or work, there is such a resemblance as led him to be called by their names; or such evidence as would prove Peter, the foundation of the Romish Church, to be the devil.

Were the keen old satirist living who laughed so immoderately at the follies of Egyptian idolatry, and who derisively complimented that people in the well-known words: † "O holy nations, for whom these divinities grow in the gardens!" with what cultivated, heathen scorn, he would address his degenerate Roman fellow citizens, and exclaim: "O happy pontiff! O blessed papal fold, whose god grows in every ear of wheat, whose divinity is made by a baker and a priest, and then swallowed!"

The human body of Christ is in heaven; and as no material substance can be in *two* places at one time, or in a hundred thousand places at one time, the wafer-body of Christ is an imposition, a plain, unmitigated counterfeit, the reception of which is not an act of faith, but a deed which flings away the Bible and common sense for an impious dogma which the Scriptures never taught, and a soul exercising its intelligence could not believe.

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\* Seymour's "Evenings with the Romanists," p. 346. N. Y., 1856.

† "O sanctas gentes! quibus hæc nascuntur in hortis numina."—*Satira* xv., *Juvenal*.

## THE CONFESSIONAL:

OR,

### THE SACRAMENT OF PENANCE, EMBRACING CONTRITION, CONFESSION AND SATISFACTION.

As the mass is the great aggregate of Romish doctrine, the confessional is the chief executive of the papal system. By it the decrees of the infallible Church are applied and carried out with an unequalled measure of minuteness and rigor. The history of the confessional is of the highest moment.

*Secret Confessions in the Ear of a Priest, to secure his Absolution, were entirely unknown in the early Churches.*

Of course, there are confessions of sin made to Protestant ministers now, and such avowals were common in the experience of the early clergy. But they were wholly voluntary when given, and they were not general.

Chrysostom says: \* "It is not necessary that thou shouldst confess in the presence of witnesses; let the inquiry after thy sins be made in thy own thoughts; let this judgment be without any witnesses; let God only see thee confessing." In another place he says: † "Why art thou ashamed and blushing to confess thy sins? Dost thou discover them to a man, that he should reproach thee? Dost thou confess them to thy fellow-servant, that he should bring thee upon the open stage? Thou only showest thy wound to him who is thy Lord, thy care-taker, thy physician, and thy friend.

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\* Chrysost., Hom. de Pœnitent., t. v.    † Id., Hom. iv., de Lazaro, t. v.



And he says to thee: I do not compel thee to go into the public theatre, and take many witnesses; confess thy sins in *private to me alone*, that I may heal thy wound, and deliver thee from thy grief." Commenting on the words, "Let a man examine himself, and so let him eat of that bread and drink of that cup," Chrysostom says: \* "He does not *bid one man examine another*, but every one himself, making the judgment private, and the trial without witnesses." Daillé† has collected nearly twenty passages from the writings of this eloquent and orthodox father, showing that auricular confession had no existence in his day.

Basil says: ‡ "I do not make confession with my lips to appear to the world, but inwardly in my heart, where no eye sees; the groanings of my heart are sufficient for confession, and the lamentations which are sent up to thee, my God, from the bottom of my heart."

Ambrose says: § "Tears wash away sin which men are ashamed to confess with the voice; weeping provides at once both for pardon and bashfulness."

St. Augustine, expounding the words: "I said I will declare my own wickedness against myself unto the Lord, and so thou forgavest the iniquity of my heart," says: || "His confession was not yet come to his mouth, yet God heard the voice of his heart; which implies that God accepts and pardons the penitent and contrite heart, even before any formal declaration is made by vocal confession either to God or man." In his confession he speaks with contempt of telling his sins to human beings: ¶ "What, therefore, have I to do with men, that they should hear my confessions, as if they could heal all my diseases?"

Laurentius of Novara, in the north of Italy, who flourished A. D.

\* Chrysost., Hom. xxviii. in 1 Cor.

† Daillé, de Confess. Auric., lib. iv. cap. 25.

‡ Basil, in Psalm xxxvii. 8.

§ Lavant lacrymæ delictum, quod pudor est voce confiteri. Et veniæ fletus consulent et verecundiæ.—*Amb.*, tom. iii., in *Luc.* xxii., lib. 10, p. 103. Coloniae, 1616.

|| Augu t., Ser. ii., in Psal. xxxi.

¶ Quid mihi ergo est cum hominibus, ut audiant confessiones meas, quasi ipsi sanaturi sint omnes languores meos.—*Aug. Confess.*, lib. x. cap. 3, vol. i. p. 69. Paris. 1614.

507, says : \* “After baptism, God has appointed thee a remedy within thyself ; he hath put remission within thy own power, that thou needest not to seek a priest when necessity requires ; but thou thyself, now, as a skilful master always at hand, mayest correct thy own error within thyself, and wash away thy sin by repentance.”

When Theodosius, in a fit of guilty rage, slew seven thousand people in Thessalonica, A. D. 390, and afterwards came to Milan, Ambrose refused to permit the emperor to approach the Lord’s table or even to enter the church. He wrote him the following letter : † “Sin can be removed only by tears and repentance. No angel or archangel can forgive sin ; and the Lord himself, who only was able to say to us, ‘I am with you,’ when we sin, forgives the sins of those only who come to him with repentance. Add not to the sin already committed still another—that of presuming to partake of the holy supper unworthily, which has redounded to the ruin of many. I have no occasion to be obstinate with you, but I have cause to fear for you. I dare not distribute the holy elements if you mean to be present and receive them. Shall I venture to do that which I should not presume to do if the blood of one innocent individual had been poured out where the blood of so many innocent persons has been shed ?” For eight months the doors of the sacred edifice, which were open to the lowliest slave and the meanest beggar, were closed against the greatest ruler in the world. At length, Ambrose, with difficulty, was persuaded to permit the emperor to enter, not the church, but the porch, the place of the public penitents ; and, stripped of the insignia of royalty, prostrate on the pavement, beating his breast, tearing his hair, watering the ground with his tears, the conqueror in many battles obtained absolution. ‡

During these eight months Theodoret says : “The emperor shut

\* Post baptismam remedium tuum in teipso statuit, remissionem in arbitrio tuo posuit, ut non quæras sacerdotem, cum necessitas flagitaverit : sed ipse jam, ac si scitus perspicuusque magister, errorem tuum intra te emendes, et peccatum tuum pœnitudine abluas.—*Laurent., Hom. de Pœnit., Bibl. t. 2, p. 129.*

† Neander, ii. 181, 182. Boston, 1868.

‡ Milman’s “History of Christianity,” p. 412. New York, 1841.

himself up in his palaces, mourned bitterly, and shed floods of tears." He appealed to Ambrose, "By the mercy of our common Lord, to unloose from him these bonds, and not to shut against him the door which is opened by the Lord to all who truly repent;" and then, as a proof of his sincerity, Ambrose required him to make a law to cancel all decrees in future made in haste and anger; and that when sentence of death or proscription is passed against any one thirty days shall elapse before it is executed, at the expiration of which the matter is to be reconsidered and settled.\* During all this long period Theodosius never saw Ambrose, or any priest, or entered any confessional. He performed the penance customary in those days, and he was restored to church privileges.

The learned Bingham says that: † "When the crimes of great and heinous sinners were public, notorious, and scandalous, they were required to go through a long course of penance publicly in the church. As to private crimes, they laid no necessity upon the consciences of men to make either public or private confession of them to any beside God."

#### PENANCES IN THE EARLY CHURCH.

About A. D. 390, in Rome there was a place appointed for the reception of penitents, where they stood mourning during the public service, from which they were excluded. They cast themselves upon the ground with groans and lamentations; the bishop who conducts the ceremony prostrates himself and weeps; the people burst into tears and groan aloud; then the bishop rises ‡ from his humble position and summons up the people, and after praying for the penitents he dismisses them. This custom, with slight changes, was universal.

#### *Different Classes of Penitents.*

Some were only candidates, seeking to be admitted into the list of ecclesiastical penitents: their place was at the church door,

\* Theodoret's Eccl. Hist., lib. v. cap. 18.

† Bingham's Antiquities, book xv. chap. 8, ss. 5, 6.

‡ Sozomen's Eccl. Hist., lib. vii. cap. 16.

when, clothed in sackcloth, and covered with filthiness and horror, they lay prostrate, begging the prayers of the faithful, as they entered the sacred edifice, and entreating to be numbered with those to whom the church proposed, at some period, to extend forgiveness. Speaking of these, Tertullian says: \* “The exomologesis is the discipline of a man’s humbling and prostrating himself . . . . It obliges a man to change his clothing and his food, to lie in sackcloth and ashes, to defile his body by neglect of dress and ornament, to afflict his soul with sorrow, . . . . to groan and weep and cry unto the Lord God, day and night, to prostrate himself before the presbyters of the church, to kneel before the friends of God, and beg of all the brethren that they would become petitioners for his pardon.” Here was a very public confession, but nothing like the confessional of the popes.

The second class of penitents was called Hearers; they were allowed to pass through the discipline appointed for testing those who professed sorrow for some notorious offence. They were placed in the narthex or lowest part of the church, and were allowed to hear the Scriptures read and the sermon, but had to retire before the commencement of the common prayers.

The third class of penitents was designated Prostrators. These persons knelt around the pulpit in humble reverence, while all the people prayed for them, and the bishop gave them the imposition of hands and his benediction.

The fourth class was known as Bystanders. They were allowed to remain throughout the entire service, including the observance of the Lord’s Supper, but they were not permitted to present the ordinary gifts donated by the faithful on the Lord’s day, or to partake of the eucharist. There was a class of people so execrably wicked that Tertullian says of them: † “There

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\* Itaque exomologesis prosternendi et humilificandi hominis disciplina est . . . . De ipso quoque habitu atque victu mandat, sacco et cineri incubare, corpus sordibus obscurare, animum mœroribus dejicere . . . . ingemiscere, lacrimari et mugire dies noctesque ad Dominum Deum tuum, presbyteris advolvi, et caris Dei adgeniculari, omnibus fratribus legationes deprecationis suæ injungere.—*Tertul., de Pœnitent.* cap. ix. p. 58. Lipsiæ, 1839.

† Reliquas autem libidinum furias impias et in corpora et in sexus ultra jura naturæ, non modo limine verum omni ecclesiæ tecto submovemus, quia non sunt delicta, sed monstra.—*Tertul., de Pudici.*, cap. iv. p. 140. Lipsiæ, 1839.



were some impious furies of lust so far transgressing all the laws of nature, both with respect to bodies and sex, that they not only expelled them from the doors of the church, but from every covered place belonging to it, as being monsters rather than common vices."

*Penance seldom permitted Twice in the early Churches.*

Tertullian called one penance after baptism the second, regarding the repentance of baptism as the first, and he was satisfied that there should be no third penance. His words are: \* "God has placed in the vestibule of the church, a second repentance which opens to those that knock: but now only once, because now, a second time; never more, because the last was vain and to no purpose." Ambrose says: † "They are deservedly reprov'd who think of doing penance often, because they grow wanton against Christ; for if they did penance truly, they would not think it should be repeated; because as there is but one baptism, so there is but one penance, which, moreover, is performed publicly. For we ought daily to be sorry for sin; but that is for lesser sins, and the other for greater."

Augustine says: ‡ "Wisely and usefully it was provided that there should be a place for that humblest penance but once in the church, lest the medicine becoming contemptible, should be less useful to the sick." Siricius, Pope of Rome in the fourth century, says: "Forasmuch as they, who after penance, return like dogs to their vomit, or swine to their wallowing in the mire, cannot have the benefit of a second penance, we decree that they shall commu-

\* Collocavit in vestibulo pœnitentiam secundam, quæ pulsantibus patefaciat; sed jam semel, quia jam secundo; sed amplius nunquam, quia proxime frustra.—*Tertul.*, de *Pœnitent.*, cap. vii. p. 57. Lipsiæ, 1839.

† Merito reprehenduntur, qui sæpius agendam pœnitentiam putant, quia luxuriantur in Christo: nam si vere agerent pœnitentiam, iterandam esse non putarent: quia sicut unum baptisma, ita una pœnitentia, quæ tamen publice agitur. Nam quotidiani nos debet pœnitere peccati; sed hæc delictorum leviorum, illa graviorum.—*Amb. de Pœnit.*, tom. iv. lib. ii. cap. x. p. 198. Coloniae, 1616.

‡ Caute salubriterque provisum, ut locus illius humillimæ pœnitentiæ semel in ecclesia concedatur, ne medicina vilis minus utilis esset ægrotis.—*Ep. 54, ad Maced.*, p. 92, tom. ii. Paris 1614.

nicate with the faithful in prayer only, and be present at the celebration of the eucharist, but not partake of the feast at the Lord's table." \* Here there was no weekly or annual confession with its penances ; once after baptism this grievous duty might be performed, but generally, for a length of time, that ended penances and public confessions for life.

### *The Severity of Penance.*

For some sins men were required to do penance during the whole of their lives, and absolution was only granted them in death. And should they recover, after having received it, they were compelled to resume their old position of shame and sorrow. The common course of penance consigned men for ten, fifteen, or twenty years to its various humiliating stages.† So that to repeat such a process would have required a considerable life, as well as a change in church regulations.

### *The Penitentiary Confessor.*

About A. D. 250, there were many who had fallen from the faith through the fierce persecution of Decius. Among these, there were persons of different grades of criminality. And as public penance was the universal law of the churches for each notorious offender, a minister was designated in all centres of Christian population to hear the crimes of apostates, that they might be able to take their *proper place* among the sad ones at the church doors, or inside the porch, or near the pulpit on their knees, according to the grade of their sinfulness. One presbyter attended to this duty for all Constantinople in A. D. 390 ; for the office survived the scenes which called it into life, and continued to fix the grade of public penitents. A noble lady who had visited the penitentiary presbyter, was unfortunate in the church with a deacon ; the public

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\* De his, qui, acta pœnitentia, tanquam canes et sues, ad vomitos pristinos et ad volutabra redeunt, quia jam suffugium non habent pœnitendi, id duximus decernendum, ut sola inter ecclesiam fidelibus oratione jungantur ; sacris mysteriorum celebritatibus, quamvis non mereantur, intersint ; a Dominicæ autem mensæ convivio segregentur.—*Siric.*, ep. i. *ad Hemerium*, cap. v.

† Bingham's *Antiquities*, book xviii. chap. 4, sec. 2.

became indignant against the semi-confessional, and Nectarius, the bishop, abolished the office.\* This was the first instance of the suppression of this odious institution; but Sozomen tells us that the example was followed by the bishops of every region.†

*Absolution in the early Church for public Confessing Penitents.*

After the long, distressing penance was completed, the candidate for restoration knelt down between the knees of the bishop; or, in his absence, between those of the presbyter, who, laying his hand upon his head, solemnly blessed and absolved him. The people received him with transports of joy, as one escaped from the coils of the old serpent, and he was restored to participation in the Lord's Supper.‡

*The Form of Absolution.*

They were received into communion with imposition of hands, and the prayer of the whole church for them. The following prayer of absolution, from the Apostolical Constitutions, is probably as old as the fourth century:

“O Lord Jesus Christ, son of the living God, thou shepherd and lamb, that takest away the sins of the world, that forgavest the debt to the two debtors, and grantedst remission of sins to the sinful woman, and gavest to the sick of the palsy both a cure and a pardon of sins, remit, blot out, and pardon our sins, both voluntary and involuntary, whatever we have done wittingly or unwittingly, by transgression and disobedience, which thy spirit knows better than we ourselves. And whereinsoever thy servants have erred from thy commandments, in word or deed, as men carrying flesh about them, and living in the world, or seduced by the instigation of Satan, or whatever curse or peculiar anathema they are fallen under, I pray and beseech thine ineffable goodness to absolve them with thy word, and remit their curse and anathema, according to thy mercy. O Lord and master, hear my prayer for thy servants; thou that forgettest injuries, overlook all their failings, pardon their offences, both voluntary and involuntary,

\* Socrates, lib. v. cap. 19.

† Sozomen, lib. vii. cap. 16.

‡ Cave's "Primitive Christianity," p. 347. Oxford, 1840.

and deliver them from eternal punishment. For thou art he that hast commanded us, saying: Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven: because thou art one God, the God that canst have mercy and forgive sins; and to thee, with the eternal Father, and the quickening Spirit, belongs glory, now and forever, world without end. Amen." \* A form of absolution like this existed for centuries in all parts of the Christian world. Cardinal Bona and Illyricus published an old Latin Missal about two centuries ago, with this absolution: † "He that forgave the sinful woman all her sins, for which she shed tears, and opened the gates of paradise to the thief upon a single confession, make you partakers of his redemption, and absolve you from all the bond of your sins, and heal those infirm members by the medicine of his mercy, and restore them to the body of his holy Church by his grace, and keep them whole and sound forever."

It is absolutely certain that the form of absolution: "I absolve you (*absolvo te*)," was not known in the practice of Christians till the commencement of the thirteenth century. It was, down to that period, a prayer to God for remission and absolution. Thomas Aquinas, about the year 1250, was one of the first who wrote in defence of the form: "I absolve thee." In his day, the expression excited opposition, and was an undoubted novelty.‡

#### THE CONFESSIONAL IN THE MIDDLE AGES.

Isidore of Seville, speaking of this practice in the early part of the seventh century says: "There are two kinds of confession (*exomologesis*), the one of praise, the other of sins; and both the one and the other are chiefly made to God."§ Hincmar, a lead-

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\* Const., lib. viii. cap. 9 et 39.

† Qui mulieri peccatrici omnia peccata dimisit lacrymanti, et latroni ad unam confessionem claustra aperuit paradisi, ipse vos redemptionis suæ participes ab omni vinculo peccatorum absolvat, et membra aliquatenus debilitata medicina misericordiæ sanata, corpori sanctæ ecclesiæ redeunte gratia restituat, atque in perpetuum custodiat.—*Bona Rer. Liturg., in Appendice*, p. 763.

‡ Bingham, Appendix, Letter 2.

§ Du Pin, vol. ii. p. 2. Dublin, 1724.



ing French bishop of the ninth century says: "Our light and daily sins, according to the exhortation of St. James, are daily to be confessed to those that are our equals: and such sins, we may believe, will be cleansed by their daily prayers, and our own acts of piety, if with a charitable mind, we truly say in the Lord's prayer: Forgive us our trespasses as we forgive them that trespass against us." \*

The second Council of Chalons, in A. D. 813, in its thirty-third canon declares: † "Some say that we ought to confess our sins to God alone; others affirm that they ought to be confessed to priests: both are done with great benefit in the holy church; so that we confess our sins to God, who does forgive them; and according to the apostle's institution, we confess them to *each other* and pray for each other that we may be saved. So that the confession made to God *purges from sin*; and that which is made to the priest *informs us how we ought to be purged from them.*" . . . Here it is boldly asserted that God only forgives sins, that he pardons them through no priest, and that the priest only shows the way to Christ, the cleansing fountain.

Lanfranc, who became Archbishop of Canterbury in A. D. 1070, in a tract on the secrecy of confession, says: ‡ "The confession of *public* sins ought to be made to the priests, by whose ministry the Church binds and looses that of which it takes public cognizance; but that one may confess private sins to all the ecclesiastics, and even to laymen; since we read that there have been holy fathers, who were the guides of souls, though they were not in holy orders." Here there is no distinction between mortal and venial sins; the sins considered are *public* iniquities, and *secret* sins, however atrocious; and according to the greatest prelate, except Gregory VII., in the eleventh century, and according to a more learned bishop than Gregory, all private sins may be confessed to a layman.

Ivo, Bishop of Chartres, in the early part of the twelfth century, expresses in his 186th letter, the opinion then beginning to become general: "That confession of common and small faults, may be

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\* Hincmar, Ep. ad Hildeb., t. ii. n. 40, p. 688.

† Du Pin, vol. ii. p. 106. Dublin, 1724

‡ Id., p. 202.

made to any one, but that great offences are to be confessed only to those who have the power of binding and loosing." This is substantially the papal doctrine to-day.

Up to A. D. 1215, the confession of sin was an optional thing in the Church of Rome. No canon or bull compelled it; it had been increasing in popularity for two centuries; it was highly recommended, but still it had no sovereign sanction, no authority to RULE THE ROMAN CHURCH, and in A. D. 1215, for the first time in papal history,

#### AURICULAR CONFESSION WAS ESTABLISHED BY ROMISH LAW.

Innocent III. was lord of the Christian Church at this time. Ambitious to establish a number of superstitions, he summoned the fourth Council of the Lateran, A. D. 1215, whose twenty-first canon reads: \* "Every one of the faithful of both sexes, after he shall have reached years of discretion, shall, by himself alone, faithfully confess all his sins, at least once a year, to his own priest, and strive to perform according to his ability the penance imposed upon him, reverently partaking of the sacrament of the eucharist, at least at Easter; unless, perhaps, by the advice of his priest, for some reasonable cause, he should judge that for a time he should abstain from partaking of it; otherwise, let the living be hindered from entering the church, and let the dead be deprived of Christian burial. On this account this salutary statute shall be frequently published in the churches that no one may pretend as an excuse, the blindness of ignorance. But if any one shall wish to confess his sins to a foreign priest, for proper reasons, he must first ask and obtain

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\* Omnis utriusque sexus fidelis, postquam ad annos discretionis pervenerit, omnia sua solus peccata confiteatur fideliter saltem semel in anno proprio sacerdoti, et adjunctam sibi pœnitentiam studeat pro viribus adimplere, suscipiens reverenter ad minus in Pascha eucharistiæ sacramentum, nisi forte de consilio proprii sacerdotis ob aliquam rationabilem causam ad tempus ab ejus perceptione duxerit abstinendum; alioquin et vivens ab ingressu ecclesiæ arceatur, et moriens Christiana careat sepultura. Unde hoc salutare statutum frequenter in ecclesiis publicetur, ne quispiam ignorantiae cæcitate velamen excusationis assumat. Si quis autem alieno sacerdoti voluerit justa de causa sua confiteri peccata, licentiam prius postulit et obtineat a proprio sacerdote, quum aliter ille ipsum non possit solvere vel ligare.—*Canones et Decreta Concilii Tridentini*, p. 257. Lipsiæ, 1863.

a licence from his own priest, since otherwise he would not be able to bind or loose him."

Calvin, though a somewhat stern man, commenting on this famous decree, says: "The barbarism of the diction is sufficient to deprive the law of all credit. For the good fathers enjoin that: 'Every person of both sexes shall, once in each year, make a particular confession of all sins to the proper priest;' but some wits facetiously object, that this precept binds none but hermaphrodites, and relates to no one who is either a male or a female." He farther in the same connection asserts the *indisputable* fact that: "It is certain from the testimony of their own histories that there was no fixed law, or constitution, respecting confession till the time of Innocent III., that its friends were accustomed to cite nothing older in favor of the practice than the Council of the Lateran."\* This decree subjected those who refused it obedience to the worst form of excommunication; which in that age meant a horrible death and the confiscation of all property. It was the darkest age of the last two thousand years in culture and morals, and fitly gave birth to transubstantiation, the confessional and the inquisition. The confessional had its church birth not an hour earlier than A. D. 1215.

#### THE MODERN CONFSSIONAL.

The confessional as it exists to-day is chiefly the work of the fathers of Trent, and those who lived in the age immediately after. That synod issued the following canons on penance:

"If any one shall deny † that three acts are required for the whole and perfect remission of the sins of a penitent, as the substance of the sacrament of penance, that is to say contrition, confession and satisfaction, which are called the three parts of

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\* Institutes, lib. iii. cap. 4.

† Si quis negaverit ad integram et perfectam peccatorum remissionem requiri tres actus in pœnitente, quasi materiam sacramenti pœnitentiæ, videlicet contritionem, confessionem et satisfactionem, quæ tres pœnitentiæ partes dicuntur; aut dixerit, duas tantum esse pœnitentiæ partes, terrores incussos scilicet conscientiaæ agnito peccato, et fidem conceptam ex evangelio vel absolutione, qua credit quis sibi per Christum remissa peccata; anathema sit.

penance; or shall say that there are only two parts of penance, the terrors struck in the conscience when the sin is avowed, and the faith conceived from the gospel or absolution, by which any one believes that through Christ his sins are remitted; let him be accursed."

"If any one shall deny \* that sacramental confession was either instituted by divine authority, or that it is necessary to salvation; or shall say that the secret mode of confessing to a priest alone, which the Catholic Church has always observed from the beginning, and still observes, is foreign to the institution and appointment of Christ, and is a human invention; let him be accursed."

"If any one shall say† that in the sacrament of penance it is not necessary by divine command, for the remission of sins, to *confess all and every mortal sin*, of which recollection may be had, with due and diligent premeditation, even *secret offences*, and those which are against the last two precepts of the decalogue, and the circumstances which change the species of sin; but that this confession is useful only, for instructing and consoling the penitent, and was formerly observed only for imposing canonical satisfaction, or shall say that those who desire to confess all their sins, wish to leave nothing for the divine mercy to pardon; or finally that it is not lawful to confess venial sins; let him be accursed."

Butler's Catechism says:‡ "The chief mortal sins are seven: pride, covetousness, lust, anger, gluttony, envy, sloth."

\* Si quis negaverit, confessionem sacramentalem vel institutam, vel ad salutem necessariam esse jure divino; aut dixerit, modum secrete confidenti soli sacerdoti, quem ecclesia catholica ab initio semper observavit et observat, alienum esse ab institutione et mandato Christi, et inventum esse humanum; anathema sit.—I. and II. *Canons de Pœnitent*, sess. xiv. *Conc. Trident.*

† Si quis dixerit, in sacramento pœnitentiæ ad remissionem peccatorum necessarium non esse jure divino, confiteri omnia et singula peccata mortalia, quorum memoria cum debita et diligenti præmeditatione habeatur, etiam occulta, et quæ sunt contra duo ultima decalogi præcepta, et circumstantias, quæ peccati speciem mutant; sed eam confessionem tantum esse utilem ad erudiendum et consolandum pœnitentem, et olim observatam fuisse tantum ad satisfactionem canonicam imponendam; aut dixerit, eos, qui omnia peccata confiteri student, nihil relinquere velle divinæ misericordiæ ignoscendum; aut demum, non licere confiteri peccata venialia; anathema sit.—Can. vii. sess. xiv., *Conc. Trident.*

‡ Butler's Catechism, p. 27. Philad'a. ed.



“If any one shall say \* that sacramental absolution, by a priest, is not a judicial act, but a mere ministry to pronounce and declare that sins are remitted to the person making confession, provided that he only believes that he is absolved, even though the priest should not absolve seriously but in joke; or shall say that the confession of a penitent is not required that the priest may absolve him; let him be accursed.”

“If any one shall say † that the whole penalty together with the guilt is always remitted by God, and that the satisfaction of penitents is no other thing than the faith by which they apprehend that Christ has made satisfaction for them; let him be accursed.”

“If any one shall say ‡ that priests, who are in mortal sin, have not the power of binding and loosing, or that priests are not the only ministers of absolution . . . . let him be accursed.”

“The holy Synod (of Trent) § teaches that the form of the sacrament of penance, in which its force especially lies, is placed in the words: I absolve thee, etc.” And this absolution is not in words merely, for the Catechism of the Council of Trent says: || “But the ministers of God truly as it were absolve.” And the same Catechism gives the priest authority for this or any other act in the confessional, by declaring that he represents Christ in it; and therefore is invested with divine attributes and powers. The words are: “Moreover, in the priest who sits a legitimate judge

\* Si quis dixerit, absolutionem sacramentalem sacerdotis non esse actum judicalem, sed nudum ministerium pronunciandi et declarandi remissa esse peccata confitentis, modo tantum credat se esse absolutum, aut sacerdos non serio, sed joco absolvat; aut dixerit non requiri confessionem pœnitentis, ut sacerdos ipsum absolvere possit: anathema sit.

† Si quis dixerit, totam pœnam simul cum culpa remitti semper a Deo, satisfactionemque pœnitentium non esse aliam quam fidem, qua apprehendunt Christum pro eis satisfecisse; anathema sit

‡ Si quis dixerit, sacerdotes, qui in peccato mortali sunt, potestatem ligandi et solvendi non habere; aut non solos sacerdotes esse ministros absolutionis . . . . anathema sit.—*Canons ix, x., xii sess. xiv. Conc. Trident.*, p. 83–4, *Canones et Decreta*. Lipsiæ, 1863.

§ Docet præterea sancta synodus, sacramenti pœnitentiæ formam, in qua præcipue ipsius vis sita est, in illis ministri verbis positam esse: ego te absolvo, etc.—*De Pœnit.*, cap. iii. sess. xiv. *Conc. Trident.*

|| Sed vere tanquam Dei ministri absolvunt.—*Quest. xvi. cap. v. pars ii. Catech. Trident.* Lipsiæ, 1865.

over him, he should *venerate the person and power of Christ* the Lord; for in administering the sacrament of penance, as in the other sacraments, the priest discharges the office of Christ.\*

The Catechism of Trent teaches that, † “Priest and penitent should be most careful that their conversation in the confessional be held in *secret*; and hence, no one can, on any account, confess by messenger or letter, as in that way nothing can be treated secretly.”

The Catechism of the Council of Trent says that, ‡ “Confession should be enjoined on a child from the time when he has the power of discerning between good and evil.” And it declares that, § “Above all, the faithful should be most careful to cleanse their souls from sin by frequent confession.”

It declares that, || “Theologians give the name of satisfaction to express that *compensation* by which a man makes some reparation to God for the sins he has committed.”

Such are papal teachings in modern times about the confessional. Without contrition, confession and penance, there can be no perfect remission of sins. Confession of sin to a priest is necessary to salvation. All and every mortal sin, even the most secret and infamous, must be confessed to a priest, or there can be no pardon from God. The priest is the judge of the soul, and in the confessional, sitting instead of Jesus Christ, he can keep the sins of any

\* In sacerdote autem, qui in eum legitimus iudex sedet, Christi Domini personam et potestatem veneratur. Sacerdos enim, quemadmodum in aliis, ita in pœnitentiæ sacramento administrando Christi munus exsequitur.—*Quest. xvii. cap. v. pars ii. Catech. Trident. Lipsiæ, 1865.*

† Illud vero tum confitenti, tum sacerdoti maxime laborandum est, ut eorum sermo in confessione secreto habeatur. Quare fit, ut nemini omnino, neque per nunciam, neque per literas, quoniam ea ratione nihil jam occulte agi potest, peccata confiteri liceat.—*Id., Quest. lii. cap. v. pars ii.*

‡ Ab eo tempore confessionem puero indictam esse quum inter bonum et malum discernendi vim habet.—*Id., Quest. xlv. cap. v. pars ii Catech. Conc. Trid. Lipsiæ, 1865.*

§ Sed nulla res fidelibus adeo curæ esse debet, quam ut frequenti peccatorum confessione animam studeant expiare.—*Id., Quest. liii. cap. v. pars ii.*

|| Satisfactionis nomen divinarum rerum doctores ad declarandam eam compensationem usurparunt, quum homo pro peccatis commissis Deo aliquid persolvit.—*Id., Quest. lix. cap. v. pars ii.*

man bound upon him, or loose them, according to his discretion. God never remits the sins of a man through faith only, says the twelfth canon of the Council of Trent on penance. That council, instead of being governed by the Spirit of God, was led by the spirit of contradiction to Christ—that is, by Antichrist. For God's word faithfully translated, in the Catholic Vulgate, says: "He that believeth on me *hath eternal life*;" John vi. 47: (Qui credit in me, habet vitam æternam). "For God so loved the world that he gave his only begotten Son, that every one who *believes on him might not perish, but might have eternal life*;" John iii. 16: (Sic enim Deus dilexit mundum, ut Filium suum unigenitum daret: ut omnis, qui credit in eum, non pereat, sed habeat vitam æternam.) "*But the just lives by faith*;" Rom. i. 17: (Justus autem ex fide vivit). The spirit that framed this canon is the spirit of ANTICHRIST in its full growth. They who believe on Jesus, *without confession, absolution, or penance*, are saved for eternity, notwithstanding the curses of councils, personal infirmities, or the warfare of the Prince of Darkness.

*Sacerdotal Secrecy.*

Du Pin reports a part of the twenty-first canon of the fourth Council of the Lateran, A. D. 1215, which declares that, \* "Those who shall disclose any sin, which has been revealed to them in confession, shall be condemned, not only to be deposed, but also to be confined during life in a monastery, there to do penance for it."

*Posture of the Penitent in Confession, and the Opening Address.*

"Kneeling down at the side of your ghostly father, make the sign of the cross, saying: 'In the name of the Father, and of the Son, and of the Holy Ghost. Amen.'"

Then the penitent asks the priest's blessing in these words: "Pray, father, give me your blessing, for I have sinned." After this the penitent repeats the Confiteor: † "I confess to Almighty God, to blessed Mary, ever Virgin, to blessed Michael, the arch-

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\* Du Pin, ii. p. 451. Dublin, 1724.

† Garden of the Soul, p. 212.

angel, to blessed John the Baptist, to the holy Apostles Peter and Paul, and to you, father, that I have sinned exceedingly, in thought, word and deed, through my fault, through my fault, through my most grievous fault." According to Hogan, the penitent, on her knees, has her lips nearly close to the cheek of the priest. \*

*The Questions of the Confessional.*

Many of these are too horrible to transcribe, and they shall not appear in this work. Those who wish to see the beastly vileness of the filthiest institution on the face of the earth, can consult Bailly, Peter Dens, and *Saint Alphonsus Liguori*.

Michelet, the celebrated French author, speaks of the manuals placed in the hands of the young priest to guide his questions in the confessional, as "Addressed † to a world of festering filth, which the religious wars left behind them. You will find in them such crimes as could never be committed except by the horrid soldiery of the Duke of Alva, or those bands without country, law, or God, which Wallenstein raised, *true wandering Sodomites, which the old ones would have held in horror*. And this young priest, who, according to you, believes that the world is still that frightful world, comes to the confessional with all that villainous knowledge; his imagination furnished with monstrous cases; you place him in contact with a child who has not left her mother, who knows nothing, who has nothing to tell, whose greatest crime consists in not having learned her catechism, or in having wounded a butterfly. I shudder at the questions he is about to put to her; at all that he is about to teach her in his *conscientious brutality!*"

*Delicate Questions put in every Catholic Prayer Book in the Vulgar Tongue: upon which every Woman is to Examine herself before appearing at the Confessional.*

On the sixth commandment: "Thou shalt not commit adultery."

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\* Hogan's "Auricular Confession and Popish Nunneries," p. 33. Boston, 1845.

† Michelet on Auricular Confession, etc., p. 136. Philadelphia, 1845.



"Have you been guilty of any acts of impurity? Under this head all sins against purity must be carefully examined, as well as whatever tends to their commission or indulgence. Have you been guilty of filthy talking? of reading immodest books? of indecency of dress? of looking at unchaste objects? of taking any dangerous or improper liberties?"

"N. B. As the sins against this and the ninth commandment, (Thou shalt not covet thy neighbor's wife) are most grievous, and at the same time most *various*, the *prudent* counsel of your director (priest) will assist you, if necessary, *in a more particular examination.*"—*Garden of the Soul*, page 199.

The Mission Book in the English language, a work of great popularity in the Catholic Church, suggests the following questions under the sixth and ninth commandments:

"Have you dwelt wilfully and with complaisance, upon impure thoughts or imaginations? Have you in fact consented to them in your mind? How often?"

"Have you made use of impure language or allusions; or listened to it willingly and with complaisance? Was it sometimes before persons of another sex? Have you sung immodest songs, or listened to them? How often?"

"Have you been guilty of improper and dangerous freedoms with any of the other sex? How far have you carried this sinful conduct? Was the companion of your guilt a single person? How often? A relation? How often? A married person? How often?"

"Have you written improper letters, or received them? How often? Have you gazed immodestly upon yourself or others; upon pictures or statues, or any object which could excite desires? How often? Have you indulged in habits of secret sin? How long? How often?"

"Have you, by the freedom of your manners, or your immodest dress, been the cause of temptation to others? Was this also your intention? Have you read impure books, or newspapers? How often? Have you lent them to others? Have you exposed yourself voluntarily to the occasions of sin by means of dances, shows, theatres, etc., by intemperance, by reading romances and plays, by walking out at night, by frequenting society, or by

remaining alone with persons of a different sex? Have you been guilty of seduction? How often? Have your sins against these two commandments been sometimes of an unnatural kind? How often?"\* A parent is required to examine his or her conscience, with a view to the confessional, on this matter: "Have you exposed the innocence of your children to danger by letting them sleep together without distinction, or by taking them to your own bed, or keeping them in the same room, when already old enough to be scandalized? How often?"† A wife, at the confessional, must be ready to answer these questions: "Have you been respectful and obedient to your husband in everything reasonable? Have you refused him his marriage rights? How often? Have you not persuaded him to offend God against the dictates of nature and of conscience? How often?"‡

Every question put by the priest must be answered on peril of damnation; he sits instead of Christ, you are confessing to God, the voice of the priest is Immanuel's; it is the Almighty that addresses the trembling penitent. And for this reason the priest hears everything, EVERYTHING, however shocking, shameful, frivolous, frightful; everything in thoughts, feelings, words, looks, and deeds. And Michelet is right in describing a husband whose wife frequents the confessional as in a humiliating position; "It is," says he, "a humiliating thing to be seen, followed into the most intimate intimacy by an invisible witness, who regulates you, and assigns to you, your part; to meet in the street a man who knows better than yourself your most secret acts of weakness, who humbly salutes you and turns aside and laughs."§

These questions just quoted are found in some shape in the prayer books everywhere in use in the Catholic Church; they are in the language of the people; they are modest, compared to the frightful questions compiled by *theologians* for the use of *priests*, and covered by the Latin tongue; and yet what blushes, shame, horror, and outrages upon delicacy these questions involve! That the modesty of women should be placed on the rack in the confessional by a bachelor priest, full of curiosity as well as sanctity,

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\* Mission Book, pp. 311-12. N. Y. 1866. † Id., p. 316. ‡ Id., p. 318.  
§ Michelet on Auric. Confession, p. 141. Philada., 1845.

and torn, lacerated, and disjointed, under the awful sanctions of the Almighty, is indeed a dreadful thought.

Gavin \* tells us that in his time, in Spain, they had a class of priests who were known as Deaf Confessors. These men were not really deaf, but they acted as if they were. They lent an ear to penitents of every grade; they asked no questions about the secrets of any heart; and after each penitent had made his own statement to the confessor, he received a certificate which relieved him from the penalties of the church for a year. Is it any wonder that the Deaf Confessors were visited by throngs; that immense numbers of women should send for them or come to them, and that day and night they should be compelled to ply their calling with unresting activity? Would it not be a positive advantage to the world, and especially to religion, if every confessor was smitten with temporary but real deafness the moment he entered his wretched den of torture?

The confessional is the most odious system of espionage ever invented by cunning despots. It is the most flagitious outrage upon the rights of husbands and wives, parents and children, the sinning and the sinned against, that ever shocked modesty or ground trembling hearts under its fatal heel. It is strongly believed to be the greatest incitement to vice that a holy God ever permitted; frightful examples of which are on record.† It turns priests into odious receptacles for the accumulated stench and nastiness of all the foul corruptions of thousands, making them sons of the MAN OF SIN, ready bearers of the iniquities of whole communities.

This plague claims to start from the Scriptures. James is quoted as authority for it: "Confess therefore your sins one to another; and pray one for another that you may be saved," v. 16, (Vulgate: *Confitemini ergo alterutrum peccata vestra; et orate pro invicem ut salvemini*). But this Scripture is quite as good authority for priests confessing to laymen or women, as it is for either party confessing to them. It is not: Confess your sins to the priest and he will absolve you. And if James had known anything of priestly confession, he would never have used the exhortation, "Con-

\* "Master Key to Popery," p. 50. Cin., 1833.

† Llorente's "History of the Inquisition," p. 130. Philada., 1843.

fess therefore your sins *one to another*." The other authority from Scripture is in Matt. xviii. 18: "Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven." The same promise is given in Matt. xvi. 19, and John xx. 23. It is argued that as the apostles received power to free men from their sins, or bind their sins upon them, the confessional was instituted by that authority. But the inference is not quite just. Ananias and Sapphira made no confession of sin to Peter; nor did any mortal bear witness against them to him. Peter could bind and loose because the Holy Spirit rested so powerfully upon him that he could see the acts of those who were away from his bodily sight. He needed no confession box; and besides, the pope is not Peter, his bishops are not apostles. After the calling of Paul there were no more apostles; and they could have no successors, after the generation which knew Jesus had passed away, Acts i. 21-2. No man lives who walked with Christ and his apostles during his whole ministry, who saw him alive from the dead, so as to be a witness of his resurrection; and as Peter in this passage declares that such men are needed, there can be no successors to the apostles, or to their powers of binding and loosing; nor did *they* need the confessional to enable them to discharge their duties, and exercise their privileges.

The confessional has neither EXISTENCE NOR SANCTION FROM THE SCRIPTURES; it was WHOLLY UNKNOWN in all ancient churches; it had no LEGAL LIFE in the Catholic Church before the year TWELVE HUNDRED AND FIFTEEN; it is in itself a withering curse, a cruel tyranny, without one redeeming quality; and as a MODERN INNOVATION, AND AN INSTRUMENT OF OPPRESSION it should be banished from the world.



## EXTREME UNCTION.

THE only two Scriptures quoted by the Catholic Church to sustain the practice of extreme unction, simply prove that in the Saviour's day his servants miraculously raised the sick by the use of oil. In Mark vi. 13, we find these words: "And they [the disciples] cast out many devils, and anointed with oil many that were sick, and healed them." The persons anointed are not said to be dying; the act is not called the Last Unction, and the transaction was a miracle, the design of which was to restore health, not to fit men for death. In James v. 14, 15, we read: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save [save from his disease] the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." Here the unction is not to fit the man for dying; it is the *human part* of a miracle of restoration. Christ commonly used some natural agency and the astonishing power of God in performing his miracles. He could have made the wine out of nothing at Cana, but he required six stone vessels to be filled with water; he could have created all the bread and fishes needed to feed the hungry thousands, but he sought the five loaves and two fishes, and gave them a miraculous enlargement. And so the anointing in James is but the natural basis of a supernatural cure. It is not a work performed on the dying, but a process applied to the sick to give them perfect health. Nor is it the unction which effects the healing, but the prayer of faith: "*And the prayer of faith shall save the sick, and the Lord shall raise him up.*" "And if he have committed sins, they shall be forgiven him," through the prayer of faith. These are the only Scriptures brought for-

ward to sustain extreme unction, and they simply prove that the Saviour, in the age of miracles, *cured*, not the dying, but the sick, by having them anointed with oil, and by having his wonder-working servants offer up believing prayers for them. As the age of miracles passed away, so did this custom. If the practice should exist now, it could only apply to the removal of diseases. The sick Christian, instead of calling in a physician, should send for the elders of the church, to anoint and pray for him, that he might become well.

*The Greek Church retains the Form of Anointing recommended by James.*

When a member of that communion is dangerously ill, the elders, that is, a body of priests,\* not a single priest, are called in, who anoint the patient with oil, and pray for his recovery. This is exactly the object of James's unction.

An unction was recommended in the sixth century, and for several ages immediately after, for the sick, with a view to hinder the use of amulets, charms,† and incantations for the recovery of health; a practice prevalent among converts, and rendered popular among others by their experience. This unction was applied to all cases of sickness, as well to those threatened with death; and the oil was used by laymen on themselves and their families.

Bede alludes to this oil when he says:‡ “It is clear from the apostles themselves, that this holy custom was delivered to the Church, that the possessed, or any other diseased persons, may be anointed with oil consecrated by the pontifical benediction.”

Jonas, Bishop of Orleans, from A. D. 821 to 843, in his “*Institutione Laicorum*,” censures many for preferring the advice of soothsayers, or female fortune-tellers, about their diseased friends, to sending for the priests, and having themselves or relatives anointed with consecrated oil, according to the apostolical tradition.”§

The Council of Chalons, A. D. 813, regretting the contempt with which the unction of health was treated in their forty-eighth canon,||

\* Stanley's “History of the Eastern Church,” p. 118. New York, 1870.

† Neander, iii. p. 448. Boston, 1869.

‡ Bede, Opp., t. v. coll. 132.

§ Bibliotheca Patrum, tom. xiv. p. 166.

|| Du Pin, ii. 107. Dublin, 1724.

"Recommend the anointing of the sick, which ought to be performed by priests, with an oil consecrated by the bishop; adding that a remedy so fit to cure the infirmities of the soul and the body, ought not to be neglected." The canon was intended to show the advantages of this unction for health and pardon. The information it gives, that priests ought to apply it, would sound strange from a Catholic Council to a Romish community now.

The Council of Paris, A. D. 850, in their eighth Constitution, say that : \* "The priests should instruct the people in the saving nature of the Sacrament of Unction (not extreme), of which the apostle James speaks, and make them sensible that they can hope to receive the wished-for effects of that mystery; the remission of sins, and *health*, only where they desire it with a sound and full faith; that because it often happens that sick persons know not the force of that sacrament, or think their distempers inconsiderable, or forget to desire it, the priest of the place ought to put them in mind of receiving it, and he ought to invite the priests of his neighborhood to be present at its administration. Only those fitted to receive the other sacraments of the Church should have this unction." This Council knew nothing of the unction for death; it was **THE ANOINTING FOR HEALTH AND PARDON**. The churches knew nothing of the anointing for death for at least nine hundred years after Christ.

Hagenbach says : † "The apostolical injunction respecting the sick (James v. 14), gave rise to a new sacrament, which came into general use *from* the ninth century, and could be administered only in the dying hour." This is extreme unction, or, properly, the Sacrament of Death. Possibly, in the tenth century, there were a few who had heard of the Sacrament of Death; but the opinion of Riddle is more precisely given, and nearer the truth : ‡ "The ceremony of extreme unction, as now used by the Church of Rome, cannot be traced to an earlier date than the end of the twelfth century; after this century, it was universally adopted in the Western Church."

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\* Du Pin, ii. 12. Dublin, 1724.

† Hagenbach's "History of Doctrines," ii. p. 112. New York, 1869.

‡ Riddle's "Christian Antiquities," pp. 752, 753. London, 1843.

*It is formally adopted by the Catholic Church in the Council of Florence, A. D. 1439.*

The decree is short and descriptive. It is:\* “The fifth sacrament is extreme unction, whose matter is olive oil blessed by the bishop. This sacrament ought not to be administered unless to the infirm whose death is feared. The places to be anointed are: the eyes on account of sight, the ears on account of hearing, the nostrils on account of smelling, the mouth on account of tasting and speaking, the hands on account of touching, the feet on account of walking, the reins on account of their being the seat of pleasure.” The form of this sacrament is this: “By this anointing and his own great mercy, may God indulge thee whatever sins thou hast committed through sight, etc., and in like manner by the other members. The minister of this sacrament is the priest. The effect truly is the healing of the mind, and as far as is fit, of the body also.” This is the first time in which the new unction was enrolled among the laws and sacraments of the Catholic Church, by the supreme legislature of that community.

The Catechism of Trent, after describing the oil in the last unction, as applied to the eyes, ears, nostrils, mouth and hands, proceeds to say: † “As in bodily infirmity although the entire body be affected, the cure is applied to that part only which is the

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\* Quintum sacramentum est extrema unctio. Cujus materia est oleum olivæ per episcopum benedictum. Hoc sacramentum nisi infirmo, de cujus morte timetur, dari not debet. Qui in his locis ungendus est: in oculis propter visum, in auribus propter auditum, in naribus propter odoratum, in ore propter gustum vel locutionem, in manibus propter tactum, in pedibus propter gressum, in renibus propter delectationem ibidem vigentem. Forma hujus sacramenti est hæc: per istam unctionem et suam piissimam misericordiam, quicquid peccasti per visum, etc. . . . et similiter in aliis membris. Minister hujus sacramenti est sacerdos. Effectus vero est mentis sanatio, et, in quantum autem expedit, ipsius etiam corporis. — *Decretum Conc. Florent. pro Inst. Armen. Conc. Labb.*, tom. xiii. p. 538. Paris 1672.

† Ac quoniam in corporis morbis, quamvis universum corpus male affectum sit, tamen illi tantum parti curatio adhibetur, a qua, tanquam a fonte et origine, morbus manat: idcirco non totum corpus. sed ea membra, in quibus potissimum sentiendi vis eminet, renes etiam, veluti voluptatis et libidinis sedes, unguntur; tum pedes, qui nobis ingressus et ad locum movendum principium sunt — *Quest. 10, cap. 6. par. ii., Catechismus Conc. Trid. Lipsiæ, 1865.*



source and origin of the disease ; so is this unction applied, not to the entire body, but to those members which are preeminently the organs of sense ; and also to the loins which are, as it were, the seat of pleasure and of sensuality, and to the feet, by which we are enabled to move from one place to another."

Hogan says : "Send an American (Protestant) missionary to a Catholic country, and without aid from home he will starve ; he has no servants whom he can persuade to give him ten or twelve dollars for saying mass, no dying person who will send for him and pay him well for taking out of his pockets a set of *oil stocks* for the purpose of greasing him over, commencing on the forehead, then proceeding to the tip of the nose, the eyelids, the lips, the breast, the loins, and the soles of the feet."\* Hogan has breast for hands, which, in all probability, is a mistake. But the *loins* are anointed.

The oil is regularly blessed once a year by the bishop, so that the priests have it always holy and ready for use.

The Council of Trent says :† "If any one shall say that the sacred anointing of sick persons does *not confer grace, nor remit sins, nor raise up the sick*, but that now it has ceased, as if the grace of cures existed only in former times ; let him be accursed."

The Catechism of Archbishop Spaulding says :‡ "Extreme unction is a sacrament that gives grace to die well. It is given when we are in danger of death by sickness."

Extreme unction is not observed to restore health, by miraculous answers to prayers. It is only given to the dying, and it is applied to impart grace to them that they may die well ; and to remove all traces of remaining sin.

### *The manner of applying Extreme Unction.*

"The priest provides seven balls of cotton to wipe the parts to be anointed ; and a taper to light him during the ceremony. As

\* Hogan's "Auricular Confession and Nunneries," p. 132. Boston, 1845.

† Si quis dixerit, sacram infirmorum unctionem non conferre gratiam, nec remittere peccata, nec alleviare infirmos, sed jam cessasse, quasi olim tantum fuerit gratia curationum ; anathema sit.—*Canones et Decreta Conc. Trid.*, sess. xiv. can. 2, *de Sacrament Extr. Unc*, p. 85. Lipsiæ, 1863.

‡ Spaulding's Catechism, p. 44. Philadelphia.

he enters the chamber of death he must wear a surplice and the purple stole ; he gives the sick person the cross to kiss, he sprinkles him, the apartment, and the assistants with holy water in the form of a cross ; confession and absolution if possible must precede the unction. The priest dips his right thumb in the 'Oils of the Infirm,' and anoints each part in the form of a cross, pronouncing words appropriate to the part receiving the unction ; for the eyes, for example, he says : ' May God by this holy anointing, and by his most pious mercy, pardon you the sins you have committed through the eyes ! ' At the conclusion of the anointing the priest repeats some prayers, after which he delivers an exhortation to the sick, and retires."\*

Such is extreme unction, one of the leading sacraments of the Church of Rome ; it has no place in the Scriptures ; no location among the fathers ; it was never heard of until from nine to twelve hundred years after Christ. It is a MODERN INNOVATION.

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\* " Religious Ceremonies and Customs," by Goodrich, p. 371-2. Hartford, 1834.

## THE SACRAMENT OF ORDERS.

THE officers of a New Testament Church are bishops and deacons. No other class is ever named as discharging permanent duties in the apostolic communities. \* The names presbyter and bishop designated the same position, † the one describing the venerable gravity of the man, the other the oversight which his episcopal duties imposed.

The deacon was charged with the care of the poor, and the distribution of the elements at the Lord's Table. ‡ It was no part of his diaconal duties to preach, though Stephen and Philip proclaimed the word of life. When the first glow of gospel love warmed the hearts of men, though persons were specially set apart for the duties of the ministry, preaching in some way appears to have been a general work, for we find Acts viii. 1, 4, that by persecution the members of the church at Jerusalem "were all scattered abroad;" and "they that were scattered abroad, went everywhere preaching the word." At a very early day, after inspired men left the churches, deacons become inferior ecclesiastics; and bishops were made superior to elders.

### *Metropolitans.*

At first all bishops were on an equality no matter where their field of labor was located. Perhaps in the beginning of the third century, in some places, one bishop began to claim some measure of superiority over another. At the commencement of the fourth century the order of metropolitans was generally recognized.

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\* Philippians i. 1; 1 Tim. iii. † 1 Peter v. 1, 2; Acts xx. 17, 28.

‡ Acts vi. 1-5.

*Duties of these Officers.*

They ordained the bishops over whom they exercised jurisdiction; they decided controversies among their episcopal subjects; they summoned provincial synods; they published ecclesiastical laws made by councils or by the emperors in their own provinces, and enforced their observance; and they took charge of sees made vacant by death in their jurisdiction until they received new bishops. The name is derived from the seats of these lords of bishops. The capital of a province was the residence of an ecclesiastical prince. Hence he was called a metropolitan. The Council of Chalcedon has two canons appointing those cities to be honored as the residences of metropolitans, which enjoyed the same distinction in the civil government of the empire.\* There are a few exceptions to this rule. The principal one was in Africa, where the senior bishop was primate no matter where he lived.

*Patriarchs.*

It is supposed that this order first showed itself in the churches about A. D. 381. Socrates, speaking of the Synod of Constantinople, held in A. D. 381, says: † "Then too patriarchs were constituted, and the provinces distributed, so that no bishop might exercise any jurisdiction over churches out of his own diocese: for this had been often indiscriminately done before, on account of the persecutions." He then recounts the divisions of the empire into patriarchates, and gives the names of the princely bishops.

The patriarch ordained all his metropolitans; he summoned them and all provincial bishops under them to councils over which he presided; he received appeals from metropolitans and provincial synods; and originally had no ecclesiastical superior. Under God in his church empire, he was sovereign. At first there were thirteen or fourteen patriarchs. By many changes and efforts, in the course of time the number was reduced to five: the patriarchs of Rome, Constantinople, Antioch, Alexandria and Jerusalem.

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\* Conc. Chalced., can. 12 et 17.

† Socrates lib. v. cap. 8.



*Inferior Clergy.*

In the time of Paul, the presbyter was the bishop. In two hundred and fifty years from his day he was the assistant of the bishop. Presbyters might preach, baptize, consecrate the Lord's Supper, and in the bishop's absence give absolution to penitents, after the episcopal office was elevated by men above the presbyterial.

*Deacons.*

In the early churches the deacon was "a minister of widows and tables," \* a levite, that is one in the lowest grade of the ministry. According to the Council of Carthage, "a deacon was ordained, not to the priesthood, but to an inferior service." †

*The Archdeacon.*

St. Jerome says: ‡ "The deacons choose one from themselves whom they know to be industrious, and him they call archdeacon." It was the duty of this minister to attend the bishop at the communion table, to assist him in connection with the revenues of the church, to render help in preaching, and to exercise some supervision over the inferior ministers.

*Deaconesses.*

As a general rule the deaconess must be from forty to sixty years of age before receiving the appointment, a widow, having had but one husband; or an unmarried sister. They are employed, says Bingham, "To assist the minister at the baptising of women." § They were also obliged to visit the poor, the sick and the martyrs.

*Sub-Deacons.*

This office existed in the third century; its duties were to fit the sacred vessels for the altar and hand them to the deacon in time of divine service; to attend the doors of the church during

\* *Mensarum et viduarum ministri.*—*Hieron. Ep.* 85, *ad Evagr.*, tom. ii. p. 259. *Coloniæ*, 1616.

† *Diaconus non ad sacerdotium, sed ad ministerium consecratur.*—*Conc. Carth.* iv. c. 4.

‡ *Diaconi eligant de se, quem industrium noverint, et archidiaconum vocent.*—*Ep.* 85, *ad Evagr.*, tom. ii. p. 259. *Coloniæ*, 1616.

§ Bingham, book ii chap. 22, sec. 8.

the communion ; and to journey to foreign churches as the bishop's messengers.

*Acolyte.*

This office existed in the third century. The acolyte at his ordination received a candlestick, with a taper in it, to instruct him that it was his duty to light the candles of the church ; and an empty vessel to furnish wine for the Lord's Supper. It is supposed that it was their duty to attend the bishop wherever he went, and that from this service their name was obtained.

*Exorcists.*

In the first half of the third century this office was in full exercise in the churches. The exorcist cast out devils.

*The Lector or Reader.*

This was a distinct office in the third century. It was the duty of the lector to read the Scriptures, not at the altar, but in the reading-desk in the body of the church. The lector has entered upon his duties at eight years of age, but by a decree of Justinian, no one under eighteen was to be ordained in future.

*The Ostiarii, or Doorkeepers.*

The doorkeeper belonged to an order of the clergy in the third century. He was appointed by the bishop ; and solemnly installed by receiving the keys from him with this charge : " Behave thyself as one that must give an account to God of the things locked under these keys."

*The Psalmistæ, or Singers.*

This inferior order of the clergy arose about the fourth century. Their office was to regulate and encourage church music.

*Copiatæ.*

These were an order of inferior clergy, who in ancient times took charge of funerals and provided for the proper burial of the dead. It is understood that in many places the Jews still have such an order.

*The Parabolani.*

These persons were devoted to the care of the sick, and were reckoned by some as a part of the clergy in the early Church.

There were several other minor offices in the primitive Church. Showing with considerable distinctness that it might lack piety, and be shorn of usefulness, but that it was rich in the abundance of its sacred situations.

Centuries rolled on revealing few changes among the clergy. The principal one was the rise of

*The Order of Cardinals.*

The title of Cardinal was given at an early day to the seven suffragan bishops of the pope in the immediate vicinity of Rome; to the twenty-eight presbyters or chief ministers of the Roman parishes; and to a certain number of deacons who had charge of some churches and chapels of devotion. These three classes were called *cardinati* or *cardinals*, to indicate that they were the first in rank; and that they had the chief direction of all ecclesiastics, and of all church affairs in Rome. This title conferred no great honor in the beginning, though it looked to that object from the start; but in A. D. 1059, Nicolas II.\* restricted the right of electing a pontiff to the seven bishops and twenty-eight priests just named; and Alexander III., to quiet dissatisfaction at Rome, enlarged the college of cardinal electors by admitting into it the seven palatine judges, the arch-presbyters of the Lateran Church, and those of the churches of St. Peter and St. Maria Maggoire; and the abbots of St. Paul and St. Lawrence without the walls; and the cardinal deacons or *regionarii*.

The pope, says Mosheim, is chosen at this day "by † six bishops in the vicinage of Rome, fifty presbyters of Roman churches, and fourteen overseers or deacons of Roman hospitals or deaconries." These electors are all called cardinals. When a pontiff is to be chosen they are locked up in a single apartment, having only one door, which they are not allowed to leave until a successor to Peter

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\* Mosheim, part. ii. chap. ii. sections 6, 7.

† Mosheim, 16 cen. sec. iii. part i. chap. i. sec. 1.

is elected. Food is handed in to the members of the conclave, through a window. One of the galleries of the Vatican, with the requisite number of little cells to furnish one for each cardinal, is generally the room in which the conclave is confined. The cardinals are the princes of the papal kingdom, the counsellors of the pope, the presidents and managers of all ecclesiastical boards in Rome; under the pope they are the masters of the Catholic Church. From the cardinals the pope is elected. Though not so in name, they are a new order of the clergy born in the eleventh century, and overshadowing all the dignitaries of the Catholic Church, except the Supreme Pontiff.

*The modern Clergy of the Catholic Church.*

The Council of Trent says: \* “As the ministry of so holy a priesthood is a divine arrangement, it was meet in order that it may be exercised with greater dignity and veneration, that in the admirable economy of the church there should be several distinct orders of ministers, intended by their office to serve the priesthood, and so disposed as that, beginning with the clerical tonsure, they may ascend gradually from the lower to the higher orders. For the Holy Scriptures make distinct mention not only of priests but of deacons, and they teach us in impressive language the things which have special reference to their ordination; and from the beginning of the Church the names and peculiar duties of the following orders are known to have been in use: namely, sub-deacons, acolytes, exorcists, readers, and doorkeepers. Although they are not all of equal rank; for sub-deacons are placed among

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\* Quum autem divina res sit tam sancti sacerdotii ministerium, consentaneum fuit, quo dignius et majori cum veneratione exerceri posset, ut in ecclesiæ ordinatissima dispositione plures et diversi essent ministrorum ordines, qui sacerdotio ex officio deservirent, ita distributi, ut qui jam clericali tonsura insigniti essent per minores ad majores adscenderent. Nam non solum de sacerdotibus, sed et de diaconis sacræ literæ apertam mentionem faciunt, et quæ maxime in illorum ordinatione attendenda, sunt gravissimis verbis docent, et ab ipso ecclesiæ initio sequentium ordinum nomina atque uniuscujusque eorum propria ministeria, subdiaconi scilicet, acolythi, exorcistæ, lectoris et ostiarii in usu fuisse cognoscuntur, quamvis non pari gradu; nam subdiaconatus ad majores ordines a Patribus, et sacris conciliis refertur, in quibus et de aliis inferioribus frequentissime legimus.—Cap. ii. *de Sac. Ord.*, sess. xxiii. *Conc. Trid.*



the greater orders by the fathers and holy councils, in which we read very frequently of other inferior orders." The council heads this chapter "Of the seven orders" that are of the ministry.

The next chapter of the decree is entitled, "*Orders are a Sacrament.*" It reads,\* "Since it is evident from the testimony of Scripture, from apostolic tradition, and from the unanimous consent of the fathers, that by holy ordination, conferred by words and external signs, grace is given, no one ought to doubt that orders constitute *one of the seven Sacraments of holy Church.* For the apostle says, 'I admonish you that you stir up the grace of God, which is in thee by the imposition of my hands. For God hath not given us the spirit of fear; but of strength, and of love, and of sobriety.'"

The Council says:† "If any one shall affirm that by sacred ordination the Holy Spirit is not given, and, therefore, that in vain the bishops say: Receive the Holy Spirit; or that by it a character is not impressed, or that he who was once a priest may become a layman again; let him be accursed."

It cannot be denied that in thousands of instances the Holy Spirit has not been given in ordination. Nothing can be more preposterous than the supposition that any *character* or quality of mind or heart is given by ordination to the candidate. The act only gives him the external authority of the Church to undertake certain duties. The imposition of apostolical hands conferred the Holy Spirit. No human hands bestow that Spirit now except those pierced on the tree of Calvary.

\* Quum scripturæ testimonio, apostolica traditione et Patrum unanimi consensu perspicuum sit, per sacram ordinationem, quæ verbis et signis exterioribus perficitur, gratiam conferri, dubitare nemo debet, ordinem esse vere et proprie unum ex septem sanctæ ecclesiæ sacramentis. Inquit enim Apostolus: Admoneo te, ut resuscites gratiam Dei, quæ est in te, per impositionem manuum mearum. Non enim dedit nobis Deus spiritum timoris, sed virtutis, et dilectionis et sobrietatis.—Cap. iii. *de Sac. Ord.*, sess. xxiii. pp. 129, 130, *Canones et Decreta Concilii Tridentini* Lipsiæ, 1863.

† Si quis dixerit, per sacram ordinationem non dari Spiritum Sanctum, ac proinde frustra episcopos dicere: Accipe Spiritum Sanctum; aut per eam non imprimi characterem; vel eum, qui sacerdos semel fuit, laicum rursus fieri posse; anathema sit.—Can. iv., *de Sac. Ord.*, sess. xxiii.

*The Priests and Ministers of Rome must have the Tonsure.*

The Catechism of Trent says that, \* “In the tonsure the hair of the head is cut in the form of a crown, which ought constantly to be preserved, and as any one advances in orders, his crown ought to be drawn more widely. The Church teaches that this practice is received from apostolic tradition . . . . . this custom, they say, was introduced at first by the prince of all the apostles in honor of the crown of thorns, which was pressed upon the head of our Saviour.”

The tonsure is indispensable to any ecclesiastical position. Every minister and priest must wear it.

The tonsure was first practised by the monks in the fourth century; from them it passed over to the ministers of the Church. In the fifth century it was a badge of the clerical office. In A. D. 633, the fourth Council of Toledo enjoined all the clergy to shave the whole crown of their heads, leaving but a small tuft of their hair, in the form of a round circle, or a crown.†

In England and Scotland, the tonsure led to bitter controversies between the ancient British and Pictish Christians, and the Anglo-Saxon converts of Augustine, the Roman, and his fellow monks.

The Scottish priests permitted the hair to grow on the back of the head, and shaved the front from ear to ear, in the form of a crescent, which the Romanists derisively called, “The tonsure of Simon Magus.” This difficulty, and the trouble about Easter, broke up religious intercourse between the ancient churches of Britain and the papal Church of Augustine, and drove a number of noble ministers out of England, in the seventh century, who

\* Tondentur vero capilli ad coronæ speciem et similitudinem, quam perpetuo conservare oportet, et ut quisque in altiori deinceps ordinis gradu collocatur, sic ejus orbis forma latior circumscribi debet; quod quidem ex apostolorum traditione acceptum esse, docet ecclesia . . . . . Primum autem omnium ferunt apostolorum principem eam consuetudinem induxisse ad memoriam coronæ quæ ex spinis contexta Salvatoris nostri capiti fuit imposita. — Quest. xiv. cap. vii. pars ii. p. 265, *Catechis. Conc. Trid.* Lipsiæ, 1865.

† Du Pin, vol ii. p. 6. Dublin, 1724.

would not yield to the pope even in trivial matters. Among whom was the saintly Coleman.\*

*Insignia of the Episcopal and Papal Offices.*

The bishop's ring denoted the nuptial union which bound him to his flock; and was a prominent mark of the dignity of a prelate.

The crozier or staff, usually bent at the top, like the crook of an ancient shepherd, was an indispensable token of episcopal authority. At the death of a bishop, in the eleventh century, his staff and crozier were forthwith transmitted to the sovereign, the bestowment of which by the monarch upon any clergyman, gave him the bishopric of the deceased. This custom stirred up the fiercest warfare ever waged by the popes between Henry IV., Emperor of Germany, and Gregory VII., Pope of Rome.

A famous pastoral staff was preserved in Ireland for many centuries. It was called, "The Staff of Jesus." St. Patrick was said to have received it indirectly from Christ; and with it, to have driven all venomous reptiles from his adopted country. Giraldus Cambrensis, a clergyman with the English when they conquered a large part of Ireland in the twelfth century, describes it, and states that his countrymen removed it from Armagh to Dublin; † where it remained till the Reformation, during which it was burned.

The mitre in the West is a hat divided in two at the crown, each part tapering at the top to a narrow point or tongue; it is supposed that it was intended to represent the cloven tongues in the likeness of which the Spirit of God rested on the apostles on the day of Pentecost. Mitres were often made of very costly materials; gold and precious stones lending their worth and beauty. The mitre is known to have been in use from the ninth century; how much earlier it is difficult to determine.

The *tiara*, or papal mitre, was, originally, a tall, round hat; but it was encircled by one crown by Boniface VIII., in A. D. 1295:

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\* Bede's "Ecclesiastical History," lib. iii. cap. xxvi.

† "Topography of Ireland," by Giraldus Cambrensis, Distinct. iii. cap. xxxiv.

a second was placed around it by Benedict XII., A. D. 1335, and still another by John XXIII., in A. D. 1411. It is a triple crown, literally. This is the symbol of royalty and priestly dignity worn by the popes.

The keys are another token of the pope's dominion over heaven and the souls of men here. "The keys" refer to the power which Christ gave to Peter, and, as Catholics imagine, to the pope, Peter's successor, when he is said to have given Peter the keys of the kingdom of heaven.

*Some of the official Garments of the Clergy.*

In the celebration of mass, the priest is clothed to represent Christ in his suffering. The *Amice* represents the cloth or rag with which the Jews muffled our Saviour's face when, at every blow, they bid him prophesy who it was that struck him; the *Alb* represents the white garment with which Herod clothed him; the *Girdle*, *Maniple* and *Stole*, represent the cords and bands with which he was bound in the different stages of his Passion; the *Chasuble*, or outer vestment, represents the purple garment with which he was draped in mockery as a king, the cross on the back of which represents the one which the Saviour bore on his shoulders.\* Gavin says: "The *Ambito* (evidently the Spanish for *Amice*) is like a Holland handkerchief, and is put around the priest's neck; the *Alba* is a long surplice, with narrow sleeves, ornamented with fine lace; the *Stole* is a long list of silk, with a cross in the middle, and one at each end; the *Maniple* is a short list of the same silk, with as many crosses, and is tied on the priest's left arm; the *Casulla* (*Chasuble*?) is a sort of dress made of three yards of silk, thirty-six inches wide at the back, but narrower in front."†

*The Pope and Cardinals in their Robes of Office.*

Some years ago, a spectator in St. Peter's at Rome, on a great feast day, saw "The pope in a golden chair, carried on the shoulders

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\* "Garden of the Soul," p. 60.

† "Master Key," pp. 117, 118. Cinc., 1833.



of twelve cardinals, advancing slowly up the grand nave. He was arrayed in a large, folding robe of white satin, embroidered with gold; he had on his head the triple crown. Bishops and cardinals, clothed in crimson, with attendant train-bearers, preceded and followed him. There were mitres and crucifixes, resplendent with gems, borne along. This scene, in such a church, seemed to mock even the splendid sunlight. . . . . The cardinals removed their red caps. . . . . Cardinals, in long, red robes, with prodigious tails, or trails, which were carried by their servants, came up and kissed his hand, or the hem of his robe, or the cross on his slipper, bowed three times, as is said, to him, as to the Father, on his right, as to the Son, in front, and on his left, as to the Holy Ghost."\* How loudly this description recalls the saying of St. Paul, 2 Thess. ii. 4 (Catholic version): "Who opposeth and is lifted up above all that is called God, or that is worshipped; so *that he sitteth in the temple of God, showing himself as if he were God.*" Or, does it not remind us of John's vision? "And the woman was clothed round about with purple and *scarlet*, and *gilt with gold*, and *precious stones*, and *pearls*, having a golden cup in her hand, full of the abomination and filthiness of her fornication." Catholic version, Apocalypse xvii. 4.

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\* "Echoes of Europe," p. 460. Philada., 1860.

## MARRIAGE.

THE most sacred of human institutions occupied an appropriate place in the arrangements of the early Christians. It is not improbable that marriage was, in some measure, an arrangement of the Church; or, at any rate, that it was entered upon after consultation with its officers. Tertullian says: \* “How may we be able to describe the happiness of that marriage which the *Church recommends*, and the oblation confirms, and the *benediction seals*; the angels report it, and the Father ratifies it?” From this statement, it is evident that the Church, in some way, aided in arranging marriages, and solemnly blessed them with religious services. And more testimony of the same description, in abundance, is scattered over the primitive fathers.

The Council of Laodicea, A. D. 365, forbids all church members to enter into communion with heretics, by giving their sons or daughters in marriage to them, or receiving their sons and daughters in marriage.†

The marriage of first cousins was prohibited by the Council of Epone, and condemned in other synods.‡

The widow who married before her husband had been dead a full year was to be regarded as one worthy of infamy.§

Justinian || first recognised the kindred of sponsors, and forbade any man to marry a woman for whom he had been surety in bap-

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\* Unde sufficimus ad ennarandam felicitatem ejus matrimonii, quod ecclesia conciliat et confirmat oblatio et obsignat benedictio, angeli renuntiant, Pater rato habet.—*Ad. Uxor.*, lib. ii. cap. 9, p. 77. Lipsiæ, 1839.

† Conc. Laodic., can. x., Du Pin, i. 613. Dublin, 1723.

‡ Conc. Epaunen., can. xxx., Du Pin, i. 690. Dublin, 1723.

§ Cod. Theod., lib. iii. tit. 8, de Secundis Nuptiis, leg. 1.

|| Cod. Just., lib. v. tit. 4, de Nuptiis, leg. 26.

tism ; the Council of Trullo prohibited the sponsor from marrying the infant for whom he was godfather,\* or its mother.

The second Council of Arles forbade penitents to marry while they were under the censure of the Church.† And as this condition lasted, frequently, for years, the decision was one of great severity.

The Council of Epone prohibited marriage between a man and his deceased wife's sister, in A. D. 517.‡ And the Council of Neocæsarea,§ in its second canon, ordered a woman who had been the wife of two brothers, to be excommunicated till the end of her life. Such a union was regarded with unaccountable but intense horror in the early churches.

Second marriages were sometimes condemned among the laity in the primitive Church, and commonly only tolerated ; but third marriages were inexcusable. St. Basil says : || " The custom of his church was to excommunicate, for five years, those who married the third time ; that, in other places, they were only put under penance for two or three years."

The ring had a place in marriage before Christ's day, and was used among his disciples in espousals in the second century. In the ninth century, in betrothal, the man presented to the lady the espousal gifts ; and among these he put a ring on her finger ; at a convenient time afterwards, they were solemnly married in the church, receiving from the priest the benediction and the celestial veil ; and, on retiring from the sacred edifice, they wore crowns or garlands upon their heads, kept in it for that purpose.¶

When the man betrothed his future wife, the contract was confirmed by a " solemn kiss " which he gave her. This custom was the result of a law enacted by the Great Constantine. When it was given, the heirs of either party, if one of them died before marriage, received half of the espousal gifts ; when it was neglected, the donations, in case of death before the nuptial ceremony, were restored. Probably all the gifts were seldom returned.¶

\* Conc. Trullo, can. liii.

† Conc. Arlet. ii. can. xxi.

‡ Conc. Epaunen., can. xxx.

§ Du Pin, i. p. 597. Dublin, 1723.

|| Du Pin, i. p. 238. Dublin, 1723.

¶ Bingham, book xxii. chap. 3, sec. 5, 6 ; chap. iv. sec. 4.

In a marriage between Christians in the fourth century, each took the other by the right hand. "The young couple joined their right hands together, and both their hands to the hand of God," and entreating his approval, the minister invoked his blessing and pronounced them husband and wife. \*

#### THE COUNCIL OF TRENT AND MARRIAGE.

Canon I.—"If any one shall say that marriage is not truly and properly one of the seven sacraments of the evangelical law, but that it was invented by men in the Church, and does not confer grace; let him be accursed."

Canon III.—"If any man shall say that only those degrees of consanguinity and affinity *expressed in Leviticus* can hinder men from contracting matrimony or dissolve it when contracted; and that the Church cannot *dispense with some of these degrees*, or appoint that others may hinder or dissolve it; let them be accursed." Here is a modest canon! It curses a man for denying that the Church can change the laws of God revealed in *Leviticus*.

Canon X.—"If any one shall say that marriage is preferable to virginity or celibacy, and that it is not *better and happier* to remain in virginity or celibacy than to be bound in wedlock; let him be accursed." A good many, doubtless, are quite satisfied that it is not *happier or better* to dwell in the shades and darkness of a single life, than to rejoice in the light of wedded love; and would say with the Almighty: "That it is not good that the man should be alone," even though his "Holiness" of Rome should curse them for it.

Canon XI.—"If any one shall say that the prohibition of the solemnization of marriage at certain seasons of the year is a tyrannical superstition, proceeding from the superstition of the heathen, or shall condemn the benedictions or other ceremonies which the Church uses in it; let him be accursed."

Canon XII.—"If any one shall say that *matrimonial causes* do not belong to *ecclesiastical judges*; let him be accursed."

In every part of our country the marriage laws are under the control of *secular judges*; and we all realize that this is right, and

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\* Bingham, book xxii. chap. iii. secs. 5, 6; chap. iv. sec. 4.



we say it on fitting occasions; for which this zealous curse travels from Trent by way of Rome, over the ages and the Atlantic, and pours the vials of its execrations upon us.

The Council of Trent generally placed a decree on record, and then followed it by canons on the same subject; the decree on matrimony has ten chapters, two quotations from which we give: "They who shall try to contract matrimony otherwise than in the *presence of the parish priest*, or of some other priest by his permission, or by the licence of the ordinary and in the presence of two or three witnesses (shall fail), and the holy synod renders them utterly incapable of thus contracting it; *and decrees such contracts void and null*; as it makes them void and annuls them by the present decree." According to this papal statute, and according to the understanding of it in the Catholic Church, all marriages contracted before a magistrate or a "heretical preacher" are prohibited. And it has often happened that such nuptial ceremonies have been nullified by a second marriage immediately after by a Catholic priest. "If any one shall presume knowingly to contract marriage within the prohibited degrees, he shall be separated and deprived of the hope of obtaining a dispensation." In this chapter provision is made for granting dispensations in some cases, but it is firmly declared that, \* "In the second degree no dispensation shall ever be granted unless between *great princes*, and for a *public cause*." A couple of poor young cousins (the second degree) might be tenderly attached to each other; and might have a nobler love than ever burned in the breast of an Alexander, a Cæsar, a Charlemagne, or a Napoleon. And as the God of Christians is no respecter of persons, as before him kings and the brethren of Lazarus, in regard to earthly dignity and importance, are on a perfect equality, he looks with disdain upon this *aristocratic, time-serving, and unchristian* toleration, which would let the king keep his wife-cousin, but would ruthlessly tear her from the bosom of a mere mechanic or other honest son of toil. If it is a sin to marry a first or a second cousin, no mortal should give a dispensation to commit a transgression against God; the great Ruler him-

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\* In secundo gradu nunquam dispensetur nisi inter magnos principes, ob publicam causam.—*Cap. v.*

self assuredly would neither gratify a sovereign of men or a prince of fallen angels, for any cause, public or private, important or insignificant, with any such indulgence. If a licence is to be conferred on any one to marry his first cousin, confine it to no crowned owner of a nation's womanly charms, whose love would be welcomed in almost every cottage, mansion, and palace in his own land, and in a dozen other states and kingdoms. Let the dispensation reach the sons of obscurity, whose sources of enjoyment are so few. Denied of everything but sunlight, liberty, and grinding toil; if it is not a sin, let them have the light of LOVE; which, next to religion, is the brightest sun, whose dazzling rays have scattered floods of hope over human hearts and homes; even should that light come from the cherished affection of a first cousin.

The tenth chapter\* of this decree prohibits marriage from the Advent to the Epiphany, and from Ash Wednesday till the octave of Easter.

*The Catechism of the Council of Trent on Marriage.*

Quotation from question two, chapter eight, and part the second: "It is called *matrimony* because the female ought chiefly to marry that she may become a mother; or because to a mother it belongs to conceive, bring forth, and educate her offspring."

From the third question: "Those who are united in the fourth degree of kindred, *a boy before his fourteenth year* and a girl *before her twelfth*, ages which have been appointed by the laws, cannot be fit to enter upon the just engagements (of marriage)."†

*The Mission Book on Marriage Preparations.*

"Parents who love their children will never allow them (those who are engaged) to associate freely together, out of their presence, and least of all when they are already promised to each other. All secret interviews, lonely walks, and every familiarity, contrary to Christian decorum, ought to be prohibited."‡

\* Can. i., iii., x., xi., xii., de Sac. Matr.; and cap. i., v., x., de Reform. Matr.. sess. xxiv. Conc. Trid.

† Quest. ii. et iii., cap. viii. pars ii., Catech. Trid. Lipsiæ, 1865.

‡ Mission Book, p. 335. N. Y., 1866.

"Never let it be forgotten that marriage is a sacrament, and must be received in a *state of grace* . . . to avoid *committing a sacrilege*, and also to deserve more fully the blessing of God upon their union, the parties affianced ought to purify their hearts by a good confession, and on the very morning of their marriage receive the holy communion. It is sometimes advisable to make even a general confession, or at least a review of several years, either to remedy the errors of a past sensual life, or in order to enter with more thorough and perfect dispositions into a state so new and responsible."\*

*Impediments to Marriage which annul it when contracted.*

"Marriage is forbidden between third cousins or any nearer degree of kindred: and this impediment exists when the relationship arises from an illegitimate birth."

"It is forbidden to marry the *third cousin* or any nearer relation of *one's former husband or wife*."

"Spiritual affinity is a species of relationship contracted by means of the sacraments of baptism and confirmation. For this reason, parents cannot *marry with the sponsors of their child or with any person who baptized it*; nor can sponsors marry with their god-children. So, if one baptizes the child of another, even although it were a case of necessity, he cannot afterwards marry either with the child or its parent."

"DIFFERENCES OF RELIGION MAKE A MARRIAGE NULL AND VOID BETWEEN A BAPTIZED PERSON AND ONE WHO HAS NEVER BEEN BAPTIZED."

"All persons who have made solemn vows of chastity, by entering into some religious order, *are incapable of contracting marriage*; and so are all orders of the clergy, beginning with subdeacons and upwards."

"Marriages contracted without the presence of the parish priest and of two witnesses, *are made null and void*" by the Council of Trent. In the United States, however, where the decree of the Council has not yet been published, those marriages, although sinful, are valid. ("The Council has been published in St. Louis,

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\* Mission Book, p. 335. N. Y., 1866.

New Orleans and Detroit. In these dioceses, therefore, clandestine marriages are invalid," that is, without the presence of a priest.) "It is a most wicked and detestable thing that Catholics should ever so far forget *all dictates of faith and piety*, as to be coupled like heathen before a civil magistrate, and EVEN SOMETIMES BEFORE A HERETIC PREACHER, IN CONTEMPT OF THE CHURCH OF GOD AND OF THE SANCTITY OF THIS SACRAMENT."

"The bond of a previous marriage is an impediment which death only can remove. . . . For certain just causes, especially for adultery, they may live separately, but they are still married, and cannot marry again. If, after such a separation, or after a divorce granted by the law of the land, either party should marry another person, it would be no true marriage before God, but an adultery."

*Prohibitory Impediments which involve Guilt in a Marriage, but do not Annul it.*

"MIXED MARRIAGES ARE FORBIDDEN, VIZ., THE UNION OF CATHOLICS WITH HERETICS AND PERSONS EXCOMMUNICATED BY THE CHURCH. . . . When some grave reason exists, and the danger of perversion is removed, a dispensation may be obtained which will make such a marriage LAWFUL. No VALID dispensation, however, can be given, unless upon dishonorable conditions."

ON WHAT TERMS A PROTESTANT MAY MARRY A CATHOLIC WITH THE APPROBATION OF THE CHURCH.

"First, it must be mutually agreed that the Catholic husband or wife shall enjoy a perfect liberty in the exercise of the Catholic religion; secondly, That ALL THE CHILDREN SHALL BE EDUCATED IN THE CATHOLIC FAITH; thirdly, Besides this, the Catholic party must promise to seek the conversion of the other by prayer, a good example, and OTHER PRUDENT MEANS. When a dispensation has been obtained upon these conditions, the marriage may take place without sin (not, however, without disgrace); but still it must not be supposed that such UNNATURAL UNIONS are approved of by the Church.



She only permits them reluctantly and MOURNFULLY. She forbids them to be celebrated within church-walls, or to receive the solemn benediction of the priest." \*

The ordinary form of uniting in marriage in the Catholic Church requires the young couple to approach the altar, when the priest, habited in a surplice and white stole, and assisted by the clerk, who carries the book and a vessel of holy water, meets them; he then asks them the usual questions, and receiving an affirmative reply, he orders them to join their right hands, over which he throws one end of his stole, saying: "I join you together in matrimony, in the name of the Father, and of the Son, and of the Holy Ghost. Amen." He then sprinkles holy water upon them both; after which he blesses the nuptial ring in these words: "*Bless, O Lord, this ring which we bless in thy name, that she, who wears it, may preserve entire fidelity to her husband, may continue in peace and in obedience to thy holy will, and live always in the exercise of mutual charity, through Christ our Lord. Amen.*" The priest sprinkles the ring with holy water in the form of a cross, and hands it to the bridegroom, who puts it on the ring-finger of the bride, while the priest says: "*In the name of the Father, and of the Son, and of the Holy Spirit. Amen.*" The married couple kneel, while a nuptial blessing is pronounced.

There is a particular mass for marriage, with an epistle and gospel of its own.† Such is the *sacrament* of marriage in the Church of Rome.

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\* Mission Book, 328-334. N. Y., 1866.

† Id., 336-7. N. Y., 1866.

## THE CELIBACY OF THE CLERGY.

THE most cruel feature of the whole papal system is the enforced celibacy of the priests. Heaven never gave a greater earthly boon to an anxious toiling man, laboring with his mind, or working with his hands, than an affectionate wife. And no man needs the sympathies and encouragements of a faithful companion more than the minister of Jesus. To rob him of the one whom Providence fitted to make his home pleasant and his life happy and useful, is a high-handed crime against the wronged, for which a retributive Providence inflicts its own punishment.

A man with a loving wife and dutiful children has his sympathies drawn out, his affections cultivated, and his heart enlarged. His domestic relations only give him additional fitness for general usefulness. The man, without some such training of the heart, feeling that, while he has the respect of many, no one has any special interest in him, is shut up within himself, and is naturally careless about the joys and sorrows of the world. The tendency of celibacy is to kill sympathy, to crucify love, and to bind its victims in chains of selfishness that shall restrain every outburst of affection and every generous emotion.

*Christ never instituted Celibacy.*

He ordained marriage in the sinless bowers of Eden. The first blushes of wedded love painted the cheeks of Adam's bride, before one stain of sin polluted man, or anything he touched. The Saviour's first miracle honored some humble wedding, and gave his approbation in the most emphatic manner to marriage.

According to Paul, no class of men or ministers are deprived of wedded rights. "Have we not power," he says, "to carry about a

woman, a sister, as well as the rest of the apostles, and the brethren of the Lord and Cephas?" (Catholic version, 1 Cor. ix. 5.) The word translated "power," in the original is *authority*; the word rendered "woman" means wife as well. Cephas or Peter was certainly married; and the apostle's meaning unquestionably is: We have Christ's licence to take a wife, who is a sister in the Lord, as the other apostles, and the brethren of the Lord have done; and Peter. Eusebius quotes Clement of Alexandria as saying that "Peter and Philip had children; and Paul did not demur in a certain place to mention his own wife, whom he did not take about with him, in order the better to expedite his ministry; and that blessed Peter, seeing his own wife led away to execution, was delighted on account of her calling and return to her country (heaven)." \*

In the Catholic version, 1 Tim. iii. 2, 4, Paul says: "It behoveth a bishop to be blameless; *the husband of one wife*, sober, prudent, of good behaviour, chaste, given to hospitality, a teacher . . . one that ruleth well his own house, having his children in subjection, with all chastity (gravity, *σεμνότης*)." If Paul is right, a bishop ought to be a husband; and ought to rule his house well, *keeping his children orderly*. In the Catholic version, Heb. xiii. 4, Paul again says: "Marriage, *honorable in all*." Then, if Paul was not mistaken, it would be respectable in a nun, a monk, a priest, a bishop, or even a pope; and he who contradicts Paul tries to make the spirit of God a liar, who spoke through him. Apostles, it is said in the Holy Book, may lead about a wife; a bishop ought to be the husband of one wife, and marriage is honorable *in all*.

### *The Clergy married in the Second Century.*

Tertullian, arguing against second marriages, says to a widow: "That you may then marry in the Lord, according to the law and the apostle, if you are still concerned for this, have you such assurance as to demand that (second) marriage, which it is not lawful for them to enter upon from whom you demand it, that is from the bishop *who is but once married*, and from the presbyters and

deacons *in the same state*, and from the widows whose society you refuse?" \* At this period marriage was the privilege of all the clergy—bishops, priests and deacons; but only one union was permitted.

*Celibacy in the Third Century.*

Mosheim † gives a faithful record of the laws of marriage and of the growing conviction of the sanctity of a single life, when he says, about the third century: "Marriage was allowed to all the clergy from the highest rank to the lowest; yet those were accounted more holy and excellent who lived in celibacy; for it was the general impression that those who lived in wedlock were much more exposed to the assaults of *evil spirits* than others." Surely women have improved since then, or common sense has. Good men in the ministry to increase their usefulness, in view of the prejudices becoming current among the people, often doomed themselves to a single life. And many of the clergy, as well as a large number of the people, caught the plague of celibacy just beginning to affect Christians at this time. Still marriage was common throughout the ministry.

There was in this century a great troubler of Cyprian, a presbyter of Carthage, a man full of all wickedness, according to his bishop. Cyprian wrote a letter about him to Cornelius, Bishop of Rome; and in it among other weighty charges brought against him, he says: "He was the cause of his wife's proving abortive, by kicking and ill-using her." ‡ Cyprian brings no charge against Novatus for having a wife and living with her, but for his brutal treatment of her.

*The Beginning of the Fourth Century.*

Two little councils gave the stigma, *by statute*, to the marriage of the clergy at this period. One of these, it is supposed, was

\* Ut igitur in Deo nubas secundum legem et apostolum (si tamen vel hoc cura) qualis es, id matrimonium postulans, quod eis, a quibus postulas, non licet habere, ab episcopo monogamo, a presbyteris et diaconis ejusdem sacramenti, a viduis, quarum sectam in te recusasti?—*Tertull.*, cap. ii. *de Monogamia*, p. 126. Lipsiæ, 1839.

† Mosheim, 3d cen., part ii. chap. ii. sec. 6.

‡ Du Pin, vol. i. 122.



held at Elvira, in Spain, about A. D. 305 ; its numbers were small, its intelligence, with the exception of Hosius, if he was in it, low, and its canons worthless. The thirty-third canon of this illustrious body of supposed Spaniards, "prescribed celibacy to priests and deacons," and its sixty-fifth declares that, "If a clergyman knows that his wife commits adultery and *sends her not away*, he is unworthy of the communion of the Church even at the point of death." \* The latter canon shows that clergymen had wives at that time.

Another insignificant, and almost unknown convention, was called the Council of Neocæsarea. It is supposed to have been held about A. D. 314. Its first canon says: "If a priest marries, after he has been ordained, he ought to be degraded." Its eighth canon declares that, "If a clergyman's wife commit adultery, he ought to divorce her upon pain of being deprived of his ministry." † It is worthy of remark that neither of these councils ordered married bishops, priests, or other ministers to forsake wives whom they had already wedded.

#### CELIBACY AND THE COUNCIL OF NICE.

This was the first regular council of the Christian Church that ever was held ; the martyrdoms which preceded it, the heroic sufferings of some of its members for Christ, and the presence and patronage of the first Christian Emperor, made it the most authoritative assembly of ecclesiastics ever held since the Saviour's death. Into that body celibacy, full of rottenness and death, but sprinkled over with a delicious odor of remarkable sanctity, was dragged ; and an effort was made to impose its useless and infamous obligations upon the clergy. Paphnutius, an Egyptian bishop, was its most eloquent enemy. In times of persecution his right eye had been dug out with a sword, and the socket seared with a red hot iron ; his left leg was powerless, for he had been hamstrung by the same cruel hands ; he had been brought up in a monastery from childhood, and as all knew, he intended for himself a celibate life in the future ; and when the decree came up for discussion, requiring bishops, presbyters, or deacons to give up

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\* Du Pin, i. 593-4. Dublin, 1723. † Id., i. 597.

their wives whom they had married when laymen, \* “The divine Paphnutius, standing in the midst of a crowd of bishops cried with a loud voice, saying: ‘Do not make the yoke of the priesthood grievous, for it is said marriage is honorable, and the bed undefiled. Take heed lest by an excess of severity ye rather hurt the Church; for it is said all men cannot endure the denial of all the affections. No one, I think, will be preserved in chastity when each man is deprived of his own wife. I regard the intercourse of each one with his lawful wife as virtuous chastity; and that she cannot be separated whom God has joined, and whom the man once married when a reader, a singer, or a layman.’ The great Paphnutius uttered these sentiments though ignorant of marriage, because from childhood he was brought up in a monastery. Wherefore the whole assembly of the bishops, persuaded by the counsel of the man, were silent about this question, leaving it to the judgment of those so disposed, by mutual consent to leave their wives.” Gelasius, Bishop of Cæsarea, in Palestine, from whose “History of the Nicene Council” this is an extract, flourished about A. D. 476, and wrote about one hundred and fifty years after the council was held. Sozomen, who compiled his history, as is commonly thought, about A. D. 443, says: “Some thought that a law ought to be passed enacting that bishops and presbyters, deacons and sub-deacons, should hold no intercourse with the wife whom they had married before they entered the priesthood; but Paphnutius, the confessor, testified against this proposition; he

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\* Ἀναστὰς ἐν μίσθῳ τοῦ ὄχλου τῶν ἐπισκόπων ὁ θεῖος Παφνούτιος, μεγάλην τῇ φωνῇ ἐβόησε, λέγων· μὴ βαρύνετε τὸν ζυγὸν τῶν ἱερωμένων· τίμιος γάρ, φησὶν, ὁ γάμος ἐν πᾶσι, καὶ ἡ κοίτη ἀμίαντος. μὴ τῇ ὑπερβολῇ τῆς ἀκριβείας τὴν ἐκκλησίαν μάλλον προσβλάβητε· οὐ γάρ, φησὶ, πάντας δυνασθαὶ φέρειν τῆς ἀπαθείας τὴν ἀκροῖαν. οὐδεὶς, ὡς οἶμαι, φυλαχθήσεται ἐν τῇ σφροσύνῃ, τῆς ἐκάστου γαμετῆς τοῦ ἀνδρὸς στερουμένου. σφροσύνην δὲ κάλῃ καὶ τῆς νομίμου γαμετῆς ἐκάστου τὴν συνέλευσιν λεγῶ· μὴ μὴν ἀποξενῶσθαι ταύτην ἣν ὁ θεὸς ἔξευξε, καὶ ἣν ἀπᾶς ἀναγνώστης, ψάλλτης ἢ λυτικός ὦν ἡγάγετο. καὶ ταῦτα εἰλεγεν ὁ μέγας Παφνούτιος ἀπειρος ὦν γάμον, διὰ τὸ νηπιόθεν ἐν ἀσκητηρίοις ἀντρέφεσθαι αὐτόν. διὸ πεισθεὶς ὁ πᾶς τῶν ἐπισκόπων σύλλογος τῇ τοῦ ἀνδρὸς συμβουλίᾳ, ἀπεισίγησε περὶ τοῦ ζητήματος τούτου, τῇ γνώμῃ καταλήξαντες τῶν βουλευμένων κατὰ συμφωνίαν ἀπέχεσθαι τῆς ἰδίας γαμετῆς.—Gelas., Hist. Nicene Council, lib. ii. cap. 32, Conc. ii 246, 248. Labbe and Cossart. Paris, 1671–2.

said that marriage was honorable and chaste, and advised the synod not to frame a law which it would be difficult to observe, and which might serve as an occasion of incontinence to them and their wives. . . . The synod refrained from enacting the proposed law, leaving the matter to the decision of individual judgment." \*

Socrates, who wrote his admirable history about the same time, says: "When it was proposed to deliberate on this matter, Paphnutius, having arisen in the midst of the assembly of bishops, earnestly entreated them not to impose so heavy a yoke upon the ministers of religion; asserting that marriage is honorable among all, and the nuptial bed undefiled; so that they ought not to injure the Church by too severe restrictions. For all men, said he, cannot bear the practice of rigid continence; neither, perhaps, would the chastity of each of their wives be preserved. He described the intercourse of a man with his lawful wife as chastity. . . . . The whole assembly of the clergy assented to the reasoning of Paphnutius, wherefore they silenced all further debate on this point, leaving it to those who were husbands to exercise their own discretion in reference to their wives." †

The Catholic Du Pin writes about this transaction: "The other story concerns Paphnutius, a bishop in Egypt, who resisted the canon which was proposed in the Council (of Nice) for obliging bishops, priests, and deacons to observe celibacy. This good man said, 'Though I have lived all my life in celibacy, yet I do not think that this yoke ought to be imposed on the clergy.' Some question the truth of this story; *I believe they do it rather for fear lest this story might prejudice the present discipline (papal celibacy) than for any solid proof they have for it.*" ‡

There is no more ground for doubt about the decision of the Council of Nice in favor of the proposition of Paphnutius than there is for calling in question the existence of the council itself. Stanley says, "Paphnutius has been rewarded by the gratitude of the whole Eastern Church (Christian communities), which *still*, according to the rule which he proposed, allows, and now almost en-

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\* Sozomen, lib. i. cap. xxiii.

† Socrates, Eccl. Hist., lib. i. cap. ii.

‡ Du Pin, vol. i p. 600. Dublin, 1723.

joins, marriage on all its clergy before ordination, without permitting it afterwards." \*

This discussion at Nice and the decision of the Synod give a death-blow to all the traditionary falsehoods collected and consecrated by the Church of Rome to prove that clergymen who had wives renounced them when they assumed the office of minister, following the supposed example even of the apostles. The ancient Church, before the Council of Nice, never required such a sacrifice, and the Eastern Church never demanded it afterwards. The apostles never set such an example, nor hinted at the propriety of perpetrating such a folly.

While Du Pin asserts of the fourth century that, "Celibacy was obligatory on bishops, priests, and deacons, in the West," he admits that, "This law was not *established in the East*." † And he might have added that the obligation was repudiated by some of the first minds in the West, and rejected by large numbers of the clergy.

*Other Testimonies about Celibacy in the Fourth Century.*

The Council of Gangra, an unimportant ecclesiastical convention, held in the latter part of the fourth century, condemned the errors of Eustathius; and among the heresies it denounced was his rejection "of both the benediction and the communion of a presbyter who continued to live with a wife, whom he may have lawfully married, before entering into holy orders." ‡ Celibacy had not reached the height, in the churches, which it had obtained in the creed of Eustathius.

Socrates tells us that, § "There have been among them (the clergy) *many* bishops who have had children by their lawful wives during their episcopate."

The council which deposed Paul of Samosata put another in his place called Domnus, "The son of Demetrianus, of blessed memory, who before this presided with much honor over the same church,

\* "History of the Eastern Church," p. 265. New York, 1870.

† Du Pin, i. 629. Dublin, 1723.

‡ Socrates, Eccl. Hist., lib. ii. cap. xliii.

§ Eccl. Hist., lib. v. cap. xxii.



a man fully endowed with all the excellent qualities of a bishop." \* Here a bishop's son succeeds his father by the choice of a whole council.

Spyridion, Bishop of Trimithon, in Cyprus, flourished about A. D. 324. Sozomen speaks of the wonderful works which he wrought by divine assistance, and of his remarkable virtues, and he says that "he was married and had children." † One of his daughters received a deposit from a friend, and for greater security she buried it. She died soon after, and the treasure committed to Irene was demanded from her father; he could not find it; and he was in despair. He went to his daughter's grave and obtained the information he needed from her spirit, and he discovered the treasure and restored it.

The Council of Toledo, A. D. 400, by its first canon forbids priests or deacons to reach higher offices in the Church than those they already enjoy should they continue to live with their wives. This was only a trifling penalty. Any good deacon or priest would sacrifice promotion for a happy home. Its seventh canon gives clergymen, whose "wives do not behave well," authority to bind them and shut them up in their houses, and it forbids them to eat with them till they had done penance; the eighteenth declares that we ought not to communicate with the widow of a bishop, ‡ or of a priest, or of a deacon, if she marries again. It is plain to the most unreasoning that at this time in Spain the marriage of all ranks of the clergy was a recognised fact.

### *Celibacy in the Fifth Century.*

Synesius, Bishop in Cyrene, when appointed to the episcopal office refused to separate from his wife. "God," said he, "and the law, and the holy hand of Theophilus bestowed on me my wife. I declare therefore, solemnly, and call you to witness, that I will not be plucked from her, nor live with her in secret like an adulterer. But I hope and pray that we may have many and virtuous children." § Synesius was duly installed, and highly respected notwithstanding his wife.

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\* Eusebius, lib. vii. cap. xxx.

† Sozomen, lib. i. cap. xi.

‡ Du Pin, i. 627. Dublin, 1723.

§ Milman's "History of Christianity," p. 453. N. Y., 1841.

The Council of Carthage, held about A. D. 418, in canon twenty-one forbids clergymen's sons to marry heretical or heathen wives.\* Surely at this time the sons of ministers were a recognized and somewhat numerous class in the African churches.

It was ordered by a council held in Ireland, A. D. 456, in its sixth canon, that the wives of ecclesiastics from the doorkeeper to the priest should never go around otherwise than veiled.† Showing that at this period the ministers of the infant Church of Ireland were allowed to marry.

### *The Sixth Century.*

Celibacy in the West made some progress in this age. Yet we have the testimony of venerable Bede that Gregory the Great, Pope of Rome, who died A. D. 605, was the great grandson of another pope. Says he: "Gregory was by nation a Roman, son of Gordian, deducing his race from ancestors that were not only noble, but religious. And Felix, once bishop of the same apostolical see, a man of great honor in Christ, and in his Church, was his great grandfather."‡ Felix was Bishop of Rome early in the sixth century, and must have been married, notwithstanding the matrimonial prohibitions of Pope Siricius, A. D. 385.

### *In the Seventh Century.*

The Council of Trullo, held in the tower of the emperor's palace called Trullus, in its thirteenth canon prohibits "THE SEPARATION OF PRESBYTERS, DEACONS, OR SUBDEACONS FROM THEIR WIVES, OR BINDING THEM TO CHASTITY BEFORE THEY ARE ORDAINED."§ This council was held A. D. 692.

The forty-eighth canon of this council ordered the wives of those who were made *bishops* to be put away from them into a monastery, at a distance from their husbands.

\* Du Pin, i. 638. Dublin, 1723.

† Neander, iii. 53, note. Boston, 1869.

‡ Bede's Eccl. Hist., lib. ii. cap. i.

§ Du Pin, ii. 24. Dublin, 1724.

*Celibacy in the Ninth, Tenth, and Eleventh Centuries.*

In the ninth century the wives of priests were openly acknowledged, and were known as priestesses; and their husbands were charged with marrying off their daughters, with churches for dowries. Later still, there were four married bishops in Brittany in France; those of Quimper, Vannes, Rennes, and Nantes. The Bishop of Dôle made free with the property of the Church to set up his daughters in wedded splendor. The priest's wife took her place near her husband, and not far from the altar; and the wife of the bishop claimed precedence over a countess. Throughout the whole of Normandy the priests married wives, and became fathers of sons and daughters, to whom they frequently left their churches.\* And while there was a sort of conviction that it was more pious in a clergyman not to marry, yet no one regarded his matrimonial relations as a crime. Among the lower orders of the priesthood marriage was most prevalent.

*Gregory VII. and Celibacy.*

This pontiff, on his accession to the papal throne, found priests in every direction, either with faithful wives or base mistresses, surrounded by children rendering them dependent upon the wealthy, or upon the Church to secure a comfortable settlement for their families; and as his ruling idea was to make the Church queen of the rich, of the great, and of all governments, he at once resolved to break up the families of priests; and by this step to make the ministers of the Church independent of the patronage of the wealthy and powerful. He assembled a synod at Rome, A. D. 1074, and forthwith decrees were issued ordering an immediate separation between priests and women. These laws were recommended by the most ferocious threatenings; and at first some "yielded, pretending that it was right, for the sake of gain and vain boasting, but many added adultery to incontinence. Moreover, *few regarded continency*," † that is, nearly all the clergy were living with wives, or were the associates of immoral women.

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\* Michelet's "History of France," vol. i. pp. 193-4. N. Y. 1869.

† Matthew Paris, at A. D. 1074.

The most intense excitement spread throughout France, Germany, and Italy. The decree of Gregory came as if such a law was "*entirely new and unheard of*,"\* a wicked and unprovoked invasion of the dearest earthly rights of innocent persons. Frenzied indignation burst forth in tens of thousands of breasts. Ministers of the Church felt that their wives and children were to be driven from them by the ruthless hands of papal but unsanctified tyranny; they saw a fierce sword suspended over everything dear to them on earth; they must either relinquish their churches or dismiss their wives and children. There were thousands of sacerdotal families, in each one of which a moral and kind priest was the husband and father; no voice with authority, beyond the canon of some petty council or the letter of some intermeddling pope, to whose intrusive declarations no attention was paid, had ever condemned the relations of these loving husbands and wives, parents and children; but the hour of wrath had come, and these dear ones must be torn apart and scattered. If the priest retains his living, his conscience, his cheerless home, and the reproachful looks and words of his banished loved ones, will persecute him till his dying day. If he gives up his priesthood, and follows his companion and their children, want and ecclesiastical curses will pursue him to the grave, or to the limits of the earth. Gregory knew no pity; and he was equally ignorant of Christianity. He revelled in destroying the peace of hosts to serve his empty and wicked ambition, as the lion rejoices in the dying throes of its prey.

These men, in their desperation looked with contempt upon Gregory's papal pretensions, and denounced him as guilty of grievous error. They declared that he contradicted the Saviour, who said that all men could not live continently; and Paul, who commands those who could not live continently to marry. They affirmed that Gregory's decree compelled them to offer violence to the dictates of nature, and required them to live like angels, and that if the pope persisted in his cruel course they would abandon their churches rather than their marriage, and then he might pro-

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\* Matthew of Westminster, at A. D. 1075.



cure angels to guard their flocks as he was not satisfied with men.\* “We prefer,” said they, “abandoning our *bishoprics*, our *abbeys*, and our *cures*; let him keep his benefices.” †

The Archbishop of Mentz held a synod at Erfurt to persuade his priests to give up their wives; his efforts filled them with anger, and they threatened to depose or kill him. Such was their wrathful and rebellious obstinacy, that he found it convenient to defer the obnoxious measure for a time. The enactment excited the same hatred outside of Germany as in it; in Lombardy, Flanders, England, and France. At Cambrai this bitterness burned so fiercely that a man who said that married priests should not celebrate mass or perform any divine office, and that no man ought to aid them in such duties, was cast into the flames and consumed. ‡

But Gregory had unlimited resources in his own vast mind; he had an iron will; he occupied a position invested, in that age, with enormous powers. He had undoubtedly made his calculations beforehand, and he kept by his purpose with the tenacity and unchangeableness of a demon.

He placed the lewd monk and licentious priest, and these were a most numerous and odious class, with the married vicar; he denounced the marriage of a priest as illegal and unchaste from the beginning; and he spoke of it as a pretended marriage; and then he appealed to all moral people in Europe who hated clerical debauchery, to assist him in cleansing the polluted Church.

The enemies of vice everywhere assisted Gregory in his combined work, a labor at once eminently holy and atrociously wicked.

He wrote letters to all princes and bishops, warmly appealing to them for aid in the removal of adulteries from the Church. A labor which even the abandoned could scarcely discourage, for all felt that ecclesiastics and churches should be holy.

Then Gregory gave the laity authority to burn § the tithes due to married priests, which, of course were paid in products of the

\* Du Pin, vol. ii. p. 212. Dublin, 1724.

† Michelet's "Hist. of France," vol. i. p. 195. N. Y., 1869.

‡ Du Pin, vol. ii. p. 213. Dublin, 1724.

§ Matthew of Westminster, at A. D. 1075.

soil. And as clergymen in that age, married and single, were far from popular; and as laymen were quite as selfish then as at present; and as they were perfectly competent to say that they had burned a quantity of tithes which were at home in their garners, the flock of every married priest were peculiarly interested in plundering and destroying him.

Besides Gregory commanded the laity not to hear mass from married priests. And as religion in those days was a list of senseless ceremonies which the people despised, they took advantage of Gregory's hatred to the wedded priests, to show their contempt for religion generally. They polluted the sacraments, and held discussions about them; they baptized children, using the wax of the ears instead of holy chrism; they trampled upon the "body of the Lord consecrated by married priests, and poured out his blood" upon the ground.\* Gregory nearly raised a general rebellion against the Christian religion in some regions. The people were Gregory's principal instruments in destroying clerical matrimony. By contempt for their services, by keeping back their tithes, by the severest cruelties the priests were compelled to send away their wives. But it was nearly a century before this iniquity succeeded,† a crime of which the old monk, Matthew of Westminster, properly says: "Some priests who had taken wives Hildebrand removed from their holy office, by A NEW EXAM-  
PLE, and as it seemed to many, *an inconsiderate prejudice, in contradiction to the opinions of the ancient fathers.*" ‡ Gregory's efforts were in the highest degree flattering. He triumphed over broken-hearted fathers, weeping mothers, and homeless children; he gained a victory over purity and morality; for truly did these priests tell him that by his compulsory celibacy he was "*opening a wide door for all impurity of manners.*" §

Thus Gregory, for the *first time* in the Catholic Church, gave general force to crotchets about celibacy held by some for ages; and the character of a *Church law* to one of the most infamous and demoralizing customs that ever polluted human minds, withered

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\* Matthew Paris, at A. D. 1074.

† Kohlrausch's "Hist. of Germany," p. 147. N. Y., 1870. ‡ At A. D. 1075.

§ Neander, iv. 95. Boston, 1869.

the hearts of men, or sowed the seeds of immorality in earthly families.

*Celibacy in the Council of Trent.*

But though the pontiff was successful, somehow marriage had charms for priests as well as other men; and in the discussions of the Council of Trent we find wedlock among priests in full blast in Bavaria, with many apologists in high positions.

The ambassador of Bavaria made a lengthy and able speech in the council, in denunciation of clerical celibacy; and good Catholic though he was,\* he uttered the most sweeping charges against the morality of the clergy. He represents the ungodly lives of the priests as sending whole parishes into heresy; he declares the clergy infamous for sensuality; he asserts that not more than three or four in a hundred lived without a female companion, between whom and themselves there was occasionally the bond of a secret or an open marriage; and he affirms that the Catholics of Germany prefer a chaste marriage to an immoral single life. He then demanded the marriage of the priests, without which, he said, it was impossible in that age to reform the clergy. In his discourse he alleged that single life was not commanded by God.† The same view of clerical celibacy was taken by the Emperor Ferdinand, and Charles IX. of France. And among the clergy of the greatest prominence, the ‡ Archbishop of Prague, and the Bishop of Five Churches, defended the marriage of the priests. The German clergy presented a very able paper to the council, stating that the Scriptures permit wives to priests; that some of the apostles were married; and that Christ hinted at no separation after he called them; that in the primitive churches in the East and West marriages were free until the time of Pope Calistus; that single life is more to be desired in the clergy, but the frailty of human nature should be considered; that if ever there were cause to permit matrimony to the clergy, it was in that age, that among § fifty priests there was scarcely one who was not notoriously immoral; that laymen were disgusted by the beastly behavior of the clergy, and that patrons of churches bestow their benefices upon mar-

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\* Sarpi's "History of the Council of Trent," p. 527. London, 1629.

† Id., p. 705. ‡ Id., p. 747. § Id., p. 742.

ried men alone. It farther declared that it seemed a great absurdity not to admit married priests and to tolerate unchaste ones, and if these two classes were removed *the churches would be without ministers*. Stronger arguments were never used by the most eloquent Protestants against this impious tyranny of Rome than were presented repeatedly in the Council of Trent.

But the advocates of priestly celibacy were skilful, and fully conscious of the vast advantages the system gave the pontiffs, notwithstanding its immoral tendencies, they said, with Cardinal Rodolpho Pio di Carpi, \* "That priests having house, wife, and children, will not depend on the pope, but their prince, and their love for their children will cast the Church in the shade; that the authority of the Apostolic See will be confined to Rome. Before single life was instituted, the See of Rome received no profit from other nations and cities. Now the see is the patron of many benefices of which the marriage of priests would deprive it." Celibacy was defended in the council by arguments drawn from custom; from the inability of the popes to release a priest from the vow of chastity; from extravagant assertions that no church ever allowed priests to marry; and from the falsehood that celibacy was an apostolical tradition. Iniquity triumphed; and impurity, under the name of celibacy, was more firmly established than ever.

### *The Needless Cruelty of Celibacy.*

It is well known that the Greek clergy are married, and always have been. Stanley says: "It is a startling sight to the traveller, after long wanderings in the south of Europe, to find himself in the mountains of Greece or Asia Minor, once more under the roof of a married pastor, and to see the table of the parish priest furnished, as it might be in Protestant England or Switzerland, by the hands of an acknowledged wife. The bishops, indeed, being selected from the monasteries, are single. But the parochial clergy, that is the whole body of the clergy as such, though they cannot marry after their ordination, *must be always married* before they enter on their office." †

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\* Sarpi, p. 742.

† "History of the Eastern Church," p. 130. N. Y., 1870.



The Council of Florence, which adjourned A. D. 1442, had as a part of its business a proposal to unite the Greek and Latin Churches. The Greek Emperor was present, and a number of his prelates. The points of difference were amply discussed, and a basis of union accepted. But in that proposed union there is not one word about the celibacy of the Greek clergy. In the projected changes there was nothing to touch their wives, or stigmatize their matrimonial relations.\* And if Greek priests could enter the Catholic Church, and fill the same positions without separation from their wives, why compel German priests to drive away their wives?

### *The Maronites.*

This people occupy the mountains of Lebanon and Anti-Lebanon; they have been united to the Pope of Rome, rather than to his Church, since the Latins invaded Palestine. They joined the pontiff on condition that they should change none of their ancient rites, customs and opinions. And at this day there is hardly anything Latin among them, except their veneration for the pope. But at Rome they are good Catholics, and have been held as among the most faithful adherents of Romanism for centuries. And yet all their CLERGY ARE MARRIED.† In thinking of the Maronite married priests, let us look at the ninth canon of the twenty-fourth session of the Council of Trent:

“If any man shall say that clergymen appointed in holy orders, or regulars who have solemnly professed chastity, *can contract marriage*, and that the *contract is valid*, no matter what vow or ecclesiastical law opposes, and that the opposite is no other thing than the condemnation of matrimony; and that all could marry, who do not realize that they have the gift of chastity, although they may have vowed to lead a single life; let him be accursed; since God does not deny that gift to those seeking it, nor suffer that we should be tempted beyond that which we are able (to bear).”‡

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\* Du Pin, vol. iii. p. 35. Dublin, 1724.

† Percival, “On the Roman Schism;” Introduction, p. 33. London, 1836.

‡ Canones et Decreta Conc. Trid., p. 147. Lipsiæ, 1863.

Here a curse is pronounced upon all who say that priests or monks can contract matrimony, and yet the Church of Rome says to her own Maronite priests, you can contract marriage, and while I curse all other priests, I will bless you. Surely this is the height of inconsistency, and of cruelty. The celibacy of the clergy is no *divine doctrine* in the view of the Papal Church; she could take thousands of Greek priests without it and commit no sin: she can keep all the married Maronite priests without semblance of iniquity; celibacy, then, with her, is really, as Du Pin says, "A matter *purely of discipline, which may change according to the times*," \* which has sprung up from the married ministry of the early churches slowly, until, in the eleventh century, Gregory VII. gave marriage a fatal wound among the clergy, and the Council of Trent completed his work. But as celibacy is a mere matter of discipline, it is a piece of needless and atrocious cruelty to separate priests and their wives, or to prohibit a union for which God has made preparation in all hearts.

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\* Du Pin, i. p. 601. Dublin, 1723.

## CATHOLIC JUSTIFICATION.

THE Council of Trent says: "If any man shall declare that men are justified without the righteousness of Christ, through which he has obtained merit for us, or that *through that righteousness itself they are formally justified*; let him be accursed." \* "If any man shall say that justifying faith is nothing else *but confidence in the divine mercy, forgiving sins for Christ's sake*; or that *this confidence is the only thing by which we are justified*; let him be accursed." †

The Council of Trent boastfully declared that it was "Lawfully assembled in the Holy Spirit," at the beginning of every important decree; meaning that its decisions were all prompted by him who moved holy men of old to write the Scriptures. Examine these two canons in the light of the Spirit's revelations. The first curses those who say that men are formally justified *through Christ's righteousness*; the second curses those who say that confidence in the divine mercy forgiving sins for Christ's sake is the only thing by which we are justified. Paul comes under this curse, for he says (Catholic version, Rom. iii. 28): "For we account a man to be justified *by faith without the works of the law*." And if inspired Paul arrived at such a conclusion, we may safely sit down beside him and let the Council of Trent, lawfully assembled in the Holy Spirit, curse him and us.

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\* Si quis dixerit, homines sine Christi justitia, per quam nobis meruit, justificari, aut per eam ipsam formaliter justos esse; anathema sit.—Can. x. *de Justificat.*, sess. vi. *Conc. Trid.*, p. 36, *Canones et Decreta Conc. Trid.* Lipsiæ, 1863.

† Si quis dixerit, fidem justificantem nihil aliud esse, quam fiduciam divinæ misericordiæ peccata remittentis propter Christum, vel eam fiduciam solam esse, qua justificamur; anathema sit.—*id.*, can. xii.

“O how unlike the complex works of man,  
Heaven's easy, artless, unencumbered plan.  
No meretricious graces to beguile,  
No clustering ornaments to clog the pile :  
From ostentation, as from weakness free,  
It stands like the cærulean arch we see,  
Majestic in its own simplicity.  
Inscribed upon its portals from afar,  
Conspicuous as the brightness of a star,  
Legible only in the light they give,  
Stand the soul quickening words, BELIEVE AND LIVE.”

COWPER.

The decree on justification has sixteen chapters and thirty-three canons ; it is very elaborate, and contains some truth and much pernicious error. Take it altogether, it is one of the most self-contradictory, gospel-denying, and detestable efforts which one could well imagine.



## PURGATORY.

By purgatory is understood the place where the souls of good men are purified by fire after death. In the very early Church, Christians had no conception of any such place; they knew nothing of any human abode where men could be cleansed from impurities but this world. Whately well observes: "*Long after the time of the sacred writers*, a groundless notion gradually crept into the Church in days of ignorant superstition, concerning an intermediate state of purification of souls by suffering, from which they might be delivered by the prayers of survivors." \*

At an early day it became customary *to pray* for the dead; this practice was common at the end of the second, and throughout all subsequent centuries till the Reformation. But these prayers never hint that the departed are in a place of purification by suffering. They were offered up for all the Church triumphant, including the Virgin Mary; they were often thanksgivings for their deliverance out of the sorrows of this life; they were appeals to God for his mercy on account of the imperfections with which they left the world; they used these prayers as an expression of their conviction that the departed were in the enjoyment of an endless life; they were presented to God that he might have a special care over the faithful disembodied, and give them a glorious resurrection in the appointed time. Most of the early Christians believed that martyrs alone entered heaven immediately after death; that the rest of the saints were in another place of "refreshment and joy," where they anticipated more perfect bliss. And their prayers, doubtless, sought rich blessings upon them in this intermediate state. The conviction was common that there would be two resurrections, at different periods, and saints on earth plead

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\* Archbp. Whately's "Future State," p. 48. Philada., 1860.

for those in the spirit land, that they might enjoy the better resurrection, and reign with Christ a thousand years ; and for these and other reasons, prayers were regularly offered for all the believing dead, without the faintest idea that one of them was unhappy or in any process of purification by pain.\* While the idea of purification by fire was invented somewhat earlier than the sixth century, it was in that age, and from the Great Gregory † of Rome, that it was started in life, and sent forth on a career of growth and conquest, never to terminate until its terrors should cover Europe with magnificent churches, and tenant them with myriads of priests whose most profitable occupation should be to lift souls out of the fiery horrors of purgatory. Purgatory in Italy is fitly called, “the priest’s kitchen,” ‡ because it provides his living.

*The Regions occupied by the Departed.*

Beside heaven and hell, in the dark ages, purgatory was located ; it was placed next to the abyss ; the limbus infantum, or home of unbaptized children was near by ; and not far off was the limbus patrum, the abode of the saints who lived before Christ : this was the scene visited by Jesus, when he preached to the spirits in prison.§ From early times it was called “Abraham’s bosom” and Paradise.

*The Comforts of Purgatory.*

Venerable Bede tells about a man in Northumberland, A. D. 696, who died, and in a short time became alive again, and who gave an account of what he saw when he was out of the body. “He that led me,” says he, “had a shining countenance and a white garment ; he brought me to a vale full of dreadful flames on the left ; the side horrid for violent hail and cold snow ; both places were full of men’s souls, which seemed to be tossed by an angry storm from one side to the other ; for when the wretches could no longer endure the violent heat, they leaped into the chilling cold, and finding no rest there they bounded back again into the un-

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\* Bingham, book xv. chap. iii. sec. 16.

† Hagenbach’s “History of Doctrines,” vol. ii. p. 126. New York, 1869.

‡ “Noveities of Romanism,” by Collet, p. 96. London.

§ Hagenbach’s “History of Doctrines,” vol. ii. p. 130.

quenchable flames. It became densely dark, and my leader forsook me, and I observed frequent globes of black flames rising out of a great pit and falling back into it; and the flames as they ascended were full of human souls, like sparks flying up with smoke, which dropped down into the depths below when the vapor of the fire ceased.

“On a sudden I heard the noise of hideous lamentation, and the loud laughter of a rude multitude insulting captured enemies; it was a gang of evil spirits dragging the howling and lamenting souls of men, whilst they themselves were laughing and rejoicing. They went down into the midst of the pit of fire until I could no longer distinguish between the lamentation of the men and the laughter of the devils. Some of the dark spirits ascended from the flaming abyss, and beset me on all sides with their glaring eyes, and the stench of the fire which proceeded from their mouths and nostrils. They threatened to seize me with burning tongs, when my guide appeared and put them to flight, and took me into a scene of great light and happiness.” He then explained to him that the vale so dreadful for consuming flames and cutting cold is the place where they are tried who delay to confess and amend their crimes, and repent only at the point of death, but because there was a change at death they shall be received into heaven at the day of judgment. But many are relieved before the day of judgment by the prayers, alms and fasting of the living, and more especially by masses. Such was the purgatory of the English in A. D. 696.\*

*Charles, Monarch of the Roman Empire and King of the Franks, has a view of Purgatory.*

On the night of a Lord's day, in the year 885 A. D., this sovereign was taken away in the spirit to deep and fiery valleys, full of pits burning with pitch, sulphur, lead, wax, and tallow. There he found his father's bishops in torments, who soothingly informed him that he and his bishops were coming to the same place. Some of the blackest devils with fiery hooks tried to seize him and cast him into the pits, but the guide protected him. He passed hot

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\* Bede's Eccl. Hist., lib. v. cap. 12.

streams and marshes, and all kinds of boiling metals, in which were innumerable souls of the people and nobles of his father, some of them immersed to the hair, some to the chin, and some to the waist in these boiling streams and metals.

He beholds two casks, one with boiling and the other with tepid water, and his father in the hot water ; but he was informed that every alternate day, through the prayers of St. Peter and St. Remigius, his father was put in the pleasant water. He farther received the assurance that two casks well supplied with hot water were waiting for him unless he did penance. He then heard the tidings from his uncle Lothaire, whom he saw surrounded with happiness and splendor, that his father would soon be delivered from pain as Lothaire and others had been. Such was the purgatory of the ninth century. \*

*A Monk sees Purgatory.*

In A. D. 1196 a monk of the convent of Evesham had a vision of purgatory. In it he beheld some leap suddenly forth from their place of torture and fly away as far as possible ; then he saw them, dreadfully burned as they were, assailed by the tormentors with forks, torches, and every instrument of torture, and driven back to their punishments. Though burned, pierced to the entrails by lashes, and shockingly mangled, they were subjected to more tolerable pains. He saw some roasted before a fire ; others were fried on pans ; red hot nails were driven to the bone into some ; others were tortured with a horrid stench in baths of pitch and sulphur, mixed with melted lead, brass and other metals ; immense worms with poisonous teeth grawed some ; others were transfixed on stakes with fiery thorns ; the torturers tore them with their nails, flogged them with scourges, and lacerated them with dreadful agonies. The monk declares that if he had seen a man in that place, who had slain all his relatives and friends, he would suffer any earthly death a thousand times to rescue even such a wretch from pains so dreadful.

He saw others plunged in fire at one time, and cast at another into a place fearfully cold ; devoured by volumes of flames, and

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\* Matt. Paris, at A. D. 885.



rising up like sparks in the air, they fell among the whirlings of the tempest, the cold of the snow and the beatings of the hail. He saw others jammed together like olives in a press in the midst of the flames incessantly. A goldsmith of his acquaintance, who was occasionally dishonest on earth, told the monk that now he was frequently thrown on a heap of fiery coins and frightfully scorched; that often, with gaping mouth, he was compelled to swallow them and be burned in his stomach; and that he was frequently obliged to count them and have his fingers consumed.

Another punishment came from a multitude of worms covering a given space, as the courtyards of houses were covered with rushes; and these were deformed and of monstrous size, with a dreadful gaping of the jaws; they sent out fire from their nostrils, and lacerated the crowds of wretches with a voracity not to be shunned; the devils seized the men and cut them in pieces with their fiery prongs, tore all the flesh from their bones, threw them into the fire and melted them as if they had been metals, and then restored them for fresh torture.\* Such was the horrible abode of which the priests were complete masters, and through which for many centuries the clergy became lords of the wealth and consciences of most Europeans.

Of the tenth century Mosheim says: "The fire which burns out the stains remaining on souls after death, was an object of intense dread to all, nay, was more feared *than the punishment of hell*. . . . . The priests perceiving this dread to conduce much to their advantage, endeavoured by their discourses, and by tales and fictitious miracles, continually, to raise it higher and higher."† Elaborate and cunning fables devised by men of considerable imagination and intellect were these old visions of purgatory. And some of the leading features of these stories owe their origin to Mohammed; the description of the intense heat and shocking cold of purgatory is the account he gives of his hell. And the purgatorial inspection which paints a bridge, crossing the pit of purifying fires, as excessively narrow, is evidently borrowed from

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\* Matt. Paris, at A. D. 1196.

† Mosheim's Eccl. Hist., Tenth Cent., part ii. chap. iii. sec. 1.

Monammed's bridge, spanning the centre of hell, by which the righteous reach heaven, which is as narrow as the edge of a sword.\* The inventors of purgatory look well enriching Romanism from the treasures of the false prophet !

*The Greek Purgatory.*

In the Council of Florence, when the points of divergence and of concord were presented by the Latin bishops and the representatives of the Greek Church, Mark, of Ephesus, stated that, "The Greeks believed that the souls of (saved) sinners went to a place of darkness and sadness, where they were for some time in affliction, and deprived of the light of God ; but that they were purified and delivered from this place of affliction by *sacrifices and alms.*" † While these agencies aid in the Romish Church, the help they give is in hastening the release of the soul from the torments of purgatory ; they do nothing to assist in its purification. It is FIRE THAT PURIFIES. In the Greek purgatory there is no fire, and men are cleansed by sacrifices and alms.

*Purgatory in the Council of Trent.*

The synod says : " Since the Catholic Church, instructed by the sacred Spirit from the holy Scriptures and the ancient tradition of the fathers, has taught in holy councils, and very recently in this general synod, that there is a purgatory, and that the souls confined there receive assistance from the suffrages of the faithful, but chiefly from the acceptable sacrifice of the altar, the holy synod commands the bishops that the sound doctrine about purgatory, handed down by the holy fathers and sacred councils, be believed, held, taught, and everywhere proclaimed by the faithful in Christ. . . . Moreover, let the bishops be careful that the suffrages of the faithful who are living—that is to say, masses, prayers, alms deeds, and other works of piety which it is customary for the faithful to perform for the faithful departed—be piously and devoutly rendered, according to the appointments of the Church ; and that the things which are due in respect to them be discharged not negligently but diligently and accurately, either

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\* Sale's Koran, Prelim. Disc., pp. 65-6. Philada., 1868.

† Du Pin, iii. p. 29. Dublin, 1723.

the things belonging to the foundations of testators or from any other source, by the priests and ministers of the Church, and others who are held to render this service." \*

*Butler's Catechism.*

This popular work gives these questions and answers on purgatory :

"Q. What is purgatory ?

"A. A place of punishment in the other life where some souls suffer for a time before they can go to heaven.

"Q. Do any others go to purgatory besides those who die in venial sin ?

"A. Yes ; all who die indebted to God's justice, on account of mortal sin.

"Q. When God forgives mortal sin, as to the guilt of it and the eternal punishment it deserved, does he require temporary punishments to be suffered for it ?

"A. Yes, very often, for our correction—to deter us from relapsing into sin, and that we should make some atonement to his offended justice and goodness.

"Q. Can the souls in purgatory be relieved by our prayers and other good works ?

"A. Yes ; being children of God and still members of the Church, they share in the communion of the saints, and the Scripture says: '*It is a holy and a wholesome thought to pray for the dead, that they may be loosed from their sins ;*' 2 Macc. xii. 46." †

The Scripture just quoted is a mere human writing, not God's word ; and not only without authority, but it is a wicked falsehood.

Purgatory rests on no Scripture worthy of notice. And yet purgatory has been one of the chief builders of that mighty pyramid of folly and heresy—the Church of Rome.

The dying thief entered paradise the day of his death ; when Paul was absent from the body he was present with the Lord ; the Scriptures know only two places for departed souls : heaven and hell, the scene of happiness, and the world of woe. Any other state or locality for departed souls is destitute of EXISTENCE.

\* Canones et Decreta Conc. Trid., sess. xxv., Decr. Purgator., p. 173. Lipsiæ, 1863.

† Butler's Catechism, pp. 27, 28. Philada.

## INDULGENCES.

IN the primitive Church transgressors were condemned to long penances; they had to appear either in front of the house of God, or in a part of it specially appropriated to the fallen, for two, five, and ten years, begging the forgiveness of the Church, and soliciting restoration to her communion. This situation inflicted the greatest disgrace, and continued the most grievous distress of mind. The ecclesiastical laws which governed religious delinquents were marked by singular severity. But wiser and kinder counsels crept in, and penitents, who showed undoubted sorrow, were relieved of their penance earlier than old usage demanded. This abridgment of the long sentence of penance was called an **INDULGENCE**, and really was the commencement of that system which reached its scandalous maturity under Leo X., and in the preaching of the immortal Tetzl. In that age no Christian knew anything of purgatory, or of the treasury of merits acquired by the saints, and dispensed by the pope; or even of a supreme bishop at Rome, with authority over all the churches and clergy elsewhere. Pope Vigilius, writing to a bishop about certain penitents, said,\* that it was left to his judgment, and that of the other bishops throughout their dioceses, if they approve the quality and devotion of a penitent, to grant him the benefit of an **INDULGENCE**: that is, to remove him from the prostrators before the end of the time appointed in his sentence.

It would seem that among the Arians, as early as the fifth century, their presbyters were accustomed to recommend fines for

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\* In æstimatione fraternitatis tuæ, aliorumque pontificum per suas dioceses, relinquantur, ut si qualitas et pœnitentis devotio fuerit approbata indulgentiæ quoque remedio sit vicina.—*Vigil. Ep. ii., ad Eleutherium*, cap. iii.



penances; and instead of seeking from transgressors such tears as procured pardon for Peter, they were only anxious to levy a tax upon the delinquent.\*

In England this practice, with some additions and variations, was very common. The money was not given directly for an indulgence, but it was bestowed upon the poor as an atonement for iniquity; and along with it psalms were repeated, and forms of prayer; and a number of days was devoted to fasting personally, or by a *hired deputy*, with a view to secure remission without any protracted penance. In A.D. 747, a council of bishops was held at Cloveshove in England; and a wealthy man applied to this synod for the pardon of a heavy crime, on the ground that he had given so much alms, and secured so many to sing psalms and fast for him, that he had ample compensation for the sins of a hundred years, if his life should be continued that long. The council decided that alms were not to be given as a licence to commit sin; that they could relieve no transgressor from his appropriate ecclesiastical penance, and that the singing of psalms was without meaning except as the expression of the heart.

The same custom obtained in France, and had to be denounced by the provincial council of that country, meeting at Chalons, A.D. 813. This synod condemned the folly of those who expected to secure freedom from Church penances by charitable contributions.†

At first indulgences were limited exclusively to church penances, but in process of time they embraced all the *temporary* punishments due the soul on earth and in purgatory. Christ, it was said, had endured and removed the *eternal* penalties of sin; but the sufferings, short of everlasting continuance, must be borne in purgatory or be removed by an indulgence.

The earthly sufferings could be endured by deputy. Any amount of fasting, flagellation, or pilgrimage work could be discharged by substitute, and throngs of monks in times of papal darkness were competitors for the repulsive service.‡

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\* Neander, iii. p. 137. Boston, 1869.

† Id., p. 133-9.

‡ Mosheim, p. 564, note. London, 1848.

*Works of Supererogation.*

When a hired man performs his allotted task for the day, he deserves additional reward or credit for any farther services he may render. Such labors are beyond what his agreement demands; they are works of supererogation. So when a Christian leading a blameless life is persecuted, and killed; as his sins did not draw down his sufferings, these pains, it was argued, were meritorious, they were higher than the measure of the man's deserts: these were the works of supererogation. It was supposed that millions of saints in heaven had left a legacy of such merits to the Church, and that in it she had a treasury of good deeds of immense value, incapable of exhaustion, no matter how many drafts, through indulgences, the Holy Mother might make upon it. Then sometimes it was said that one drop of the Saviour's blood was sufficient for the sins of the whole world, and that all the rest went into this treasury, which the Church might give to souls in purgatory, or rich men on earth who had money to buy it; or men not so wealthy who had some means. This was the PAID-UP CAPITAL OF THE BANK OF INDULGENCES.

It is commonly agreed that Thomas Aquinas, in the thirteenth century, was the inventor of this doctrine. His description of it, from his distinguished position in the Catholic Church, and from his remarkable talents, must be interesting: \* "Moreover the unity of the mystical body is the reason why they prevail, in which many, in works of penitence, render more than their debts, and many bear patiently unjust tribulations also, through which a multitude of punishments may be expiated, if such were owed; of whose merits the supply is so great that it exceeds every penalty incurred by those now living, and especially on account of the merit of Christ. . . . Thus the aforesaid merits are the common

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\* Ratio autem, quare valere possint, est unitas corporis mystici, in qua multi in operibus pœnitentiæ supererogaverunt ad mensuram debitorum suorum, et multi etiam tribulationes injustas sustinuerunt patienter, per quas multitudo pœnarum poterat expiari, si eis deberetur; quorum meritorum tanta est copia quod omnem pœnam debitam nunc viventibus excedunt; et præcipue propter meritum Christi . . . . Sic prædicta merita communia sunt totius ecclesiæ.—iii., in *Suppl.* 25, a. 1; quoted *Hagenbach*, ii. 70.

possession of the whole Church." Such was the grand foundation of the system of indulgences : first and chiefly the meritorious sufferings of the saints, in bearing more than was demanded by justice from them, and secondly, the merits of Christ beyond those which were needed to save from the *eternal* punishment.

In A. D. 1343, Clement VI. issued a bull beginning with the words *Unigenitus Dei filius*, in which he proclaimed a jubilee, which was to commence in 1350 ; and which was to be celebrated every fiftieth year. In this constitution the merits of all the elect, and of the Virgin Mary, are said to fill up a vast treasure, which is increased by the merits of Christ not needed to remove the *eternal* punishment of sin.\* This wonderful aggregate of soul-riches Jesus gave to the popes for distribution, a liberal disbursement of which is promised in the coming jubilee.

In A. D. 1411, John XXIII. issued a bull against Ladislaus, King of Naples, in which after pronouncing the most hideous curses upon the king, living and dead, he proclaimed a crusade against him, offering the same indulgence to those who enlisted to fight him, as was given to the armed pilgrims who assumed the cross, and went to fight the infidels in Palestine. He promised heaven as the immediate reward of all who died fighting for Christ and his Church, with, of course, the full pardon of all their sins.† This bull offered the same indulgence to those who contributed money equal to the sum they would have expended in one month's campaigning.

John Huss denounced the bull, and especially the indulgence portion of it, and was led by it to a thorough examination of priestly or papal powers to pardon sin, and to a complete rejection of all created authority to absolve iniquity committed against God. He expatiated with honest indignation against the indulgence merchants, and especially against the language which they used in conducting their traffic, of which the following is a specimen : " By the apostolical power entrusted to me, I absolve thee from all the sins which to God and me thou hast truly confessed ; if thou art not able personally to take part in this enterprise, but if thou wilt

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\* Elliott's " Delineation of Romanism," p. 309. London, 1851.

† Bower's " History of the Popes," vol. iii. p. 174. Philada., 1845.

furnish help according to thy ability, I bestow on thee the most perfect forgiveness of all thy sins, both from the guilt and punishment of them, in the name of the Father, Son, and Holy Ghost." Said Huss: "Through indulgences, the foolish man of wealth is betrayed into a false hope; the law of God is set at nought; the rude people give themselves up more freely to sin; grievous iniquities are lightly thought of, and men are robbed of their property." A profound sensation was created throughout Prague by the eloquence and principles of Huss. Jerome fired the enthusiasm of the students by the same sentiments. The people sympathized with righteousness, and hated the vile frauds of Rome; and to express their contempt for the indulgence iniquity a procession was formed, the papal bulls were suspended from the necks of certain lewd women, and, surrounded by a great throng of people, they were driven through the chief streets of Prague. The carriage occupied by the women was attended by men with arms, shouting: "To the stake with the letters of a heretic and rogue." The documents were formally taken to a large fire and publicly burned.\*

*Leo X., Tetzel and Indulgences.*

Leo X. was a pope of extravagant tastes and expensive habits. And in A. D. 1517 he issued a bull for the sale of indulgences. That act was the most eventful one that had happened in a thousand years, or that should occur in the next millennium. It was destined to bring Protestantism from heaven to rouse up a slumbering world. That bull stirred up saints and heroes to shiver the tyrannical sceptre of "the man of sin;" to behold the adorable Saviour in his woes as the sole Redeemer of the sons of men, whose blood cleanses from all sin; to pursue the idolatries of saint and angel worship, prayers to dead men and living seraphs, the filth of the confessional, the festering follies of human merit, the wafer-worship of the mass, and the unclean system of celibacy in convents and churches over the nations and down the ages. And these TRUE CRUSADERS will never stop in their efforts until they drive the paganism of the papacy into the abyss where it was born. That bull, under God, was the instrument in raising up

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\* Neander, vol. v. pp. 383, 4, 6. Boston, 1869.



men of apostolic faith and zeal, who will never rest till they overturn the ignorance, degradation, heathenism, and apostasy of mankind, and enthrone the life-giving cross, with its healing blood, in the wounded souls of our lost race.

## JOHN TETZEL.

This man belonged to the Dominican Friars. When he began the business of peddling indulgences for Leo, he was over sixty years of age; he had a voice of great strength; in his way he was a man of moving eloquence; his tact and facility for meeting all objections were never surpassed; he had been predestinated by the Prince of Darkness for the indulgence trade, and had given all diligence to make his calling and election, and success sure; he lacked no qualification for his position. It needed a man without shame, and Tetzel had no such impediment; it required a man destitute of truth, and John regarded falsehood as a daily pastime; it demanded a man without fear, and the agent of Leo was no coward; it was indispensable that the preacher of indulgences should have no heart, and John Tetzel had no pity, and no love except for himself. John Howe speaks of the human soul being the temple of God in ruins: \* his idea prompts the thought that all over the soul there are fragments of columns, cornices, and sculpture of rare beauty—that is to say, that there are good thoughts, desires, affections, and purposes—broken and defective, strewed all over the soul. Cromwell's chaplain, with the most charitable inclination, and after the most careful and protracted scrutiny, could discover none of these beautiful and broken remains in the heart of Tetzel. He was a monk and an adulterer, a sot and a preacher; a man without any tinge of decency, and without one worthy quality. Such was Leo's indulgence commissioner.

*His Mode of Conducting Business.*

He and his companions appeared in a gorgeous carriage, followed by attendants finely equipped, before a city; immediately the magistrates were informed that, The grace of God and of St. Peter was at their gates. Forthwith the whole population, of all

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\* Howe's "Living Temple," part i. chap. i. p. 9. London, 1844.

ages, sexes, and ranks, with lighted tapers, went out to meet the monk ; and such a welcome greeted him as few men have ever received. Soon John was installed in the principal church ; the pope's bull was spread out on a velvet cushion, a great red cross was erected near the altar, above which the papal arms were hung ; John ascended the pulpit and began : "Indulgences are the most precious and sublime gift of God ; this red cross has the very same efficacy as the actual cross of Christ ; come and I will give you letters under seal, by which the sins which you may desire to commit in the future shall be forgiven you ; I would not exchange my privileges for those of St. Peter in heaven, for I have saved more souls by my indulgences than he converted by his sermons ; there is no sin too great for indulgence to remit. If it were possible for any one to have committed an outrage on the mother of God, let him pay, let him pay well, and it will be forgiven him ; indulgences not only save the living, they save the dead also ; priest, noble, merchant, wife, young girls, young men, hear your departed parents and your friends crying to you from the bottom of the abyss : '*We are enduring horrible torments ! a little alms would deliver us ; you can give them and yet you will not !*' At the very instant the piece of money chinks on the bottom of the strong box, the soul comes out of purgatory, and flies upward into heaven. Oh, imbecile and brutish people, who perceive not the grace that is so richly offered to you. . . . Now heaven is everywhere open ; now you can ransom so many souls ! Hard-hearted and thoughtless man, with twelve pence you can ransom your father out of purgatory, and you are ungrateful enough not to save him. I declare to you that though you had only a single coat, you would be bound to take it off and sell it, in order to obtain this grace. The Lord God is no longer God ; he has committed all power to the pope."

Kings, queens, princes, and bishops, had to pay twenty-five ducats for an ordinary indulgence. Abbots paid ten. All with an income of five hundred florins, paid six. Those who had two hundred florins a year, paid one ; others only a half. A still smaller sum might be taken from poorer persons.

There was a tax for particular sins. Polygamy paid six ducats ; theft in a church and perjury nine ducats ; murder eight ducats ;

and magic two ducats. For thirty crowns Tetzal sold a Saxon gentleman an indulgence giving him pardon for a nameless sin which he was about to commit. The Saxon flogged and robbed him, and was discharged by Duke George without penalty when he showed his indulgence.

*The Form of an Indulgence.*

"May our Lord Jesus Christ have pity on thee, N. N., and absolve thee by the merit of his most holy passion. And I, in virtue of the apostolic power entrusted to me, absolve thee from all ecclesiastical censures, judgments, and penalties which thou mayst have deserved; moreover, from all the excesses, sins, and crimes, which thou mayst have committed, how great and enormous soever they may have been, and for whatsoever cause. I efface all the marks of disability, and all the notes of infamy which thou mayest have incurred on this occasion. I remit the pain which thou shouldst have to endure in purgatory. I render thee anew a partaker of the sacraments of the Church. I again incorporate thee into the communion of saints, and re-establish thee in the innocence and purity in which thou wert at the hour of thy baptism; so that at the moment of thy death, the gate of entrance to the place of pains and torments will be shut to thee, and, on the contrary, the gate which leads to the heavenly paradise, will be opened to thee. If thou art not to die soon, this grace will remain unimpaired till thy last hour arrive. In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

"Friar John Tetzal, commissary, has signed it with his own hand." \*

Tetzal was alone among mortals. As a man he was beneath any known priest or human being; Judas would have shrunk, however great the bribe, from signing a document so full of falsehood and soul-murder. A more wicked instrument never was written by human hands. And yet, such were the indulgences sent forth by Leo X., through Tetzal, Samson, and others.

This infamous traffic brought money in heaps to Leo, to Cibo,

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\* D'Aubigne's "Hist. of Reformation," vol. i. p. 181, 2, 3, 6. Glasgow, 1846.

his brother-in-law, and to the Archbishop of Mentz. And if it rebuilt St. Peter's, it erected, under God, the great temple of Protestant Christianity, in which fervent piety glows, and from which science, liberty, literature, and prosperity have gone forth, in the grandest earthly exhibitions, to bless the nations of the world.

One of the most popular modern historians of Germany says: "The sale of indulgences was let out for entire provinces, to the highest bidders or farmers-general, and these again appointed several sub-farmers, who, for the sake of gain, committed the most shameful abuses. They selected men of eloquence and impudence to excite the minds of the people, and induce them to purchase by wholesale. They sold indulgences for the heaviest crimes committed; for pillage of churches, perjury and murder; nay, the promise of indulgence could even be obtained *before* the commission of the contemplated crime." \*

And such was the universal outcry against indulgences all over Europe that the Council of Trent, while approving of the practice, had to recommend restraints upon their issue, and prohibit the receipt of all evil gains from them.

*The Decree of the Council.*

"Since the power of conferring indulgences was given by Christ to the Church, and she has used the said power, divinely granted to her, even in the earliest times, the sacred and holy synod teaches and commands that the use of indulgences, most salutary to Christian people, and approved by the authority of sacred councils, be kept in the Church; and it condemns with anathema those who assert that they are useless, or deny that the Church has the power of granting them. Yet, in granting them, it desires that moderation be observed according to the ancient and approved custom of the Church, lest by too great facility ecclesiastical discipline be weakened; and desiring that the abuses be amended and corrected which have crept into them, and by the occurrence of which the excellent name of indulgences is blasphemed by heretics; it appoints generally by this decree, that all evil gains for procur-

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\* Kohlrausch's "Hist. of Germany," p. 254. N. Y., 1870.



ing them be altogether abolished, from which a very fruitful cause of the abuses among Christian people has been derived." \* . . . .

Indulgences in some form exist still, the pitiable, decrepid skeleton of the burly, insolent demon that flourished everywhere in the fourteenth and fifteenth centuries, and excited abhorrence and indignation in the sixteenth.

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\* *Canones et Decreta*, sess. xxv., *Decr. de Indulg.*, p. 204. Lipsiæ, 1863.

## THE WORSHIP OF RELICS.

THE most remarkable love for articles belonging to Christ and his mother, and for the bones of departed saints and martyrs, sprung up in the fourth century and spread over the world. Every church must have its relic; every village the remains of its protecting saint; and every populous city some bone of an apostle or something consecrated by the touch of the Saviour. In time the Relic Fever sent men all over the East in search of these invaluable treasures; and in execution of the task assumed, they discovered the resting places of saints hidden for five hundred or a thousand years, and they brought home heads of apostles, bones of prophets, and several coats without seam worn by Jesus.

As relic worship grew the living Saviour was set aside for the bodies of his dead servants; the meritorious anguish of his cross was rejected for the wood of his crucifix; his mercy-seat was supplanted by the shrines of saints, and the Name which is above every name was heard at distant intervals, while the powers of scores of saintly carcasses were lauded each day by millions of his professed followers. For centuries an unbridled furor seized the Christian nations, leading them to pay any price for relics; and to become the easy victims of cunning cheats who sometimes sold them the remains of heathens, or the bones of criminals of any creed as the venerable relics of Christ's honored friends. This form of idolatry first showed itself in the worship of

### *Objects connected with Christ.*

The true cross was the most famous of all the relics ever worshipped. Helena,\* the mother of Constantine the Great, in the

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\* Sozomen, lib. ii. cap. i.

fourth century, searching for it, discovered three crosses, and a piece of wood separate from them, with the words inscribed upon it in Hebrew, Greek and Latin: "Jesus of Nazareth, the King of the Jews." To find Christ's out of the three, by advice of Macarius, Bishop of Jerusalem, each was applied to a dying lady, but two of them showed no power; when however the third touched her, she opened her eyes and regained her strength. This was decided to be the cross of Jesus. The greater portion of it was preserved in a silver case and kept in Jerusalem. A part of it was sent by the empress to her son in Constantinople with the nails by which the body of Jesus was fastened on it, and wherever the cross or the nails were carried they were honored with worship.

### *The Cross of Apamea.*

After the capture of Antioch, about A. D. 540, by the Persians, the people of Apamea, who had possession of the true cross, ordered its guardian Thomas to bring it out that they might kiss it for the last time; and as they expected death from the army of Chosroes, that they might obtain from it "Provision\* for the passage to another life;" and they rejoiced in this "Precious cross as their means of transport to the better lot."

### *The Cross carried into Persia.*

In A. D. 621 the Persian army is reported to have laid waste Jerusalem; to have slain many thousands of the people; and to have carried off "The precious wood of the cross" into their country.† This loss was regarded as a heavy calamity to the Christian nations.

### *The Cross in Constantinople.*

In the seventh century, in the Rotunda Church of New Rome, during three days in "Holy Week"‡ a portion of the cross was exposed on a golden altar, where the emperor, court, army, clergy, and others went at different hours to kiss that sacred wood.

\* Evagrius' Eccl. Hist.. book iv. cap. 26.

† Matt. of Westminster, at A. D. 621.

‡ Butler's "Lives of the Saints," vol. ix 741. N. Y., 1853.

*The Cross in Rome.*

In A. D. 695 Pope Sergius found in the sacristy of the blessed Peter at Rome a large piece of the Lord's cross, which, every year on the day of the "Exaltation of the same lifegiving cross, is wont to be kissed and revered by all the people at Rome." \*

*The Cross in England.*

About A. D. 938 king Athelstan received as gifts a piece of the true cross,† a small portion of the crown of thorns, and the sword of Constantine the Great, on the hilt of which, upon thick plates of gold, was fastened one of the four nails by which Jesus was secured to the cross.

In the year A. D. 1223 a clergyman came to England from the East, and sold to the monks of St. Alban a crucifix and two fingers of St. Margaret; and to the monks of Bromholm in Norfolk he gave a cross made out of the wood on which the Saviour hung, on condition, that they would receive him and *his two children* among them. Immediately it began to work miracles; it raised the dead, made the lame walk, cleansed the lepers, and cast out devils. "The said cross is frequently worshipped, not only by the English people, but also by those from distant countries who have heard of its miracles." ‡

*The Cross in France.*

In A. D. 1241, "The holy cross of our Lord" was obtained by France through the king; his mother Blanche; and "by the grace of Christ seconding their pious wishes." It was purchased at a high price. The king the year before had secured possession of the Saviour's crown of thorns. On the Friday before Easter, "The king, with his wife and mother and brothers, riding in a carriage at the head of a procession, with archbishops, bishops, abbots, and other religious men, with nobles, and a countless host of people, raised the cross above his head with tears, and all worshipped it with due reverence and devotion." § When the cross

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\* Matt. Paris, at A. D. 695.

† Ingulph, at A. D. 938.

‡ Matt. Paris, at A. D. 1223.

§ Matt. Paris, at A. D. 1241.



and crown of thorns reached the cathedral all the bells in the city were rung; and as the king and clergy and people returned from the worship of the cross and crown of thorns, with clasped hands glorifying God, a sight "more joyful the kingdom of France had never seen." All Paris was enraptured by the possession of new Deities.

*At Venice there is a Portion\* of the True Cross,*

And it, with a part of the Saviour's dress, and some of the earth which imbibed his blood, is exposed for the veneration of the faithful.

Parts of the true cross are still exhibited at Rome† and elsewhere; and the people are invited to adore it as if it had power to impart some wonderful gift.

It is impossible to estimate the quantity of the wood of the true cross which existed at one time in Europe; but it may be safely affirmed that there was enough to make a number of huge crucifixes. All this wood was devoutly venerated and preserved, as the most sacred earthly treasure. And yet there never existed *credible evidence that one piece of it belonged to the cross on which Jesus was nailed.*

*The Blood of Christ brought to England.*

In A. D. 1247, a portion of the Saviour's blood, ‡ in a beautiful crystalline vessel, was presented to the King of England. It was attested by a document, with many seals, from the patriarch of Jerusalem, and the bishops, abbots, clergy, and nobles of the Holy Land, as a part of the "blood of our Lord which he shed upon the cross." It was received with the greatest reverence, and carried by the king, attended by the great and the godly, to Westminster, where the Bishop of Norwich preached a sermon expounding its glories, and declaring that "Whoever worshipped this most holy blood would, by the permission of all the prelates, obtain free remission of penances *for six years, and a hundred and forty days.*" His lordship of Norwich was not quite as liberal in

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\* "Echoes of Europe," by E. K. Washington, p. 332. Philada., 1860.

† Id., p. 422.

‡ Matt. Paris, at A. D. 1247.

his application of the Saviour's blood as the apostle John, who says (1 John i. 7): "The blood of Jesus Christ, his son, cleanses us *from all sins*," without limitation as to time. The monkish historian tells us, there were those who questioned the genuineness of the blood.

*The Lance which pierced the Saviour's Side is found.*

In A. D. 1098, Peter of Provence had a visit from St. Andrew in a dream, who told him three times to go to the church of St. Peter in Antioch, in which, by following his instructions, he would discover the lance which penetrated the Saviour.\* The lance was easily uncovered. And the people hearing the glad news, "flocked to the Church and worshipped so precious a relic."

*The Robe of Christ is obtained at Zaphat.*

In A. D. 594, through the *confession of a Jew*, the famous coat of the Saviour was discovered at Zaphat; † and carried by three bishops to Jerusalem. It was without seam. But it is difficult to see the proof furnished either by the Jew or the bishops, that this garment was ever worn by Jesus.

In A. D. 1156, another coat of Christ without seam was found, by revelation, in France. And this robe, as *the letters found with it* showed, had been made by his mother; and enlarged itself as he grew. ‡ Several other robes of Christ have been exhibited at different times for the veneration of the faithful.

*The Likeness of Christ.*

When Tiberias the Emperor was ill, it is said that he heard of the fame of Jesus as a physician; and that ignorant of his death he sent for him. His messenger became acquainted with Veronica, a friend of the Saviour in Jerusalem. She, on a certain occasion, was taking a linen cloth to an artist to have a picture of Jesus painted upon it, when she met him; and on learning her business, he took the cloth for a moment, and then handed it to her, bearing a likeness of his adorable countenance. § Veronica

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\* Matt. Paris, at A. D. 1098.

† Id., at A. D. 594.

‡ Matt of Westminster, at A. D. 1157.

§ Id., at A. D. 38.

brought her picture to Tiberias; and it healed him the moment he looked upon it. This imaginary likeness is in St. Peter's at Rome now.\*

*The Holy Staircase at Rome.*

In the Baptistry of St. John de Lateran, in Rome, are the marble stairs of Pilate's house in Jerusalem, down which Jesus came from the judgment seat, and which he stained with his blood; they are nearly covered with boards to protect them. They were brought through the air, as Catholics believe, ages ago, to Rome; and they possess astonishing merit yet. Devotees in millions have ascended them. Luther passed over them on his knees to gain their matchless virtue.† And notwithstanding the light of the nineteenth century, and the jeers of Protestant spectators, pilgrims still ascend the worn marble stairs, devoutly kissing each step as they approach it; and by this sacred performance securing an extensive indulgence.‡

*The Cradle of Jesus is in Rome.*

The identical cradle in which the infant Jesus was rocked, it is imagined, enriches a great Roman Church, and claims the veneration of Christendom.§

*A Piece of Christ's Manger*

Was in All-Saints' Church in Wittenburg when Luther began his labors in that city.|| And in Wurtemberg, soon after, a vendor of indulgences, following his calling, wore a feather on his head plucked from the wing of Michael,|| the archangel. In the Church of the Escorial, near Madrid, the Rev. Joseph Blanco White saw one of the babes of Bethlehem ¶ which Herod butchered.

*A Garment of the Virgin Mary in France.*

Charles the Bald brought to France from Constantinople a certain linen garment belonging to the Saviour's mother.

\* "Echoes of Europe," by E. K. Washington, p. 429. Philada., 1860.

† D'Aubigne, vol. i. p. 147. Glasgow, 1846.

‡ "Echoes of Europe," p. 421. § Id., p. 529.

|| D'Aubigne, vol. i. p. 35. Glasgow, 1846.

¶ Gavin's "Master Key to Popery," p. 339. Cincinnati, 1833.

The people of Chartres became the fortunate possessors of this article.

When Rollo and his Northmen, in A. D. 912, attacked Chartres, the inhabitants made no appeal to Jehovah, nor any effort to gather an army, but hoisted the linen garment as a standard. At first the enemy laughed, and directed arrows at it: then their eyes grew dim, and they could neither retreat nor advance; and they became an easy prey to their triumphant foes, who slew them without mercy. \*

*The Hair of the Virgin Mary at Croyland.*

In A. D. 975, when Turketul, Abbot of Croyland, was about to die, he had the treasures of the convent exhibited to the brethren. And among these, according to Ingulph, one of his successors, was "Some of the hair of the Mother of God, enclosed in a gold box." †

*The Chains of St. Peter.*

The fetters which bound him in Jerusalem, when the angel set him at liberty, are sacredly guarded in Rome at this day; and give their name to one of its oldest churches. ‡ Where they came from no one knows. And it is pretty certain Peter was not the bearer of them to the Eternal City; for he does not show any special love for them in his conduct when he was set at liberty, or in his epistles. The popes have rasped off filings of these chains, and sent them as presents to princes, and the sacred dust has often wrought miracles. §

*Peter's Chair.*

The holy seat occupied by Simon, if he ever was in Rome, is in St. Peter's. || The chair is enclosed in a huge gilded exterior of bronze, and it lends sanctity to the noblest church edifice in the world.

\* William of Malmesbury, lib. ii. cap. v.

† Ingulph, at A. D. 975.

‡ "Echoes of Europe," p. 423-4.

§ Butler's "Lives of the Saints," vol. viii. p. 262. N. Y., 1853.

|| "Echoes of Europe," p. 409.



*John the Baptist's Head.*

It was discovered by some monks of the Macedonian sect in the reign of the Emperor Valens, who commanded that it should be brought to Constantinople.\* But the mules drawing the carriage in which it was conveyed stopped at Pantichium, in Chalcedonia, and no lashing or coaxing could move them one step farther. The miracle was clear, and there for a time the head remained. Subsequently, the Emperor Theodosius "prompted by an impulse from God, or from the prophet" removed it to a place in the suburbs of Constantinople, where he erected for it a magnificent church. Matthew Paris tells us of a head of John the Baptist, apparently a second, which was taken to Edessa in A. D. 761.† A woman in France was greatly favored by the victim of Herodias. For three years she had prayed for one of his limbs; and then vowed to give up eating till her prayer was heard; after fasting for seven days one of his thumbs was placed upon the altar of the church in which she worshipped.‡ It was wonderfully *white*; and though John had been dead 615 years, three bishops, in trying to tear a piece from it, drew blood.

*An Arm of St. Andrew and the Head of St. Luke.*

These precious relics were brought to Rome by Gregory the Great before he became Pope, that his monastery of St. Andrew might enjoy the glorious protection of the famous saints to whom the arm and head belonged. §

*A Thumb of St. Bartholomew.*

One of the most distinguished abbots of Croyland, the blessed Turketul, in A. D. 975, had a thumb of this saint; and he set such a high value upon it, that "He always carried it about with him; and in all times of danger, tempest, and lightning crossed himself therewith."||

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\* Sozomen, lib. vii. cap. 21.

† Matt. Paris, at A. D. 764.

‡ Matt. of Westminster, at A. D. 613.

§ Butler's "Lives of the Saints," vol. iii. p. 571. N. Y., 1853.

|| Ingulph, at A. D. 975.

*St. Alban the Martyr*

Had lain for centuries in a dishonored and unknown grave ; and in A. D. 794, when the world was searched for relics, those of our saint were found. Offa, King of Mercia, as he lay on his couch one night, was warned by an angel to take Alban the saint up out of the earth, and to place his remains in a repository more worthy of them. The king knew nothing of Alban's resting-place ; and no one on earth had any better information. He gathered a great multitude of his people at Verolamium, and he saw a " Ray of light, like a flash of lightning descending towards the sepulchre ;" and soon they found the supposed remains of Alban ; they were delighted beyond measure with their success. The thousands form a solemn procession and carry the relics to a church singing hymns and praises. Alban has a new coffin, exquisitely fashioned of gold and silver and precious stones ; and for centuries is incessantly engaged in working astonishing miracles.\*

*The Ashes of the Prophet Samuel.*

In the time of the Emperor Arcadius, the relics of Samuel were found and carried to Constantinople with extraordinary demonstrations of delight. They were placed in a golden urn and covered with a silken veil. The highways from Palestine to the city of the Cæsars were filled with an uninterrupted procession ; and the emperor at the head of the most illustrious members of the senate and clergy went forth to greet his extraordinary guest.†

*The Blood of St. Januarius.*

This saint was martyred in the fourth century. His head is in the Cathedral of Naples, and some of his blood in two very old glass vials. Repeatedly he has saved Naples from destruction, when its citizens were alarmed by Vesuvius. In 1707, as the volcano threatened a fearful flood of lava, ‡ his shrine was carried

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\* Matt. of Westminster, at A. D. 794.

† Limborch, p. 34.

‡ Butler's " Lives of the Saints," vol. ix. 718.

by the clergy and people to the foot of the mountain, and instantly its eruptions ceased. His blood is congealed, but when brought near the head it melts and bubbles up. It does the same thing regularly on his feast-day, September 19th, and on the 20th of December. If there is any alarm in Naples the blood is consulted, and if it melts all is right; and joy is universal. When the French \* took possession of the city, the vials were examined, and there was no liquefaction, and the people showed signs of insurrection; but the French commander threatened to shoot the priest if the miracle was not performed in ten minutes; and the blood melted immediately. Of course Januarius is the Deity of Naples.

*A City Protected by the Relics of a Martyr.*

In A. D. 540, Chosroes led an army against Sergiopolis. There were no men in the city who could resist such a chieftain. But the relics of the victorious martyr Sergius, † lying in a coffin within its walls, caused the miraculous appearance of innumerable shields all around Sergiopolis, as soon as the hostile army approached, and Chosroes and his hosts, justly alarmed, retired.

*Simeon the Pillar Saint*

Spent thirty years on a column sixty feet high; and after his death there was a controversy as to the place his remains should protect. The neighboring cities all wanted Simeon. ‡ The emperor wished his guardian care. Antioch urged the strongest claim. Its people said: "We have no walls, for we have been visited in wrath by their fall; we have brought hither the sacred body to be our wall and bulwark." And the old weather-beaten tenement of clay fell to their lot, and remained entire in their city, except some holy teeth, stolen by "faithful men" to shield them against calamity.

*St. Genevieve stops a Plague in Paris.* §

This lady was born about A. D. 422. She is the chief protec-

\* "Echoes of Europe," p. 568.

† Evagrius, Eccl. Hist., lib. iv. cap. xxviii. ‡ Id., lib. i. cap. xiii.

§ Butler's "Lives of the Saints," vol. i. 85. N. Y., 1853.

tress of Paris. In A. D. 1129, a pestilential fever, with a violent inward heat and pains in the bowels, carried off in a short time fourteen thousand persons. The medical art was powerless. The clergy of Paris implored the divine mercy by fastings and supplications, but the Lord would not hear them. Not so Genevieve. They carried her shrine in procession to the cathedral, and many of the sick were cured by touching it. And of all that lay ill when the appeal was made to St. Genevieve only three died; and no others from that time took the disease. If this story were true, little wonder that God should be neglected, and St. Genevieve honored. And in such stories the Catholic Church abounds.

### *Triumph of St. Martin.*

There was a bitter controversy between the friends of St. Martin and St. German in reference to the powers of their relics. To settle the question, a leprous man, wasted to a skeleton, was placed between the two saints for a whole night; in the morning the side next St. Martin was healed, while the other was unchanged.\* The next night the diseased side was placed along St. Martin, and in the morning the man was completely restored; both sides were free from leprosy. The monkish historian gravely remarks: "Thus the Turonians \* (the friends of St. Martin) safely filled their common purse by the assistance of their patron."

### *St. Guthlac's Relics.*

In A. D. 851, a severe disease scourged the whole of England; it was a kind of paralysis, by which the hands and arms became useless, and were withered up; the attacks of this malady were preceded by intolerable pains. At last St. Guthlac was remembered, and "innumerable multitudes of the sick from the whole land flocked daily to his most holy tomb, and sought the divine grace *through the merits* of the most holy confessor Guthlac," and sometimes in one day a hundred persons were healed. The number of favored ones soon was legion, belonging to all classes of society, from Ceolnoth, Archbishop of Canterbury, down to the poorest

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\* William of Malmesbury, lib. ii. cap. iv.



serf. And the abbot of St. Guthlac's convent, after being tried by the utmost poverty, began "to abound in all things," \* through the thronging myriads who gathered at the tomb of his patron.

*The Head of King Edmund Speaks after it was Cut Off.*

When Edmund was decapitated by the order of savage Hinguar, the head was taken to the woods and thrown among the thick bushes and brambles, that his body might distress his friends when they found it. A good while after, Hinguar removed from that locality, and the followers of Edmund went in search of his head; as one of them cried to another: Where are you? an answer was returned by the king's head: Here, here, here! † Nor did it cease speaking till all the seekers were gathered around it. And then a huge wolf of savage aspect embraced the head of the saintly king in his fore legs, where he had faithfully guarded it. As they took it away he meekly followed them till it was interred with the body, when he returned to his native wilds. King Edmund was a special friend of the clergy.

*The Relics of St. Werebuge extinguish a Fire. ‡*

In A. D. 1180, a desolating conflagration raged in Chester, of which St. Werebuge was patroness; and though it threatened to consume the whole city, it was immediately extinguished, when the monks carried in procession the shrine of the saint, with devout prayers. It would be a blessing to have the relics of half a dozen such saints in each of our American cities.

*The Relics of St. Thomas Aquinas.*

Aquinas was a man of prodigious intellect and of immense influence: highly cultivated for his age, and beyond it in many of his conceptions. § He died in A. D. 1274. One of his arms was cut off in 1288 and given to his sister, the Countess Theodora. His body was carried into France, and received at Toulouse by a hundred and fifty thousand people, led by the king's brother and

\* Ingulph, at A. D. 851.

† Matt. of Westminster, at A. D. 870.

‡ Butler's "Lives of the Saints," vol. ii. p. 343. N. Y., 1853.

§ Id., vol. iii. 532.

by many archbishops and bishops. It now rests in a rich shrine in that city. An arm was given to the Dominican Church in Paris. A bone of his arm was presented to the Dominicans at Naples, where his intercession delivered the kingdom from a public calamity.

*Thomas A'Becket's Relics.*

This saint was Archbishop of Canterbury. As a churchman he cared for nothing but the glory of the clergy. Had he been able he would have placed the king and nation under the heel of the meanest ecclesiastic in the land. As among popes, Gregory VII. stands forth unequalled in talent and tyranny, so A'Becket appears among bishops.

If Providence had in wrath bestowed a few more A'Beckets upon the nations in past ages, and restrained the hands of enraged menslayers, Christendom would have had no rights except the right to be governed by priests in everything, and scourged for each act of disobedience.

The relics of this proud, unworthy man were the most famous and powerful in Europe. At his translation, his body was placed in a coffin elaborately worked with gold and jewels.\* The clergy of England were represented by all the dignitaries and an immense body of priests. France and other European countries sent throngs of ecclesiastics. The nation was moved as if a new Advent was about to come, and all Europe felt the excitement.

Kings visited his tomb for healing; and nations might be said to have gathered around it for the same purpose.

The most astounding fables are told about the cures effected by A'Becket. "The lame walk, † the deaf hear, the blind see, the dumb speak, the lepers are cleansed, the dead are made alive; animals and birds felt the power of his miracle-working relics." Wealth was showered upon his bones. A royal diamond was given by Louis, King of France; ‡ the church all around the relics abounded with princely riches; with pure gold garnished with precious stones. The shrine containing the remains was about the height of a man; it was covered with plates of gold, adorned with

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\* Matt. Paris, at A. D. 1221. † Id., at A. D. 1171.

‡ Butler's "Lives of the Saints," vol. xii. pp. 809, 10.

brooches, images, angels, chains, jewels, and great oriental pearls. When Henry VIII. seized the shrine, its spoils in gold and jewels filled "two great chests, one of which six men could carry with difficulty out of the church."

In one year there was offered at the shrine of the Virgin £63 5s. 6d.; at the altar of Christ, £3 2s. 6d.; and at the shrine of St. Thomas, £832 12s. 3d.\* No wonder that Butler says of the space before the shrine: "The marble stones remain to this day very much worn and hollowed by the knees of the pilgrims who prayed there."

His hairy shirt is in the English college at Douay, † a bone of his arm is in the Church of St. Waldetrude at Mons, and his mitre and linen, dipped in his blood, are in St. Bertins at St. Omer. But it would appear that Lord Cromwell, Henry's Vicar General, destroyed the miraculous power of these remaining relics. Here was a man who reached an end which Lucifer was unable to gain in Paradise; he seated himself on Christ's throne in his own kingdom and turned him out of it; and nearly expelled the Virgin Mary from the hearts of her worshippers.

*Relics were the most Sacred Things to swear by.*

Asser, a contemporary of the celebrated Alfred, King of England, in his life of that monarch, speaks of a treaty which he made A. D. 876 with his enemies, which they confirmed with an oath over "the Christian relics, which (relics) with Alfred, were next in veneration after the Deity." ‡

*Four Coffers of Relics in the Holy Land.*

When Saladin captured Jerusalem, he found four chests filled with bones, each so weighty, that four men could only carry it a short distance. These were the relics of the saints gathered from the sanctuaries. Saladin ordered the bones to be sent to the caliph that the "Christians might no longer believe that they had as intercessors in heaven, those whose bones they worshipped on earth." §

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\* "Facts on Popery," by Belcher, p. 14. Philada., 1845.

† Butler's "Lives of the Saints," vol. xii. pp. 809, 10.

‡ Asser's "Life of Alfred," at A. D. 876.

§ Matt. Paris, at A. D. 1191.

At this, "all the followers of Christianity were overcome with grief and alarm." King Richard heard of the calamity, and paid Saladin fifty-two thousand byzants to redeem the sacred treasures.

Over the Christian nations for centuries, the most unaccountable infatuation seized men, women, and children about relics. Any price was given for them, and no man could overtask their supposed power. A dead saint was quite as useful as a living one, perhaps he was more powerful with God than if he were still in the flesh. When it was reported that Romuald, a man of reputed sanctity,\* was about to leave France, he was quietly informed that if he could not be persuaded to stay, the people intended to kill him to secure the protection of his holy remains. Christianity was lost in the mad idolatries of relic worship during many dark centuries; and in this crazy abomination the spiritual guides of the Catholic Church from the highest to the lowest were the leaders.

The second Council of Nice, regarded by some as the seventh general council, enacted the following law on this subject: † "We decree that whatever venerable churches have been consecrated without holy relics of martyrs, shall have a deposit of relics made in them with the accustomed prayer. And if after the present time any bishop shall be found consecrating a church without holy relics, *let him be deposed, as one that transgresses ecclesiastical tradition.*" Here then it is broadly asserted that churches were defective without relics; that divine worship was incomplete without the remains of holy martyrs; that all destitute churches must be furnished; and that any bishop should be deposed who shall dedicate a church in future without a sepulchral divinity still bound in the chains of death.

The Council of Trent says: ‡ "Also the sacred bodies of holy

\* Neander, iii. p. 446, note.

† ὅσοι οὖν σεπτοὶ ναοὶ καθιερώσθησαν ἐκτὸς ἁγίων λειψάνων μαρτύρων, ὀρίζομεν ἐν αὐτοῖς κατὰθεσιν γενέσθαι λειψάνων μετὰ καὶ τῆς συνήθους εὐχῆς· καὶ εἰ ἀπὸ τοῦ παρόντος τις εὐρεθῇ ἐπίσκοπος χωρὶς ἁγίων λειψάνων καθιερῶν ναὸν, καθάαιρεσθω, ὡς παραβεβηκώς τὰς ἐκκλησιαστικὰς παραδόσεις.—Conc. vii. 604. Labbe and Cossart, Paris, 1671-2.

‡ Sanctorum quoque martyrum et aliorum cum Christo viventium sancta corpora, quæ viva membra fuerant Christi, et templum Spiritus Sancti, ab ipso ad eternam vitam suscitanda et glorificanda a fidelibus veneranda esse,



martyrs, and of others now living with Christ, which were the living members of Christ, and the temples of the Holy Spirit, and which are to be raised and glorified by him in an everlasting life, are to be venerated by the faithful. Through their bodies many benefits are bestowed by God on men, so that they who affirm that veneration and honor are not due to the relics of saints, or that these and other sacred monuments are uselessly honored by the faithful, and that the places dedicated to the memories of the saints are vainly visited to procure their aid, are wholly to be condemned, as the Church has already condemned, and now also condemns them." To worship relics is the duty of all the faithful, and not to render them veneration is a glaring crime in the judgment of the Council of Trent.

The distinction which a Jesuit would make between the veneration and the worship of relics is one which the masses never understood; and for dreary ages it was comprehended by few in the Catholic Church. The wood of the cross, the seamless coat, the images and bones of dead saints, the blood of St. Januarius, were long the gods of Christian nations.

How strange it would sound to hear Paul say: "I am able to do all things, for I have a thumb of Moses with which I make the sign of the cross when great efforts are needed!" Or to hear David say: "I have a thigh bone of Abraham, and it is my refuge and my strength, a very present help in time of trouble!" Or to hear Luke say: "The Bereans are more noble than those of Thessalonica because they devoutly venerate the head of Isaiah in a golden shrine!" How singular John would have appeared praying to God before a leg of Melchisedek! Or Peter kneeling before the relics of Joseph and venerating them! Or Philip, Stephen, Lazarus, and Martha and Mary, at their devotions in a chapel dedicated to "all saints," before a costly shrine in which were placed a tooth of holy Rahab, the mantle of St. Elijah, a finger

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per quæ multa beneficia a Deo hominibus præstantur, ita ut affirmantes, sanctorum reliquiis venerationem et honorem non deberi, vel eas aliaque sacra monumenta a fidelibus inutiliter honorari, atque eorum opis impetrandæ causa sanctorum memorias frustra frequentari, omnino damnandos esse, prout jampridem eos damnavit, et nunc etiam damnat ecclesia.—*Canones et Decreta Conc. Trid.*, sess. xxv. p. 174. Lipsiæ, 1863.

of Esther, some of Miriam's hair, the renowned coat of Joseph, and a foot of the mighty Jacob! There is no record of the veneration or worship of one human relic in the Old Testament or in the New. There was not one adored relic among all the servants of Christ while he lived; nor for two centuries after his death. And as it is written: "Thou shalt worship the Lord thy God, and him only shalt thou serve," there never should have been a trace of relic worship among the servants of God.

## MIRACLES.

THE most marvellous tales are recorded in the annals of Christian superstition, and are doubtless still credulously believed by large numbers.

### *St. Alban.*

When St. Alban, in A. D. 303, was going to the place of execution he was brought to a rapid river, and in answer to his prayers it opened a dry path for him and those who were with him.\* On reaching the mount on which he was to lose his head, he saw crowds of persons tortured with burning thirst under a scorching sun; immediately by his prayers, he opened a spring right before them to relieve their misery. After his head was cut off, the eyes of the executioner fell out of their sockets upon the ground.

### *Constantine the Great.*

This prince was afflicted with an odious leprosy, to cure which he intended washing in a bath filled with the blood of innocent children. Three thousand were gathered to be slain to furnish the required amount, but on seeing them Constantine shrank from such a horrible remedy.† Soon after, at night, Peter and Paul, by command of God, told him to send for holy Silvester, Bishop of Rome, and to be baptized; and they assured him that he would be healed in his baptism. Silvester baptized him at Rome, we are told, A. D. 318; and “in the font he saw Christ and was healed of his leprosy.” “*Constantine was not baptized until his death was near, many years after 318, and the ceremony was performed in Nicomedia.*”‡

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\* Matt. of Westminster, at A. D. 303.

† Id., at A. D. 318.

‡ “Life of Constantine,” by Eusebius, lib. iv. cap. lxi.

*St. Donatus.*

This mighty man once met a dragon, which raised its head to attack him; without sword, lance or javelin he encountered the monster, and spat upon it; the saliva entered its mouth, and immediately it expired. \* Such was its enormous size that the people of the neighborhood yoked eight pair of oxen to the carcass to bring it to an adjacent field, where it was burned.

*Zosimas.*

Was going to Cæsarea, leading an ass heavily burdened, which a lion seized and devoured. Zosimas being a holy man, followed the lion, and overtaking him, gave him to understand that if he wished to continue a wild beast instead of being changed into some domestic drudge, he must immediately come and carry the ass's burden to the gates of Cæsarea. † All at once the lion fawned upon and followed him; and like a grateful lion inside of which an entire donkey was lying, he bore the whole burden of the defunct beast and itself too, as far as he was required, and then returned to his den.

*James, Bishop of Nisibis.*

In A. D. 359, Sapor, King of Persia, attacked Nisibis with great fury but with poor success; for after a considerable siege the holy Bishop James mounted its walls, and entering a tower, he prayed that flies and gnats might be sent against the besieging hosts. His prayer was scarcely over when swarms of flies and gnats like dense clouds, filled the trunks of the elephants, and the ears and nostrils of the horses, and those of the other beasts of burden. ‡ These animals failing to get rid of the insects became furious; threw their riders, broke the ranks, left the army, and fled away at full speed, and the king and army had to retreat.

*A Jewish Boy*

In the East was induced by his Christian companions to receive the body and blood of the Lord in the Church of "Our Lady." §

\* Sozomen, lib. vii. cap. xxvi.

† Evagrius, Eccl. Hist. lib. iv. cap. vii.

‡ Theodoret's Eccl. Hist., lib. ii. cap. xxx.

§ Matt. of Westminster, at A. D. 554.



When his father heard it he was enraged, and cast the child into a burning furnace. Sometime after he was taken out by the Christians uninjured; and he declared that the woman with the child in her arms, whose picture he had seen in the church, blew away the flames with her cloak, and protected him from the fire. This happened A. D. 552.

*Imma, who could not be Bound.\**

He was captured in battle A. D. 679, by Ethelred; and his brother, a priest, supposing that he was dead, offered up masses for his soul. During the hours of each day when this sacrifice was celebrated his chains fell off. Nor could anything bind him. The mass immediately liberated him. "This story," says good, credulous Bede, "made many persons offer up to our Lord the holy oblation for the deliverance of their friends who had departed from this world." No doubt that was the object of its invention.

*Clovis.*

This celebrated king was baptized A. D. 476 by St. Remigius;† and as the holy chrism used in baptism was not at hand when it was needed, St. Remigius prayed that the delay might not prove hurtful, when suddenly a chrismatical unction in a miraculous vase was brought to him from heaven by an angel. The vessel was in the church of Rheims in the fourteenth century

*St. Mamertus,*

In his church at twilight, saw the public buildings of the city of Vienne blaze with a great conflagration.‡ Every one fled to protect his own property, except the saint. He stood before the altar and checked the power of the flames with the stream of his tears. And as the flames were immediately extinguished, the people, returning to the church ascribed the miracle to the holy man.

*Bishop John.*

In A. D. 686, § the wife of Earl Puch languished forty days

\* Bede's Church Hist., lib. iv. cap. xxii.

† Matt. of Westminster, at A. D. 482.

‡ Id., at A. D. 457.

§ Bede's Eccl. Hist., lib. v. cap. iv.

under a painful disease; and for three weeks she could not be carried out of her room. Bishop John consecrated a church near her husband's residence; and after much persuasion, came home with the earl, bringing with him some of the holy water used in the consecration ceremonies. By command of the bishop, the woman drank some of it: and the diseased part was washed with the same precious element; immediately she lost her complaint and recovered her strength.

*St. Swithin,*

Was sitting one day on the bridge of Winchester, whilst some workmen were repairing it. A woman with a basket of eggs afforded malicious merriment to the laborers, who broke them all.\* The good bishop, filled with sorrow for her loss, and touched by her lamentations, made the sign of the cross over the broken eggs; and every one of them was restored to its original perfection.

*St. Dunstan,*

On one occasion took burning forceps and seized the devil by the nose, who came to him in the form of a *beautiful woman*, and tempted him to sin; and he held him for a long time, till he changed himself into many terrible forms.† And when he was released, he polluted and tainted the whole air.

*St. Magnus.*

In A. D. 1002, Ethelbert and eighteen companions were in the churchyard of St. Magnus, ‡ in a town in Saxony, dancing and singing profane songs. Robert, the priest, commanded them to be silent, as their voices intermingled with the solemn sounds of the mass, but they heeded him not. Then the holy man in his wrath cursed them in these words: "May it please God and St. Magnus, that you remain singing a whole year." And there they continued a whole year. The rain fell not on them; nor did cold or heat, hunger, thirst or fatigue assail them. They neither wore out their clothes nor shoes. They persevered in

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\* Matt. of Westminster, at A. D. 867. † Id., at A. D. 990.

‡ William of Malmesbury, lib. ii. cap. x.

dancing and singing a whole year, as though they had been insane. Nor could they leave the spot till Herbert, Bishop of Cologne, released them.

*St. Kenelm,*

The heir to the throne of Mercia, was deprived by death of his father when he was seven years old. His sister, to secure the kingdom for herself, had him secretly murdered. The tidings though unknown in England, were published in Rome.\* A dove from heaven bore a parchment scroll to the altar of St. Peter, with an exact account of his death and place of burial. But it was written in English, a mistake having been made in heaven about the language of Rome, and there was some embarrassment in the eternal city, until an Englishman was found who could read it.

*Robert de Broke, †*

A secular priest, found himself excommunicated A. D. 1171, and the dogs † became acquainted with the fact too, for when he was at dinner they would eat nothing which he had touched, though they were hungry, and greedily ate from the hands of others. As if to confirm the truth of the canine story, the chronicler immediately adds: "The same year the bones of a giant were found in England, the length of whose body was *fifty feet*."

*Celestine V.*

This Pope is represented as extremely modest. On a certain occasion he rode to church on the meanest of men-carrying beasts; and as he dismounted, a cripple entreated the people to place him on the Pope's donkey, and when the man occupied Celestine's saddle immediately soundness came into his whole system. The palsied was completely healed.‡

*Vitalis,*

A wealthy Venetian, in A. D. 1195, went into the woods and fell into a trap intended for wild beasts, out of which he could not

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\* William of Malmesbury, lib. ii. cap. xiii.

† Matt. of Westminster, A. D. 1171.

‡ Id., at A. D. 1294.

escape. Here he found a lion and a serpent, fierce and hungry, which like himself had been caught in the pitfall. He was greatly frightened, but making the sign of the cross on himself, neither lion nor serpent would touch him, though he was their unwilling companion a whole night.\*

*A grateful Woman.*

Eustace, Abbot of Flaye, was a great preacher and no friend to the wicked one. A woman swollen with devils as if with dropsy applied to him for relief. At his suggestion she drank from a certain blessed fountain, after which she threw up two large black toads, which were immediately changed into great black dogs; and these soon after took the forms of asses. On being sprinkled with water from the holy fountain the monsters flew up into the air and vanished.†

*St. Francis,*

The famous founder of the Franciscans, one of the most remarkable men of the thirteenth century, had a great miracle performed upon him. He saw in a vision a seraph with six shining wings, blazing with fire, coming to him in rapid flight from the highest part of the heavens; there appeared between his wings the figure of a man crucified with his hands and feet stretched out and fastened to the cross; after an intimate and delightful season the vision vanished, and his body appeared to have *received the image of the crucifix*. *His hands and feet seemed bored through in the middle with four wounds, and these holes appeared to be pierced with nails of hard flesh; the heads were round and black, and were seen in the palms of his hands, and in his feet in the upper part of the instep. The points were long and appeared beyond the skin on the other side, and were turned back as if they had been clinched with a hammer. There was also in his right side a red wound, as if made by the piercing of a lance.* Pope Gregory IX. attested the truth of this miracle in a bull issued A. D. 1237. Pope Alexander IV. declared himself, in a sermon to the people A. D. 1254, an eye witness of the miraculous wounds.‡

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\* Matt. Paris, at A. D. 1196.

† Id., at A. D. 1200.

‡ Butler's "Lives of the Saints," vol. x. p. 63.



There is no end to papal miracles. On reading these and very many others we could not avoid astonishment at two things: *The wholesale creative power of the human imagination; and the unfathomed depths of mortal credulity.* Paul foresaw the wounds of St. Francis and kindred prodigies when he wrote about "Lying wonders;"\* and John when he says of Antichrist, "And he doeth great wonders; he maketh fire come down from heaven on the earth in the sight of men, and he deceiveth them that dwell on the earth by those miracles which he had power to do in the sight of the beast."†

The miracles of Rome are continued still. Some years ago in Ireland the five wounds of Jesus were said to have been miraculously inflicted upon a nun. And after brief intervals, in some benighted corner of Europe, the Virgin miraculously appears, or some picture sweats blood, or some other prodigy startles the ignorant community, and is sent forth abundantly attested to demand the credulity of the "Faithful" in all lands.

By such means the Infallible Church secured wealth, dominion, and wondering awe in past ages, and a legacy of contempt from the enlightened in Catholic lands, and from the Protestant world in these centuries of intelligence.

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\* 2 Thess. ii. 9.

† Rev. xiii. 13 14.

## THE INVOCATION AND WORSHIP OF SAINTS AND ANGELS.

THE worship of saints forms an important part of the religion of Rome. Saints have days set apart specially for them. Some departed worthies are the guardians of particular countries; and others preside over special blessings, or situations of peculiar misfortune. A proper conception of the idolatrous customs of saint and angel worship can only be obtained by examining some facts. The following are all selected from Catholic works.

### *Guthlac is rescued by St. Bartholomew.*

When Guthlac located on Croyland, in A. D. 714, he built a cell and planned a convent. This very much annoyed the wicked one, who, during a dark night, while the holy man was praying, filled his room with foul spirits. These bound him and cast him into the muddy water of the swamp; afterwards they dragged him over rough ground till nearly all his joints were dislocated; then they scourged him with whips "made as it were of iron;" when this torture was over, they carried him into the air, then they brought him to the gates of hell, and threatened to hurl him into its flaming fires. At last St. Bartholomew, whom Guthlac specially worshipped, burst among the demons "with immense brightness," and tore Guthlac from their grasp, and sent him to his cell on Croyland.\*

### *The dead Guthlac answers Prayers.*

The monastery which he established was threatened by its neighbors during the blindness of the Abbot Thomas, A. D. 1415.

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\* Matt. of Westminster, at A. D. 714.

At this period the aid of mighty Guthlac was invoked in the following prayer: "How long, O Lord, how long will the sinners exult? How long too wilt thou, holy father Guthlac, who didst formerly, in thy might, render demons subject to thy rule, allow malignant people to invade thy possessions, and to plunder what is thine?"\*

*The defunct Guthlac saves his Abbey from an Army.*

In A. D. 1469, an army threatened the treasures and the existence of the convent, "But," says the monkish Chronicler of St. Guthlac's; "Blessed be God! who did not give us a prey unto their teeth! for *through the merits of the most holy father Guthlac*, at whose tomb, each night, in psalms and in prayers we offered up holocausts of devout supplication, the divine mercy dealt graciously with us."†

*Guthlac saves his Monks from Starvation.*

No bread is left in the Abbey of Croyland, and there is no corn in the granary; and there are no human means of obtaining supplies. Then the monks "putting their trust in the Lord and in the most holy father Guthlac," gave themselves to prayer before the tomb of their saint, and cried devoutly all night for his intercession with God. These requests, with sobs and tears, were repeated over and over again in the ears of the most pious saint, and the whole night spent in watching at his tomb; when morning dawned, as the brethren were performing their devotions in the church, a voice like an angel's thundered through the sacred edifice crying: "Receive victuals for the brethren." On looking around, four sacks of the largest size were found, two filled with corn, and two with flour; and no man was to be seen.‡ After that favor, St. Guthlac drove away want till it was easy to secure supplies without a miracle. Is it any wonder that when the five new bells were to be hung in Croyland, and were to receive their names, that Guthlac should give his to the first, and that it should appear in such good company? The bells were called: *Guthlac*, *Bartholomew*, *Michael*, *Mary*,§ and *Trinity*. The most important,

\* Ingulph, at A. D. 1415.

† Id., at A. D. 1469.

‡ Id., at A. D. 1085.

§ Id., at A. D. 1465.

in the estimation of those who gave the names, coming first. The equal honors of Guthlac and the Trinity recall a prayer quoted by Seymour :

“Jesus, Mary, and Joseph have mercy on us.  
 Jesus, Mary, and Joseph receive my last breath.  
 Jesus, Mary, and Joseph receive me now and in the hour of death.” \*

*The Pope apologizes to the Spirit of St. Edmund for not canonizing him.*

Innocent IV., an imperious pontiff, is said to have been greatly alarmed lest St. Edmund should take vengeance on him for not conferring saintship upon him ; and suffering great pain from the stone one day, he retired to his oratory, where on bended knees, with bursting tears and clasped hands, he prayed, saying : “O most holy Lord and confessor of Christ, O blessed Edmund, be not very angry, because, being moved by the calumnies of envious men, I have very foolishly put off the honor of your canonization, to which you are entitled. For that which is not yet fulfilled, I do, without hesitation, now vow and promise you, shall be fulfilled in a magnificent manner, if my life is spared. Show me then this mercy, you who assist so many that are sick, to *relieve me from my present sufferings*, or at least to mitigate this terrible anguish.” † Soon after Innocent issued a bull carrying out his vow, in which he says : † “For the Lord would not that the sanctity of so eminent a man should be lost to the world, but rather that as he had been notorious for a number of good actions, so too he should become celebrated for a diversity of miracles, that so he who had *worshipped him with entire devotion should now reign with him and be himself worshipped.*”

*Blanche, the Mother of the French King, prays to St. Edmund.*

In A. D. 1247 the remains of St. Edmund, Archbishop of Canterbury, were removed to Pontigny in France, where he was in-

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\* “Evenings with the Romanists,” p. 256. N. Y., 1856.

† Matt. of Westminster, at A. D. 1246.



tered with great pomp, in the presence of Louis, King of France, his mother, and many of his nobles. Blanche, filled with veneration for the saint, kept vigils near his remains, and addressed him in the following prayer: "O lord and most holy father and confessor, Edmund, you, who at my supplication blessed me and my sons, when you, living in exile by my assistance, though I was all unworthy of your favor, passed through France: I entreat you confirm that which you mercifully wrought in us, and establish the kingdom of France in peaceful and triumphal solidity."\* Edmund is not asked by Blanche to intercede, but to perform the work himself as if he were a Deity.

*St. Thomas forbids Shipwreck between England and France.*

In A. D. 1179 Louis, King of France, came to Canterbury to worship St. Thomas A'Becket, and after paying his vows to as arrogant a saint as a man worshipper ever revered, he thought of crossing the sea to reach his home. But the sea between France and England seemed very wide to Louis and exceedingly stormy; he was frightened and despairing, and he prayed to mighty A'Becket, who was no coward whatever else he may have been, to grant that no one crossing that passage might suffer shipwreck from that time forth.† And "it was believed that St. Thomas, assuming the mastership of the storms had granted his request."

*St. Alban.*

In A. D. 1256 the King of England went to St. Albans, at which place, "according to his usual custom, he prayed to *God and to St. Alban.*"‡ The monkish writer places God and the saint on the same footing.

*The Litany of the Saints.*

Omitting the portion about the Deity and the Virgin we begin with: §

"St. Michael,	}	Pray for us.
St. Gabriel,		

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\* Matt. of Westminster, at A. D. 1147.

† Id., A. D. 1179.

‡ Matt. Paris, at A. D. 1256.

§ Mission Book, p. 194-5. N. Y., 1866.

St. Raphael,  
All ye holy Angels and Archangels,  
All ye holy Orders of blessed spirits,  
St. John the Baptist,  
St. Joseph,  
All ye holy Patriarchs and Prophets,  
St. Peter,  
St. Paul,  
St. Andrew,  
St. John,  
St. Thomas,  
St. James,  
St. Philip,  
St. Bartholomew,  
St. Matthew,  
St. Simon,  
St. Thaddeus,  
St. Matthias,  
St. Barnaby,  
St. Luke,  
St. Mark,  
All ye holy Apostles and Evangelists,  
All ye holy Disciples of our Lord,  
All ye holy Innocents,  
St. Stephen,  
St. Lawrence,  
St. Vincent,  
SS. Fabian and Sebastian,  
SS. John and Paul,  
SS. Cosmas and Damian,  
SS. Gervasius and Protasius,  
All ye holy Martyrs,  
St. Sylvester,  
St. Gregory,  
St. Ambrose,  
St. Augustine,  
St. Jerome,  
St. Martin,

Pray for us.

St. Nicholas,	} Pray for us.
All ye holy Bishops and Confessors.	
All ye holy Doctors,	
St. Benedict,	
St. Anthony,	
St. Bernard,	
St. Dominic (Founder of the Inquisition),	
St. Francis,	
All ye holy Priests and Levites,	
All ye holy Monks and Hermits,	
St. Mary Magdalen,	
St. Lucy,	
St. Agnes,	
St. Cecily,	
St. Agatha,	
St. Catharine,	
St. Anastasia,	
All ye holy Virgins and Widows,	
All ye Men and Women Saints of God, make intercession for us."	

All these are invited to be pleaders or mediators with God while he says : \* "There is one mediator of God and men, the man Christ Jesus " (Vulgate).

*Trent.*

Gives its lofty sanctions to the bestowment of Christ's honor and office upon others. One of its decrees says : † "The holy synod enjoins on all bishops, and others sustaining the office and charge of teaching, that according to the usage of the Catholic and apostolic Church, received from the primitive times of the Christian religion, and according to the consent of the holy fathers, and to

\* Unus Mediator Dei et hominum, homo Christus Jesus.—1 Tim. ii. 5, *Vulg.*, edita et recognita jussu Six. V. et Clem. VIII. London, 1846.

† Mandat sancta synodus omnibus episcopis et ceteris docendi munus curamque sustinentibus, ut juxta catholicæ et apostolicæ ecclesiæ usum a primævis Christianæ religionis temporibus receptum, sanctorum que Patrum consensionem, et sacrorum conciliorum decreta, in primis de sanctorum in-

the decrees of sacred councils, they in the first place diligently instruct the faithful in regard to the invocation and intercession of saints, the honor of relics, the proper use of images, teaching them that the saints reigning with Christ offer prayers to God for men, that it is good and useful suppliantly to invoke them, and to resort to their prayers, aid, and help for obtaining benefits from God through this son Jesus Christ our Lord, who alone is our Redeemer and Saviour, but that they think impiously who deny that the saints who enjoy eternal happiness in heaven are to be invoked, or who assert either that they do not pray for men; or that the invocation of them to pray for each of us even in particular, is idolatry, or that it is repugnant to the word of God."

And yet the whole system is hateful to God himself and contrary to the teachings of his blessed word. When the angel showed John the new Jerusalem, and the river and tree of life, John says, according to the Vulgate: \* "I fell down that I might worship before the feet of the angel who showed these things to me; and he said to me: See thou do it not, for I am thy fellow-servant, and of thy brothers the prophets, and of them who keep the words of the prophecy of this book: worship God." John might have said that he was only going to worship God at the feet of this wonderful angel, whose glories and love he displayed to him; but the angel forbids all worship to himself, and by implication to any one who was only a fellow-servant of John, and orders John to worship God. John the apostle was a great favorite with Jesus;

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tercessionem, invocationem, reliquiarum honorem, legitimum imaginum usum, fideles diligenter instruant, docentes eos, sanctos una cum Christo regnantes orationes suas pro hominibus Deo offerre, bonum atque utile esse suppliciter eos invocare, et ob beneficia impetranda a Deo per Filium ejus Jesum Christum, Dominum nostrum, qui solus noster redemptor et salvator est, ad eorum orationes, operam auxiliumque confugere; illos vero, qui negant, sanctos æterna felicitate in cælo fruantes invocandos esse, aut qui asserunt, vel illos pro hominibus non orare, vel eorum, ut pro nobis etiam singulis orent, invocationem esse idolatriam, vel pugnare cum verbo Dei.—*Canones et Decreta Conc. Trid.*, sess. xxv. pp. 173–4. Lipsiæ, 1863.

\* Cecidi ut adorarem ante pedes angeli, qui mihi hæc ostendebat; et dixit mihi: Vide ne feceris; conservus enim tuus sum et fratrum tuorum prophetarum, et eorum, qui servant verba prophetiæ libri hujus: DEUM ADORA.—Rev. xxii. 8, 9, *Vulg.*, edita et recognita jussu Six. V. et Clem. VIII. London, 1846.



he leaned upon his bosom ; among the apostles he was known as, "That disciple in whom Jesus delighted." \* In compliance with the Saviour's request he became the adopted son of his mother ; and after Christ's crucifixion he took her to his own home. In the book of Revelation he describes more extensive visions of the future than those with which any of his apostolic brethren or prophetic predecessors had been favored. The angel calls himself his "fellow-servant" and forbids all worship to persons like John and himself, *to prophets, apostles, angels, great favorites, to the most glorious and godly in the throngs of angels or in the armies of Saints.* Throughout every page of revelation, and every region of justice and common sense, the words of John's angel ring forth, saying about all creature adoration ; SEE THOU DO IT NOT : WORSHIP GOD.

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\* Illum discipulum, quem diligebat Jesus.—John xxi. 20, *Vulg.*

## THE WORSHIP OF THE VIRGIN MARY.

THE most popular form of idolatry that ever captivated the human heart is the worship of Mary. To the unwedded priest of contemplative mind, Mary has every beauty, every charm, every divine grace. Pure enough to be the chosen mother of that human body in which Deity dwelt, unapproached in her unparalleled honors, chaste as the unspotted snow; she is the queen of his imagination, the ravishing idol of his heart. And as the mistress of his affections, he sings her praises, proclaims her glories, and gives her glowing homage. Those who fail to worship Mary, in his sight, are destitute of moral taste and perception; they are blind to beauty; they are governed by heartless ingratitude; they have no ear for the sweetest voice that ever fell on the ears of angels, or sent its thrilling melodies through the wounds of a bleeding heart.

To the masses of the Catholic world, Jehovah does not appear as a pitying Father, governed by a compassion too vast for finite conception, a love which led him to give up his only Son to the nails, the crucifix, the spear, the burning wrath of indignant justice, the ghastly arms of the universal destroyer, and to the loathsome grave, that "he might redeem us from the curse of the law, being made a curse for us." He is the awful God who breathes thunders; whose eyes flash forth lightnings; whose feet, as they touch our world, start the jarring earthquakes; whose voice is like the roarings of many cataracts; who is holy, terribly just, sparing neither age nor sex, and never appalled by the numbers who fall before his avenging righteousness. Jesus is not the God-man. He is simply Jehovah, without anything to make him our *brother*, to proclaim his intense and eternal human sympathies. The only conception the Catholic masses have of Christ's humanity is a

little child sitting in helpless and unconscious innocence on the knees of a loving mother ; to them Jesus is the infinite God, moving through the universe as its master, to inflict punishment ; and to be coaxed into acts of mercy by a mother whom he loves.

They view Mary as the personification of maidenly modesty, of motherly love, of all beauty, goodness, and gentleness. There is not a pure and loving quality known to the human imagination which is not attributed to Mary. She has pity in ocean fullness ; she is ever ready to intercede for her penitent petitioners ; she has unlimited sway over the heart of her Son. She is the queen of love, of goodness, and of heaven. She is the most venerated divinity in the Catholic Church. Little wonder that Mohammed should say : \* “ Believe, therefore, in God and his apostles, and say not there are three Gods, forbear this ; it will be better for you.” His commentator tells us the three Gods of whom he spoke were the Father, the Son, and the Virgin Mary.

*The Worship of Mary began in Arabia.†*

About the end of the fourth century certain women in Arabia, once in twelve months, dressed a car or square throne ; spread a linen cloth over it ; and on a clear day placed a loaf of bread or cakes called collyrides upon it, which they offered to the Virgin Mary. It would seem that this was a transfer of the services of the Lord’s Supper to Mary from her Son. These first worshippers of Mary were called Collyridianians. This service, though offensive to the churches at first, under another and milder form spread rapidly over the East and West.‡

*The Virgin gives Pope Leo a new Hand.*

When Leo was a young man, he was on one occasion doing penance for sinful acts ; and while he was praying before the altar of the Virgin she appeared to him, saying : “ O Leo, correct your excesses, and I will promote you to the highest rank.” He took her advice, and some time after was elected pope. When celebrating his first mass after becoming pontiff, a woman brought him an offering, and when she gave it to him, “ she sweetly pressed

\* Koran, p. 80. Philada., 1868. † Mosheim, iv. cen. chap. v. sec. xxv.

‡ Neander, ii. 339.

the hand of Leo, and kissed it." The lady's charms and love made the pope remember that he was not yet an angel, that he was still a man.\* Not long after he cut off that hand. From that time he declined to officiate in public, and concealed his injured arm. At last, greatly distressed, he called on the Virgin in earnest prayer to give him another hand, that his reproach might be taken away; and she granted his request, so that no trace of the mutilation could be discovered. "From that time," says Matthew of Westminster, "those who brought offerings were ordered to kiss the pope's foot, and not his hand."

*God and His Mother.*

King Athelstan "determining to seek all the relics of the different saints throughout his kingdom for the sake of praying before them," came to Glastonbury.† Elfleda, a niece of the king, who was leading the life of a nun, was greatly exercised about the entertainment of Athelstan, as there was no mead in the abbey, which the king preferred to all other liquors. She entered the Church of the Mother of God, and "she prostrated herself in prayer to *God and His Mother*," and never was any king or company served with such a supply of mead before.

*The Virgin cures a Clerk.*

In A. D. 1134, a clergyman was the victim of a dreadful malady which tormented him day and night. He cried constantly to the Mother of God for deliverance. One night, when he was grievously tormented, the Mother of God appeared to him in white garments, and stretched out her hand to him. The sick man trembled, but he no sooner felt her touch than he was immediately healed.‡

*The Virgin appears to St. Godric.*

Once when this servant of God was praying before the altar of His blessed Mother, he saw two girls of tender age and of the ut-

\* Matt. of Westminster, at A. D. 800.

† Id., at A. D. 931.

‡ Matt. Paris, at A. D. 1134.



most beauty, clothed in garments of snowy whiteness. Godric looked from one to the other and "bowed his head in adoration." One of these beautiful young girls said: "I am the Mother of Christ, and through me thou shalt obtain his grace." Godric then threw himself at the feet of the Mother of God, saying: "I commit myself to thee, my lady, and beseech thee to take me under thy protection."\* She then placed her hands upon his head, and smoothing down his hair, filled the house with a sweet odor.

### *The Scapular,*

Is a short mantle worn on the shoulders of Carmelite monks.† St. Simon Stock, a general of the Order of Carmelites, who devoutly worshipped Mary, was favored about A. D. 1257 with a visit from her, and he was informed by her that "no person should be eternally lost who should expire in this sacred mantle."‡ Benedict XIV. says of this vision: "We believe it to be true, and think it ought to be so considered by every one." John XXII. had an interview with the Mother of God in a vision, in which she conferred greater privileges on those who wore her Scapular. For, on compliance with certain easy conditions, she would pay them a motherly visit in purgatory, and their release from its pains might be expected on the next Saturday after death. Those who "show their tender devotion to the Mother of God" shall surely "have her assistance to persevere in the grace of God, and her special and powerful protection in the hour of death."

### *Prayers addressed to the Virgin.*

"Most holy and immaculate Virgin, my mother Mary, it is to thee, the Mother of my God, the Queen of the world, the advocate, the hope, and the refuge of sinners, that I have recourse to-day, I, who am the most miserable of all. I render thee my humble homage, O great Queen, and I thank thee for all the graces which thou hast bestowed upon me till now, particularly for having delivered me from hell, which I have so often deserved.

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\* Matt. Paris, at A. D. 1170.

† Mosheim, xiii. cent., part ii. chap. ii. sec. 29.

‡ Mission Book, pp. 188-90. N. Y., 1866.

I love thee, O most amiable Sovereign, and for the love I bear thee, I promise to serve thee always, and to do all in my power to make others love thee also. I place in thee after God all my hopes. *I confide my salvation to thy care.* Accept me for thy servant, and receive me under thy mantle, O Mother of Mercy; and since thou art so powerful with God, deliver me from all temptations, or rather obtain for me the strength to triumph over them till death. Obtain for me, I beseech thee, a perfect love for Jesus Christ. *To thee I look for grace to make a good death.* O my Mother, by thy love which thou bearest to God, I beseech thee to help me at all times, and particularly at the decisive moment of death. Do not leave me till thou seest me safe in heaven, *occupied in blessing thee and singing thy mercies throughout eternity.*" \*

*St. Ephraim's Prayer to the Virgin.*

"O Queen of the universe, and most bountiful Sovereign! Thou art the *great* advocate of sinners, the sure port of those who have suffered shipwreck, the *resource of the world*, the ransom of captives, the solace of the weak, the comfort of the afflicted, the *refuge and salvation of every creature.* O full of grace! enlighten my understanding, and loosen my tongue that I may recount thy praises, and sing to thee that angelical salutation which thou dost so justly merit. Hail! thou who art the peace, the joy, the consolation of the whole world! Hail! Paradise of delight, the sure asylum of all who are in danger, *the source of grace*, the mediatrix between God and man." †

*St. Bernard's Prayer to the Virgin.*

"Most sweet and amiable Mary, no one can pronounce thy name without feeling the greatest desire to love thee; and those who do love thee cannot call thee to mind without being animated to love thee more. Pray for us to thy divine Son that he may vouchsafe to strengthen our weakness: no one is better entitled to speak in our favor to thy God and ours than thyself, who art the nearest to him. Intercede, then, for us, O blessed Mother, be-

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\* Mission Book, p. 161. N. Y., 1866.

† Id., p. 160.

cause thy Son hears thee, and thou canst obtain whatever thou wilt ask. O Mary, obtain for me the grace to have constant recourse to thee!" \*

*Another Prayer of St. Bernard to Mary.*

"Remember, Mary, that it was never heard of, that a sinner had fled to thy protection, and been abandoned by thee. O Mother of God, thou prayest for all; pray then for me, who am the greatest of sinners, and therefore have the greatest need of thy intercession."

*Another Prayer of St. Bernard to the Virgin.*

"Remember, O most merciful Virgin Mary, that it is unheard of, that any one flying to thee for protection, imploring thy help, or seeking thy intercession, was ever forsaken. Animated by this unerring confidence I hasten to thee, O Virgin of Virgins: I fly to thee, O sweet Mother; a wretched sinner, I prostrate myself, groaning at thy feet; despise not my prayer, O Mother of the divine Word, but graciously hear and grant the same. Amen." †

*Prayer of Devout Blossius to Mary.*

"O my Sovereign, protect me in my combats, fortify me in my weakness. O most holy Mary, in this great contest which I sustain against hell, aid me always: but if ever thou seest me wavering and ready to yield, O my Sovereign, stretch out thy hand to me without delay, and sustain me still more powerfully. O God, what temptations still remain to be surmounted until death! Ah! Mary, *my refuge, my strength and my hope, never permit* that I should lose the grace of God, for I am resolved in all my temptations to have always immediate recourse to thee." §

*Prayer of St. John Damascen to Mary.*

"Hail Mary! thou *hope* of Christians. Hear the petition of a sinner who wishes to love thee with the greatest tenderness, and to honor thee as thou deservest, and who reposes in thee, next after God, his hope of salvation. Indebted as I am to thee for

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\* Mission Book, p. 163. N. Y., 1866. † Id., p. 168. ‡ Id., p. 188. § Id., p. 168.

the preservation of my life, I entreat thee to restore me to the grace of thy divine Son. Thou art the surest pledge of my salvation: deliver me, then, by thy prayers from the heavy load of my sins. Disperse the darkness of my understanding; banish every inordinate affection from my heart; repress the temptations of my spiritual enemies, and so order my life, that, under thy protection, I may arrive at eternal repose in heaven." \*

*Prayer of St. German to Mary.*

"Most holy Virgin! who art the greatest consolation that I receive from God; thou who art the heavenly dew which assuages all my pains; thou who art the light of my soul when it is enveloped in darkness; thou who art my guide in unknown paths, the support of my weakness, my treasure in poverty, my remedy in sickness, my comfort in trouble, my refuge in misery, and the *hope of my salvation*; hear my supplications, have pity on me as becomes the Mother of so good a God, and obtain for me the favorable reception of all my petitions at the throne of mercy." †

*The Prayer of St. Anselm to Mary.*

"Help us, O Queen of Mercy, without regarding the multitude of our sins. Remember that our Creator took of thee a human body, not to condemn but to save sinners. Hadst thou been chosen to be the Mother of God for thy own benefit alone, thou mightst then be said to have no particular interest in our salvation; but God clothed himself in thy flesh for the sake of all mankind. Help us therefore, and protect us. Thou knowest the need which we have of thy assistance, and we earnestly recommend ourselves to thy prayers. Pray that we may not be eternally lost, but with thee may love and serve Jesus Christ forever." ‡

*Prayer of St. Ildefonsus to Mary.*

"O my Sovereign, and Mother of my God, thou art blessed amongst all women, pure amongst all virgins, and queen of all the heavenly host: all nations call thee blessed. Vouchsafe that I may publish as much as possible thy greatness, that I may love

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\* Mission Book, p. 167. N. Y., 1866. † Id., p. 164. ‡ Id., p. 165.



thee to the utmost of my power, and that I may serve thee with all the capacity of my soul." \*

*Litany of the Blessed Virgin.*

This Litany was composed in Loretto, and sung in the processions in that city; and on that account it is often called, "The Litany of Loretto." Sixtus V., June 11th, 1587, granted to all Christians an indulgence of two hundred days for each time this Litany was piously repeated. This indulgence was confirmed by Benedict XIII., January 20th, 1728.†

The portion of it about Mary is blasphemous in the highest degree; it is the most idolatrous prayer ever presented to a dead woman.

"Holy Mary,‡ pray for us.

Holy Mother of God, pray for us.

Holy Virgin of Virgins, pray for us.

Mother of Christ, pray for us.

Mother of Divine Grace, pray for us.

Mother most pure, pray for us.

Mother most chaste, pray for us

Mother inviolate, pray for us.

Mother undefiled, pray for us.

Mother most amiable, pray for us.

Mother most admirable, pray for us.

Mother of our Creator, pray for us.

Mother of our Redeemer, pray for us.

Virgin most prudent, pray for us.

Virgin most venerable, pray for us.

Virgin most renowned, pray for us.

Virgin most powerful, pray for us.

Virgin most merciful, pray for us.

Virgin most faithful, pray for us.

Mirror of Justice, pray for us.

Seat of Wisdom, pray for us.

Cause of our Joy, pray for us.

Spiritual Vessel, pray for us.

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\* Mission Book, p. 169. N. Y., 1866.

† "The Garden of the Soul," p. 296. London. ‡ Id., p. 297-8.

Vessel of Honor, pray for us.  
 Vessel of singular Devotion, pray for us.  
 Mystical Rose, pray for us.  
 Tower of David, pray for us.  
 Tower of Ivory, pray for us.  
 House of Gold, pray for us.  
 Ark of the Covenant, pray for us.  
 Gate of Heaven, pray for us.  
 Morning Star, pray for us.  
 Health of the Weak, pray for us.  
 Refuge of Sinners, pray for us.  
 Comforter of the Afflicted, pray for us.  
 Help of Christians, pray for us.  
 Queen of Angels, pray for us.  
 Queen of Patriarchs, pray for us.  
 Queen of Prophets, pray for us.  
 Queen of Apostles, pray for us.  
 Queen of Martyrs, pray for us.  
 Queen of Confessors, pray for us.  
 Queen of Virgins, pray for us.  
 Queen of All Saints, pray for us."

Language is exhausted in applying titles to Mary, pilfered from her divine Son. Not in any tongue used by mortals has such a list of impious compliments been given to a woman living or dead. Nor has any religion or superstition ever showered such praises upon a female divinity. Every sentence is but the prayer:

"Come, then, our advocate,  
     O turn on us those pitying eyes of thine;  
 And our long exile past,  
 Show us at last  
     Jesus, of thy pure womb the fruit divine;  
 O Virgin Mary, mother blest!  
 O sweetest, gentlest, holiest!"

*Mary and Eve, the Authors of Sin and Salvation.*

The Rev. M. Hobart Seymour, an Episcopal clergyman, spent some time in Rome at the period when Puseyism threatened to

carry the Church of England into the arms of the "Scarlet Lady;" and as it was assumed in Rome that he was there to join the Church of the Dark Ages, provided some difficulties were explained, certain Professors of the Collegio Romano, of the order of Jesuits, visited him repeatedly to remove his objections. One of these Jesuits declared to him, \* "That as it was a woman brought in sin, so a woman was to bring in holiness; that as a woman brought in death, so a woman was to bring in life; that as Eve brought in dissolution, so Mary was to bring in salvation; that as we regard Eve as the first sinner, so we are to regard *Mary as the first Saviour*; the one as the author of sin, the other as the author of its remedy."

*The Virgin More Merciful than her Son.*

One of these professors declared that the "feeling was universal among Romanists that the Virgin Mary was more merciful, more gentle, and more ready to hear than Christ."† On another page the same doctrine is taught by one of these Jesuits: "It is the opinion of many of the fathers that God hears our prayers more quickly when they are offered through the blessed Virgin than when offered through any one else." And again: "Many of the fathers were of the opinion that even Christ himself was not so willing to hear our prayers, and did not hear them so quickly, when offered simply to himself, as when they were offered through the blessed Virgin." And again, the professor says: "The Romanists feel that Mary is altogether of their own nature, and that this insures a more perfect sympathy, so as to make Mary more accessible than Christ; and this feeling leads them to pray with more frequency, as well as with more confidence to Mary than to Christ."

*The Two Ladders to Heaven.*

St. Bernard had a vision once, in which he beheld two ladders extending from earth to heaven.‡ At the top of one ladder the Saviour appeared; and Mary at the top of the other; those try-

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\* "Mornings among the Jesuits," p. 44. N. Y., 1849.

† Id., pp. 48, 49, 102, 106.

‡ Id., p. 56.

ing to enter heaven by Christ's ladder were constantly tumbling down, and meeting with perpetual failures; those who attempted to reach the skies by Mary's always succeeded, for she put forth her hands to assist them. Seymour says: \* "I saw this as an altar-piece (a picture of it) in a church at Milan—none succeeding by the Saviour's ladder, none failing by the Virgin's."

*The Triangular Trinity.*

In the Baptistry of Parma there is a representation of the Trinity. At the top of a triangle is the Father; at the two angles of the base are the Son and Mary; the two arms of the Father resting on the heads of the Son and Mary, form the legs of the triangle; while the arms of the Son, extended to the head of Mary, form the base. The Sacristan called it the Trinity of the Father, Son and Virgin. †

*Four Persons in the Godhead.*

Seymour quotes from Meyrick's "Working of the Church in Spain," the form of doxology admired in that country: ‡

"Glory be to the Father,  
 Glory be to the Son,  
 Glory be to the Holy Ghost,  
 Glory be to the most Holy Virgin,  
 Throughout all ages, forever and ever. Amen."

*The Chief Source of St. Mary's Merits.*

To have had such a Son as Jesus is the common basis of Mary's claim to the peculiar respect of our race; but the Jesuits of the Collegio Romano have discovered another foundation for these merits. "Assuredly," says one of them, "there was merit in the sufferings undergone by the blessed Virgin in giving birth to the child Jesus. There was no necessity whatever; no reason whatever why she should have subjected herself to them; and therefore her having

\* "Mornings among the Jesuits," p. 56. N. Y., 1849.

† Seymour's "Evenings with the Romanists," p. 258. N. Y., 1856.

‡ Id., p. 256.



actually undergone such sufferings, was meritorious.\* She had some claim upon God for it." Here the doctrine is that maternity inflicted on Mary without her consent gave merit to her enforced sufferings. If so, then every case of compelled maternity has overflowing merit to blot out the sins of others, even when the mother is a heathen.

*The Religion of Italy, the Gospel of Mary, not the Dispensation of Jesus.*

The intelligent observer already quoted confirms the universal testimony of travellers who have visited Italy about the extent of Mary worship. He says:† "The whole devotional system of the Church of Rome, the prayers unceasingly offered to the Virgin, the innumerable pictures of the Virgin, the countless images of the Virgin, the many churches dedicated to the Virgin, the universal devotion rendered to the Virgin, the manner in which all the services and prayers of the church and people are impregnated with thoughts of the Virgin, the extent to which, in conversation, all classes went, in speaking of the Virgin, all had impressed me with the feeling that the religion of Italy ought to be called: *The religion of the Virgin Mary*, and not the religion of Jesus Christ."

"If I enter the church of the Augustines, I see there an image of the Virgin Mary as large as life. Some are decking her with jewels as votive offerings; some are suspending pictures around as memorials of thankfulness; some are placing money in a box at her feet; *some are devoutly kissing her feet and touching them with their foreheads; some are prostrate in profound devotion before her; some are repeating the rosary before her; all are turning their backs upon the consecrated host; upon that which the priest is elevating upon the high altar, and which he and they devoutly believe to be Jesus Christ Himself bodily and visibly among them; turning their backs upon Christ and their faces upon Mary*, practically forsaking Christ for Mary, with a prostration the most profound before her image—a prostration that was never surpassed in the days of heathen Rome, and can never be justified in Christian Rome."‡

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\* "Mornings among the Jesuits," p. 192. N. Y., 1849. † Id., p. 107.

‡ Id., p. 55 6.

And one of these Jesuits told Mr. and Mrs. Seymour,\* “That the devotion to the Virgin was very popular; that latterly it had become increasingly so, and that he knew many facts that proved it a growing devotion among all classes. He mentioned the frequency with which he hears the poor and simple people praying to the Virgin, singing hymns to her pictures, at the corners of the streets early in the morning, appealing to her for protection in times of danger; and he narrated an instance of a little child appealing to the Virgin whose piety so touched his heart that a tear glistened in his eye as he told the incident.”

*This Devotion rests upon the highest Authority.*

The Council of Trent gave birth to modern Romanism; its decisions have greater weight in the Papal Church than passages of Scripture. The fathers of Trent had two classes of decrees to which they gave their sanction, the first originated with themselves, the second was made up of bulls, and commandments of other and commonly inferior synods. The Council of Trent in its fifth session, in its article on “Original Sin,” adopted the following from a decree of Sixtus IV.:† “When we investigate with the scrutiny of devout consideration the exalted insignia of the merits with which the Queen of the heavens, the glorious Virgin mother of God, advanced to the celestial dwellings, shining amidst the constellations as the morning star, and revolve beneath the secrets of our breast, that she *herself as the path of mercy, the mother of grace, and the friend of piety, the consoler of the human race, the sedulous and vigilant advocate of the salvation of the faithful, who are oppressed by the load of their offences, intercedes with the King whom she has brought forth . . . that thereby they may*

\* Seymour’s “Mornings among the Jesuits,” p. 55-6. N. Y., 1849.

† Quum præexcelsa meritum insignia, quibus regina cælorum, Virgo Dei genetrix gloriosa, sedibus prælata æthereis, sideribus quasi stella matutina perrutilans, devotæ considerationis indagine perscrutamur, et infra pectoris arcana revolvimus, quod ipsa, utpote *via misericordiæ, mater gratiæ*, et pietatis amica, *humani generis consolatrix*, pro salute fidelium, qui delictorum onere gravantur, sedula oratrix et pervigil ad regem quem genuit, intercedit . . . *ut exinde fiant ejusdem Virginis meritis et intercessionem divinæ gratiæ aptiores.* —*Canones et Decreta Conc. Trid.*, p. 260. Lipsiæ, 1863.

become more fit for divine grace by the merits and intercession of the same Virgin." Here Mary is the path of mercy, the mother of grace, the consoler of the human race, with merits and intercession to qualify men for divine grace; and that, by the decree of the authoritative Council of Trent.

*The Catechism of the Council of Trent,*

Speaks with equal significance: \* "Therefore, we, exiled sons of Eve, who inhabit this vale of tears, ought assiduously to invoke the *Mother of Mercy*, and the advocate of the faithful people, that she might pray for us sinners, and that from her, in prayer, we might implore aid and assistance; for no one, unless impiously and wickedly, can doubt but that she has the *most surpassing merits with God*, and the highest desire to assist the human race."

*Gregory XVI., in 1832,*

Says, in his Encyclical Letter, published August 15th of that year: † "But that all things may have a prosperous and happy issue, let us raise our eyes and hands to the most holy Virgin Mary, who only destroys all heresies, who is *our greatest hope*; yea, *the entire ground of our hope*."

Such is the position occupied by that modest, unassuming woman, who gave birth to Jesus, in the Church of Rome. She is adored with a worship of the loftiest order; she is venerated by many millions who neglect her Son and his Father. She is at this moment the great divinity of the papal world. Nor is there a doubt but that she would denounce this impious idolatry if she were on earth, and drive her images and worshippers from every Christian temple.

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\* Ergo nos exules filii Evæ, qui hanc lacrymarum vallem incolimus, assidue misericordiæ matrem ac fidelis populi advocatam invocare debemus, ut oret pro nobis peccatoribus: ab eaque hac prece opem et auxilium implorare, cujus et præstantissima merita apud Deum esse, et summam voluntatem juvandi humanum genus, nemo, nisi impie et nefarie, dubitare potest.—*Catechismus Conc. Trid.*, pars iv. cap. vi. quest. 8, p. 405. Lipsiæ, 1865.

† Sed ut omnia hæc prospere et feliciter eveniant, levemus oculosque manus ad sanctissimam Virginem Mariam, quæ sola universas hæreses interemit, nostraque maxima fiducia, imo tota ratio est spei nostræ.—*Elliott's Delineations of Romanism* p. 754. London, 1851.

*Not one Prayer was ever addressed to Mary when living, nor was any Worship ever offered her.*

While her Son lived on earth, she was respected by his followers, simply as the mother of the Baptist, or any other godly woman was esteemed. After his death, there is nothing in the sacred records about her; nor is there one single instance, *in the New Testament*, of reverence, veneration, *dulia*, *hyperdulia*, or *latria* given to Mary. Romish prayer-books are full of petitions to the Virgin; the Scriptures are absolutely silent about any suplications to and worship of the Saviour's mother.

*The Lord rebukes his Mother for interfering with his Business.*

At the marriage of Cana, when the wine failed, Mary, concerned for the honor of the family, told Jesus, and undoubtedly hinted to him the propriety of performing a miracle. According to the Vulgate, the only Bible recognized by the Council of Trent, the Saviour answered: \* "What is it to me and thee, woman? my hour is not yet come." The use of the word "woman" by the Saviour, does not lead one to think that he regarded her as "queen of heaven." His answer to her is a refusal, coupled with an intimation that she was ignorant of the time when he should assume his divine authority before men.

*The Saviour decides that every one who does his Father's Will is the equal of his Mother.*

On one occasion, it was announced to Jesus, that his mother and brethren were without, and wished to speak to him: the Saviour's reply, according to the *Vulgate*, was: † "Who is my mother, and who are my brothers? and, extending his hand to his disciples, he said: Behold my mother and my brothers; for whosoever shall do

\* Quid mihi et tibi est, mulier? Nondum venit hora mea.—John ii. 4, *Vulg.* edita et recognita jussu Sixt. V. et Clem. VIII. London, 1846.

† Quæ est mater mea, et qui sunt fratres mei? et extendens manum in discipulos suos, dixit: Ecce mater mea, et fratres mei. Quicunque enim fecerit voluntatem Patris mei, qui in cœlis est, ipse meus frater, et soror, et mater est—Matt. xii. 48, 49, 50, *Vulg.*, edita et recognita jussu Sixt. V. et Clem. VIII. London, 1846.



the will of my Father, who is in the heavens, *he is my brother and sister and mother.*" He refuses to go and speak with the "refuge of sinners, the comfortress of the afflicted," and he makes the declination publicly, as if to show that even his mother must not interfere with him in discharging the duties he owes his Father. And he immediately rebukes the idea that his mother was any more to him, as the Great Teacher, than any other disciple; whosoever does his Father's will is dear to him, and powerful with him, as "brother, sister and mother."

*The Saviour declares that there is a greater Distinction on earth than that of being his Mother.*

On one occasion, while he was speaking, a delighted woman, most probably a mother, exclaimed, according to the *Vulgate*:\* "Blessed is the womb which bare thee, and the breasts which thou hast sucked; and he said: Nay, rather, they are blessed who hear the word of God, and keep it." This woman properly pronounced Mary blessed for giving birth to the Redeemer. But the Saviour, while admitting that Mary had a blessing in being his mother, declares that the hearing and keeping of the word of God was a greater honor—a happier distinction. And if the inferior honor justifies the worship of Mary, on the same principle higher worship should be given to all who hear God's word and keep it. But we very much fear that if this rule was observed, most of the present Catholic saints would be discarded, and millions of godly persons, *who were never inside a Romish Church, would have their images put in Catholic shrines, and prayers and devotions presented to them—*because they heard GOD'S WORD AND KEPT IT, instead of observing the traditions of men.

A woman so deaf that she can hear nothing, has a powerful son, persons are ignorant of her deafness, and anxious for the favor of the mighty son; they seek the intercession of his deaf mother. But though they plead earnestly, they appeal to her in vain; she cannot hear them. In regard to all earthly prayers and devotions, Mary is a deaf woman; *she cannot hear. She knows nothing of all the words addressed to her.*

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\* *Beatus venter, qui te portavit, et ubera, quæ suxisti; at ille dixit: Quinimo, beati, qui audiunt verbum Dei, et custodiunt illud.—Luke xi. 27, 28, Vulgate. London 1846.*

## THE WORSHIP OF IMAGES.

Du PIN declares that : " In the first three centuries, yea, and in the beginning of the fourth, images were very scarce among Christians. Towards the end of the fourth century they began, especially in the East, to make pictures and images ; and they grew very common in the fifth ; they represented in them the conflicts of martyrs and sacred histories to instruct those who could not read. Those of the simpler sort, moved by these representations, could not forbear expressing the esteem, respect, and veneration they had for those represented therein. Thus was image worship established."\*

" There is no doubt when paganism was the prevailing religion, but that it would have been dangerous for Christians to have had images, because they might have given occasion of idolatry to those just reclaimed from it ; and they might have given the pagans reason to object to Christians, that they had, and worshipped idols as they did ; therefore it was fitting that there should be *no images in those first ages, especially in churches, and that there should be no worship paid them.*"\*

This statement is truthful, and for a friend of image worship, extremely candid. The practice became general over the East, but was unknown in England, France, and Germany, though in these Western nations the worship of relics was universal.

In A. D. 730, Leo the Isaurian issued an imperial edict ordering images to be removed out of the churches and sacred places, commanding them to be thrown into the fire, and inflicting penalties upon those who ventured to disobey him. The decree was generally executed in the East, though it excited a great amount of indignation.

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\* Du Pin, vol. ii. p. 42. Dublin, 1724.

Constantine Copronymus, the son and successor of Leo, assembled a council of 338 bishops at Constantinople, A. D. 754, to complete the work of his father.\* They showed the sternest opposition to the worship of images of Christ, and of the saints; they denounced it as a taint of heathenism, condemned by the Scriptures, and by such fathers as Chrysostom and Athanasius; and they forbade the use of all images in private houses or churches. The effort of Constantine seemed to be successful, that is, it controlled the public acts of his subjects, but evidently failed to carry their consciences along with it.

The Empress Irene was instrumental in calling a council, which permanently settled the controversy in favor of the worship of images; though quietness did not immediately fall upon the excited passions of men.† Her synod met first at Constantinople A. D. 786, but was scattered by military violence; it assembled afterwards A. D. 787, at Nice. It numbered 350 bishops, and passed a number of argumentative and idolatrous decrees in favor of the worship of images. And as this synod gave shape to all subsequent views and conflicts about images, we present a portion of one of its celebrated decrees.

"We‡ therefore as is aforesaid, honor and salute, and honorably worship the holy and venerable images, that is to say, the image of the humanity of our Great God and Saviour Jesus Christ, and of our immaculate lady, and holy Mother of God, of whom he was pleased to be made flesh, and to save and turn us away from impious love of idols; and the forms and representations of the holy and incorporeal angels, for they also appeared to the righteous as men; in like manner of the divine apostles, worthy of all praise,

\* Perceval, "On the Roman Schism," p. 77. London, 1836. † Id., p. 79.

‡ Ταύτας δὲ τὰς τιμίας καὶ σεπτὰς εἰκόνας, καθὼς προειρήται, τιμῶμεν καὶ ἀσπαζόμεθα, καὶ τιμητικῶς προσκυνοῦμεν· τουτέστι, τὴν τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ ἐνανθρωπήσεως εἰκόνα, καὶ τῆς ἀχράντου δεσποίνης ἡμῶν καὶ παναγίας θεοτόκου, ἐξ ἧς αὐτός ηὑδόκησε σαρκωθῆναι, καὶ σῶσαι καὶ ἀπαλλάξαι ἡμᾶς πατρὸς δυσσεβοῦς εἰδωλομανίας· τῶν τε ἁγίων καὶ ἀσωμάτων ἀγγέλων· καὶ ἄνθρωποι γὰρ τοῖς δικαίοις ἐνεφανίσθησαν. Ὅμοίως δὲ καὶ τῶν θεῶν καὶ πανειφύμων ἀποστόλων, των θεηγόρων προφῆτων, καὶ ἀθλοφόρων μαρτύρων, καὶ ὁσίων ἀνδρῶν τὰς μορφὰς καὶ εἰκονίσματα.—Conc. vii. 322. Labbe and Cossart. Paris, 1671-2.

and of the inspired prophets, of the victorious martyrs, and of holy men." . . . . .

This was the doctrine of Adrian, then pope, and the decisions of the council were speedily received in Italy; but in France, Charlemagne opposed them with the greatest vehemence, and had a work prepared by the famous Alcuin, and issued in his name, denouncing the *adoration* of images. He did not object to their presence in churches, but the worship demanded for them by the second synod of Nice was an intolerable iniquity. He sent the book to the pope by Angilbert his ambassador; and His holiness replied to the work of Alcuin.

*Charlemagne against Images.*

Whatever ridiculous distinction Rome has tried to recognize between the worship of images and that of God, a distinction which first appears in the decrees of the second Council of Nice, Charlemagne only saw in these idolatrous edicts: "*adoration, worship.*" His book says of the prelates of the second Council of Nice: "The bishops of this synod order images to be adored;" "Whenever they find images spoken of either in the Scriptures or in the writings of the fathers, they conclude from them that they ought to be worshipped." \* "Let us," adds he, "adore God alone." He declares that "miracles performed by images are no proof that they should be adored, for then thorn bushes should be adored, because God spake to Moses out of a burning bush; fringes should be adored because Jesus Christ healed the woman who touched the fringe of his garment; and shadows too, because St. Peter's shadow wrought miracles." The whole controversy between Charlemagne and the pope and council was based on the *worship* of images. He honored them so far as to permit them to remain in the churches. He would not worship them. The pope and second council insisted that they should be adored, and cursed all who did not worship them. † And the empire of Charlemagne and the Christian world, in process of time, followed Irene, Pope Adrian, and the second Synod of Nice.

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\* Du Pin, vol. ii. pp. 39, 40, 41.

† Οἱ μὴ οὕτως ἔχοντες ἀνάθεμα ἔστωσαν.—Conc. vii. 318. Labbe and Cos-sart. Paris, 1671-2.



Nothing could be more untruthful or pernicious than the principle upon which the bishops of the Deutero-Nicene Council justified their idolatry. "He, who worships the figure," said the council, "worships the substance of that which is represented by it."\* According to this theory every heathen in the world could plead exemption from the charge of idol-worship under the pretence that he adored the great God represented by a statue of Jupiter, or by the shining sun. Myriads have worshipped images in Christian churches without exercising a thought beyond the figure itself. And they have revered one image, rather than another representing the same adored one, because of some special virtue supposed to dwell in that particular image.

*Other Catholic Authorities copy the exact Spirit, if not the Letter, of the Deutero-Nicene Synod.*

The Council of Trent says: † "Moreover the images of Christ, of the Virgin mother of God, and of the other saints are to be had and retained particularly in temples, and that due honor and veneration are to be awarded them; not that any divinity or virtue is in them on account of which they are to be *worshipped*; or that anything is to be asked of them, or that confidence is to be reposed in images as was of old done by the Gentiles, who place their hope in idols; but because the honor which is shown unto them is referred to the prototype which they represent."

#### *Creed of Pope Pius IV.*

"I most firmly assert, that the images of Christ, of the Mother of God, ever virgin, and also of other saints, ought to be

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\* Ὁ προσκυνῶν τὴν εἰκόνα, προσκυνεῖ ἐν αὐτῇ τοῦ ἐγγραφομένου τῆς ὑπόστασιν.  
—Conc. vii. 556. Labbe and Cossart. Paris, 1671-2.

† Imagines porro Christi, deiparæ Virginis et aliorum sanctorum in templis præsertim habendas et retinendas, eisque debitum honorem et venerationem impertiendam, non quod credatur inesse aliqua in iis divinitas vel virtus, propter quam sint colendæ, vel quod ab eis sit aliquid petendum, vel quod fiducia in imaginibus sit figenda, veluti olim fiebat a gentibus, quæ in idolis spem suam collacabant; sed quoniam honos, qui eis exhibetur refertur ad prototypa quæ illæ representant.—*Canones et Decreta Conc. Trid.*, sess. xxv. p. 174. Lipsiæ, 1863.

had and retained, and that due honor and veneration are to be given them." \*

*Catechism of the Council of Trent.*

"Moreover it is not only lawful to have images in the Church and to pay them honor and worship." † . . . . .

Such, then, are the fundamental laws for the government of the Papal Church about the worship of images. From the very start, it was not mere honor to the pictures or statues of saints; Charlemagne was willing to render that; it was *veneration, adoration, the burning of incense, worship*.

To promote the worship of images, wonderful prodigies were narrated about them.

*A Statue of Jesus bleeds.*

In A. D. 561, a Jew, ‡ by stealth, carried off a statue of Christ, out of a church, and having brought it unobserved to his house, he pierced it with a dart; and, as he was going to burn it in the fire, he found himself bathed in blood which flowed from the wounded image. Greatly terrified, he changed his mind, and concealed the wonderful wood. The Christians sought for it, and found it by means of the traces of blood, and recovered it, stained with gore. They subsequently stoned the Jew for his impiety.

*An Image of Jesus speaks.*

At a celebrated synod § convened by St. Dunstan, at Winchester, in the heat of a violent discussion, the image of the Lord, in the church, close to the disputants, spoke distinctly: "Expressing such opinions as rendered the secular clergy dumb."

\* Assero firmiter, imagines Christi ac deiparæ semper virginis, nec non aliorum sanctorum, habendas et retinendas esse, atque eis debitum honorem ac venerationem impertiendam.—*Canones et Decreta Conc. Trid.*, sess. xxv. p. 228. Lipsiæ, 1863.

† Non solum autem licere in ecclesia imagines habere, et illis honorem et cultum adhibere.—*Catechismus Conc. Trid.*, quest 24, p. 307. Lipsiæ 1865.

‡ Matt. of Westminster, at A. D. 561.

§ Id., at A. D. 975.

*An Image of the Virgin works Prodigies.*

At Sardenai,\* six miles from Damascus, A. D. 1204, there lived a venerable nun, who sadly lamented the fact that she had no image of the Virgin to show her features when she offered up her prayers. A certain monk promised to bring her an image or picture of Mary from Jerusalem. He forgot his promise; and, as he started out of Jerusalem, a voice from heaven said to him: "Where is the image thou didst promise to take to the nun?" He felt rebuked, and immediately returned and procured the image. As he left the holy city again and came to Gith, a fierce lion, accustomed to eat men, came to meet him and licked his feet. Afterwards, robbers came forth to assail him, but the voice of an angel rebuked them, and frightened them away. Seeing the power of the image, he concluded he would keep it; and he went to sea to reach his home, but a violent storm compelled all on board to cast their goods into the sea; and as he was about to throw his baggage into the ocean, an angel forbade him, and said: "Lift the image up towards the Lord;" he obeyed, and immediately there was a calm. He took it as quickly as possible to the nun, who erected a suitable house for such a wonderful figure, and forthwith it began to drip oil, and it never ceased sending it forth from that time. Then the image formed breasts of *flesh*, and below them it was covered with flesh. This image performed great numbers of miracles; and, among other marvels, it gave sight to the blind Sultan of Damascus, who prostrated himself in prayer before it. "The image then began to be greatly revered by all, and every one admired the great and wonderful works of God in it."

*The Bambino.*

The Bambino is an image of the child Jesus carved out of a tree that grew on Mount Olivet, and painted by St. Luke while the artist was asleep; it is an ugly-looking babe.† The church Ara Coeli contains this celebrated image. Its miracles are famous all over Rome, and especially at the birth of children. On these

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\* Matt. Paris, at A. D. 1204.

† "Echoes of Europe," pp. 407, 430. Philada., 1860.

occasions, it visits mothers in a carriage, and "gets more fees than any physician." A traveller, writing in 1860, says: "It is carried about in procession by a company of priests, and attended by a band of soldiers with music, the people kneeling, and esteeming it a great happiness to get a glimpse of it. It looks extremely like gross idolatry."

Seymour,\* in 1851, says that the Bambino gives an exhibition of detestable idol worship. "When the priest elevates the wooden doll, the thousands which cover the slope and bottom of the mount, fall prostrate, and nothing is heard but the low sounds of prayer addressed to the image."

### *An Old Statue of Jesus.*

In the church of St. Salvador there is an ancient image of Jesus. It has a wig on its head, its face looks black and disfigured, its features are so indistinct that you are not certain which sex it is intended to represent; it is located in a small chapel behind the choir. This image can work great miracles. When any public calamity is threatened it is always ready. And as a consequence it enjoys the devout worship and the warm love of the whole people for many miles around. When rain is needed so badly that the harvest is threatened, a day is fixed to take out the crucifix attended by its friends. The procession is composed of the priests, friars and devout people, with visible marks of penance. The archbishop, viceroy and magistrates assist in robes of mourning. Twelve priests dressed in black, take the crucifix on their shoulders; and wherever the procession moves the crucifix is adored as if its wooden Jesus was the very flesh and blood of the Son of God. It is naïvely added, that "The image is never taken out but when there is great want of rain, and when there is *sure appearance of plenteous rain*; so they are never disappointed in having a miracle published after such a procession." †

### *The Image of Our Lady of Pilar.*

It is said the Apostle James came with seven converts to Saragossa in Spain; and as they were sleeping one night on the river

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\* Seymour's "Pilgrimage to Rome," p. 288. London, 1851.

† Gavin's "Master Key to Popery," pp. 205-6. Cincinnati, 1833.



Ebro, an army of angels awoke them at midnight, and gave them an image of the Virgin Queen of Heaven on a pillar, by whose aid they should conquer the city for their Saviour. They built a chapel for her. This image performs great and continuous prodigies, and enjoys the rapturous admiration of worshipping hosts. It is contrived by having the wall broke backwards that a piece of the pillar as big as two crown pieces is shown, which is set out in gold round about, and kings and other people kneel down to adore, and kiss that part of the stone. There is always so great a crowd of people that many times they cannot kiss the pillar; in that case they touch it with one of their fingers, and kiss the part which touched the pillar.

It is said this chapel was never empty since the Apostle James built it. The noble, the sons of toil, the profligate, the devout, alike revere the image of our Lady of Pilar. \*

In the church of St. Mary Maggiore, in Rome, there is a celebrated picture of the Virgin Mary, invested with perpetual power to work miracles. † This picture was carried in procession through the Eternal City to remove the cholera; and Gregory XVI., the immediate predecessor of Pius IX., walked barefooted with the idolatrous throng who, forgetting God in their day of calamity, appealed to the wonder-working picture of a woman.

In Catholic countries image-worship is universal, and whatever theoretical distinctions are made between latria, hyperdulia and dulia, the great body of worshippers know no difference between the worship of an image and the worship of God.

*The Catholic Church removes the Second Commandment from some of her Books of Devotion.*

This is one of the most extraordinary steps ever taken by any Christian community, one of the most audacious usurpations ever attempted. The second commandment is: "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God."

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\* Gavin's "Master Key to Popery," p. 208. Cincinnati, 1833.

† "Mornings among the Jesuits," p. 38. N. Y., 1849.

This commandment prohibits the manufacture of idols, kneeling to them, and all religious service to them. While the other commandments are received, this one is expunged from the decalogue, and to possess ten commandments, the last one is divided; and its parts form the ninth and tenth, while the third commandment becomes the second. This act is almost incredible; and yet it is sustained by the unbending logic of facts.

The "Mission Book" is a prayer-book of great popularity in the Catholic Church. "It is drawn chiefly from the works of St. Alphonsus Liguori."\* It bears the following testimonial and approval from the late Archbishop Hughes: "The Mission Book has received the commendation of many distinguished prelates in Europe, as a work eminently fitted for the instruction of the faithful, and the promotion of solid piety.— + John, Archbishop of New York, September 8th, 1853."

"It has had a wide circulation . . . particularly in Austria, Bohemia, Belgium, Holland, and France. Thousands of Catholics in this country within a few years past, have found this little book next to the Mission itself a most precious and efficacious means of grace."\* With a view to preparation for confession the Mission Book recommends an examination on the ten commandments, and gives questions under each for the penitent. Here are its ten commandments: †

*First.*

"I am the Lord thy God. Thou shalt not have strange gods before me," etc.

*The Second Commandment.*

"Thou shalt not take the name of the Lord thy God in vain."

*The Third Commandment.*

"Remember that thou keep holy the Sabbath day."

*The Fourth Commandment.*

"Honor thy father and thy mother."

\* Preface to Mission Book. N. Y., 1866.

† Mission Book, pp. 304-14. N. Y., 1866.

*The Fifth Commandment.*

“Thou shalt not kill.”

*The Sixth Commandment.*

“Thou shalt not commit adultery.”

*The Seventh Commandment.*

“Thou shalt not steal.”

*The Eighth Commandment.*

“Thou shalt not bear false witness against thy neighbor.”

*The Ninth Commandment.*

“Thou shalt not covet thy neighbor’s wife.”

*The Tenth Commandment.*

“Thou shalt not covet thy neighbor’s goods.”

After the first commandment is given by the authors of the work, they place “etc.” outside the quotation marks, showing that etc. is no part of the first commandment. What it is intended to represent we cannot tell. But no portion of the second commandment in any form is in the Mission Book of St. Alphonsus Liguori. The same prayer-book contains “The little Catechism;” \* and it presents another version of the ten commandments :

- “1. One God alone, for evermore  
By faith, and hope, and love adore.
2. Thou shalt not take his name in vain.
3. The Lord’s day thou shalt not profane.
4. Honor thy father, and thy mother.
5. Thou shalt not hurt, nor hate thy brother.
6. Thou shalt do no adultery.
7. Thou shalt not steal.
8. Thou shalt not lie.

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\* Mission Book, p. 260. N. Y., 1866.

9. Thou shalt have no impure desire  
 10. Nor to thy neighbor's goods aspire."

In no way does this prayer-book, "so widely circulated," recognize the second commandment; while it mutilates and divides the tenth to obtain a substitute for the expunged second.

The "Key of Heaven," \* another well-known Catholic prayer-book, recommended by Archbishop Hughes, makes precisely the same changes in the decalogue, and utterly ignores the commandment forbidding the manufacture and worship of graven images.

One distinguished writer on the papal controversy says: "In the ordinary catechisms used in Great Britain by Roman Catholics the second commandment is expunged from the decalogue, and the tenth is split into two to preserve the number of ten." † Another author, who had made a very extensive examination of catechisms, says: "Here there are twenty-nine catechisms in use in Rome and in Italy, France, Belgium, Austria, Bavaria, Silesia, Poland, Ireland, England, Spain, and Portugal, and in *twenty-seven of them the second commandment is totally omitted; in two it is mutilated, and only a portion expressed.*" ‡

Nor is there any difference between the Vulgate version of this commandment and our own to justify this extraordinary procedure. The Catholic translation into English faithfully renders it: "Thou shalt not make to thyself a graven thing, nor the likeness of anything that is in heaven above, or in the earth beneath, nor of those things that are in the waters under the earth; thou shalt not adore them, nor serve them." §

But where Roman Catholics have no Bible they are ignorant of any such divine prohibition of image worship. Belcher quotes a missionary at Malta whose teacher, an Italian, observed the ten commandments in a tract on his table one morning, and imme-

\* "Key of Heaven," p. 182. N. Y., 1851.

† "The Papacy," by J. A. Wylie, p. 360. Edinburgh, 1852.

‡ "Novelties of Romanism," by Charles H. Collet, p. 96. London: Religious Tract Society.

§ Non facies tibi sculptile, neque omnem similitudinem quæ est in cælo desuper, et quæ in terra deorsum, nec eorum quæ sunt in aquis sub terra; non adorabis ea neque coles.—Exodus xx. 4, 5, *Vulg., edita et recognita jussu Sixt. V. et Clem. VIII.* London, 1846.



diately expressed great surprise at the second, and asked if it was a part of the decalogue. Mr. Temple, the missionary, showed him this commandment in Martini's translation of the Vulgate. As he read it in a work authorized by the pope, he exclaimed: "I have lived fifty years; I have been publicly educated in Italy, but till this hour I never knew that such a command was written in the pages of the Bible." \*

It is in the solemn prohibitions of Sinai, and no earthly authority can remove it from the place assigned it by the Almighty Jehovah. And while it is unrepealed, the worship of any image is an act of forbidden idolatry; more detestable in one claiming to be a Christian than in any devotee of heathenism.

And of its hatefulness to the God of the Bible, the compilers of the "Mission Book" and of other "Manuals of Worship," and of various catechisms, are fully aware; and for this reason alone they blot it out of the ten commandments, that it may not condemn the degraded adoration rendered to images, which their worship so constantly exhibits.

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\* "Facts on Popery," by Belcher. Philada., 1845.

## PAPAL INFALLIBILITY AND THE COUNCIL OF 1870.

OF all the vain delusions ever darting through the disordered minds of lunatics, or the sober intellects of wise men, nothing quite equals the insane doctrine of papal infallibility. Its promulgation in the nineteenth century is a miracle, an event as much beyond the laws of mind, of common sense, as the resurrection of Lazarus, when four days dead, was an occurrence beyond the laws of nature.

### *What is the Infallibility of the Pope?*

Archbishop Manning quotes with approval the definition of infallibility given by Liguori:

“When the pope speaks as universal doctor, *ex cathedra* (from the seat), that is, by the supreme authority to teach the Church, delivered to Peter, in deciding controversies of faith and morals, *he is altogether infallible.*” \*

Perhaps a more distinct definition of the dogma is given by Bishop Cornelio Musso, of Bitonto, in a sermon preached in Rome, in which he says: “What the pope utters we must receive as though *spoken by God himself*. In divine things we hold him to be God; in matters of faith I had rather believe one pope than a thousand Augustines, Jeromes, or Gregorys.” †

This is precisely what is meant by the infallibility of the pope, though it is not commonly so frankly expressed. To err is human, is an attribute of all humanity, but in the concerns of faith and morals his Holiness does not err, therefore, in these relations he is God.

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\* “Vatican Council,” by Archbishop Manning, p. 69. N. Y., 1871.

† Conciones in Ep. ad Rom., p. 606, quoted in “The Pope and Council,” p. 310. Boston, 1870

*The Absurdity of Infallibility in the light of Biography.*

Pope John XII., a youthful pontiff, reigned A. D. 956; he perjured himself. And when the Emperor sent ambassadors to inquire into his treachery, the Romans informed them that he carried on a criminal intimacy with Rainera, a soldier's widow, and that he presented her with crosses and chalices belonging to St. Peter's, and the government of several cities; that he protected another lady, named Stephanie, who lately died in childbirth; that he lived in the Lateran palace with a sister of Stephanie, one of his father's ladies; that women were afraid to visit the tombs of the apostles at Rome; and that within a few days he had employed violence to married women, widows, and virgins.\* This was the character of infallible John, who could not err in morals.

Benedict IX. became pope at eighteen, in A. D. 1033. A faction in Rome, unable to bear the daily rapines, murders and abominations of the young pope, compelled him to leave that city. And that he might indulge in debauchery with less shame, he sold the popedom to John, who succeeded him as Victor II.† This young monster was infallible. Innocent VIII.‡ became Pope of Rome A. D. 1484. Of his infallible power to decide on questions of morals we may learn from the fact, that he was the father of sixteen children without the benedictions of matrimony.

Alexander VI. became pope A. D. 1492. He was the most untruthful and treacherous man in public or private life, in the priesthood or in the penitentiary, Europe supported. He was cruel beyond almost any other assassin of his own or other times; he was the most licentious and foul creature whose deeds history records and stigmatizes. Incest, poisonings, odious uncleanness, and murders were the blessings Alexander gave as his papal benediction to his friends. His name "Borgia," in whose infamy his son Cæsar and his daughter Lucretia § shared, is now in every land the favorite designation of the most deadly poisoner; and that because of *infallible* Alexander and his precious children.

There have been good and kind men popes of Rome; but there

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\* Bower's "Hist. of the Popes," vol. ii. p. 316. Philada., 1844.

† Id. ii. p. 340. ‡ Id., iii. p. 258. § Id. iii. pp. 259-276. Philada., 1845.

have been many of another sort; men whose company would be an insult to Judas, and whose infallibility in faith and morals is too ridiculous to be discussed.

*Catholics as a Church never received the Doctrine till 1870.*

Many of the leading men in the Church of Rome have utterly repudiated papal infallibility. The learned Catholic, Du Pin, speaking of the fourth century, says: "The Church of Rome, founded by St. Peter and St. Paul, was considered as the first, and its bishop as the first amongst all the bishops of the world; yet they did *not believe him to be infallible*; and though they frequently consulted him, and his *advice* was of great consequence, yet they did not receive it blindfold and implicitly, every bishop imagining himself *to have a right to judge in ecclesiastical matters*." \* The Bishop of Rome could give no *laws* to other prelates, he could offer advice. Every ancient bishop had the same authority over his flock, which the pope had over his.

*Constance and Papal Infallibility.*

The Synod of Constance assembled in A. D. 1414; and among its decrees is this memorable one:

"Every lawfully convoked Œcumenical Council representing the Church, derives its authority immediately from Christ, and every one, *the pope included, is subject to it in matters of faith*, in the healing of schism, and in the reformation of the Church." This decree was passed unanimously. And to show the meaning of the decree and the infallibility of the pontiff, Pope John XXIII., † a very base man, was deposed by the council, and Martin V. elected his successor. So far from being infallible, the pope was subject to the council in faith and morals, in office and in punishment.

According to Archbishop Manning, in the late Vatican Council, eighty bishops spoke on the general question of which papal infallibility was the main point, and *nearly forty* of these were what the newspapers termed the opposition. "The proportion of

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\* Du Pin, i. p. 590. Dublin, 1723.

† "The Pope and Council," by Janus, p. 244. Boston, 1870.



the opposition to the council," says he, "*was not more than one-sixth.*" If this statement is true, it shows that about one hundred and fifteen bishops did not believe in the new dogma. Infallibility was the darling scheme of the sovereign pontiff; for years he and his instruments, in every quarter of the world, had been advocating it, by flatteries, promotions, and frowns. His influence with clergy and laity was immense. The council is held under his own eye in Rome, where threatenings, favors, and crafty persuasions, and the perils of excommunication can play such a mighty part. Besides, only the few have sufficient independence to come out against power; and in the face of danger. From these facts it is reasonable to suppose that the council held elsewhere would have shown a majority against infallibility. But on the archbishop's own admission *one-sixth of the council* were against it. And these, we may add, were among the ablest men in the Catholic Church.

The majority at the end of the eighty speeches closed the general discussion; the archbishop feels that this was a step to be excused, and he says: "Most reasonably the council closed the general discussion." Evidently the opposition were powerful and troublesome, and the archbishop might have had a different opinion of the reasonableness of ending the general discussion if he had not been the most active instrument of the aged pontiff and his Jesuitical advisers in the Council of 1870. One hundred and fifty bishops petitioned the president to have the debate ended; the question was put to the vote, and carried by an "overwhelming majority."

Then speeches might be made on each one of the five parts of the decree; and upon the last, one hundred and twenty inscribed their names to speak,\* but when fifty of them were heard the discussion terminated. The archbishop says it was from "sheer exhaustion." Perhaps it was. Those who do not like addresses are easily wearied with them; no doubt the pope and his friends would rather have had the decree ratified by the synod without an opposition speech. But it would be a greater miracle than the infallibility of Rodrigo Borgia, the patron saint of the poisoners, to discover seventy men so anxious to speak on a question, that

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\* "Vatican Council," by Archbp. Manning, pp. 37, 38. N. Y., 1871.

they record their names and wishes in the proper place ; and then, without uttering a word, these ready men, from sheer exhaustion in hearing others, bury their kindled and flashing light.

In measuring the opposition, we are attracted by the archbishop's words : \* " In a period of nine months the cardinal president was compelled to recall the speakers to order perhaps *twelve or fourteen times*." Bishops are commonly grave men, not inclined to violent outbursts of anger in clerical convocations. It is not to be presumed that the cardinal president would call his own section of the council to order, unless indeed there was unusual need for it. Those called to order were the determined men, whom neither frowns nor favors could silence. The cause must have been very dear to a bishop when, before hundreds of his brethren, he would place himself in a position to be publicly rebuked. Perhaps the archbishop observed every instance of violated propriety, and carefully noted it down. He admits that the ruling of the president was occasionally greeted with " audible murmurs of dissent : that now and then a comment may have been made aloud ; and that in a very few instances expressions of strong disapproval, and of exhausted patience at length escaped." † But without doubting the archbishop's veracity, and remembering that he, as the ablest prelate of the pope, is showing the most flattering view of the case, we are driven to the conclusion that infallibility was not a pleasant dose in the Vatican Council. Elsewhere he admits that it was a " Doctrine which for centuries had divided both pastors and people, the defining of which (by a council) was contested by a numerous and organized opposition." ‡ Infallibility in the pope, as a *church doctrine*, is the latest novelty in the papal system, and one against which many of the sons of Rome protested most loudly.

*The Doctrine has been often proved False.*

The Sixth General Council, which met at Constantinople, A. D. 680, in its 17th action condemned Pope Honorius as a heretic : § " They all exclaimed . . . . anathema to the heretic Hon-

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\* " Vatican Council," by Archbp. Manning, p. 33. N. Y., 1871.

† Id., pp. 33-4.

‡ Id., p. 59.

§ Conc. VI., 1010.—Labbe and Cossart. Paris, 1671-2.

orius!" Archbishop Manning attempts to defend Honorius, by asserting that his case is doubtful; that Honorius defined no doctrine; that he prohibited the making of any new definition; that his fault precisely was in this omission of apostolic authority, and that his two epistles are entirely orthodox.\* Let us suppose that these assertions are true; then the Sixth General Council, led by the Holy Spirit, as Catholics suppose, made a *false* decree about Honorius. If that is admitted, it follows that we have no evidence, that Catholics have none, to prove that the Vatican Council has not made a false decree about the infallibility of Pius IX. The Sixth Council surely condemned Honorius as a heretic. If its judgment was just, no pope is infallible. If that council was mistaken, so may the Vatican Council of last year have been mistaken; and therefore that council gives no proof by its decree of the pope's infallibility. Nor is its decision, or the vote of any other council competent testimony to prove the truth of any doctrine. The archbishop may take either conclusion.

Vigilius, Bishop of Rome, in the sixth century, according to Du Pin, was not popular with his people because he was a usurper, being the cause of the death of their lawful bishop; they charged him with killing his secretary with a blow of his fist, and with whipping the son of his sister till he died. This precious pope showed his infallibility in matters of faith by opposing first, "the condemnation of the Three Chapters, which was resolved upon in the Fifth Council; he suffered himself to be banished rather than subscribe to it; but guided by his own caprice or interest, he quickly condemned them, after an authentic manner, that he might return into Italy."† It would take the shrewdest follower of the hero of Pampeluna to show that Vigilius was infallible. And as the destruction of one link in the cable sends the ship from her anchor, so the existence of one pope like Honorius or Vigilius shows the utter untruthfulness of infallibility in matters of faith or morals.

#### THE GREAT VATICAN COUNCIL OF 1870.

This body assembled in Rome, representing thirty nations. It was composed at first of 767 bishops. The synod received a

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\* "Vatican Council," by Manning, pp. 244-5. N. Y., 1871.

† Du Pin, i. 552.

printed paper containing the subject under discussion, a copy of which was given to every bishop; eight or ten days were allowed for suggestions in writing upon the printed topic; these observations were handed to a committee of twenty-four, who incorporated them in the Schema, or not, according to their pleasure. The text so amended, if the twenty-four changed it, or in its original form, was then proposed for general examination and debate. Every bishop might speak till the president called him to order. The previous question might be called for by the petition of ten fathers.

The first constitution, "On Faith," received the votes of 664 bishops. The second, involving Infallibility, was put to the vote on the 13th of July, and eighty-eight votes were cast against it. On the 18th of July, 1870, it was put on its final passage, and only two bishops recorded their disapprobation of the measure. The Schema is entitled

*First dogmatic Constitution on the Church of Christ.*

The first chapter declares the primacy of the Church to be Peter's.

The second asserts that this primacy is perpetuated in the Roman Pontiffs.

The third makes it to mean that the pope is teacher and master of all Christians.

The fourth is on the infallible teaching of the pontiff. The only portion of the chapter of any consequence is at the end of it, where it proclaims

THE INFALLIBILITY OF THE POPE.

"We\* therefore, faithfully adhering to the tradition received from the beginning of the Christian faith, for the glory of God our Saviour, the exaltation of the Catholic religion, and the salvation of Christian people, the sacred council giving its sanction, teach and define, that it is a dogma divinely revealed, that the Pope of

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\* Itaque nos traditioni a fidei Christianæ exordio perceptæ fideliter inhærendo, ad Dei Salvatoris nostri gloriam, religionis Catholicæ exaltationem et Christianorum populorum salutem, sacro approbante concilio, docemus et divinitus revelatum dogma esse definimus: Romanum Pontificem, cum ex



Rome, when he speaks *ex cathedra*, that is, when discharging the duty of pastor and teacher of all Christians, he defines a doctrine, by his supreme apostolical authority, either about faith or morals to be held by the universal Church, by the divine assistance, promised him in blessed Peter, is possessed of that infallibility, by which the divine Redeemer wished his Church to be instructed in defining doctrines about faith or morals: therefore definitions of the Roman Pontiff of this description are of themselves irreformable, and not from the consent of the Church.

"But if any one shall presume to contradict this definition of ours, which may God avert; let him be accursed.

"Given at Rome in public session solemnly held in the Vatican Basilica, in the eighteen hundred and seventieth year of our Lord's incarnation, on the eighteenth day of July in the twenty-fifth year of our Pontificate.

In conformity with the original.

JOSEPH, BISHOP OF S. POLTEN,  
*Secretary of the Vatican Council."*

*What will this Dogma accomplish?*

If it carries out the intentions of its friends it will coerce the minds of men "into subjection to every papal pronouncement in matters of religion, morals, politics, and social science."\* And if the doctrine is fully received, it can have no other result. It is designed as far as possible to repeal the decree of the Father invest-

*cathedra loquitur, id est, cum omnium Christianorum pastoris et doctoris munere fungens, pro suprema sua apostolica auctoritate doctrinam de fide vel moribus ab universa ecclesia tenendam definit, per assistentiam divinam, ipsi in beato Petro promissam, ea infallibilitate pollere, qua divinus Redemptor ecclesiam suam in definienda doctrina de fide vel moribus instructam esse voluit; ideoque ejusmodi Romani Pontificis definitiones ex sese, non autem ex consensu ecclesiæ irreformabiles esse.*

*Si quis autem huic nostræ definitioni contradicere, quod Deus avertat, præsumperit; anathema sit.*

Datum Romæ, in publica sessione in Vaticana Basilica solemniter celebrata anno Incarnationis Dominicæ millesimo octingentesimo septuagesimo, die decima octava Julii, pontificatus nostri anno vigesimo quinto.

Ita est.—Josephus, Episcopus S. Ippoliti., Sec. Conc. Vatic.—"*Vatican Council,*" by Manning, p. 229.

\* "The Pope and Council," by Janus, p. 38.

ing Jesus Christ with all power in heaven and upon *earth*, and to confer the terrestrial empire of Immanuel upon his Holiness. What human beliefs and actions cannot be easily ranged under the categories of "faith and morals?" It might be easily said that certain political opinions are immoral, that certain occupations, or some methods of conducting all transactions are immoral. Morality, or its opposite, like breathing and the life of a human body, is inseparable from every sane action of human existence. This decree, investing the pope with what he never had, and with what the council approving of it, never saw in him, and with what it did not possess to bestow on him or on any one else, really gave the pope authority to enter the *souls* of all under his dominion and regulate their beliefs; and to interfere *in the whole transactions of life* whenever he was so disposed and could compel obedience, under the pretence that the interest of morals demanded it.

It abolished the authority of the ancient fathers, and the claims of all other competitors of primitive or of modern times for the empire of conscience; and it handed over the soul in chains to the infallible old man, tottering on the verge of eternity, on the banks of the Tiber. It has annihilated the legislative power of the Catholic Church. Hitherto, in councils, Romish bishops were the supreme legislature of their Church; led in all their decisions, as they imagined, by the Spirit, they made canons and laws for popes and nations which pontifical authority could not change. Now the pope is infallible, and there will be no farther need to call them from the ends of the earth for canon and decree making. Other motives will bring them together, if they ever assemble again, than demands for sacred legislation.

The pope is infallible only when, as the pastor and teacher of Christians, he speaks *ex cathedra*, that is, when he addresses some bull to the faithful. And every such document in the past, as well as all similar missives in the future, must be regarded as infallible.

Paul IV. issued *ex cathedra* the bull *cum ex apostolatus officio*, in which he asserts that as God's representative on earth he has full authority over nations and kingdoms; that he judges all and can be judged by none; that all *princes, monarchs* and bishops, as soon as they fall into heresy, are irrevocably deposed and incur

sentence of *death*; that none may venture to give any aid to a heretical prince, even the mere services of common humanity; any monarch who renders such help forfeits his dominions and property.\* This bull was issued in A. D. 1558; it was subscribed by the cardinals, and afterwards confirmed and renewed by Pius V. That is an *infallible document now*. The pope has authority over all nations and kings; monarchs are worthy of death for adopting Protestantism; and those who assist them are condemned to lose everything!

The popes never relinquish anything. Their coral rocks always grow. The claims of their infallibility would lead them, had they the power, to dethrone modern kings; to burn the successors of John Huss and Jerome of Prague; to dig up and consign to the flames the bones of our modern Wycliffes; to cast the Bible into the fire; to destroy the liberty of the press; the freedom of conscience, the worship of Protestants, and every other obstacle to the triumph of priestly despotism. Infallibility means an unparalleled *mental, moral, material and universal tyranny*—a despotism only limited by the rising *manhood* of Catholic laymen, and the invincible power of that heaven-armed gospel destined to bathe the world in floods of glory, and cleanse it from all apostasy and paganism.

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\* "The Pope and Council," by Janus, p. 311. Boston, 1870.

## THE FREEDOM OF THE PRESS.

AMONG Protestants there is a sublime confidence in truth, a fearless conviction that error will give her only an opportunity for fresh victories, a field to display her unequalled prowess, and the intrinsic weakness and wickedness of all her enemies. The rugged mountain-peak does not try to remove the huge arms of the tempest when, in its greatest fury, it embraces it; the ocean may be lashed into gigantic billows, towering, in crested and foaming majesty, over its mighty bosom; but the sea, as if conscious that the hurricane cannot hurt it, that it will soon be as calm and as deep as ever, allows the wind to sport with its waters without an effort to resist them. The earth, when vast hosts assemble in battle array on her surface, listens to their rattling musketry, their thundering artillery, their shrieks, their shouts, the clash and din of arms, the trumpet blasts of victory; but she rolls on, as if conscious that their struggles, groans and slaughter, cannot injure her; that, in a few months, the grass will hide the traces of battle; and, in a few years, if it were not for memory or books, not a footprint of savage Mars would be on the scene once slippery with blood, and horrible with agony and slaughter. So Protestants, judging by their free press and unrestrained speech, feel about their principles. They say, *in deeds*, to papal Christendom, send your monks and nuns to attack us, your priests and bishops, your Jesuits, and sisters of mercy and charity; send your books and confessional, your logic and your zeal; let there be a siege or an assault, a battle on the open plain, or an effort at secret slaughter, like the mountain-top, defying the whirlwind, or the ocean, despising the furious gale, or the earth, unterrified by the throes and roars of the great battle, we hurl defiance in the faces of all; we are so sure that our principles will uproot yours, and bathe



humanity in the light of saving love, that we do not fear your efforts, and would disdain to hinder you from making war upon Protestantism. That is the faith and the practice of all great centres of evangelical Christianity. The Church of Rome has always acted as if she feared for the success of her religion, and, whenever she had an opportunity, invited the policeman, the prison, confiscation, the rack, the flames, the axe, and the halter, to quiet her enemies, and to give perseverance to her friends.

(In the Council of Trent, legislation against the freedom of the press was introduced by the legates of the Holy See who presided over it, and it was referred by them to a committee. The subject was called: "The Business of the Books, Censures, and Index." The committee consisted of "The Ambassador of Hungary, the Patriarch of Venice, four Archbishops, nine bishops, one abbot, and two generals" (of religious orders).\*)

*Speaking  
of the  
Decree  
the author  
says:*

*Decree of the Council about this Committee.*

"The sacred and holy synod, in the second session, celebrated under our most holy lord, Pius IV., entrusted to certain chosen fathers, to consider what ought to be done about various censures and books, either suspected or pernicious, to report to the holy synod itself. Hearing now that the last hand has been put to that labor by them, which, however, cannot be distinctly and advantageously decided by the holy synod, on account of the variety and multitude of the books, it orders that, whatever has been done by them, may be shown to the most holy Roman Pontiff, that it may be settled and published by his decision and authority. And it commands that the same should be done about the Catechism by the fathers to whom that question was entrusted, and about the Missal and Breviary." †

(One very important work of this committee was the preparation of the Catechism of the Council of Trent, which was finally published three years after the dissolution of that synod by command of Pius V. It is a work of five hundred pages, prepared with

\* Sarpi, p. 477. London, 1629.

† De Indice Libr. et Catech, sess. xxv. p. 205, Canones et Decreta Conc. Trid. Lipsiæ, 1863.

singular ability, and it presents the most complete view of Catholic doctrine and practices in existence. Of course, its statements bear the impress of the highest authority.

The weightiest business with which this committee was charged was the duty of looking after books doubtful or dangerous in the judgment of the Catholic hierarchy ; it framed TEN RULES for prohibited books, which were published with the approval of the pope, and which have been the laws of the Catholic Church ever since.

THE PAPAL ENACTMENTS DESIGNED TO KEEP CATHOLICS IGNORANT.

The first rule condemns all books censured by popes or councils before A. D. 1515.

The second condemns the works of all arch-heretics and minor errorists since A. D. 1515 ; it, however, permits books of the latter class of authors on secular subjects, and books of Catholic writers who have fallen into heresy, after examination by a Romish university or general inquisition, to be read.

The third permits the Old Testament, *at the discretion of the bishop*, to learned and pious men. But versions of the New Testament made by authors of the first class of this index shall be permitted to no one.

The fourth prohibits the reading of the Bible in the vulgar tongue (no matter in what version), unless when a bishop or inquisitor, on the recommendation of a confessor, grants the privilege ; and it ordains heavy penalties against those who sell or read it. Even monks must not search the Scriptures without the permission of their superiors.

The fifth permits lexicons, and similar works, from heretical authors, after being duly expurgated, to be read.

The sixth permits books on practical religion to be read by the faithful in their own tongue ; but forbids the perusal of controversial books, except when permitted by a bishop or inquisitor on the advice of a confessor.

The seventh forbids the use of all indecent books except the ancient classics, and it permits these with restrictions.

The eighth permits the use of books whose general sentiment is good, after purification by the Catholic authorities.

The ninth forbids the use of all books on magic, necromancy, and kindred subjects.

The tenth aims at

#### THE DESTRUCTION OF THE LIBERTY OF THE PRESS THROUGH- OUT CHRISTENDOM.

It reads : \* “ Wherefore, if, in the noble city of Rome, any book is to be printed, let it be first examined by the vicar of the supreme pontiff, and the master of the sacred palace, or by persons appointed by our most holy lord. But in other places, let its examination and approval belong to the bishop, or to another having knowledge of the book or writing to be printed, such person to be appointed by the same bishop, and an inquisitor of heretical depravity, of that state or diocese in which the printing will be executed, and let it be approved by their hand, to be imposed by their subscription gratuitously, and without delay, under the punishments and censures contained in the same decree, with the addition of this law and condition, that an authentic copy of the work to be printed, subscribed by the author, shall remain with the examiner; but the deputed fathers judge that those who issue manuscript works, unless they are first examined and approved, should be subjected to the same penalties as the printers: and they who retain and read them should be held as the authors unless they give up the authors. But let the approbation itself be given in writing,

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\* Quare, si in alma urbe Roma liber aliquis sit imprimendus, per vicarium Summi Pontificis et sacri palatii magistrum, vel personas a sanctissimo domino nostro deputandas prius examinetur. In aliis vero locis ad episcopum vel alium habentem scientiam libri vel scripturæ imprimendæ, ab eodem episcopo deputandum, ac inquisitorem hæreticæ pravitatis ejus civitatis vel diœcesis, in qua impressio fiet, ejus approbatio et examen pertineat, et per eorum manum propria subscriptione gratis et sine dilatione imponendam sub pœnis et censuris in eodem decreto contentis approbetur, hac lege et conditione addita, ut exemplum libri imprimendi authenticum et manu auctoris subscriptum, apud examinatorem remaneat; eos vero, qui libellos manuscriptos vulgant, nisi ante examinati probatique fuerint iisdem pœnis subjici debere judicarunt patres deputati, quibus impressores; et qui eos habuerint et legerint, nisi auctores prodiderint, pro auctoribus habeantur. Ipsa vero hujusmodi librorum probatio in scriptis detur, et in fronte libri vel scripti vel

and let it appear authentically in the front of the book, whether manuscript or printed; and let the proving and examination, and all the rest, be attended to gratuitously. Moreover, in the several states and dioceses, let the houses or places where printing is performed, and libraries of books are for sale, be frequently visited by persons deputed for that object by the bishop, or by his vicar, and also by the inquisitor of heretical depravity, that none of the prohibited things may be printed, sold, or kept. Let all librarians and booksellers have in their libraries a catalogue of the books for sale, which they keep, with the subscription of said persons. And let them keep or sell no other books, or by any means deliver them, without the licence of the same deputies, under the penalty of the confiscation of the books, or *other punishments, to be inflicted at the discretion of the bishops or inquisitors.* And let the buyers, readers, and printers be punished at the discretion of the same. But if any persons introduce any books whatsoever into any state, let them be bound to report them to the same deputies; or, if a public place has been appointed for such wares, let the public servants of that place signify to the persons aforesaid that books have been brought. Let no one dare to deliver a book which he himself or another has introduced into a state, to any one to read, or by any means to transfer or lend it, unless the book has first been shown, and a

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impressi authenticæ appareat, probatioque et examen, ac cetera gratis fiant. Præterea in singulis civitatibus ac diocessibus domus vel loci, ubi ars impressoria exercitur, et bibliothecæ librorum venalium sæpius visitentur a personis ad id deputandis ab episcopo sive ejus vicario, atque etiam ab inquisitore hæreticæ pravitatis, ut nihil eorum, quæ prohibentur, aut imprimatur, aut vendatur, aut habeatur. Omnes vero librarii et quicunque librorum venditores habeant in suis bibliothecis indicem librorum venalium, quos habent. cum subscriptione dictarum personarum, nec alios libros habeant, aut vendant, aut quacunque ratione tradant sine licentia eorundem deputandorum, sub pœna amissionis librorum, et aliis arbitrio episcoporum vel inquisitorum imponendis. Emptores vero, lectores vel impressores eorundem arbitrio puniantur. Quod si aliqui libros quoscunque in aliquam civitatem introducant, teneantur eisdem personis deputandis renunciare, vel, si locus publicus mercibus ejusmodi constitutus sit, ministri publici ejus loci prædictis personis significant libros esse adductos. Nemo vero audeat librum, quem ipse vel alius in civitatem introduxit alicui legendum tradere, vel aliqua ratione alienare aut commodare, nisi ostenso prius libro, et habita licentia a personis deputandis, aut nisi notorie constet, librum jam esse omnibus permissum. Idem quoque servetur ab heredibus et exsecutoribus ultimarum voluntatum,



licence obtained from the deputies, or unless it is notoriously clear that the book is now permitted to all. Let the same thing also be done by heirs and executors of last wills, that they may present the books left by the departed, or a catalogue of them, to those deputies, and obtain a licence from them, before they use them, or in any way transfer them to other persons. But in all and each of these particulars, let the punishment be fixed either by the loss of the books, or by some *other pains, at the discretion of the same bishops or inquisitors*, according to the character of the contumacy or the crime. . . . In conclusion, it is enjoined upon all the faithful, that no one presume, against the authority of these rules, or the prohibition of this index, to retain or read any books. But if any one shall keep or read the books of heretics, or the writings of any author condemned and prohibited for heresy, or for the suspicion of a false dogma, let him immediately incur the sentence of excommunication. But he who shall read or keep books interdicted on any other account, besides the guilt of mortal sin, with which he is affected, let him be *punished severely at the discretion of the bishop.*"

Pius IV., entering with his whole heart into the oppressive spirit which governed the Council of Trent in most of its decrees, after reading these ten rules, and submitting them for examination to some learned men, sent them forth with his approbation in a bull eulogistic of their tenor and claims, in which he says: \* "By our apostolic authority, we approve, by these presents, the index

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ut libros a defunctis relictos. Sive eorum indicem illis personis deputandis offerant, et ab iis licentiam obtineant, priusquam eis utantur, aut in alias personas quacunque ratione transferant. In his autem omnibus et singulis pœna statuatur vel amissionis librorum, vel alia arbitrio eorundem episcoporum vel inquisitorum, pro qualitate contumaciæ vel delicti . . . . . Ad extremum vero omnibus fidelibus præcipitur, ne quis audeat contra harum regularum præscriptum, aut hujus indicis prohibitionem libros aliquos legere aut habere. Quod si quis libros hæreticorum vel cujusvis auctoris scripta, ob hæresim vel ob falsi dogmatis suspicionem damnata atque prohibita, legerit sive habuerit, statim in excommunicationis sententiam incurrat. Qui vero libros alio nomine interdictos legerit, aut habuerit, præter peccati mortalis reatum, quo afficitur, judicio episcoporum severe puniatur.—*Canones et Decreta Conc. Trid., Regula x., De Lib. Prohib.*, pp. 235-6. Lipsiæ, 1863.

\* Ipsum indicem una cum regulis ei præpositis auctoritate apostolica tenore præsentium approbamus, imprimique ac divulgari, et ab omnibus uni-

itself, together with the rules prefixed to it; and we command and decree that it be printed and published, and that it be received everywhere by all Catholic universities, and by every one whatsoever; and that these rules be observed; prohibiting each and all, as well ecclesiastics, secular and regular, of every grade, order and dignity, as laymen, no matter what their honor and dignity, that no one may dare to keep or read any books contrary to the command of these rules, and the prohibition of the index itself."

This bull was issued on the 24th of March, 1564, and is binding on all Catholics, and on the whole Protestant world at this moment. No canon about the mass stands more defiantly on the statute book of Rome than the decree of Pope Pius, giving validity to these rules. There is no likelihood of their repeal; such an act would declare infallibility to be liable to grave mistakes, and have a tendency to overturn the whole pyramid of papal pretensions. But Rome seeks no change. The Church of the popes to-day, in the principles of those who dictate her great movements, is of one mind with Pius IV. and the fathers of Trent, and would, if she had the opportunity, chain the flashes of human genius, the imperial mountain-billows of that intellect which only God can imprison or guide.

The tenth rule prohibits the circulation of all printed matter, and even manuscript works, unless permitted by a Catholic bishop or inquisitor, or their deputies, on pain of losing the books, and of enduring *any other punishment the bishop or the inquisitor may choose to inflict.*

It places the literature of the world in the hands of men who thrust Galileo into the inquisition for his astronomical doctrines, and compelled him to deny that the earth moves, and who have the greatest jealousy of all light; who, if they had power, would restore the blindness of the dark ages, and perpetuate its ignorance and tyranny till the blasts of the last trumpet awoke the dead.

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versitatibus catholicis, ac quibuscunque aliis ubique suscipi, easque regulas observari mandamus atque decernimus; inhibentes omnibus et singulis, tam ecclesiasticis personis sæcularibus et regularibus, cujuscunque gradus, ordinis et dignitatis sint, quam laicis quocunque honore ac dignitate præditis, ne quis contra earum regularum præscriptum aut ipsius prohibitionem indicis libros ullos legere habereve audeat.—*Pius IV.. Ad Futuram Rei Memoriam*, p. 237, *Canones et Decreta. Conc. Trid.* Lipsiæ, 1863.

*Assessing of Catholic  
Intention: says:*

## INTENTION IN THE PRIEST NECESSARY TO THE VALIDITY OF A SACRAMENT.

THIS is one of the most curious and dreadful doctrines ever proclaimed by human lips or written by the pen of man. In the seventh session of the Council of Trent, thirteen canons were enacted upon the sacraments generally, cursing those who shall say, that the sacraments of the new law were not appointed by the Saviour; that they do not differ unless in externals from the sacraments of the ancient law; that the sacraments of the new law are not necessary to salvation; and pronouncing curses upon all persons guilty of various crimes against the sacraments. Among these maledictions is the following:

“IF ONE SHALL SAY, THAT IN MINISTERS, WHILST THEY COMPLETE AND CONFER THE SACRAMENTS, THERE IS NOT REQUIRED THE *INTENTION*, AT LEAST OF DOING WHAT THE CHURCH DOES, LET HIM BE ACCURSED.”\*

This canon sows uncertainty broadcast over the Catholics of the world. Suppose that the priest who baptizes a child did not intend to “do as the Church does,” in granting the sacrament, then the child is not baptized, and no faith subsequently received, no works performed in the future can remove that original defect; according to the Catholic theory that man is not a Christian, and cannot be saved. Suppose that when that man comes to be married, the same priest performs the ceremony with the usual rites, but he does not intend to marry the couple, then it follows, that the sacrament of marriage has never been administered to this

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\* Si quis dixerit, in ministris dum sacramenta faciunt et conferunt, non requiri intentionem saltem faciendi quod facit ecclesia; anathema sit.—  
Can. xi. sess. vii., *Canones et Decreta Conc. Trid.*, p. 43. Lipsiæ, 1863.

man and his wife, that their wedded relations are stained with the infamy of fornication, and that their children are branded before God with the crime of illegitimacy. And suppose again, that this priest in consecrating the host does not intend to consecrate it, it follows, according to the papal theory, that it is not the real body and blood of Jesus, that it is only bread; and, therefore, when the people worship what they regard as the very Son of Mary, they are only adoring a piece of paste, they are guilty of idolatry. And suppose this priest in the confessional solemnly absolves a penitent man from his sins, but does not intend to release him from his guilt, on the Roman theory, the poor suppliant has no pardon, he rejoices in a delusion, he is the victim of sacerdotal imposition. And suppose that this priest baptizes an infant boy without the intention of doing it, and as a consequence the child is not a Christian, and can never perform with true validity any act of a Christian; that in time the priest becomes a bishop, and the babe becomes a man, and a candidate for the service of the altar; that his old friend ordains him deacon and priest, but "does not intend to do as the Church does," in either case, it follows that all the children he baptizes are heathens outside of the Church, and with no title to heaven; that all his absolutions are null, and his penitents are still in their sins; that all his marriages are invalid, the parties being yet before God destitute of wedded sanctions; and that all his masses are impositions, the man himself being neither a priest nor a Christian; and hence all the people that worshipped the hosts which he consecrated were guilty of idolatry on every occasion in which they were in the church when he celebrated mass. Now let us suppose farther, that this young man becomes pope in process of time, and he sits in Peter's chair for many years. He is not a Christian, he is not a priest, he can perform no religious act because he was never baptized; then all his masses are senseless mummeries, all his pontifical blessings are impositions; he has no right to send the Pallium to any bishop, so that the hundreds of bishops who have been consecrated during his long reign are destitute of authority to perform one episcopal act; all the priests and deacons they have ordained are laymen still, all the children they have baptized are yet in heathenism; all their absolutions are mockeries,



and all their masses are but idolatries. Since the heavens were stretched over the earth, since this globe's covering of waters was gathered up into seas, nothing so monstrous as this doctrine was ever invented. No Catholic, without omniscient knowledge of the priest's intention, can possibly tell whether he was baptized, absolved, married, ordained; or whether in the mass he was idolatrously worshipping unchanged bread, or reverently adoring the veritable God-man made out of flour. In this way the whole earthly and everlasting religious privileges of the Catholic depend, not on Christ, not on the man's own deeds or his priest's, but on the *intentions* of a minister whose purposes he has no possible way of learning.

And while Catholic priests have, no doubt, the ordinary honesty of motive common to men in general; yet, as Protestant communities have the deceitful, so unquestionably the Romish Church has the insincere and hypocritical, who, out of malice, or to gratify some caprice, or some sceptical opinion about the power of their sacraments, occasionally or frequently have no intention to "do as the Church does," and their masses, absolutions and other rites are all counterfeits.

Anthony Gavin, a Catholic priest of Saragossa, describes the confession of a brother priest on his deathbed, whose name he conceals, and who says: "The necessary *intention* of a priest in the administration of baptism and consecration (of the wafer) without which the sacraments are of no effect, I confess I had it not on several occasions, as you may see in the parish books; and observe that the baptism was invalid of every person whose name is there marked with a star, for in such cases I had no intention. And for this I can give no other reason than my malice and wickedness. Many of them are dead, for which I am heartily sorry. As for the times I have consecrated (the wafer) without intention we must leave it to God's mercy, for the wrong done by it to the souls of my parishoners, and those in purgatory cannot be helped." \* This disclosure is one of the most natural in the world. Unless Romish priests are made of different materials than other men, than the elements of which the Saviour's twelve apostles were composed, there must be such characters as this dying priest, whose

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\* "Master Key to Popery," p. 36. Cincinnati. 1833.

intention was not always "to do as the Church does" in making sacraments. Gavin, on examining the parish books, found one hundred and fifty-two names marked with a star, and of the persons enrolled in this ill-starred register eighty-six were dead. Gavin was greatly troubled about these persons, knowing that it is the decided opinion of the Church that "*The intention of the priest is absolutely necessary to the validity of a sacrament, without which there is no sacrament at all.*" By the advice of his brother priests he communicated the case to the bishop, who summoned the persons still living, who through the absence of intention in the defunct priest, *were not baptized when they passed through all the forms of baptism*, and bringing them into his own chamber separately, he baptized them; enjoining the strictest secrecy under the heaviest penalties upon each.\*

*No Certainty about Salvation in the Catholic Church.*

According to Cardinal Bellarmine, † "It is not possible for any one to be sure with the certainty of faith that he has received a true sacrament, as a sacrament cannot be celebrated without the intention of the minister, and *no one can see the intention of another.*" In the Romish Church, by the testimony of Bellarmine, and the Council of Trent, no one can tell whether he has ever received a true sacrament; nor has he any certainty whether he is not going headlong to the pit when he may have observed all the rites of the Church; and when he may have the assurance of all its clergy that he is going straight to heaven. There is ground here for dreadful uncertainty and apprehension.)

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\* Gavin's "Master Key to Popery," p. 38. Cincinnati. 1833.

† Neque potest certus esse, certitudine fidei. se percipere verum sacramentum, cum sacramentum sine intentione ministri non conficiatur, et intentionem alterius nemo videre possit.—*Bell. Disput. de Justif.*, lib. iii. c. 8, sec. 5, tom. iv. p. 488. Prag., 1721.

## SECRET SOCIETIES.

THE Church of Rome has manifested a very violent antipathy to secret societies ; and makes it an offence of no common magnitude for one of her members to unite with such organizations. And this opposition is strongest against Freemasons and Odd-fellows.

*Clement XII.,*

In 1738,\* published the bull "In Eminenti" against the Freemasons, in which he solemnly excommunicates them from his Church. This bull is binding on the whole Papal Church still. Clement was an unusually enlightened and liberal man for a bishop of Rome, but even he could tolerate nothing in papal countries which he could not control.

*M. Tournan is thrown into the Inquisition, at Madrid, in 1757.*

On the charge of being a Freemason he is cast into the dungeons of the Holy Office ; and in due time solemnly tried. The following is a portion of his examination :

*Q.* You are then a Freemason ? *A.* Yes. *Q.* How long have you been so ? *A.* For twenty years. *Q.* Have you attended the assemblies of Freemasons ? *A.* Yes, in Paris. *Q.* Have you attended them in Spain ? *A.* No, I do not know that there are any lodges in Spain. *Q.* Are you a Christian, a Roman Catholic ? *A.* Yes, I was baptized in the parish of St. Paul at Paris. *Q.* How as a Christian dare you attend Masonic assemblies, knowing them to be contrary to religion ? *A.* I did not know that ; I never saw or heard there anything contrary to religion. *Q.* The Freemasons are an anti-religious body ? *A.* Their object is not to

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\* Llorente's "History of the Inquisition," p. 191. Philada., 1843.

combat or deny the necessity or utility of any religion, but for the exercise of charity towards the unfortunate of any sect, particularly if he is a member of the society. *Q.* What passes in these lodges which it might be inconvenient to publish? *A.* Nothing, if it is viewed without prejudice. *Q.* Is it true that the festival of St. John is celebrated in the lodges, and if so, what worship is given in such celebration? *A.* His festival is celebrated by a repast, after which there is a discourse exhorting the brethren to beneficence to their fellow creatures in honor of God. There is no worship given to St. John. *Q.* Is it true that the sun, moon, and stars are honored in the lodges? *A.* No.

He was then assured that "He was a dogmatizing heretic, and that he should acknowledge this with humility, and ask pardon, for if he persisted in his obstinacy he would destroy both soul and body." He confessed that he was wrong, and demanded absolution, and hoped that his punishment would be moderate. He was condemned to imprisonment for one year with a heavy batch of spiritual exercises during that period. He appeared with the infamous mantle, the *sanbenito*, at a private *auto da fè* celebrated in the hall of the Inquisition, where he promised never to meet with a Masonic assembly again. At the expiration of his imprisonment, he was expelled from Spain, and ordered never to return without the permission of the king or of the Holy Office.\*

*Archbishop Cullen of Dublin,*

A few years since, wished to admonish the Irish to renounce Fenian organizations, and in his published pastoral, he began this work by denouncing Masonic and all secret societies generally, and then reached the object he had chiefly in view, the political clubs of his countrymen, whose secret meetings and schemes filled Great Britain and Ireland with apprehension and anxiety.

*The Mission Book on Masons and Odd-fellows.*

This manual of prayer, recommended by Archbishop Hughes, and a work of great popularity, advises the penitent going to make a "general confession" to question himself beforehand on the ten

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\* Llorente's "History of the Inquisition," p.192. Philada., 1843.



commandments with a view to recall his sins, and to be ready to tell them to the priest. Under the first commandment he is to ask himself this question : “ *Have you exposed your faith to danger by evil associations ?* HAVE YOU UNITED YOURSELF TO THE FREEMASONS, OR ODD-FELLOWS, OR ANY SIMILAR SOCIETY FORBIDDEN BY THE CHURCH ? ” \*

It is known that not a few Catholics become members of various secret societies, notwithstanding the menaces of the Church ; but it is generally understood that in any serious sickness, or when desiring the use of the confessional, all such relations must be renounced. Rome must be mistress in everything, and mistress in all places ; and if not, she will drag her children away where the tiara is not sovereign.

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\* “Mission Book,” p. 305. N. Y., 1866.

## THE FAMILY AND PUBLIC WORSHIP, AND THE BOOKS OF PROTESTANTS.

THE Irish Catholic, when not cursed by whiskey, nor degraded by crime, when his religion is not called in question, is an obliging, good-natured man; a kind word will make him extravagantly happy; a loving act will summon up a torrent of grateful expressions, to be followed, if necessary, by all the practical exhibitions of thankfulness a man ever displayed. He is ready on the most trivial successes to shake off care, and to impart to his family and friends all the joy he can give. He will carry his wife and children, and his old father and mother in his heart over the oceans, and down the stream of years; and his generous love will make him labor in America, denying himself every comfort, to save money to send for the parents of his youth, the wife of his heart, the children that sported around his knee in his mud home in the "Green island," and called him "father." He has his faults; but when free from drunkenness and crime, his ready wit and warm heart make him many friends among the sternest Protestants.

And yet, ask him to come to an Evangelical church, and you are treading on excitable ground; press the invitation stiffly, and the "exile of Erin" may burst into a towering passion; and perhaps threaten your life. Or, instead of an effort to bring him to an Evangelical church, offer him what he knows to be a Protestant tract or Bible, and insist upon his taking and reading it, and his countenance will instantly exhibit the fiercest passions, and his burning words, lighted up by oaths blazing with the flames of the pit, will make you wonder why such a cause should make him angry. The Protestant will listen to an invitation to a Romish church, and commonly will not be irritated however much it is pressed. He occasionally may be found at Catholic worship. The

Romanist is hardly ever seen in a non-Catholic sanctuary. Nay, the Catholic will not come to family worship in the house of his Protestant employer. The anti-papist, instead of being angry at the offer of Catholic books, will generally accept and read them. The tract-distributor is welcomed by Jews and Protestants, but frowned upon, if not insulted, by a man as full of good nature on other questions as any one whom the world contains. And if you ask how this change is produced, we answer :

*His Creed embitters him against the Protestant, his Worship and his Books.*

Among the questions which he is asked in the confessional are these : “ *Have you allowed yourself to be enticed into the churches of heretics, to join in their family prayers, or to read their religious books ? How many times ?* ” \* Another part of the same manual of prayer tells him in preparing for the confessional he must ask himself and be prepared to answer these questions : “ Have you read Protestant Bibles, tracts or other books on matters of religion, circulated by heretics ? Have you kept them in your house, or sold them, or given them to others to read ? How many times ? Have you joined in the worship of heretics either in public or in private ? Have you gone to their worship ? Have you listened to their preaching ? How often ? ” † And this, the “ Mission Book ” calls a sin against the first command : “ Thou shalt have no other Gods before me. ” Again, in the same book, page 261, “ It is said to be a sin to join in the worship of heretics or schismatics, or to be present at their meetings or preachings. Yes, it is a sin to countenance their doctrines or their worship in any way. ” “ The Garden of the Soul, ” under the first commandment, proposes these questions to the penitent in view of the confessional : ‡ “ Have you by word or deed denied your religion, or gone to places of *false worship* (Protestant), so as to join in any way in the worship ? How often ? ” It places along with this sin under the same commandment, idolatry, witchcraft, blasphemy, and other enormities, as if joining in Protestant worship was their

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\* “ Mission Book, ” p. 319. N. Y., 1866. † Id., p. 304 5.

‡ “ The Garden of the Soul, ” p. 194. London.

equal. Now here is the secret of the good-natured Irishman's wrath, of his refusal to take your tracts, or to go occasionally to your church. *He dare not.* He would have to confess it, and do penance for it before his next communion; or be guilty of a "sacrilegious confession or communion by concealing some mortal sin on confession, or what he doubted might be mortal." \* In all probability he might have to dine without flesh for a week, while compelled to work hard to earn bread for his children, or suffer something else equally unpleasant for such favor shown to heresy. In his mind Protestant tract and Bible reading are associated with pain; Protestant family worship with labor on an unsatisfied stomach; and attendance at a Protestant church with priestly wrath in the confessional.

We have sat on the old wall of an ancient city, not far from the boundaries of two kingdoms, around which fierce conflicts raged at intervals for several centuries; and once for two hours we watched a convent, below and outside the bulwarks which we occupied. A lofty wall around the convent kept off much of the pure air and bright sunbeams, and all human intruders; the windows were small, to keep men out, or the sun; they had iron bars to keep the nuns in, or their enemies from disturbing them; no nun in the yard must look at the worldly people on the wall, lest some portion of the inflammable material in her heart might be set on fire by seeing the freedom women outside enjoyed; or by the splendid looks of handsome men. The inmates of that prison never came out of their bastile, though from visible precautions it was clearly not a happy home to them all. A near relative could speak to a nun through a pigeon-hole, with a wall between, and watchful eyes and ears attentively observing the parties to the interview. That was a *place of safe keeping* provided for those who needed to be guarded against themselves and the world.

The "Holy Church" places the restraints of a *moral convent* around all her children. She rears high moral walls around them, to keep out the blasts of liberty, of Protestant free inquiry; they must enjoy the light of the Sun of Righteousness, not by walking abroad and bathing without restraint in its blessed oceans, but through the

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\* "The Garden of the Soul," p. 195. London.



little barred and cobwebbed windows of her system of apostasy ; like the nun of downcast eye, they must not even look at Protestant worship ; and if they speak a word with the tract distributor or the donor of Bibles, it must be through a pigeon-hole in the thick wall of superstition with the priest standing by, *with an ear trumpet in one hand, called the "confessional," listening to all that is said, and a club in the other, called "penance," ready to bruise and blacken without mercy if he deems its use expedient.* There is not so much cause for astonishment in the surly look and answer of the good-natured Romanist when Protestantism claims his attention.

## THE CATHOLIC CHURCH AND PUBLIC EDUCATION.

IN a republic like our own, the education of the people is a great public necessity. Intelligence will not change a heart naturally wicked, but it qualifies a man to judge for himself, and renders it impossible for him so easily to be made the dupe of agitators political or sacerdotal. The ignorant march in masses at the command of a leader; and because he issues the order. The educated accept no leader but conscience, prejudice, or selfishness; and generally the sceptres of these three potentates work with immeasurably greater success for the public good, than the schemes of such men as commonly control illiterate multitudes. A republic or a liberal constitutional monarchy cannot be permanently founded among an ignorant people. As there is a necessary descent for the ball thrown into the air, down to the earth, so a people blessed with liberty and plagued with ignorance, will gradually perhaps, but surely, sink until they reach some crushing tyranny wearing its own name, or a designation peculiar to liberty. Every country with political institutions in any measure like our own, can only shield its cherished and blood-bought rights, its heaven-given blessings of freedom, by the widest diffusion of light. As flowers receive their beautiful colors from the sun and turn to the King of day if twisted from him, so the institutions of liberty are fashioned and painted by the sun of intelligence, and wither when robbed of its blessed light.

*For Centuries the Church of Rome has been the enemy of  
Education.*

In the countries exclusively Catholic, where Rome has had everything her own way, these facts are as clearly seen as the rivers, lakes, mountains, and cities of those lands. Mexico, with

an endless list of priests, rich endowments for the clergy, every facility for the Church to carry out her own plans, and with no Protestants to impede the progress of the priesthood in any chosen direction, is a fair intellectual specimen of the culture which Romanism aims to give. That land has dense clouds of ignorance brooding upon her people, like the volumes of darkness enveloping the earth before the majestic words of the Everlasting were heard: "Let there be light." Spain, of illustrious memories, with her mighty kings, proud armies, vast fleets, invincible heroes, with her fertile lands, and the wealth of the Indies added to the vast resources of her own people: Spain, where the Church was mightier than the king; where the Inquisition seized the loftiest and lowliest, and measured out punishments without stint, and without timidity; where, for centuries, the Church sat an imperious queen, mistress of every Spaniard and of all that he had, ought to show the exact marks and monuments which the Church aimed to produce. And Spain bears the harvests the Church planted: and dense, accursed ignorance is one of these harvests.

Three-fourths of the inhabitants of Ireland, for several hundred years, have been as much at the disposal of the Church of Rome as the people of the Eternal City in all religious and educational relations. There was not one earthly agency to hinder the instruction of the whole Catholic population of the island. The people are heartily in favor of education, and have an unusual readiness to receive the light of the school-house. A century after that grand, old, evangelical missionary, St. Patrick, went to heaven, the Irish were the best educated people in the west of Europe. But for ages their island home, unless where the Scotch have settled in Ulster, or in the large cities, has been given over to deplorable ignorance by the Catholic clergy. And that ignorance is all the more inexcusable, since the British Parliament votes annually a handsome grant for books and other school requisites, and for part of the teachers' salary, for every school in Ireland accepting its simple and non-sectarian conditions.

Rome, of all the cities on earth, should exhibit the peculiar fruits of sacerdotal toils. Legions of priests and nuns have labored there for long centuries. Hundreds of popes, most of whom held a temporal sceptre, as well as the mighty sword of St.

Peter, have made it their home. The wealth of the world has flowed into it, enabling its pontiffs to spend fifty millions of dollars on St. Peter's, and incredible amounts on other structures sacred and secular. In statuary, and in paintings, the bishops of Rome have showed a superb taste and a lavish hand. But when you look for the education bestowed upon the Roman masses it is nowhere to be found. Nothing can be more distressing to the generous mind than the wretched ignorance of great numbers of those who occupy the city, rendered famous by the eloquence of Cicero. Seymour says, that "He proposed to one of the Jesuit professors in the Collegio Romano, to secure any number of Bibles that the inhabitants of Rome could require." The professor told the truth about the intelligence of the masses of the people, when he replied: "The people of Rome are very ignorant—are in a state of brutal ignorance, *are unable to read anything*, and therefore could not profit by reading the Scriptures, even if we supplied them gratuitously." \* Then the Church of Rome is not friendly to the education of the people at large, or the Romans would not be so ignorant.

*Rome cherishes a deadly Hostility to Schools not completely under her own Care.*

This fact is attested by the experience of every country where her devotees are mixed with Protestants. The Church of Rome wants all educational efforts placed in her charge.

In Naples, in December, 1849, by a decree of the Minister of Public Instruction, † "All students were placed under a commission of ecclesiastics, and were obliged to enroll themselves in some religious congregation or society. *All schools, public and private, were placed under the same arbitrary law.* The schoolmasters were bound to take all their pupils above ten years of age to one of the congregations, and to make a monthly return of their attendance." William E. Gladstone, the present Prime Minister of England, describes a catechism taught in these schools in 1851, "as the most singular and detestable work he had ever seen." The doctrines of this catechism are, 'That all who hold liberal opinions will be lost;

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\* "Mornings among the Jesuits at Rome," p. 128. N. Y., 1849.

† "The Papacy," by J. A. Wylie, p. 504. Edinburgh, 1852.



that kings may violate as many oaths as they please in the cause of papal and monarchical absolutism; and that the Head of the Church has authority from God to release consciences from oaths, when he judges that there is suitable cause for it.' ”\* Now here is the Catholic idea of the relation of schools to the Church; all students placed under a commission of ecclesiastics, and all schools, public and private; and the entire scholars over ten years attending the Catholic Church. Any other school system is defective and dangerous in the estimation of the popish hierarchy.

In 1851, a concordat was ratified between Spain and the Holy See, the second article of which is: “All instruction in universities, colleges, seminaries, and public and private schools, *shall be conformable to Catholic doctrine*, and no impediment shall be put in the way of the bishops, etc., whose duty it is to watch over the purity of doctrine and of manners, *and over the religious education of youth, even in the public schools.*” † That is the universal aim of the Romish clergy. They desire, if possible, to have supreme authority over the public schools of all lands, and failing in that they are

*Bent on having Separate Schools where their Religion will be taught to Catholic Youth.*

This determination is strongly expressed in the spacious school building adjoining every Catholic church in our large cities; a structure erected at great expense by a comparatively poor people, and conducted with vast labor and constant outlay. And we are confident that these Catholic schools are supplied with children unwillingly by parents. They know that the public schools are immeasurably superior in order, in the higher attainments, or better method of imparting instruction possessed by the teachers; and in everything characteristic of a good school. Not a few Catholics take a great interest in our public schools, and serve sometimes with evident satisfaction and ability, in boards having charge of their management. But the clergy, from the highest to the lowest,

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\* Two letters to the Earl of Aberdeen, on the State Prosecutions of the Neapolitan Government. London, 1851.

† “The Papacy,” by J. A. Wylie, p. 116. Edinburgh, 1852.

look upon every school where they are not directors of the teacher, with alarm and hatred.

*Pius IX. condemns the present Austrian Constitution* for permitting heretics to be buried in cemeteries where they have none of their own; and "*He considers it abominable (abominabilis) because it allows Protestants and Jews to erect educational institutions.*"\* Pius and his priests think that they should have supreme authority over the schools of all Christian countries. Many are under the impression that

### *The Removal of the Bible from the Schools*

Would satisfy the priests, conciliate their people, and unite all in every community in sustaining our public schools. Never were men more deceived. There is not on record an instance of one Catholic child being converted by hearing the Bible read in the common school; the priests are not afraid of it there. It is perhaps something of a slight to them, which, if nothing depended on it, they would rather than otherwise have removed; but *the Bible in the common school is a perfect "godsend" to the clergy.* It enables them to denounce the whole system; to harp on the danger Catholic children risk from the Protestant Bible; to appeal to their own people to sustain Catholic schools; and to send out loud demands to all the unprincipled politicians of all parties to give them

### A FAIR DIVISION OF THE SCHOOL FUND.

That is their aim. Take the Bible out of the schools, and then without any religion, they will denounce them as GODLESS SCHOOLS. When the English Government, in a fit of laudable generosity, established at great expense, and liberally endowed three colleges in Ireland, for the benefit of all creeds, without any religious instruction; and placed in them a list of talented men as professors: though the Catholics were represented among the presidents and teachers of these institutions, Pius IX. denounced them as "Godless, and forbade every good Catholic, as he valued his salvation, to allow his child to enter them." †

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\* "The Pope and Council," by Janus, p. 24. Boston, 1870.

† "The Papacy," by J. A. Wylie, p. 121. Edinburgh, 1852.

The "Mission Book" of prayer, in the preparation it directs for a "General Confession," requires a parent to ask himself about his children: \* "*Have you sent them to heretic or godless schools, to the danger of their faith?*" The heretical schools are of course Protestant places of instruction. The "*Godless Schools must be our public schools.*" The "Mission Book" was specially altered to suit this country; and already the cry is raised in the confessional, that it is a sin to send your children to the *Godless . . . . . Schools.*

As far as thinking men can discern, the priests in our country are determined to have a share of the educational funds of our States to support their schools already built, and to erect and sustain other separate schools. Everything looks in that direction. They want to build a wall around their youth to shut out the free breathings of American Protestant children; they wish to stop their young ears against the inspirations of American liberty, floating from the lips of boys and girls. They are resolved, if their children must be instructed, that a "sister," unctuous with reverence for "Holy Church," and a "brother" of the "Christian Schools" devoted to the "Sacred Heart of Mary," shall give a limited education, and impart a wholesale stock of papal piety at the same time.

*Two Evils spring from such a Course.*

The first is: The educational effort, if limited to the Catholic schools, will not generally succeed. Of course, we do not speak of the convent schools, got up especially to give a finished education, and the faith of the popes to Protestant young ladies, but of the parochial schools. Of one of these institutions Wylie says: "In St. Patrick's Roman Catholic School, Edinburgh, instances have been frequent of children four years there, and yet unable to put two letters together; and of others who had been at school for ten years, and could not read. The Jesuits build schools, and appoint teachers, not to educate, but to lock up youth in prisons, mis-called schools, as a precaution against their being educated." †

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\* "Mission Book," p. 316. N. Y., 1866.

† "The Papacy," by J. A. Wylie, p. 438. Edinburgh, 1852.

Now, while this statement would be untrue, probably, of American Catholic schools, that is, in its full extent; a large measure of the same charge it is believed might be justly leveled against Catholic parochial schools. The second evil is: a body of youths is raised up among us, and yet not of us; a class of girls is brought up in our midst without having their sympathies linked to the great heart of Columbia. The men and women thus trained by foreign teachers, or native instructors with alien prejudices, in the dogmas of an Italian Church; and taught to render unlimited obedience to a great priest in Rome; led from childhood to regard their neighbors and their institutions as enemies of everything sacred to them, are excluded from the youthful and lasting friendships of American boys and girls; and are fitted to be foreigners and unfeeling strangers in our social and national movements while their lives last. Every patriot should aim to knit his countrymen together; and to this end he should exert himself to destroy all exclusive systems; and especially all educational efforts tending to the isolation of any portion of the young from the other parts of our juvenile population. And as the education of our public schools, next to the gospel, is the greatest protectress of our liberties, he should pray for the prosperity of our common schools; and never cast a vote or perform an act by which any portion of our educational funds should be given to *any denomination*; or any part of our youthful population separated in their early struggles and training from the associates of their boyhood and girlhood. Let those who look on the same scenery, breathe the same atmosphere, and bask in the same bright beams, drink knowledge at the same fountain.



## SINS TAKEN AWAY BY GIFTS AND FAVORS.

NOTHING seems more astonishing than that intelligent men who have any knowledge of the Christian religion should ever imagine that gifts of property or money could blot out guilt, and cancel the record of it from the books of the judgment day. And yet nothing on earth is more certain than that this doctrine for centuries governed the leading men of Catholic Europe. It erected the most spacious and magnificent churches in the world ; it founded and endowed hosts of those rich and grand old convents whose corpulent and lordly abbots, and idle throngs of unpopular monks invited covetous hands, and sanctioned general spoliation in some countries. To this doctrine the Church owed much of its power in the dark ages, much of that wealth which made her the owner of the fairest lands in Christendom, and not a few of those laws which gave her a towering supremacy over every corporation in the State and over the nation itself. A rich sinner in the olden time bought a priestly title to heaven by founding a monastery ; building a church ; or by conferring some great favor on the clergy. And in the deed of gift he stipulated with scrupulous care that he made the donation : "*for the remission of his sins.*" The pious devotee, wishing a higher title to heavenly favor, followed in the same well-beaten path. The Church, through her most exalted national officials, accepted the grant, charter, ecclesiastical edifice, or bounty, with this *solemnly expressed condition*. Let any one take up the history of some old abbey, and examine its charters, deeds, bequests, and other recorded benefactions of value ; and he will find that almost every gift was bestowed, and every charter executed for the remission of the sins of the individual conferring the favor. The gates of heaven seemed open for all who would enrich the clergy and the Church

*St. Eligius in the Seventh Century,*

A great man for that age, says: "He is a good Christian who comes often to church, and brings his gifts to be laid on the altar of God, who does not taste of his produce till he has offered some of it to God. . . . Redeem your souls, says he, from punishment while you have the means in your power:—present oblations and tithes to the churches; bring candles to the holy places, according to your wealth:—and come often to the churches, and beg suppliantly for the intercession.—*If ye do these things ye may come with confidence before the tribunal of the eternal God in the day of judgment and say: Give, Lord, for we have given.*"\* Such was the doctrine of the celebrated Bishop of Noyon in France, a great missionary, and founder of churches in Holland, Friesland, and Suabia

*Ethelbald, King of the Mercians,*

In A. D. 726, promulgated a statute, declaring all monasteries and churches free from public taxes, works, and burdens. And this he did, "In consideration of his love of the heavenly land, and for the redemption of his own soul, determined by good works to make it free from all the bonds of sin." †

*Offa, King of Mercia, founds St. Albans Convent.*

In A. D. 794 he went to Rome and solicited from the supreme pontiff, Adrian, the canonization of Alban, and the pope's counsel about founding a monastery in his honor. To this Adrian replied: "My most beloved son Offa, most mighty King of the English, we exceedingly commend your devotion about the first martyr of your kingdom, and we gladly consent to your request to build a monastery and to endow it with privileges, enjoining you, *for the remission of your sins*, that on your return home you shall, by the advice of your bishops and nobles, confer on the monastery of the blessed Alban whatever possessions or privileges you choose." ‡ Monastery building, according to Pope Adrian, secured the remission of sins.

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\* Mosheim. p. 251. London, 1848.

† Ingulph, at A. D. 726.

‡ Matt. of Westminster at A. D. 794

*Bertulph, King of Mercia, gives a Charter to the Abbey of  
Croyland,*

In A. D. 851, in which he grants substantial gifts and favors to God and the blessed confessor St. Guthlac, "In behalf of the late King Wichtlaf, his brother and predecessor, *and as a ransom for his own sins.*"\*

*Ethelwulf,† King of the West Saxons, commands the performance  
of Charitable Deeds.*

In A. D. 856 he prepared a letter of instructions, or as we would say a will, directing that "Every tenth poor man in his hereditary possessions, native or foreigner, *for the benefit of his soul*, should be supplied, by his successors, with meat, drink, and clothing until the day of judgment; he commanded also three hundred mancuses to be carried to Rome *for the good of his soul*; to be distributed in the following manner; a hundred mancuses in honor of St. Peter, to buy oil for the lights of his church on Easter eve and at the cock crow; a hundred in honor of St. Paul, for the same purpose, and a hundred for the universal, apostolic pontiff."

*The same Ethelwulf institutes Tithes.*

In A. D. 855, shortly after his return from Rome, Ethelwulf, King of the West Saxons, with the "Free consent of all his prelates and chief men, for the first time endowed the whole Church of England *with the tenths of all lands and other goods or chattels.*" And this he did, as he says: "*For the forgiveness of my soul, and the remission of my sins.*" This unwise act was performed at Winchester in November 855, in the Church of St. Peter, before the great altar. All the archbishops and bishops in England were present and signed the document, thereby accepting it as a remedy to blot out Ethelwulf's sins. Beorred, King of Mercia, Edmund, King of the East Angles, and a multitude of abbots, abbesses, dukes, earls, and others of the faithful, approved of the charter, and the dignitaries subscribed it.‡ That charter

\* Ingulph, at A. D. 851.

† Asser's "Life of Alfred," at A. D. 856.

‡ Ingulph at A. D. 855.

has been executed ever since, and has burdened Englishmen for more than a thousand years. If anything could make the Saviour, whose blood, unaided, cleanses from all sin, hesitate in his career of resistless mercy, it would be the execution of a law *compelling* posterity to give the "tenths of all lands and other goods or chattels" to *any church under heaven*, thereby exciting endless heartburnings against religion; and indolence and arrogance among ministers of Jesus, independent of the love and confidence of their people.

*Beorred, King of Mercia, grants a Charter to Croyland.*

In A. D. 868, at the request of Earl Algar, Beorred confirms by charter all the lands bestowed on the monastery of Croyland, and its whole possessions and claims; and he took this step as he declares "as an almsgift for my own soul, and for the remission of my transgressions."\*

This charter was signed by Ceolnoth, Archbishop of Canterbury, confirmed by Elstan, Bishop of London, approved by Edmund, Bishop of Sherburn, commended by Alewin, Bishop of Winchester; Hynebert, Bishop of Lichfield, signed it; Ethelbert, Bishop of Hereford, made his cross upon it; and besides these many others ecclesiastics and nobles subscribed the document. The whole Church in England, high and low, accepted Beorred's charter as a remedy for his sins.

*King Edred confers a Charter on Croyland.*

In A. D. 948, Edred, holding "the temporal government of Great Britain," bestowed a very favorable charter on the Abbey of Croyland, of which his former minister Turketul was abbot: "The said gifts (in the charter)," he declares, "I have established and rendered lasting, to the praise of the Holy Trinity, and as a price of the ransom of my soul.†" The two archbishops, and four bishops sanctioned and signed the instrument, thereby accepting the doctrine that such acts took away sin.

*King Edgar bestows a Charter on Medeshamsted.*

And in this document he enumerates many gifts and favors

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\* Ingulph, at A. D. 868.

† Id., at A. D. 948.



which he confers, and he does this, he says : “ By the grace of St. Peter, and out of affection for so valued a father (Bishop Ethelwold), and *for the redemption of my soul.*” \* This charter was signed by all the leading ecclesiastics, including the two archbishops, showing their approval of its doctrine.

*William Rufus gives his Father's Treasures away.*

When William the Conqueror died, he left in Winchester sixty thousand pounds of silver, besides gold, precious stones, and jewels in vast quantities. His son and successor distributed them in accordance with the will of his father, bestowing on the greater churches, over the land, ten marks, and upon the smaller churches five shillings ; and on each of the counties one hundred pounds for the relief of the poor. “ And this he did *on behalf of the soul of his father.*” †

*Canute confirms the rights of Glastonbury.*

In A. D. 1031, Canute visited the church of Glastonbury, and at the request of Ethelnoth, Archbishop of Canterbury, he confirmed the privileges of that renowned abbey ; and this he did, as he says : “ For the love of heaven, *and the pardon of my sins, and the remission of the transgressions of my brother, King Edmund.*” ‡

*William the Conqueror founds Two Monasteries.*

By the salutary warnings of Remigius, Bishop of Dorchester, the victor of Hastings builds two abbeys “ *for the atonement of his transgressions.*”

*King John deeds England and Ireland to the Pope. ||*

In A. D. 1213, this act, which has never found a parallel in the doings of English sovereigns, was consummated ; and in the infamous document in which John transfers his dominions to Innocent III., he states that he offers, and freely grants to the pope, “ The whole kingdom of England, and the kingdom of Ireland, with all

\* Ingulph, at A. D. 970.

† Id., at A. D. 1091.

‡ William of Malmesbury, book. ii. cap. ii.

§ Matt. of Westminster, at A. D. 1085.

|| Id., at A. D. 1213.

their rights and belongings *for the remission of our sins, and those of our whole race (family) both living and dead.*" \* Such was the instrument, inspired, if not written by the pope, and ratified by him: showing that such a sacrifice could take away John's sins, in his distorted opinion.

*Henry III. makes good Laws.*

In A. D. 1236, this monarch, in a council at Merton, granted and established wholesome laws, and ordered them to be universally obeyed; and this he did, "*For the salvation of his own soul and that of his queen.*" † He founded a house for Jewish converts in London, "*For the redemption of his own soul and that of his father.*" ‡

In Burmah, it is said, that there is no such thing as love prompting an act. When relief is given to the poor, it is to obtain merit; when offerings are made on the altars, a similar motive prompts it; when supplications are made, the design is still the same. And it is asserted that a torrent of ridicule would greet the man who claimed to perform an act which seemed to be benevolent, from motives of pure compassion. So for ages in the Romish Church, while doubtless there were hosts of hearts full of pity, in acts for the public good, for charitable purposes, and for religious objects, the *leading* motive was precisely the one which governs the heathen followers of Gaudama: *the creation of merit*. It was for the "good of their souls, to secure the pardon of their sins." Promptings of this character bestowed the finest lands of Europe, stately ecclesiastical structures, and innumerable rich gifts on the Church; and similar motives led to the enactment of beneficent laws, and to the bestowment of immense benefits upon individuals and communities. So that ignorance of Isaiah's idea, as the Vulgate has it: "Ho, every one that thirsteth, come up to the waters, and ye that have no money; hasten, buy, and eat; come, buy wine and milk without money, and *without any return*," conferred immense benefits occasionally on communities, and for centuries on ecclesiastics.

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\* Matt. of Westminster, at A. D. 1213.

† Id., at A. D. 1236.

‡ Id., at A. D. 1234.

*This Doctrine lives in the Modern Catholic Church.*

Says Gavin : " In all families (in Spain) whatsoever, if any one is dangerously sick, there are continually friars and priests waiting till the person dies, and troubling the chief of the family with petitions for masses for the soul of the deceased ; and if he is rich, the custom is to distribute among all the convents and parishes, one thousand or more masses, to be said the day of burial. When the Marquis of St. Martin died, his lady distributed a hundred thousand masses, for which she paid the very same day £5000, besides one thousand masses which she settled upon all the convents and parish churches, to be said each year forever." Surely here it was the money of the defunct marquis, which, in the estimation of the living, was to redeem his soul from the hot atmosphere of purgatory.

*A Man in Rome buys his own Soul out of Purgatory a few years since.*

The Rev. Mr. Seymour, when in the Eternal City, visited a church with a privileged altar ; where one mass brings a soul from purgatory forthwith. Mr. Seymour witnessed the sale of this mass himself " to a large number of persons in the Basilica of Santa Croce di Gerusalemme in Rome. Each person stated the name of his friend in purgatory, paid four pauls, about forty cents, and received an acknowledgment in writing." He saw the same process at the Feast of the Assumption at Varallo in 1851 ; and he entered a bureau near the high altar of the principal church, and was received with marked politeness by the gentleman in charge of it, who opened a large account book, entered his name in it, and took his money ; he then handed him the book in which he was to write the name of the soul to be released ; there were twenty names just recorded in it, and to them *Seymour added his own !* He obtained a receipt, of which the following is a translation :

" 1851, *Sept. 8th.* THE SACRED MOUNT.\*

" I, the undersigned, agent of the venerable fabric of the Sacred

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\* 1851, addi 8 Smbre, dal S. Monte.

Ho ricevuto io sottoscritto assistente della veneranda Fabrica del Sacro

Mount of Varallo, have received from Mr. Hobart Seymour the charity of one shilling and eight pence, for one mass to be celebrated at the perpetually privileged daily altar of the most blessed Virgin Mary in Varallo.

"In Witness,

AGNO BERTOLI."

For forty cents a soul can be rescued from purgatory forthwith, by this system. Says Seymour : \* "The murderer and his victim may be released from the sufferings of another world by a small sum in this, and where such a system prevails, it ceases to be a matter of surprise that crime should abound in all its most dark and terrible features."

*The Mission Book has substantially the same Doctrine.*

It says : † "There is also an indulgence of one hundred days for every time *we lodge a poor person, or give him alms in his necessity, or perform some other work of mercy.* . . . . All these indulgences are applicable to the souls in purgatory." Gifts bribe God for his favor.

*The Council of Trent teaches this Doctrine.*

One of its leading canons reads :

"If any one shall say that the satisfactions by which penitents redeem their sins through Jesus Christ, are not the worship of God, but traditions of men, obscuring the doctrine of grace, and the true worship of God, and the benefit itself of the death of Christ ; let him be accursed." ‡

Monte di Varallo dal Signor Hobart Seymour l'elemosina di lire, 2 : 7. di Mil. per Messe unada celebrarsi all' altare privilegiato quotidiano perpetuo della Beattissima Vergine Maria.—In fede : Agno Bertoli.—"*Evenings with the Romanists*," pp. 28, 29, 30. N. Y., 1856.

\* Seymour's "*Evenings with the Romanists*," p. 30. N. Y., 1850.

† "*Mission Book*," p. 190. N. Y., 1866.

‡ Si quis dixerit, satisfactiones, quibus pœnitentes per Christum Jesum peccata redimunt, non esse cultus Dei, sed traditiones hominum, doctrinam de gratia, et verum Dei cultum, atque ipsum beneficium mortis Christi obscurantes ; anathema sit.—*Canones et Decreta Conc. Trid.*, sess. xiv., can. 14, p. 84. Lipsiæ, 1863.



No matter whether the satisfactions are sufferings, meritorious prayers, or purchased masses, the great fact is asserted by the Council of Trent, that "*Penitents can redeem their sins through Jesus Christ*," not that he has bought them ; but that they, through payments or pains, can redeem their iniquities themselves.

*The Priests must have a proper Price for their Masses, or one Mass must stand for a Number.*

There was a serious difficulty in the times of the Council of Trent ; many pious persons, as religion was then understood, requested masses in the most solemn manner from the clergy of particular churches, where they had been accustomed, when living, to worship God, and in their last testament, they had left a sum of money to be paid annually for these sacrifices ; but the amount was small, and the priests could not afford to bring souls out of *purgatory without a proper hire*, and it was impossible, in many cases, to procure the services of these unwedded priests, whose expenses need not be great. In cases of this class, the ecclesiastical authorities were authorized to make a compromise, most *probably permitting one mass to be offered up for ten, twenty, or more* ; so that all the dead would be remembered, and the priest not be over-taxed. No other interpretation can be put on the following decree of authoritative Trent : \*

" It happens frequently in certain churches, either that so great a number of masses is required to be celebrated by various legacies left by the departed, that it is impossible to give satisfaction thereto on the special days appointed by the testators, or that such alms left for celebrating the masses *are so slender that it is not easy to find any one who wishes to subject himself to that duty ; whereby the pious intentions of testators are frustrated, and occasion is given for burthening the consciences of those whom the aforesaid obligations*

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\* Contingit sæpe in quibusdam ecclesiis vel tam magnum missarum celebrandarum numerum ex variis defunctorum relictis impositum esse, ut illis pro singulis diebus a testatoribus præscriptis nequeat satisfieri, vel eleemosynam hujusmodi pro illis celebrandis adeo tenuem esse, ut non facile inveniantur, qui velit huic se muneri subicere ; unde depereunt piæ testantium voluntates, et eorum conscientias, ad quos prædicta spectant, onerandi oc-

*concern.* The holy synod, desiring that these bequests for pious uses should be satisfied in the most complete and useful way *possible*, gives authority to bishops in diocesan synod, and likewise to abbots and generals of orders, that in their general chapters they shall ordain in regard to this matter, *whatsoever in their consciences they shall, upon a diligent examination of the circumstances, ascertain to be most expedient for God's honor and worship, and the good of the churches, in those churches aforesaid, which they shall find to stand in need of such provision* ; in such wise, however, *that a commemoration be always made of the departed, who, for the welfare of their souls, have left the said bequests for pious uses.*" The Council does not command the bishops and abbots to order their avaricious priests to offer up *a mass for every one who has left a legacy, however small, for that purpose*, as it ought to have done. That was what the deceased in his life wanted. No, the bishops in their synods, and the abbots in their chapters, are to make *some different provision for such cases* ; and as all the dead testators are to be commemorated in a mass, and that not a separate one for each, it is *one for all* ; or, *at least, a few masses to represent all.* Money, according to the Council of Trent, brings souls out of purgatory, or it keeps them in it. When the prices of masses are slender, none will be offered up, unless a heap of masses can be discharged by one ; and the small prices of many form a handsome reward for a solitary mass. That all Catholic priests are of the class recognized in this decree as despising the masses with "slender" wages, we do not believe. But the council recognizes the fact that masses are to be paid for, and that there may be few oblations when they are not appreciated at a respectable pecuniary value.

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casio datur. Sancta Synodus, cupiens hæc ad pios usus relictæ, quo plenius et utilius potest impleri, facultatem dat episcopis, ut in Synodo diœcesana, itemque abbatibus et generalibus ordinum, ut in suis capitulis generalibus re diligenter perspecta possint pro sua conscientia in prædictis ecclesiis, quas hæc provisione indigere cognoverint, statuere circa hæc quicquid magis ad Dei honorem et cultum atque ecclesiarum utilitatem viderint expedire ; ita tamen, ut eorum semper defunctorum commemoratio fiat, qui pro suarum animarum salute legata ea ad pios usus reliquerunt.—*Canones et Decreta Conc. Trid.*, sess. xxv., *de Reformatione*, cap. iv. p. 191. Lipsiæ, 1863.

Gavin speaks of a grant given by the pope to some friars in his country, by which one mass is said instead of a hundred, and this one is "equivalent to a hundred masses."\* Fifty-two masses celebrated in the year would count for 5200, and these sold at a price equal to twenty-eight cents each, if they could be all disposed of, would bring some fifteen hundred dollars; so that each friar, if he only celebrated one mass every week, and obtained the ordinary price paid for it in Spain, could live most comfortably. But all this is salvation by money, when God, in the Vulgate, says: † "The blood of Jesus Christ, his Son, cleanses us from every sin."

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\* "Master Key to Popery," p. 129. Cincinnati, 1833.

† Sanguis Jesu Christi, filii ejus, emundat nos ab omni peccato.—1 *John* i. 7.

## NO SALVATION FOR PROTESTANTS.

THE admission into heaven of a soul is of unspeakable importance, the pledging of which to an unsaved man, or the denial of which to a regenerated child of Jesus, is exceedingly wicked.

*The Church of Rome Consigns to Perdition all who reject Her Faith.*

The bull "In Cœna Domini" is one of the most notorious documents ever issued by the pontiffs; it has been ratified, confirmed, or enlarged by *more than twenty popes*, whose names and constitutions are prefixed to the bull itself; it has been published for ages in the Eternal City every Maunday-Thursday.\* One section of this document reads: † "We do, on the part of Almighty God, Father, Son, and Holy Spirit, and also by the authority of the blessed apostles, Peter and Paul, and by our own, *excommunicate and curse all Hussites, Wicliffites, Lutherans, Zwinglians, Calvinists, Huguenots, Anabaptists, Trinitarians, and Apostates from the faith of Christ, and all and sundry other heretics, by whatso-*

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\* Bower's "History of the Popes," vol. iii. p. 484. Philada., 1845.

† Excommunicamus et anathematizamus ex parte Dei omnipotentis, Patris, et Filii et Spiritus Sancti, auctoritate quoque B. Apost. Petri et Pauli, ac nostra, quosunque Hussitas, Wicklephistas, Luteranos, Zuinglianos, Calvinistas, Ugonottas, Anabaptistas, Trinitarios, et a Christi fide Apostatas, ac omnes et singulos alios hæreticos, quocunque nomine censeantur, et cujuscunque sectæ existant; ac eis credentes eorumque receptatores, fautores, et generaliter quoslibet illorum defensores: ac eorumdem libros hæresin continentes, vel de religione tractantes sine auctoritate nostra et sedis Apostolicæ scienter legentes aut retinentes, imprimentes, seu quomodolibet defendentes.—*Constitutio Pauli V.*, 63., *Perceval on the Roman Schism, Introduction*, p. 37. London, 1836.



ever name they may be reckoned, and of whatever sect they may be; and those who believe in them, and their receivers, abettors, and in general, all their defenders whatsoever; and those who without our authority and that of the Apostolic See knowingly read, or retain, or print, or in any way defend the books containing their heresy, or treating of religion." In this instrument the popes curse every denomination of Protestants, and every individual who declines to obey the bishops of Rome; or who aids non-Catholics in any manner; or who, without papal authority, knowingly reads, or retains a Protestant book, or prints it. The curse and excommunication involve and mean the damnation of the soul in its severest pains.

The creed of Pope Pius IV. must be received by every Catholic bishop; it is the standard of orthodoxy in the Church of Rome. This creed makes those who recite it say: \* "I, N. N., at this present, freely profess, and sincerely hold this true Catholic faith, *without which no one can be saved.*" This is the creed and oath to-day of the clergy of the entire Romish sect. We do not brand them with infamy, for such an atrocious conviction; we simply present it as an unquestionable part of papal doctrine.

In Protestant denominations men generally think that each true believer on the Son of God in the papal or in Rome-rejecting communities will surely be saved; that wherever God discovers faith, that soul will be found in heaven. Nor do we hesitate to express our conviction that the Infallible Church has some of the elect of God among her numerous progeny. But that Church consigns us all to damnation in due and solemn form.

No doubt there are many Catholics who reject this atrocious dogma. We have met some of them ourselves: men and women of large hearts and noble impulses. There are priests, too, who secretly hold a generous confidence in the existence of salvation outside the limits of their sect. But, as a Church, *Rome curses and consigns to damnation the whole Protestant world.* The good and great Bishop Hall says: † "The Protestant or Evangelical churches

\* Hanc veram catholicam fidem, extra quam nemo salvus esse potest, quam in presenti sponte profiteor et veraciter teneo.—*Bulla Super Forma Juram. Profess. Fid.*, p. 228., *Canones et Decreta Conc. Trid.*

† "Practical Works," vol. ii. pp. 51-2. London, 1808.

of our European world do justly cry out of the high injustice of Rome in excluding them from the communion of the truly Catholic Church of Christ. What presumptuous violence is this! What a proud uncharitableness! They have both gone from themselves and abandoned us; had they continued what they once were, *they had been ours, we had been theirs; and both had been Christ's.*"

## THE MASS IN LATIN;

### THE WORD "LATIN" IN THE GREEK TONGUE CONTAINS THE NUMBER OF THE BEAST

JOHN tells us of a ferocious beast, or antichristian system, that should make war upon the saints of God, and overcome them; that should perform great wonders; that should exercise dominion over all kindreds, tongues and nations, and receive worship from all that dwell upon the earth whose names are not written in the book of life, and that should deceive by his pretended miracles.

The number of the beast is given by John, Rev. xiii. 18. Ireneus, commenting on the number six hundred and sixty-six says: "As matters are thus, and the number is found in all the genuine and ancient copies, and as they who saw John attest, reason itself shows that the number of the name of the beast is indicated by the *Greek* letters which it contains;" and he then shows that the requisite number is found in <sup>30 1 300 5 10 50 70 200</sup> Λ α τ ε ι ν ο ς (Lateinos);\* and he fixes upon this name because the Latin government was destined, as he supposed, to be the last of all. Ireneus lived very near John's time, and made a remarkable guess. It was natural to suppose that the Greek tongue should be selected to find the numeral letters, for John wrote in it, and so did Roman authors in his day, and Ireneus himself used it. Eusebius alludes to this exposition of the number of the beast by Ireneus, showing that the saying attributed to him is authentic, and that it excited general interest in the fourth century.†

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\* Ireneus, adv. Hæret., lib. v. cap. xxx.

† Eusebius, lib. v. cap. viii.

It is a singular circumstance, in connection with the word Latin, or Lateinos, that though from thirty to seventy nations are said to have been represented in the Vatican Council of 1870, the discussions, speeches, and canons and decrees of that assembly were all in the Latin language.

It is also a notable fact that Pope Vitalian was the first to ordain that public worship should be celebrated in the Latin tongue, in the year six hundred and sixty-six, the *year with the same number as the beast*.\*

The principal service of the Catholic Church is the mass; every other part of her worship is a mere ornament or appendage of that imaginary sacrifice, and throughout the world **THE MASS MUST BE CELEBRATED IN LATIN**. The Council of Trent declares that, "although the mass contains much instruction for the faithful, yet it does not seem expedient to the fathers that it should be performed everywhere in the vulgar tongue." † And in all lands the great oblation of Rome is offered up in the language of Horace and Virgil, of Cicero and Sallust.

The "Latin Church" is one of the proper names of the mighty papal sect, just as the "Greek Church" describes a great Eastern denomination. This is an extraordinary name in view of John's beast with his number. And yet it is one of the common designations of the Catholic world.

The whole public documents of the popes; and of the Roman court, intended for the ecclesiastical authorities of all lands, have been written in Latin from the earliest times; and are still communicated in the same grand old tongue. The Word of God, in the original Hebrew and Greek languages, was open to the popes. And yet, strange to say, the Council of Trent, passing the original Scriptures by, gave its solemn approval to the Vulgate Bible, a version in the Latin tongue. And from that time, the revision and translation of the Monk Jerome has been the only Bible of

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\* "Rise and Fall of the Papacy," by Fleming, p. 10. Philada., 1860.

† *Etsi missa magnam contineat populi fidelis eruditionem, non tamen expedire visum est patribus, ut vulgari passim lingua celebraretur.—Canones et Decreta. Conc. Trid., sess. xxii., Sac. Mis., cap. viii. p. 120. Lipsiæ, 1863.*



the Catholics. If in any land there is a Romish translation, it is from the Latin Vulgate, not from the inspired Greek and Hebrew.

In view of these very remarkable facts, it seems morally certain that the Latin papacy is the beast of John which should perform prodigies of iniquitous deeds against God and his saints.

## THE SINCERITY OF CATHOLIC PRIESTS.

AMONG Protestants there is a universal conviction that Romish priests are too well educated to believe in transubstantiation ; the legendary stories of the saints, the fires of purgatory ; and the delusive powers which they claim to exercise in absolving men from their sins. Perhaps no impression in the world is more firmly rooted than this. And among the masses who reject the Church of the Dark Ages, this opinion is as surely true as a text of Scripture. No doctrine could be more baseless. It would be impossible for an intelligent Protestant, who understands his Bible, to receive the monstrous dogma of transubstantiation, and similar papal dreams and follies. But the priest had not a Protestant education ; did not know his Bible ; and did not exercise his intelligence. Commonly, he has been brought up from childhood to believe *everything* the Church of Rome teaches ; to regard it as exceedingly wicked to doubt anything for which she demands faith ; and to suppress every exercise of his judgment adverse to the Holy Mother. He has been nurtured on miracles, supernatural appearances, and lying wonders from his first conscious moments. These have been communicated to him by the lips of a loving mother, who assured him of their truth, or of some revered priest who came from the presence of God when he stated them ; and they were believed by all the kindred and associates of the future priest. In childhood he is assured that Protestants sprung from a rebellious German monk who had many interviews with the devil ; and a licentious English King, who wanted, in spite of the holy father, to disgrace and remove his good wife, and elevate his low-born mistress to her place ; that their worship is iniquity, and that they shall all be damned. He grows up to regard them, their books, and their religion with horror ; and as

he knows little, if anything, about their pure Christ-honoring doctrines, there is not much ground for surprise that he clings to the creed of childhood.

In the sacerdotal education of a priest he is brought in contact with nothing Protestant; nothing to shake his faith in the convictions of early days. When he reaches eighty years, his opinions are but the teachings of his mother, and his first spiritual director. He never examined any other creed.

Why would her priests remain in the Church of Rome if they were hypocrites? Threatenings might keep the timid in their old places, but they could not keep all. There is nothing so very attractive in the home of a priest, with no virtuous wife, no loving children, and no real friend; in the confessional where he becomes the pool into which a thousand streams of filth and horror run; nor in his daily life, in which he is the mark for Protestant dislike, and, unless times are changed, for some Catholic suspicion. If he does not believe his doctrines, why does he not come out and follow some worldly calling? Protestant clergymen frequently give up the ministry; Catholic priests hardly ever turn away into secular life. *The priests of Romanism are full of earnestness as a class.* They have their hypocrites, as all systems have. But the trouble is, there are far too many of them full of zeal for their Church. Are not these priests planning and building churches, seminaries, convents, schools and orphans' homes all over the land? It is not the Catholic laity who are in the van of these enterprises, but the clergy; and at this moment they are moving every energy, and working with untiring zeal in our own and other countries, to build and prop the tottering walls of the papacy.

*Luther wished his Parents Dead while he was in Rome, that he might offer up Masses there for them.*

As he went up and down the Eternal City a delighted pilgrim, believing all the fables he heard, visiting all the famous churches, gathering rich treasures of merit from his devout exercises and holy deeds, and very happy in his fresh stock of spiritual wealth, he learned how easily he could take souls out of purgatory by masses said in particular places in Rome. He loved his parents; he was

ardently attached to his mother: "Oh, how I could like to make my mother happy!" said he. And yet soon after he said: "How much I regret that my father and mother are still alive. What delight I should have in delivering them from the fire of purgatory, by my masses, my prayers, and many other admirable works!" At the fountain head of priestly power he felt that he had an opportunity to relieve his father and mother from the pains of purgatory which might never return; and he wished his loving parents in their long home, that he might send them immediately to Paradise. How intensely earnest Luther was! And what reason have we to suppose that priests to-day, moulded and nurtured under the same influences, are less conscientious? \*

*A Modern Miracle.*

While Seymour, a few years ago, was conversing with some Jesuits at Rome, he tried to prove the unreliability of Catholic miracles by relating the case of a priest who took a whole tribe of Indians to one of our western rivers, and there, without any instruction, baptized them; after which he suspended a little cross around the neck of each by a string, and informing them that they were now Christians, he left them. The missionary priest was at Rome on a visit when Seymour was there, and had informed his Jesuit friend himself of the Indian conversion. Two years after the baptism of the natives the priest visited them again, and was greatly surprised to find that none of them had any sins to confess. There was not a single sin committed by one in the tribe since his baptism; it was a miracle the Jesuit insisted. While the priest was administering the communion to these Indians, one of them was too far off for the priest to put the host into his mouth, but he was kneeling with devout awe, and as the priest was observing him, "The host flew out of his fingers, flew over to the poor Indian, and flew into his mouth." "Oh!" the Jesuit added, in a tone of the most reverential devotion, "the blessed Jesus so loved that poor savage, that he longed to enter into his heart, and thus miraculously flew into his mouth." Seymour says: "There was a fervor, an earnestness, a

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\* D'Aubigne, vol. i. p. 143. Glasgow, 1846.



devotion of manner that showed he fully believed what he thus narrated. The personal character of the man was such that I had no right to doubt him after so solemn a statement."

There is far less scepticism among Catholics where the Church still retains her hold than among Protestants. The Protestant reasons, hears, or reads both sides, discriminates. The good Catholic receives everything from his Church without scruple, and he believes it.

Catholic priests as a body are intensely earnest; are just as conscientious as ourselves; some of them doubtless, like Luther, before his avowal of Protestantism, or Staupitz, are converted men, but the majority rest on another gospel than Christ's, and are honestly bent on making this Continent their own. Let us treat them as sincere men, and not as hypocrites; and let us not forget that their unquestionable love for their principles gives them immense power, and calls upon us to put on the whole armor of Christ, that this goodly land may be Immanuel's, not the pope's.

## HYMNS, AND THOSE WHO COMPOSED THEM.

IN the ancient churches psalmody was quite as prominent as it is in the worship of Christ now; the praises and gratitude of the devout worshipper reached heaven in holy melodies sung with fervor and rapture.

Sometimes the psalm was sung by one person alone, the others only giving their attention; and sometimes by the whole assembly together; sometimes the congregation was divided into two choirs, one half singing one verse, and the other the next; sometimes one person sung the first part of the verse, and all the people united their voices at its close. The ancient and general practice of the churches was for the whole people, men, women, and children, as if with one mouth and one mind, to sing the praises of God.\* Christ and his apostles united in singing the hymn at the last supper; and, according to Chrysostom, the first churches followed this example: "Women and men," says he, "old men and children, differ in sex and age, but they differ not in the harmony of singing hymns, for the spirit tempers all their voices together, making one melody of them all."†

The voice in singing was employed in two distinct styles; in the first it received a gentle inflection, an agreeable turn with a proper accent, not differing much from reading, like the musical way of reading psalms in cathedral churches. This was the Alexandrian mode in the time of Athanasius, and the prevailing custom in Africa in the days of Augustine; the other system conformed to art, had a variety of notes for greater sweetness, gave forth the richest melody, and melted into tears, or elevated to

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\* Bingham's "Antiquities," book xiv. chap. i. sec. 9.

† Chrysostom, on Psalm cxliv.

heaven, those who shared in the enjoyment of this delightful service.\*

Singing was extensively used in worship. When the church of St. Ambrose was beset with Arian soldiers, the people inside sung psalms the whole night and day.† Psalmody was the exercise of the congregation at all times when no other service occupied them; no occasion was regarded as unseasonable to sing holy psalms and hymns in the church, except during Scripture reading, preaching, or praying. Monks in their devotions, plowmen in the fields, and the Church in all her services gloried in the abounding use of hymns. Even at funerals this custom was prominent. Jerome, speaking of such an occasion, says that "the people made the gilded roof of the temple shake and echo again with their psalms and hallelujahs."‡

Singers did not in early times make religion the chief end of their melodies. Sometimes the men who conducted church music took their modes of singing from the practice of the theatre,§ introducing the corruptions and effeminacy of profane music into the solemn devotions of the sanctuary.

In condemnation of this custom Jerome says: "Let young men who sing in the church, sing, not with their voice but with their heart to the Lord; not like tragedians physically preparing their throat and mouth, that they may sing after the fashion of the theatre in the Church."¶ Chrysostom, Augustine, and other fathers urge the same objection against the theatrical music of some religious assemblies and singers in their day.

### *Hymns.*

In the latter end of the second century a defender of the Saviour's divinity, quoted by Eusebius, attacked Artemon's heresy, and among other things urged by him to prove its falsehood, he says, "Whatever psalms and hymns were written by the brethren from the beginning celebrate Christ the word of God, by asserting his

\* Bingham's "Antiquities," book xiv. chap. i. secs. 15, 16.

† Ambrose, Ep. 33, ad Marcellinam Sororem.

‡ Hieron., Ep. 30, Epitaph Fabiolæ.

§ Bingham's "Antiquities," book xiv. chap. i. sec. 18.

¶ Hieron., in Ephes. v.

divinity." From the first age of the Gospel the brethren had human compositions in praise of Jesus as God.\*

In A. D. 270 the Council of Antioch complained of Paul of Samosata, the heterodox Bishop of Antioch, that he stopped "the psalms that were sung in honor of our Lord Jesus Christ as the late compositions of modern men, but in honor of himself he had prepared women to sing at the great festival in the midst of the church."† From this statement it is again affirmed that uninspired hymns and psalms in honor of Jesus were in use in the churches at a very early day.

In the beginning of the second century, the celebrated Pliny, in giving the Emperor Trajan an account of the Christians, says: "They were accustomed to meet on a certain day before it was light and sing a hymn alternately to Christ as God."‡ This hymn could not be one of David's Psalms, as they are not addressed to "Christ as God." It is undeniable that in the infancy of the Church, as Cave says: "It was usual for any persons to compose divine songs in honor of Christ, and to sing them in the public assemblies."§ These compositions were commonly fragments of Scripture, with slight additions.

*The Doxology was the first Hymn.*

In its most ancient form it read: "Glory be to the Father, and to the Son, and to the Holy Ghost, world without end. Amen." The words, "As it was in the beginning, is now, and ever shall be," were added somewhat later than the first use of the song. The followers of Arius would only sing the doxology thus: "Glory be to the Father, *by* the Son, and *by* the Holy Spirit." It was used at the end of nearly every portion of public worship. Another change in its words occurred not long after the first enlargement, then it read: "To Father, Son, and Holy Spirit, be all glory, worship, thanksgiving, honor, and adoration, now and forever, throughout all ages, world without end. Amen."|| Another very ancient hymn is called "The Angelical Hymn, or Great

\* Eusebius, lib. v. cap. xxviii. † Id., lib. vii. cap. xxx. ‡ Pliny, lib. x. ep. 97.

§ Cave's "Primitive Christianity," p. 134. Oxford, 1840.

|| Bingham's "Antiquities," book xiv. chap. ii. sec. 1.



Doxology." It was based on the words of the angels at the Saviour's birth: "Glory be to God on high, and on earth peace to men of good will;" the reading often accepted in early times.\* This was a very popular hymn.

The Trisagion (thrice holy), or cherubical hymn, is among the earliest songs of the Church. Its first form was: "Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory, who art blessed forever. Amen." It, too, had many changes, and continued for centuries to hold a leading place in the worship of the early Christians.

The "Hallelujah," which was understood to mean, "Praise ye the Lord," was sung with the greatest fervor, publicly and privately. It was the call for monks to come to their assemblies, when one of their number went around singing it.

Paulinus says: "The whole sheepfold of Christ sings Hallelujah." †

Another early hymn was called "Benedicete," or the song of the three children in the burning fiery furnace. Chrysostom says of this hymn, "that it was sung in all places throughout the world, and would continue to be sung in future generations." ‡

The Magnificat, or song of Mary: "My soul doth magnify the Lord," etc., was publicly sung in the churches of France, as early as A. D. 506. §

Clement of Alexandria, || about the end of the second century, or beginning of the third, wrote some beautiful hymns, which are still extant, though not used. And Gregory of Nazianzen, who died in the end of the fourth century, was celebrated as an author of hymns.

Hilary of Poitiers, who died A. D. 368, is regarded as one of the first writers who composed hymns for use in public worship in the West. ¶ Jerome says, \*\* that Hilary composed a book of hymns, and such was the merit of these songs that they were ratified and confirmed by the fourth Council of Toledo. But no

\* Bingham's "Antiquities," book xiv. chap. ii. sec. 2.

† Id., book xiv. chap. ii. sec. 4.      ‡ Id., book xiv. chap. ii. sec. 6.

§ Id., book xiv. chap. ii. sec. 7.

|| Riddle's "Christ. Antiq.," p. 388. London, 1843.

¶ Neander, ii. 318. Boston, 1868.      \*\* Hieron. de Script. Eccl., cap. cx.

one of them is extant except a hymn prefixed to his works and sent with an epistle to his daughter Abra.\*

*Hymns of Ambrose.*

Ambrose is better known as an author of hymns than any Christian before his day. He composed thirty, which were used in the churches. He wrote the "Deus Creator omnium," etc.; and one on "The repentance of Peter after the crowing of the Cock," which were greatly prized in public worship. But the *Te Deum* was his masterpiece (if it was really his). This hymn is usually ascribed to Ambrose,† and with good reason; though Stillingfleet says:‡ "It was composed by Nicettus, about one hundred years after the death of Ambrose," and the learned Bingham holds the same view.

For fourteen or fifteen centuries, the *Te Deum* has borne to the shining heights of Paradise the thanks of grateful millions over an abounding harvest; or the jubilant praises of a triumphant nation whose foes have been put to flight, or destroyed. It was probably the chanting of that very hymn which melted young Augustine to tears, as he sat in the church of the ex-governor, Bishop Ambrose, and listened to the finest music in the whole West. The following is the common Catholic version and copy of

*The Te Deum.* §

"We praise thee O God: we acknowledge thee to be the Lord.  
All the earth doth worship thee: the Father everlasting.  
To thee all angels cry aloud: the heavens and all the powers  
therein.  
To thee cherubim and seraphim: continually do cry:  
Holy, holy, holy, Lord God of Sabaoth.

\* Hilar., Epist. ad fil. Abram.

† Milman's "Hist. of Christianity," p. 497. N. Y., 1841.

‡ Stillingfleet, Orig. Brit., chap. iv. p. 222.

§ *Te Deum laudamus; te Dominum confitemur.*

*Te æternum Patrem omnis terra veneratur.*

*Tibi omnes angeli, tibi cœli, et universæ potestates.*

*Tibi cherubim, et seraphim, incessabili voce proclamant:*

*Sanctus, sanctus, sanctus, Dominus Deus, Sabaot.*

Heaven and earth are full : of the majesty of thy glory.

The glorious choir of the apostles : praise thee.

The admirable company of the prophets : praise thee.

The white robed army of the martyrs : praise thee.

The holy Church throughout all the world : doth acknowledge thee.

The Father : of an infinite majesty.

Thy adorable, true : and only Son.

Also the Holy Ghost : the Comforter.

Thou art the King of Glory : O Christ.

Thou art the everlasting son : of the Father.

When thou tookest upon thee to deliver man : thou didst not abhor the Virgin's womb.

When thou hadst overcome the sting of death : thou didst open the kingdom of heaven to all believers.

Thou sittest at the right hand of God : in the glory of the Father.

We believe that thou shalt come : to be our judge.

We pray thee, therefore, to help thy servants : whom thou hast redeemed with thy precious blood.

Make them to be numbered with thy saints : in glory everlasting.

O Lord, save thy people : and bless thine inheritance.

Govern them : and lift them up forever.

Pleni sunt cœli et terra, majestatis gloriæ tuæ.

Te gloriosus Apostolorum chorus,

Te prophetarum laudabilis numerus,

Te martyrum candidatus laudat exercitus.

Te per orbem terrarum sancta confitetur ecclesia.

Patrem immensæ majestatis.

Venerandum tuum verum, et unicum Filium.

Sanctum quoque Paraclitum Spiritum.

Tu rex gloriæ, Christe.

Tu Patris sempiternus es Filius.

Tu ad liberandum suscepturus hominem, non horruisti Virginis uterum.

Tu devicto mortis aculeo, aperuisti credentibus regna cœlorum.

Tu ad dextram Dei sedes, in gloria Patris.

Judex crederis esse venturus.

Te ergo quæsumus, tuis famulis subveni, quos pretioso sanguine redemisti.

Æterna fac cum sanctis tuis, in gloria numerari.

Salvum fac populum tuum, Domine, et benedic hæreditati tuæ.

Et rege eos, et extolle illos, usque in æternum.

Day by day : we magnify thee.

And we praise thy name forever : yea, forever and ever.

Vouchsafe, O Lord, this day : to keep us without sin.

O Lord have mercy upon us : have mercy upon us.

O Lord, let thy mercy be showed upon us : as we have hoped in thee.

O Lord, in thee have I hoped : let me not be confounded forever."

Bishop Mant translates another hymn of Ambrose ; of which the following is a part :

Theirs the firm faith of holy birth,  
The hope that looks above,  
And, trampling on the powers of earth,  
Their Saviour's perfect love.

In them the heavens exulting own  
The father's might revealed,  
Thy triumph gained, begotten Son,  
The Spirit's influence sealed.

Arius, the founder of the ancient sect bearing his name, had a talent for composing hymns ; and from the statements of Socrates and Sozomen, he used it with great success in commending his opinions and confounding his religious adversaries. The Arians on all feast days, and times set apart for worship, gathered in bands and marched through the streets of Constantinople, singing responsive verses with such insulting questions in them as : "Where are they that say : Three things are but one power ?" These musical warriors would begin their melodious march early in the morning, and continue it during the greater part of the night.

The great Chrysostom, becoming alarmed at the popularity of these heterodox songs, had others composed to counteract their in-

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Per singulos dies benedicimus te.

Et laudamus nomen tuum in sæculum, et in sæculum sæculi.

Dignare, Domine, die isto, sine peccato nos custodire.

Miserere nostri, Domine, miserere nostri.

Fiat misericordia tua, Domine, super nos : quemadmodum speravimus in te.

In te, Domine, speravi : non confundar in æternum."

"*Garden of the Soul*," p. 79. London.



fluence. And he too formed processions with splendid silver crosses and lighted tapers borne in front, in which the Trinitarian hymns were sung. A tumult was the result, which led the Emperor to prohibit the Arian hymn chanting in public: \* an act which would have been more just and Christian, if both parties had been placed on the same footing before the law.

Ephraim the Syrian had respectable gifts as a religious poet. It is said that he wrote three thousand verses. To controvert the heresies rendered popular by Harmonius among his countrymen, he composed hymns in honor of God, and in accordance with the doctrines of the Church. And such was the popularity of Ephraim, that from his day the Syrians sang his odes, and followed the instructions they contained. †

Augustine wrote a hymn to check the errors of the Donatists, who were making extensive use of newly composed sacred songs to render their opinions triumphant. ‡

In Ireland, St. Patrick, about the middle of the fifth century, led a chief bard, accustomed to celebrate in song the warlike exploits of his countrymen and the glories of their Druidical divinities, to the Saviour of souls; and Dubrach MacValubair, drawn to the Redeemer, immediately began to make hymns in praise of Christianity. §

Bede's Ecclesiastical History contains a hymn of his, of which the following is a part:

Hail, Triune Power, who rulest every age,  
Assist the numbers which my pen engage.  
Let Maro wars in loftier numbers sing,  
I sound the praises of our heavenly King.  
See from on high the God descends, confined  
In Mary's womb, to rescue lost mankind.  
Behold, a spotless maid a God brings forth,  
A God is born, who gave even nature birth. ||

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\* Socrates, "Eccl. Hist.," lib. vi. cap. viii. Sozomen, lib. viii. cap. viii.

† Sozomen, lib. iii. cap. xvi.

‡ Augustine, Ep. 119. cap. xviii., vol. ii. 219. Paris, 1614.

§ Neander, vol. ii. p. 124. Boston, 1868.

|| Bohn's Translation, "Eccl. Hist.," book iv. chap. xx.

Cædmon,\* in the year of our Lord 680, had a species of divine inspiration to make hymns, as he asserted, and as his friends believed. One night after caring for his horses, according to his office, he fell asleep at the proper time, and a person appeared to him in his sleep and commanded him to sing; he refused; the command was imperatively repeated, and a subject given him for versification; he forthwith began to make beautiful hymns. In the morning he told his dream and he repeated his hymns. He was soon after elevated from stableman, in Whitby Abbey, to be a brother in the convent, by St. Hilda, the Abbess. He made hymns on creation, the origin of man, the departure of Israel out of Egypt, and their entrance into Canaan, the incarnation, sufferings, resurrection, and ascension of the Saviour, the coming of the Holy Spirit, the preaching of the apostles, the judgment day, and the delights of heaven. "Whatever was interpreted to him out of Scripture, he soon after put into poetical expressions of much sweetness and humility. By his verses the minds of many were often excited to despise the world and aspire to heaven. Others after him in England attempted to compose religious poems, but none could compare with Cædmon." \*

*Part of an Ancient Hymn attributed to St. Patrick.*

This hymn is written in a very old dialect of the Irish Celtic; it has no appeals to saints, angels, or the Virgin Mary. If not the work of St. Patrick, it must have been the composition of some one who lived near his time. This version was made by Dr. Todd, a distinguished Irish scholar :

I bind to myself to-day  
The strong power of the invocation of the Trinity,  
The faith of the Trinity in unity,  
The Creator of the elements.

I bind to myself to-day  
The power of the incarnation of Christ,  
Wit that of his baptism;  
The power of the crucifixion,  
With that of his burial;

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\* Bede's "Eccl. Hist.," lib. iv. cap. xxiv.

The power of the resurrection,  
 With that of the ascension  
 The power of the coming  
 To the sentence of judgment.

I bind to myself to-day  
 The power of God to guide me,  
 The might of God to uphold me,  
 The wisdom of God to teach me,  
 The eye of God to watch over me,  
 The ear of God to hear me,  
 The word of God to give me speech,  
 The hand of God to protect me,  
 The way of God to prevent me,  
 The shield of God to shelter me,  
 The host of God to defend me.

Of the Lord is salvation,  
 Christ is salvation,  
 With us ever be  
 Thy salvation, O Lord. \*

*Greek Psalmody.*

The hymns of the Greek Church are chiefly the composition of poets who flourished in the eight and ninth centuries, Kosmas, John of Damascus, Theophanes, Joseph of Constantinople, Andreas, Bishop of Crete, and Germanus, Bishop of Constantinople. †

*Modern Catholic Psalmody.*

A few of the hymns now used in Catholic churches have been handed down from the earliest times and from the middle ages. But Romish hymns are chiefly of modern origin, in their doctrines, semi-deities, and composition. Peter F. Cunningham, of Philadelphia, with the approval of Bishop Wood, has published a little book containing 209 hymns. Of these, sixty-five are about Mary, forty-six about saints and angels, sixty-six about Christ, sixteen about the Father and the Spirit, and a few others not capable of classification under any of these heads. Cædmon had no

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\* "St. Patrick and the early Irish Church." Philada., pp. 146-50.

† Riddle's "Christian Antiquities," p. 391. London, 1843.

song addressed to Mary. There is no early hymn written in her praise.

Several hymns in Cunningham's book, and in the "Mission Book," are well-known Protestant compositions. Of this class are "Rock of Ages," by Toplady; "Soldiers of Christ, Arise," by Charles Wesley; "Jesus, Lover of my Soul," by Charles Wesley; "Before Jehovah's Awful Throne," by Dr. Watts; "Come Sound His Praise Abroad," by Dr. Watts; "Children of the Heavenly King," by Cennick; and "Sweet the Moments, rich in Blessing," by Allen and Shirley. These Protestant authors would be astonished could they know that their hymns were sung in Catholic churches; and many of the faithful would be utterly confounded if they were aware that heretics had made their holy songs. We present the following as samples of the hymns sung in Catholic churches, either as praises of, or prayers to *creatures*; of course, the hymns are abridged.

#### ST. ALOYSIUS.\*

Charmed with the Deity alone,  
 Terrestrial pursuits he forsakes,  
 And ere yet half to manhood grown,  
 His virgin vows to Mary makes.  
 Amiable and angelic youth,  
 Aloysius pray for us.

#### ST. ROSE OF LIMA.

And while amidst his glories now,  
 Thou seest him face to face, O deign,  
 St. Rose, to hear thy suppliants' vow,  
 That grace and glory we may gain.

#### ST. AGNES

O holy martyr, spotless dove,  
 With joy we celebrate thy day;  
 Thou dwellest now in bliss above,  
 Where tyrants o'er thee have no sway.  
 Sweet Agnes, let thy pleading voice  
 For us at Mercy's throne be heard.

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\* The following stanzas are from Cunningham's Book.



## HYMN OF ST. ALPHONSO RODRIGUEZ—A JESUIT.

*Chorus.*—Hark ! hark ! the vaults of heaven  
 Re-echo in joyful lays :  
 Angels tune their golden harps  
 To sound the blest Alphonso's praise.

Servant of God, though lowly was thy state  
 Whilst here on earth, thy labors were great ;  
 And now, in heaven above the starry skies,  
 At Mary's feet, thou enjoyest the blissful prize.

## HYMN TO ST. IGNATIUS.

*(Founder of the Order of Jesuits.)*

Ye angels now be glad,  
 And thou exult, O earth !  
 Loyola's happy shade,  
 Rejoice at thy saint's birth.

*Chorus.*—Loyola's son all hail,  
 By angels crowned above ;  
 Ignatius, father dear,  
 Accept thy children's love.

Stretched on a bed of pain,  
 Christ's holy life he reads,  
 While for his mis-spent youth  
 His heart now sorely bleeds.

*Chorus.*—Loyola's son all hail, etc.

## HYMN TO BLESSED JOHN BERCHEMANS—A JESUIT.

*Chorus.*—In life's joyous morning,  
 Aiming for the skies,  
 See our blessed Berchemans  
 To perfection rise.

Worthy child of Mary,  
 Faithful, meek, and pure,  
 Vain were earth's enticements,  
 Vain the tempter's lure.

*Chorus.*—In life's joyous morning, etc.

## ST. PHILIP NERI.

If from earth a fervent prayer,  
 Up to heaven the angels bear,

## HYMNS.

Shall his prayer have less of grace  
 Who sees Jesus face to face?  
 Holy Philip, bend thine ear,  
 Our petition kindly hear.

*Chorus.*—Ora pro nobis, ora pro nobis,  
 Holy Philip, pray for us.

## ST. PATRICK.

Hibernia's champion saint, all hail !  
 With fadeless glory crowned ;  
 The offspring of your ardent zeal  
 This day your praise shall sound.  
 Great and glorious St. Patrick,  
 Pray for that dear country,  
 The land of our fathers :  
 Great and glorious St. Patrick,  
 Hearken to the prayer of thy children.

## MARY.

Hail, queen of heaven, the ocean star,  
 Guide of the wanderer here below !  
 Thrown on life's surge we claim thy care :  
 Save us from peril and from wo.

*Chorus.*—Mother of Christ, star of the sea,  
 Pray for the wanderer, pray for me.

## BLESSED PETER CLAVER.

The slave, the desolate to cheer,  
 Honors and riches, all most dear,  
 Gladly, blest Claver, you did leave  
 Treasure in heaven, to receive.  
 Our voices are blending,  
 Our prayers are ascending.  
 Take us for thy children, we'll honor thy name.  
 Blest Claver, thy love, thy protection we claim.

## ROMAN CATHOLICS WHO WERE WORTHY OF ALL HONOR.

SIR WALTER SCOTT has a reputation which it would be difficult to excel, and a literary position which he honestly earned ; and yet there is throughout his works a vein of rancorous malignity to the Scotch Covenanters as mean as it is unjustifiable. He had political and religious prejudices unlike theirs ; and they were not perfect ; and he uses their faults murderously magnified, to prove them sanctified demons. After the battle of Bothwell Bridge, he describes a few of the leaders of the Presbyterians in a house brooding over their defeat in solemn grief ; and Henry Morton, a man with a faith somewhat different, who had fought on their side, joining their company. The men are all Covenanters, and there is a general desire among them to murder Morton, as a kind of sacrifice to God. The person who leads his fellows in this business is the Reverend Ephraim Macbriar, a preacher of unusual eloquence ; and the point that settled his doom with Ephraim, was the repetition of some supplications from the book of Common Prayer. "There lacked but this," said he, "to root out my carnal reluctance to see his blood shed."\* So after twelve at night, Morton must die, as a victim sent by Jehovah to atone for the sins which occasioned the defeat at Bothwell Bridge. It was Sunday, they were Covenanters, and the deed of blood must not be executed till the sacred hours of the Lord's day are gone. But it is planned on the Sabbath, and in heart committed. This is Sir Walter Scott's charge against an intelligent Presbyterian minister, and brethren of his, of influence. This is the spirit in which he generally speaks of these men. A greater injustice never

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\* *Waverley Novels*: "Tales of my Landlord," vol. i. p. 93. Philada.: Peterson.

was perpetrated. The Covenanters were not always, nor all angels, but they wielded an influence for liberty, for God, for intelligence, immensely surpassing anything ever performed by all the noble or untitled marauders of the Scottish borders, or their descendants that ever bore the name of Scott, not excepting the sage of Abbotsford and Lord Chancellor Eldon. We admire the life, works, and saintly spirit of the gentle Archbishop Leighton, and the lives and labors of troops of his episcopal and presbyterial brothers on the other side of the Tweed; and we glory in the heroes of the Scottish covenant as presenting some of the brightest examples of faith in Christian history; and the man who paints them as demons in cruelty, and angels in professions, and lauds as a valiant hero, John Graham of Claverhouse, their merciless butcher, is not in these transactions a just man. The sun gathers crystal globules of water from the pure fountain, and he lifts it from the stagnant pool; nor does he pass by one offensive puddle; he sends it to the clouds, and it comes down in refreshing sweetness. The servants of God as children of the light, should recognise worth everywhere, in the foul pool, as well as in the sweet fountain.

*The Catholic Church has produced large numbers of distinguished and good Men.*

Alfred the Great was a Romanist, and though the religion of England in his day was growing very corrupt and superstitious, it is probable that Alfred was a true Christian. He is commonly regarded as the author of several of our local institutions, without which liberty in England and America would be no more real and abiding than in countries peopled by the Latin race. A larger-hearted patriot, a braver hero, a leader more worthy to rule men, never sat on a throne; and, with a few exceptions, never wielded the destinies of a republic.

Charlemagne, in the end of the eighth century, was a Roman Catholic. He abominated the worship of images, and in many things was more enlightened than the people of his age. He was a mighty man in valor, and wisdom, and not unlikely in piety. The eighth century had abundant reason to be proud of him.

Roger Bacon was a monk, and yet a man of a most ingenious



and philosophical mind. He lived in the thirteenth century, and gave a glory to his name and age, which the celebrated Lord Bacon of a later day could hardly increase even by his famous "Inductive Philosophy."

The barons who signed Magna Charta, and compelled the king to grant it, were all Roman Catholics. The first charter of liberty in modern times was extorted from John, king of England, by his Roman Catholic subjects, with Stephen Langton, the Catholic Archbishop of Canterbury, at their head—a charter which has given liberty to England, and freedom to America; and which has bestowed kindred blessings on other lands. It must be added however, that Innocent III. suspended Langton for his share in procuring the charter, and nullified the deed of liberty as far as he could destroy it. But it would not die, even to please an infallible pope.

Matthew Paris, a monk of St. Albans, has left the world under lasting obligations to him. For carefulness, intelligent selection, perspicuity of style, and for the extent of time and the mass of facts of which his work treats, Paris stands without an equal for centuries. The scholar to-day, in every land, honors this monk.

William Tell, who kindled the fires of Swiss freedom, which have blazed and sent their light over frozen mountains and happy valleys, over sunny Italy and beautiful France, was a Roman Catholic.

Sir William Wallace, the pride of every Scottish heart, one of the noblest patriots and most valiant heroes that ever struggled for liberty, or honored the land of his birth, was a Roman Catholic.

Columbus, who gave a new world to the nations of the West, and a magnificent country to ourselves—with mighty rivers and mountain ranges, sublime scenery, and vast metallic treasures, a land which does not bear a slave and could not endure a despot—was a Roman Catholic.

John Gutenberg, the inventor of printing, was a Catholic; and through his mighty art, the Reformers sent their Bibles and religious works over states and kingdoms, until the empire of the popes was broken in pieces by the press of the printer of Maintz.

Charles Carrol, of Carrollton, one of the signers of the Declara-

tion of Independence, was a Catholic, a man of whom no American need be ashamed, a worthy companion of some of the greatest patriots to whom human nature ever gave birth.

We might proceed to specify other worthies, but the number is sufficient. We have known true men among Roman Catholics, and women of honor and kindness, for whom our respect was spontaneous, and our friendship real. We have met them in humble life, and we have seen them elsewhere. And we have often found them good citizens, and kind friends. Our trouble is with their religious system, not with them ; and with their leaders, who would use that vast network—the Romish scheme—to destroy the Protestant religion, and the liberties of men.

The world has no greater enemies to political freedom and Bible truth than the rulers of the Catholic Church. There was not a breath of liberty in Rome, nor one Protestant church, till the soldiers of Victor Emmanuel plucked the sceptre and the sword from the hands of the crowned priest.

## THE INQUISITION.

IN the early part of the thirteenth century the people of Toulouse in France rebelled against the popes to show their obedience to Jesus. The head of the Church was alarmed, and proclaimed a crusade against these servants of God. War, waged by the most ferocious men that ever were enlisted in human slaughter, scourged these early Protestants; but as they would not all come boldly out to be slain, it was necessary to search for them that they might be destroyed, and a new system for this object was adopted, and it was called

### THE HOLY INQUISITION.

This institution was established about A. D. 1215.\* It began under Innocent III. Dominic, a Spaniard, was its founder. He was a man of fiery zeal, considerable genius, some eloquence, a stubborn will, boundless hatred, a superstitious heart; and of an activity which left nothing possible undone.

His mother, before his birth, dreamt that her offspring should be a whelp, carrying in his mouth a lighted torch; that after he was born he should put the world in an uproar by his fierce barkings; and set it on fire by his torch. His followers interpreted the dream of his doctrine which gave light to the world.

The standard of the inquisition of Goa bears a picture of Dominic, with a sword in one hand and an olive branch in the other; at his feet are a globe bearing a crucifix, and a dog with the end of a fiery torch in his mouth, pouring its flames upon the globe; and above his head is the motto: "misericordia et justitia," mercy and justice. Of Dominic's mercy the world has seen little; of the

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\* Limborch's "History of the Inquisition," p. 94-5. London, 1816.

Mosheim's "Ecclesiastical History," pp. 476-7, note. London, 1848.

justice of his inquisition the Omniscient eye never detected one bright ray.

#### THE SPANISH INQUISITION.

Nowhere in Catholic Christendom did the Holy Office attain such power, or practice such shocking barbarities, as in Spain.

Though it existed in that land before 1478,\* only in that year was it everywhere established; and placed in a position so commanding, that for centuries it was the great fact in Spanish life and history.

#### *Aims of the Inquisition.*

Its professed object was the destruction of heresy, Mohammedanism and Judaism in Spain. But Llorente declares that the true motive for the establishment of the inquisition by Ferdinand V. was to carry on a rigorous system of confiscation against the Jews, so that their wealth might be seized for the royal treasury.† Sixtus IV. sanctioned the measure, to gain the point dearest to the court of Rome: an increase of domination. Covetousness, papal ambition, and superstition united their efforts in the erection of the most formidable and WICKED TRIBUNAL that ever terrified mankind.

#### *Some of the Laws of the Inquisition.*

The Holy Office, with a few restrictions on its modes of procedure, could try any ecclesiastic in Spain, however exalted his rank. The laymen of the nation were entirely at its mercy, from the humblest peasant to the most illustrious noble or prince. Its victims might be boys in their eleventh and girls in their tenth year; ‡ even children so young might be tortured and executed with the usual cruelties.

#### *No Charge ever Exhibited to the Prisoner.*

A victim of the Holy Office never saw the accusation preferred against him; was never confronted with the witnesses; nor were their names ever communicated to him directly or indirectly; everything that could give him the slightest clue to his denouncers was artfully concealed. He was invited to confess his sins from

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\* Llorente's "History of the Inquisition," p. 19. Philada., 1843.

† Id., p. 5.

‡ Limborch's "History of the Inquisition," p. 270. London, 1816.



his earliest years; to relate anything he had ever said against Holy Mother Church; and any act he had ever performed against religion; and if he would confess nothing under the persuasions of terror and torture, he was then examined in reference to the charges brought against him. The object of this strange procedure was to obtain a knowledge of other offences than those upon which the accusation was based.

*Lawyers of the Holy Office.*

There were advocates in the inquisition who belonged to that dread tribunal.\* These pleaders were sworn to secrecy; and they were bound to use every effort to make their clients confess. They never saw a prisoner except in the presence of an inquisitor. A notorious heretic was forbidden the services of these lawyers; nor were they permitted to give any advice to a sufferer if they believed he had departed from the faith.

*Everything transpiring in the Holy Office must be kept Secret by its Officers and Prisoners.*

No one outside of its walls could be safely informed about the number or names of the incarcerated; their crimes, their health, or their affairs. Nothing was to be communicated except such matters as the inquisitors themselves saw fit to publish. The unwilling inmates were to be regarded as dead, as far as relatives and friends were concerned. And if by a rare accident they should emerge from their living tomb, no hint must be given of the hidden horrors of St. Dominic's tribunal.

Juan, né Sotomayer,† a native of Murcia in Spain, was condemned to do penance as a suspected Jew by the inquisition; he conversed with several about his confession and trial after his liberation; for this indiscretion he was arrested again, and sentenced to receive two hundred lashes, and to be imprisoned for life.

*The Sentence is never known by a Prisoner till the day of Execution.*

Weary months may roll past before the coming of an Auto da Fé; he may be tormented by the most dreadful apprehensions,

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\* Rule's "History of the Inquisition," p. 53. London, 1868.

† Llorente's "History of the Inquisition," p. 96. Philada., 1843.

but a hint of his approaching fate never reaches him until he reads it in the figures on his dress, or in his place in the procession as he marches forth in the *Act of Faith*.

*In the Dungeons of the Inquisition no Prisoner must make the slightest Noise.*

No pains of heart, of racked limbs, or of disease must occasion any disturbance in the silent cells of the Holy Office.\* It is said that once a poor prisoner coughed, the jailers admonished him to be quiet; they commanded him a second time to desist; and because he could not, they stripped him and beat him very severely; and as he continued to cough they repeated their violence until he died under their hands. There must be no psalms or hymns sung, *no prayers offered to God in an audible voice*, no conversation between prisoners on any occasion. A jailer,† in the exercise of almost unexampled compassion, permitted a mother and her two daughters, who were imprisoned in different cells, to spend half an hour together; for this Peter ab Herara was thrown into prison, and subjected to such cruelties that his mind became disordered; then after a year spent in his own dungeons, he was led out with a halter about his neck as if he had been an odious malefactor; and he was ordered to receive two hundred lashes through the city, and to be sent to the galleys for six years.

*The Prisoners are excluded from all religious Rites.*

Mass is never celebrated for the prisoners of the Holy Office, nor is there any privilege of Catholic worship granted them.

*No Prisoner becomes acquainted with his Fellow-sufferer though he may be in the next Cell.*

Near relatives have been in the same inquisition for years without knowing it till they met at an Auto da Fé.

*Prisoners receive no Tidings of the outside World.*

Their dearest ones may be dying, or may have yielded to the Last Enemy; revolutions or wasting wars may be filling their

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\* Limborch, 247.

† Id., 257.

country with desolation and carnage, but they can know nothing of what is passing. "Soon after my imprisonment," says Da Costa, "I heard an alarm of fire, and I asked one of the guards, who was a little more kind than the rest, where it had taken place, and if it had caused much damage? I was told that the prisoners of the inquisition were not to busy themselves with anything that occurred outside." \* What a scene of silent horror, even when instruments of bodily torture were not applied, awaited a victim of the inquisition!

*The Moment a Man is imprisoned by the Holy Office it seizes all his Property.*

If his goods are perishable they are forthwith sold ; otherwise the inquisition takes possession of all its prisoners own until their cases are decided ; when, if a man is declared innocent, he has to pay the expenses of his support, and prosecution ; and if he is condemned, the Holy Office claims his estate.

*Every one is bound on Pain of Excommunication to accuse a Heretic to the Inquisition.*

The husband must inform on the wife, the son on the father, and brothers upon each other. The holiest ties to which affection has given birth, or which nature has joined, are to be rudely disregarded ; and loved ones are to hasten before "those despicable scholastic theologians too ignorant and prejudiced to be able to ascertain the truth between the doctrines of Luther and those of Roman Catholicism," who are called Lords Inquisitors, and give them information which will quickly prompt them to inflict the most atrocious outrages ever suffered out of the abyss.

*The Inquisitors use the greatest Hypocrisy to secure Confessions from their Prisoners on the Strength of which they may burn them.*

They will pretend friendship for the accused, and even compassion, and say to them : "You did believe these sort of persons, who taught such and such things, to be good men, you willingly

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\* Da Costa's Narr., vol. i. 72.

heard them and gave them somewhat of your substance ; or received them sometimes into your house because you were a simple man and loved them." \* If any prisoner admitted such acts, he was sure to be burned. Fox tells about a lady, who with her two daughters and a niece was apprehended at Seville for heresy ; they were tortured without betraying Jesus.† When it was over one of the inquisitors sent for the youngest daughter, and pretending great compassion for her in her sufferings, he bound himself with a solemn oath not to betray her if she would disclose all to him ; and to secure the release of her mother and sister and cousin and of herself, made confident by his oath, she revealed all the tenets of their faith ; when the perjured wretch ordered her to be put to the rack that he might compel her to reveal other matters ; but she firmly refused, and they were all burned at the next Auto da Fé.

*The Dead who have departed in Heresy are to be Tried.*

Ferdinand Valdes, Archbishop of Seville and Inquisitor-General in 1561, among eight-one rules for the Holy Office, issued the following : ‡ " When sufficient proof exists to authorize proceedings against the memory and property of a deceased person, according to the ancient instruction, the accusation of the fiscal shall be signified to the children, the heirs or other interested persons, each of whom shall receive a copy of the notification. If no person presents himself to defend the memory of the accused, or to appeal against the seizure of his goods, the inquisitors shall appoint a defender and pursue the trial, considering him as a party. If any one interested appears, his rights shall be respected. Until the affair is terminated, the sequestration of the property cannot take place, because it has passed into other hands, yet the *possessors shall be deprived of it if the deceased is found guilty.*" And, as an illustration of the character of such a plundering law, § Eleonora de Vibero, who had been some time dead and buried without any doubt of her piety, was accused of Lutheranism by the fiscal of the inquisition ; a manifest slander, as she had received the sacra-

\* Limborch, 380.

† "Book of Martyrs," p. 113.

‡ Llorente, p. 92.

§ Llorente, p. 76.



ments and the eucharist at her death. The fiscal supported his charge by several witnesses, who had been tortured or threatened, and she was condemned. Her body was dug up and burned, with her effigy; her property was confiscated, her house torn down, and a decree was issued forbidding it to be rebuilt; and a monument, with an inscription commemorating the deed of vengeance, was erected upon its site. Truly it was a serious thing to live in the land of these inquisitors, and an awkward business to die in it, if one had property or descendants.

*The Prisoner is tortured in the Inquisition because there is not Evidence to convict him.*

Limborch says: \* “They never proceed to torture unless there is a lack of other proofs; when the prisoner cannot make his innocence appear plainly to the judge, and at the same time he cannot be fully convicted by witnesses or the evidence of the thing.” If there is no testimony to convict a prisoner, and the inquisitor either suspect him or covet his property, then he may tear him on the rack until he terrifies him into some confession, which will justify the dainty conscience of the inquisitor in sending him to the fagots or the galleys and seizing his estate. What room such a law gave to torture the innocent! to rack, plunder, scourge and burn as good Catholics as any of the demon-hearted followers of fierce St. Dominic! And hosts of the faithful children of Rome did suffer these enormous wrongs prepared for her enemies. Every work on the inquisition describes the story of Maria de Bohorques and her sister Jane, daughters of a gentleman in Seville. Maria was a girl of cultivated mind, of great courage, of unwavering faith in Jesus, the God of the New Testament, which she loved. She was thrown into the inquisition, and then confessed her love for Christ and his word; she nobly defended her faith against the cunning wild beasts in human shape who were surely dragging her to a death which, had it been worse, they themselves richly deserved. When on the rack they made her say that her sister Jane had *not reproved her* for the opinions she entertained. As her body was chained to the stake, they bade her recite the Creed,

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\* Limborch, p. 408.

which she did readily, and immediately began to explain it in a Protestant sense, showing a soul sustained by the strength of the Almighty. To stop her, they strangled her and pitched her body into the flames. Her sister was immediately imprisoned on the flimsy pretext that she had not reproved Maria. As they found she was soon to become a mother, they allowed her to remain in a superior cell until the birth of her child, eight days after which it was removed, and she was forthwith transferred to a low dungeon. On the fifteenth day after her confinement, she appeared before the inquisitors,\* when charges were made which she could not disprove, which amounted to nothing; and as they had not testimony to convict her, even according to their own barbarous code, they took this young mother and dislocated her joints, gashed her arms and ankles with ropes which cut to the bone; "Passed a cord over her breast thinking to add new pangs, and by an additional outrage of decency as well as humanity, extort some cry that might serve to criminate husband or friend. But when the tormentor weighed down the bar, *her frame gave way, the ribs crushed inwards; blood flowed from her mouth and nostrils; she was carried to her cell, where she lingered for another week, and then the God of pity took her to himself.*" In process of time, the Holy Office declared her innocent. Surely the self-confessed murderers of this young mother deserve the maledictions of the whole human race, and especially of all Catholics, for wickedly killing such a blameless and worthy member of their Church.

*The Holy Office could not put any one to Death.*

This law governed every department of the Church of Rome, even in her most blood-thirsty days. The inquisition tried a prisoner, and handed him over to the secular judge for sentence and execution; and, with a hypocrisy worthy of "the harlot drunken with the blood of saints," entreated him *to deal very tenderly with the erring one, and not to injure him.* But if he paid the least attention to this customary and false appeal, he would be the

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\* Limborch's "History of the Inquisition," p. 410. London, 1816. Llorente's "History of the Inquisition," p. 85. Philada., 1843. Rule's "History of the Inquisition," p. 164. London, 1868.

next victim to be dislocated, burned and tortured, till his life would be worth little. This practice is the foundation of a famous and false saying current in some Catholic circles, that "the Church of Rome never persecuted any one." If the first Napoleon were living and said: "I never fought a battle, I never killed a man; it was cruel soldiers who performed these horrid deeds," he would tell the *truth*, as Rome does about the history of her atrocious and countless murders.

### *Tortures.*

The room in which the engines of anguish were used was lined with thick quilting, to cover every crevice and deaden the sound.

Sometimes the prisoner had hard, small ropes placed around each naked arm and leg, in two different parts of each limb; these were suddenly drawn tight with great force by several men, and the poor victim was cut to the bone in eight distinct places. This dreadful infliction was repeated on the same person three or four times in succession, as soon as he was able to bear it.

By a cunning process of twisting the arms behind the back, such a violent contortion was produced as dislocated both shoulders, and resulted in the discharge of a considerable quantity of blood from the mouth. The shoulders were carefully set, and the same torture renewed several times.

And in these violent dislocations and wounds, according to the testimony of the author of the "Book of Martyrs," the unhappy females who fell into the hands of the inquisitors, had not the least favor shown them on account of the softness of their sex or the prohibitions of decency.

Sometimes the prisoner had a rope passed under his arms,\* which were tied behind his back, by which he was drawn up into the air with a pulley, and left to swing for a time; then suddenly he is let down near the ground, and by the shock of the jerking fall, all his joints are dislocated.

In another torture, the feet were smeared with grease, and the soles placed close to a hot fire, and there are left to burn till the victim would confess.

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\* Mosheim's "Ecclesiastical History," p. 477, note. London, 1848.

Dr. Wylie, the author of "The Papacy," in 1847, was in a dismantled inquisition, nearly surrounded by the waters of Lake Lemán, called the Castle of Chillón, describing which he says : \* " We entered one apartment which was evidently the hall of torture ; for there, with the rust of centuries upon it, stood the gaunt apparatus of the inquisition ; the *corda*, queen of torments, was used there. The person who endured the *corda* had his arms tied behind his back, then a rope was attached to them ; a heavy iron weight was hung at his feet. When all was ready, the executioners suddenly hoisted him up to the ceiling by means of the rope which passed through a pulley in the top of the beam ; the arms were painfully wrenched backwards, and the weight of the body, increased by the weight attached to the feet, in most cases sufficed to tear the arms from their sockets. If he refused to confess, he was suddenly let down with a jerk which completed the dislocation. While suspended, the prisoner was sometimes whipped, or had a hot iron thrust into various parts of his body, his tormentors admonishing him all the while to speak the truth. At each of the four corners of the room was a pulley fixed, showing that the apartment had been fitted up for the *VEGLIA*. The *veglia* resembled a smith's anvil with a spike on the top, ending in an iron die. Through the pulleys in the four corners of the room ran four ropes ; these were tied to the naked arms and legs of the sufferer, and twisted so as to cut to the bone. He was lifted up and set down exactly with his back-bone on the die, which, as the whole weight of the body rested on it, wrought by degrees into the bone. This torture, which was excruciating, was to last eleven hours if the prisoner did not confess.

" In a small adjoining apartment was shown a recess in the wall, with a trap-door below it. In that recess, said the guide, stood an image of the Virgin. The prisoner accused of heresy was brought and made to kneel upon the trap-door, and, in the presence of the Virgin, to abjure heresy. To prevent his apostasy, the moment he made his confession the bolt was drawn, and the man lay a mangled corpse on the rocks below."

Elizabeth Vasconellos was brought into the hall of torture ;

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\* "The Papacy," p. 452. Edinburgh, 1852.



her back was stripped, and she was whipped with a scourge of knotted cords for some time. Soon after, with a red hot iron the executioner burned her on the breast in three places, and sent her to prison without any application for the painful sores. A month later she was scourged with the same brutal formalities as on the previous occasion. At a subsequent audience one of her shoes was removed and a red hot iron slipper was placed upon her foot, which burned her to the bone, and made her faint away.\*

Llorente, formerly secretary of the inquisition, and chancellor of the University of Toledo in Spain, says :† “ I shall not describe the different modes of torture employed by the inquisition, as that has been done by many historians already ; I shall only say that **NONE OF THEM CAN BE ACCUSED OF EXAGGERATION.**” Here is a witness with the records of the inquisition before him ; with a full knowledge of the horrors ascribed to its torture-chambers by the writers of the world, and he declares that none of these authors can be accused of exaggeration. Little wonder that Spanish mobs would aid the familiars of the inquisition in dragging a prisoner to its cells ; or that Spanish parents would not lift a finger to hinder the same officials from hurrying off a manly son or a lovely daughter to their frightful tribunal. The Holy Office had terrified the nation out of its manhood. Neither the Almighty nor the Wicked One was half so much dreaded as the inquisition.

### *Ordinary Punishments of the Inquisition.*

Its mildest penalties were imprisonment, confinement on the galleys, or several hundred lashes administered on the public streets.

### *The Sanbenito.*

This article was prominent in the punishments inflicted by the inquisitors. It was a woollen garment of a yellow color, descending to the knees, with crosses on it. Sometimes a prisoner was released and ordered to wear it for years. And wherever he appeared he was frowned upon, hooted, greeted with oaths, regarded

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\* Limborch's "History of the Inquisition," pp. 497-8. London, 1816.

† Llorente's "History of the Inquisition," p. 30. Philada., 1843.

with horror, shunned by all as quickly as his badge of inquisitorial vengeance was recognized. If he laid it aside his doom was appalling, and if he continued to wear it the famishings of hunger, the daggers of hate, and the execrations of a whole community drove him to despair and the grave. Those condemned to the stake had their likenesses painted on the sanbenito, surrounded by flames, and by devils described in hideous attitudes. The sanbenitos of all who were put to death, and of those who were condemned to wear them for a term of years, as a punishment, with the names of their owners, their crimes and punishments, painted upon them, were hung in the churches in which they once worshipped, that their memories might be held in everlasting detestation, and that eternal infamy might rest upon their relatives and friends.

*The Inquisition punishes the Descendants of its Victims for two Generations.*

(The children and grand-children of those whom it has condemned are prohibited from following any honorable employment; they must not wear any garment of silk or fine wool, or any ornament of gold, silver, or precious stones. Surely the children might be innocent if the father was worthy of the flames; and the grand-children, in most cases unborn, might have been spared a penalty, which justice never inflicted, and which only INIQUITY in a state of rampant rage could have suggested.

By this law the hosts whose parents and grand-parents had incurred the wrath of the Holy Office were stigmatized; driven from respectable callings; and placed at the mercy of rapacious informers and sacerdotal tyrants.

The flames ended the earthly lives of those condemned to death by the inquisition; unless when, as a special favor, they were strangled, before their bodies were consumed.)

THE AUTO DA FÉ—THE ACT OF FAITH.

The name for such an exhibition is curious, it ought to have been called: *The Act of Burning Love*. But the nomenclature of the inquisition is peculiar. *The Holy Office*, for instance, is a

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remarkable designation for *such* an institution. Governed by example, it is probable that Satan calls his hottest furnace, The Arctic Freezer ; or his temptation to the assassin who commits some murder marked by fiendish barbarity, *Benevolent Suggestions*. An Auto da Fé was one of the grandest entertainments given in Catholic countries ; it was arranged with special magnificence ; the court, nobility, foreign ambassadors, and all the dignitaries of the Church were there ; the people thronged to behold it in multitudes ; and learned in time to be delighted by its barbarities.

The mode of conducting an Auto da Fé in Portugal was atrocious. The prisoners are seized by the secular magistrates in presence of the inquisitors and loaded with chains ; they are removed for a short time to a public prison, and there they are taken before the chief justice, who, without making a single inquiry into their crime asks them separately : In what faith they intend to die ? If they answer : In the Catholic ; they are immediately sentenced to be strangled, and their bodies are commanded to be burned to ashes ; if they say they will die in another faith than the Romish, they are condemned to die by the flames. At the place of execution a stake twelve feet high is erected for each sufferer ; half a yard from the top a little seat is made for the martyr. A quantity of dry furze surrounds the stake. The negative and relapsed are first strangled and their bodies are given to the flames ; afterwards the others go up a ladder between two Jesuits, who exhort them to be reconciled to the Church ; failing to heed which the executioner ascending places them upon their seats, and chains them close to the stake. Again the Jesuits admonish them, and if the response is unfavorable they withdraw, giving them the cheering information that, The devil is standing at their elbow to receive them, and carry them with him into hell fire. Upon this a great shout is raised : Let the dogs' beards be made, which is done by thrusting burning furzes fastened on long poles against their faces. This cruel act is repeated until their faces are frightfully scorched and blackened ; and it is always accompanied by jubilant shouts. The furze is then kindled at the bottom of the stake, the flame of which scarcely reaches higher than the seats occupied by the saints of God ; and if they are exposed to the wind it seldom ascends to their knees. In a calm day they will

be dead in thirty minutes ; in boisterous weather their sufferings may extend over two hours.

An eye witness quoted by Limborch, says : \* "Heytor Dias and Maria Pinteyra were burned alive : the woman expired in half an hour, and the man in twice that time. The king and his brothers were seated in a window so near as to be addressed in very moving terms for a considerable time, by the man as he was burning. But though he only sought a few more faggots, the favor was refused. The wind being fresh, and the man being twelve feet above the ground, six feet higher than the fuel, his back was completely wasted, and as he turned himself *his ribs opened before he ceased speaking*. All his entreaties could not secure him a larger allowance of wood to shorten his torments and despatch him."

At an Auto da Fé held in Madrid, † June 30th, 1680, in the presence of the king, queen, and court, a young Jewish girl was consigned to the flames. No charge was alleged against her except her race and her religion. She was just entering on her seventeenth year, and she possessed remarkable beauty. At the stake she appealed for mercy to the queen in words which ought to have moved a heart of marble : "Great queen," she cried, "is not your presence able to bring me some comfort under my misery ? Consider my youth, and that I am condemned for a religion which I nursed in with my mother's milk." The queen turned away declaring that she pitied the miserable creature, but she did not dare to intercede for her. Any wonder that the blight of heaven should shrivel up the prosperity of a nation that permitted such murders ? that it should be stripped of its wealth and greatness, and become the halting cripple, the chattering dotard of earthly states ?

Dr. Claudius Buchanan, vice-provost of the college of Fort William, Bengal, visited the inquisition of Goa in the East Indies in 1808, and was the guest of the second inquisitor during his stay. He found the institution in full blast ; and his host, in admitting the truthfulness of the narrative of Dellon, a former prisoner of the Holy Office in Goa, confirmed the common reputation

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\* Limborch, 480-1. Rule's "History of the Inquisition," p. 270.

† Limborch, p. 461.



of the inquisition as the most dreadful scourge that cursed any people. \* Though the inquisition was abolished by Napoleon in Spain, it was re-established by Ferdinand VII., July 21st 1814, when for many years it continued to perform its odious work.

*Run this in*  
*The Inquisition in Rome in 1848.*

(When the doors of this diabolical institution were forced in 1849, † Father Gavazzi, the well known chaplain general to the Roman army, says that, "He found in one of its prisons a furnace and the remains of a woman's dress; that everything combined to persuade him that it was used for horrible deaths, and to consume the bodies of victims of inquisitorial hate. He saw between the great hall of judgment and the apartment of the chief jailer a deep trap, a shaft opening into the vaults under the inquisition. As soon as the prisoner confessed his offence, he was sent to the Father Commissary to receive a relaxation of his punishment. With the hope of pardon he approached the apartment of the holy inquisitor, but in the act of setting his foot at the entrance, the trap opened, and the world of the living heard no more of him. He examined some of the matter in the pit below this trap; and he found it to be composed of common earth, *rottenness, ashes, and human hair, fetid to the smell* and horrible to the sight of the beholder. He says popular fury reached its greatest height at the cells of St. Pius V. To reach them you must descend into the vaults by very narrow stairs, and along a corridor, equally cramped, you approach the separate cells, which for smallness and stench, are a hundred times more horrible than the dens of lions and tigers in the Colosseum. Looking around he discovered a cell full of skeletons without skulls, buried in lime. The skulls detached from the bodies, had been collected in a hamper by the visitors. These persons never died a natural death; they were doubtless immersed in a bath of slaked lime gradually filled up to their necks, the lime, by little and little, enclosed the sufferers or walled them up all alive. The torment was extreme but slow. As the lime rose higher and higher, the respiration of the victims became

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\* "Christian Researches in Asia," p. 91. Philada., 1813.

† Rule's "History of the Inquisition," pp. 430, 431.

more and more painful, because more difficult. So that with the suffocation of the smoke, and the anguish of a compressed breathing, they died in a manner most horrible and desperate. Sometime after death the heads would naturally separate from their bodies and roll away into the hollows left by the shrinking of the lime. So great, says he, are the atrocities of the inquisition, that they would more than suffice to arouse the detestation of a thousand worlds. He adds: "The Roman inquisition is under the shadow of the Vatican palace, and its prefect is the pope in person." Pius IX., lauded for his liberality and fatherly benevolence, kept this accursed institution at work until chased from Rome by his enraged subjects; and he left victims in it when he fled.)

Under the liberal sway of Victor Emmanuel, the inquisition is dead in Rome beyond the hope of resurrection. The reign of his son in Spain will render its existence impossible in that country.

We *suspect* that the destruction of the inquisition arose from jealousy—the jealousy of Satan. He cannot bear the superiority of another. And when he saw that the Holy Office far surpassed him in cunning, malignity, and all the other attributes of *devilhood*, he was mortified, indignant, and bent on mischief. He first tried to overtake the *Holy Office* in its career of cunning, cruel wickedness; but thoroughly beaten *on his own ground, and in his own business*; and convinced of the hopelessness of such efforts, he resolved to destroy the favorite instrument of St. Dominic. Jehovah, who for wise reasons permitted its monstrous birth, for purposes of love ordained its destruction. And Satan was allowed to extinguish his rival; and to stand *for the future* unequalled in atrocious deeds.

*Pius IX. canonizes one of the most barbarous of all the Inquisitors.*

(On the 14th of September, 1485, Pedro Arbues, an inquisitor in Spain, went to the cathedral of Saragossa to attend matins.\* He had a steel skullcap under his hat, and a coat of mail beneath his robes; he carried a lantern and a club, the one rendered needful by the darkness, and the other by his ferocious cruelties. As he knelt, he grasped his weapon. Two Spaniards were soon on their

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\* Rule's "History of the Inquisition," p. 103.

knees beside him, and Pedro, not watching, as was his common custom when praying, unexpectedly received a few vigorous blows, which quickly sent him from judging in an earthly tribunal to stand as a crimson offender at the bar of a holy God. The world seldom rejoiced in the death of a more brutal tyrant.

In 1866, Pius IX. canonized this execrable wretch, and thereby elevated him to the highest rank among Catholic saints. Pedro now is a prayer-hearing intercessor, and is doubtless addressed by large numbers in their supplications. And as Pius IX. is infallible, he must know the crimes which this felon committed; the hideous iniquities for which his honest Catholic neighbors slaughtered him as they would have killed a wild beast; and if he is really unerring, he approves of miscreants like Pedro Arbues; and of the bloody deeds by which outraged men have been stirred up to slay them.)

*In its early Days many Catholics resisted the Inquisition.*

In Parma the inhabitants rescued a woman from the stake, dispersed the executioners, sacked the Franciscan convent, and lashed every friar whom they could catch, belonging to the Holy Office. The whole people were shocked at the thought of burning their fellow citizens. "The hatred," says Llorente,\* "which the office of an inquisitor everywhere inspired in the first ages of the Holy Office, caused the death of a great number of Dominicans, and some Cordeliers." The most violent and barbarous laws were made by many princes to sustain the inquisition, but as in after ages, so at the beginning, the inquisitors were generally inhuman, impious, ignorant, fanatical, envious, and rash, and they and their Holy Office were driven from a great number of places by the populace; and their lives sacrificed as if they had been bandits or pirates; and this not commonly the work of Protestants, but of true men of their own faith. It is well to remember that the inquisition was the *creation of priests*, and though Charles V., Philip II., and Frederic II. gave it all the holy and accursed aid which powerful rulers could render any institution, for a long while the Catholic masses regarded it as a wicked scourge.

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\* Llorente's "History of the Inquisition," p. 14. Philada. 1843.

*No other Inquisition ever existed.*

(You will search in vain among the musty records of the past, over all the lands and all the ages, for another inquisition. The Romish Church stands alone in having a legal tribunal expressly established to torture, and if desirable, to kill her enemies. Mohammedanism has persecuted Christians at times, but never as Rome has done; and at no period had it a *tribunal*, with a staff of officers, suits of prisons, and codes of laws devoted exclusively to the enemies of their prophet. The ten persecutions of pagan Rome were very violent, but they were spasmodic, temporary, based in some instances upon falsehoods which persecution exploded; and they could not well have been protracted longer than the period which they cursed. But Nero and Domitian had no holy office, devoted to the work of discovering and destroying heretics.) It is doubtful if heathen Rome could have furnished enough men of the kind, out of which inquisitors, familiars, and the other servants of the Holy Office were made, to man an inquisition of the papal order for twenty successive years. It is more than probable that no system of idolatry, and no form of Christianity, could have produced and engineered such a prodigy of wickedness. While the papal Church has had gifted and noble men in her sacerdotal ranks; among her monks, and sometimes in the list of her pontiffs, she has had a Dominic and a Carraffa (Paul IV.), men who seemed to possess something additional to human nature, and that increase most evidently did not come from heaven. And of this class of *extra-ordinary* mortals, she had enough to work the Holy Office for centuries. We could wish that the race was extinct.

*Industry of the Holy Office.*

The inquisition in Spain moved in its operations with unbounded vigor. *Every night* its armies of familiars scoured the households of the nation, taking large numbers out of their beds, just aroused out of sleep, to the dismal dens of the Holy Office. Every day the inquisitors were engrossed with the audience room, the torture chamber, or an Auto da Fé. Every hour the spies of the inquisition were dogging the steps of those whom they wished to



entrap ; watching unfortunate Jews, Moors, and their descendants ; they were carrying off fans and snuff-boxes, bearing pictures of heathen classic gods, Hebrew Bibles, and Greek Testaments, and literary books deemed heretical, because the inquisition and its menials were commonly too ignorant to distinguish between the sinless creations of genius and wicked works only filled with the sufferings and love of Jesus. In the six hundred years of its existence, the inquisition in Spain and in other countries sacrificed *myriads of lives* with the most atrocious cruelties ; it has racked many millions more, and the torture was generally applied to the very utmost verge of life, the physician hired by the Holy Office holding the patient by the wrist to discover the exact amount of agony he could bear without destroying existence. It has crippled millions whom it set at liberty, some of whom it declared innocent after planting its pains all over their bodies ; it has robbed its victims of property, for the sake of which exclusively prosecutions frequently began, too great to be represented by figures. And when we try to conceive the woes of its lonely victims in their dark cells ; the anguished hearts of loved ones who could hear nothing of them ; the terror and pain of the hall of tortures ; the slavery of the galleys ; the whipping through the streets ; the infamy of wearing the *sanbenito* ; the penury and insults heaped on the children and grandchildren of victims—the aggregate imperfectly imagined, shocks and horrifies us, and we are astonished that a column of fire from heaven did not burn up each Holy Office and its wicked tyrants the moment persecution was proposed.

*Advantages of the Holy Office.*

The inquisition accomplished some good. Of an irritable man, a certain person said to his enemy : “ Do not be too severe with him, he is useful for one thing, he is capital for trying patience and strengthening it, and finding out where there is any.” So the inquisition has exhibited some of the finest specimens of Christian heroism in the annals of earth or the records of heaven. In its court room and torture hall, and at its executions, lights were uncovered that have flashed over Christendom ; that shall flood all time ; lights which blinded the eyes of inquisitors and

executioners, and which have enabled timid Christians to see their Master's blood, love and power, and read their title clear to mansions in the skies. Thousands, and tens of thousands of the saints of Jesus, like Maria Bohorques, showed the utmost contempt for suffering; the most extraordinary love for the crucified One; the possession of a heaven-given faith which bone-breaking racks could not crush, nor blazing faggots waste. Like the swimming cork, which floats on the brook a few inches deep, and upon the crest of the greatest wave that ever rode in angry majesty over ocean beds, too deep for a created fathoming line; so in the light displayed by the woes of the inquisition, the Christian sees a faith that will float him over the shallow waters of common troubles, and on the highest peak of the mightiest mountain billow of distress that ever rolled in threatening fury over the ocean of life.

But in view of its horrors may we not well ask :

Where was thine arm. O vengeance ? where the rod  
That smote the foes of Zion and of God ?  
That crushed proud Ammon when his iron car  
Was yoked in wrath, and thundered from afar.

## THE SCRIPTURES.

THE early Christians cherished the Bible next to the Saviour; and they used extreme caution to protect it from uninspired additions. Their jealousy on this account prevented them, for a considerable period, from receiving the Second Epistle of Peter,\* the Second and Third Epistles of John, the Epistle of Jude, the book of Revelations, and the Epistle to the Hebrews, as parts of the inspired writings. Not a few forged documents, claiming divine authority, compelled the primitive Church to be very careful about the works, regarded as the Word of Jehovah. But neither the Apocrypha of the Old Testament, nor the pretended Gospels and Epistles of the New, found a place in the Bible of the early Church.

### *The Sacred Canon.*

Josephus gives the Old Testament books, regarded as inspired in the Saviour's day. According to his testimony they are:† "The five books of Moses, which contain his laws and the traditions of the origin of mankind, till his death. This interval of time was little short of three thousand years. But as to the time from the death of Moses till the reign of Artaxerxes, King of Persia, who reigned after Xerxes, the prophets who were after Moses wrote down what was done, in their times, in thirteen books. The remaining four books contain hymns to God and precepts for the conduct of human life. It is true our history has been written since Artaxerxes very particularly, but has *not been esteemed of like authority with the former* by our forefathers, because there has not been an exact succession of prophets since that time." These are substantially the Old Testament and the apocrypha of

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\* Eusebius, lib. iii. cap. xxv.

† Josephus, vol. ii. book i. 8.

Protestants; the former worthy of all reverence, the latter as Josephus intimates, uninspired.

Melito, Bishop of Sardis,\* in the second century, has the same books in his Old Testament canon, which we have, except Nehe-miah, Esther, and Lamentations; the two first of which, he probably included in Ezra, and the last in Jeremiah. The catalogue of Origen is almost the same. †

About the beginning of the fifth century the New Testament as it is now, and the Old, with a little hesitation about one or two apocryphal books, were received by the churches everywhere.

### *Scripture Circulation.*

Scarcely had the Saviour entered heaven, when his disciples began the work of Scripture translation and circulation. And when we consider their limited means, and the absence of organized effort among them, their success is astonishing. In the first century the Syrian version, known as the Peshito, was made for the Jews of Palestine. About the same time a Latin translation was made for the people of Italy. And versions in the tongue of Old Rome followed each other with such rapidity that Augustine says: "Those who have translated the Bible into Greek can be numbered, but not so the Latin versions, for in the first ages of the Church whoever got hold of a Greek codex ventured to translate it into Latin, however slight his knowledge of either language." ‡

Jerome, in the latter part of the fourth century, at the request of many prominent men, undertook to correct the most popular Latin versions of the New Testament, and to make a new translation of the Old. His work is known as the Latin Vulgate, and was made in the mother tongue of the people for whom it was intended.

A translation was made into the Coptic tongue for the people of Egypt in the third century.

A version was prepared in the fourth century, in the sacred language of the Æthiopians, called the Gees.

A Persian translation was completed about the same time.

\* Eusebius, lib. iv. cap. xxvi.

† Id., lib. vi. cap. xxv.

‡ De Doct. Christ., ii. 11.



Ulfla, after inventing the Gothic alphabet, A. D. 375, translated the Scriptures into the language of that nation.\*

Pantæus, a distinguished Christian, on a visit to India, found disciples in that country with the gospel of Matthew in Hebrew.†

The Bible was given, in their own tongue, to Georgians, in the sixth century, and to the Armenians a little later.

The early Christians, when a portion of any nation received the Gospel, immediately made a translation of the Scriptures into their language; so that the Divine Word, as early as the fourth century, was circulated through all nations, "Greek and barbarian, and studied by them as the oracles of God."‡ No age of Bible distribution has ever exceeded the first four centuries, if it has ever equalled them, taking their disadvantages into account.

Alcuin, at the request of Charlemagne, corrected the Vulgate for use in his empire; and, by presenting him with a copy on the anniversary of his accession to the throne, A. D. 801, gave him exquisite delight.§

Holy Bede translated John into English in the eighth century for the benefit of his countrymen.||

### *Hatred of the Bible.*

Passing over centuries of gross and ever-growing darkness in the churches, East and West, when Christ was obscured by the glories of Mary, we meet another kind of Christians who dislike the Bible.

In Toulouse, the sacred writings began to enjoy some circulation and much love, in the early part of the thirteenth century. The clergy took the alarm, and, at a council held there A. D. 1229, in the fourteenth canon, they "prohibited laymen to have the books of the Old or New Testament, unless a Psalter, a *Breviary*, and a *Rosary*, and they forbade their translation in the vulgar tongue."¶ Possibly, a majority of the ecclesiastics at the synod supposed that the Breviary and Rosary, as well as the Psalter, were inspired writings.

\* Socrates, lib. iv. cap. xxxiii.

† Eusebius, lib. v. cap. x.

‡ Bingham's "Antiquities," book xiii. chap. iv. sec. 5.

§ Neander, iii. 155.

|| William of Malmesbury, lib. i. cap. iii.

¶ Du Pin, vol. ii. p. 456. Dublin, 1724.

What a change from the days of Augustine, when he importuned his friend Jerome to correct the versions in the Latin or vernacular tongue, that the people might have the whole truth as God gave it!

John Wycliffe, an English priest, gave his countrymen the Bible in their native language in A. D. 1380. His preaching and writings produced a profound sensation, and his supporters were numerous. The soldiers, the knights, the nobles, and the thinkers of the nation, who had no pecuniary interest in the corrupt state of the Church, were his sturdy friends. His Bible was productive of immediate and extensive results. Among the clergy, its appearance excited indignation. A canon of Leicester said: \* "Master John Wycliffe has translated the Gospel out of Latin into English, which Christ had entrusted to the clergy and doctors of the Church, that they might minister it to the laity, and the weaker sort, according to the state of the times and the wants of men. So that by this means the Gospel *is made vulgar*, and laid more open *to the laity, and even to women who can read*, than it used to be even to the most learned of the clergy, and those of the best understanding. And what was before the chief gift of the clergy and doctors of the Church is made forever common to the laity."

In this spirit the clergy lashed the passions of the people against Wycliffe, and had not the powerful Duke of Lancaster and some influential persons protected him, he would have been slain. But after his death the Council of Constance tried and condemned him, and issued the following decree: † "Wherefore, the procurator-fiscal, being urgent, and the edict having been set forth, for hearing sentence on this day, this holy synod declares,

\* Anderson's "Annals of the English Bible," Introd. p. 21. N. Y., 1849.

† Propterea instante procuratore fiscali, edictoquo proposito ad audiendum sententiam ad hanc diem; hæc sancta synodus declarat, diffinit, et sententiat, eundem Joannem Wickliff fuisse notorium hæreticum pertinacem, ac in hæresi desessisse, anathematizando ipsum pariter et suam memoriam condemnando. Decernitque et ordinat, corpus et ejus ossa (si ab aliis fidelibus corporibus discerni possunt) exhumari, et procul ab ecclesiæ sepultura jactari, secundum canonicas et legitimas sanctiones.—*Conc. xii. 49, Labbe and Cossart. Paris, 1671-2.*

defines and records, that the same John Wycliffe was a notorious and pertinacious heretic, and that he died in heresy, by anathematizing him, and condemning his memory."

And it decrees and ordains "*that his body and bones (if they can be distinguished from the other bodies of the faithful) be dug up and cast away from the Church's burying place, according to the canonical and legitimate appointments.*" In pursuance of this decree some time after, the bones of the great translator were dug up and *publicly burned!*

*The Bible of a Pope condemned.*

Sixtus V., a pope of formidable powers, published a Bible in Italian with a bull in the preface recommending its general reading, and declaring the advantages which would result from its perusal. Llorente tells us that after the death of Sixtus it was solemnly condemned by the Spanish inquisition. Even his infallibility could not save it.\*

*The Council of Trent.*

This famous ecclesiastical assembly issued decrees about the materials composing the Word of God, and the manner of treating the Bible unknown to any council ever gathered in Christendom. In the Catholic Church its decisions have received a measure of reverence never accorded to the decrees of any other ecclesiastical convention. It makes the

APOCRYPHA AND ALL THE UNWRITTEN TRADITIONS OF THE  
CHURCH OF EQUAL AUTHORITY WITH THE SCRIPTURES.

The following is the decree: "The Holy Œcumenical and General Synod of Trent, lawfully assembled in the Holy Spirit, the same three legates of the Apostolical See presiding, having always in view this object, namely, that all errors being removed, there might be preserved in the Church the purity of the gospel; which was promised before by the prophets in the Holy Scriptures, but which our Lord Jesus Christ, the Son of God, did with his own mouth first declare, and afterwards order to be preached to every creature, by his apostles, as the source of all saving truth and

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\* Llorente's 'History of the Inquisition,' p. 129. Philada, 1843.

moral discipline, and perceiving that this truth and discipline are contained in written books and *in unwritten tradition, which being received by the apostles from the mouth of Christ himself or from the Holy Spirit dictating to the apostles, has reached even to us, as though it were transmitted BY HAND*, following the examples of the orthodox fathers, receives and venerates with the same affection and reverence, all the books both of the Old and of the New Testament, since one God is the author of both, *and also traditions themselves relating both to faith and morals, which have been, as it were, orally declared either by Christ or by the Holy Spirit, and preserved by continual succession in the Catholic Church.* It has thought fit, moreover, to annex to this decree a list of the sacred books, that no doubt may occur to any one as to what are received by the synod. They are the underwritten : of the Old Testament, five of Moses, to wit, Genesis, Exodus, Leviticus, Numbers, Deuteronomy ; Joshua, Judges, Ruth, four of Kings, two of Chronicles, the first of Ezra, and the second, which is called Nehemiah, *Tobit, Judith, Esther, Job, the Psalter of David of a hundred and fifty psalms, Proverbs, Ecclesiastes, Song of Solomon, Wisdom, Ecclesiastus, Isaiah, Jeremiah, with Baruch, Ezekiel, Daniel, twelve lesser prophets, to wit, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habbakuk, Zephaniah, Haggai, Zachariah, Malachi, two of Maccabees, the first and second.*" The Catholic canon for the New Testament is the same as our own.

"But if any one shall not receive these books entire, *with all their parts*, as they are wont to be read in the Catholic Church, and in the old Latin vulgate edition, for sacred and canonical, and shall *knowingly and intentionally despise the traditions aforesaid ; let him be accursed.*" \*

Such is the revelation recognized by the Roman Church : The Holy Scriptures ; and the apochryphal books bridging the chasm between the New and Old Testaments, not regarded as of divine authority by Josephus, the Jews, the Saviour, or the early Christians, a batch of writings supposed to have been put in the sacred canon at Trent to give Catholics something like scriptural authority for making prayers and offerings for the dead. When Judas

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\* *Canones et Decreta Conc. Trid.*, pp. 15, 16. Lipsiæ, 1863.



Maccabeus, the celebrated Jewish captain, came to bury some of his own men, who had fallen in battle, he found under their coats things consecrated to idols, and he "made a gathering throughout the company amounting to the sum of two thousand drachms of silver, and he sent it to Jerusalem to offer up a sin-offering, doing therein very well and honestly in that he was mindful of the resurrection; for if he had not hoped that they that were slain would have risen again, it had been superfluous and *vain to pray for the dead*. Wherefore he made *a reconciliation for the dead that they might be delivered from sin*." 2 Maccab. xii. 43-45. Here is purgatory, and here are prayers and masses for the dead. Little wonder that "some in the Council of Trent said,\* that *tradition was the only foundation of the Catholic doctrine*," for it or any other folly can be found in tradition. But no doctrine in which Catholics differ from Evangelical Protestants can be found in the Bible. And not only is the Apocrypha placed on the same footing as the Bible, but every tradition supposed to have been handed down from the Saviour or his apostles is placed on the same basis.

We would not believe an "unwritten tradition" that pretended to come down from Cicero, Horace, or Sallust. The changes which any statement must undergo, in passing through many hundreds of men, running over eighteen centuries, without a well known record to correct and protect it, are immense. Any statement resting upon such a basis is destitute of the faintest claim upon human credulity.

*The Vulgate the only recognised Bible of the Catholic Church.*

The decree of the Council of Trent is: † "Moreover the same Holy Synod decrees and declares, that this same Old Vulgate edition which has stood the test of so many ages' use in the Church, in public readings, disputings, preachings and expoundings, *be deemed authentic, and that no one on any pretence dare or presume to reject it*."

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\* Sarpi's "History of the Council of Trent," p. 150. London, 1629.

† Insuper eadem sacrosancta synodus, statuit et declarat, ut hæc ipsa vetus et Vulgata editio, quæ longo tot sæculorum usu in ipsa ecclesia probata est, in publicis lectionibus, disputationibus, prædicationibus, et expositionibus, pro authentica habeatur, et ut nemo illam rejicere quovis prætextu audeat vet præsumat.—*Canones et Decreta*, p. 17. Lipsiæ, 1863.

When the Council of Trent authenticated the Vulgate it was full of errors. Neglected for centuries; handed down by ignorant copyists, its mistakes were so numerous and glaring that the council itself, immediately after recognizing its paramount claims, appointed a committee of six to correct it; and it urged them to hasten the work that it might be completed before the synod adjourned.\*

By "authentic" the fathers of Trent understood that the Vulgate was the only Bible which the Church solemnly recognized as the Word of God. And since the decree of Trent the Romish denomination has had no Bible but the Vulgate; translations in modern languages may receive the approval of individual bishops, but they are destitute of *Church authority*. Even the Vatican codex, confessedly the most valuable copy of the Scriptures in existence, has no ecclesiastical recognition in the Catholic communion.

*The Church of the Popes prohibits private Judgment, and settles the Meaning of every Scripture for all Men.*

The decision of the Council of Trent is: "And also for the restraint of wanton wits, it decrees that in matters of faith and morals pertaining to the edifying of Christian doctrine, no one relying on his own prudence *shall dare to interpret the Holy Scripture*, twisting it to his own meaning against the sense which *has been and is held by Holy Mother Church, to whom it belongs to judge concerning the true sense and interpretation of Scripture*, nor against the unanimous consent of the fathers, even though such interpretations should never be published. Let those who shall act contrary to this decree be denounced by the ordinaries, and punished with the penalties rightly appointed." †

Truly here is comfort. The whole Christian world, in Bible reading, are to be bound in soul, in every faculty, and must take Rome's interpretations of all Scripture, or the dreamy contradictions and absurd follies of the fathers. No man on the Bible must exercise his reason.

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\* Sarpi's "History of the Council of Trent" p. 159. London, 1629.

† Sess. iv., p. 17, *Canones et Decreta Conc. Trid.* Lipsiæ, 1863.

*Even a Catholic Bible in the Vulgate Tongue is prohibited without a Special Licence.*

A large committee of the Council of Trent composed ten "Rules for prohibited Books." These laws were confirmed by Pius IV., March 24th, 1564, and from them the infamous Index Expurgatorius derived its authoritative existence. The fourth rule is: \* "Since it is clear from experience, that if the holy Scriptures are everywhere *indiscriminately permitted in the vulgar tongue, more detriment than profit arises therefrom* by reason of the rashness of men. In this matter let it be at the option of the bishop or inquisitor, so that with the advice of the parish priest, or the confessor, they can permit to them the reading of books translated by Catholic authors in the vulgar tongue, even to such persons, as in their judgment would incur no loss, but obtain an increase of faith and piety from this kind of reading, which power they may have with respect to the Scriptures. *But whosoever shall presume to keep or read them without such power, let him not be able to obtain the absolution of his sins until the books are returned to the ordinary.* But the booksellers who shall sell the Bible, written in the vulgar tongue, to any one not having the aforesaid power, or who shall grant it in any other way, shall forfeit the price of the books that it may be converted by the bishop to pious uses; and they shall be subject to other punishments at the discretion of the same bishop, according to the character of the crime. But

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\* Quum experimento manifestum sit, si sacra biblia vulgari lingua passim sine discrimine permittantur, plus inde ob hominum temeritatem detrimenti quam utilitatis oriri, hac in parte iudicio episcopi aut inquisitoris stetur, ut cum consilio parochi vel confessarii biblicorum a catholicis auctoribus versorum lectionem in vulgari lingua eis concedere possint, quos intellexerint ex huiusmodi lectione non damnum, sed fidei atque pietatis augmentum capere posse; quam facultatem in scriptis habeant. Qui autem absque tali facultate ea legere seu habere præsumpserit, nisi prius bibliis ordinario redditus peccatorum absolutionem percipere non possit. Bibliopolæ vero qui prædictam facultatem non habenti biblia idiomate vulgari conscripta vendiderint vel alio quovis modo concesserint, librorum pretium in usus pios ab episcopo convertendum amittant, aliisque penis pro delicti qualitate eiusdem episcopi arbitrio subiaceant. Regulares vero non nisi facultate a prælatis suis habita ea legere aut emere possint.—*Regula iv. de Lib. Prohib., Conones et Decreta Conc. Trid.*, p. 232. Lipsiæ, 1863.

regulars may not read or buy them unless they have obtained authority from those placed over them."

Richard of Mans declared in the Council of Trent, that the doctrines of faith were now so cleared, that we ought no more to learn them out of Scripture, which, it is true, was read heretofore in the Church for the instruction of the people, whereas, now it is read in the Church only to pray, and ought to serve every one for this end only, and not to study. But at the least, the study of it should be prohibited to every one that is not first confirmed in school divinity." \* One sometimes is inclined, when he examines such a decree, and such a saying, to ask: Are these the utterances of the Prince of Darkness and his spirit friends, or the decisions of a conclave of infidels? No doctrines more offensive to God could be broached in any quarter of the universe, however famed for the antiquity of its rebellion. The Bible in a *Catholic translation* is a Protestant and dangerous book in the hands of a Romanist, and the holy father and his shrewd friends must guard the papal sheep against such a book at all hazards. Neither layman nor ecclesiastic in the Church of the Fisherman can be safely entrusted with a book intended for the perusal of the world; the first part of which was written in Hebrew, the vernacular of the Jewish people when the Spirit gave it; and the second in Greek, a language understood in Palestine, Syria, Italy and Greece, when it was penned; at the time the most extensively spoken language among the tongues of our race.

A few years since, Mr. Seymour, an English clergyman, the author of the well-known work, "Mornings among the Jesuits at Rome," sought to purchase a Bible in the Eternal City. For this purpose he visited the book-shop belonging to the Propaganda Fide, the great missionary society of the Catholic Church; then he went to that patronized by the pope; to that connected with the Collegio Romano, and sustained by the order of Jesuits; to that established for the English and other foreigners; to those who sold old and second-hand books; to every bookselling establishment in Rome; and "I found," says he, "that the Holy Scriptures were not for sale. And when I asked each bookseller the reason why he had

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\* Sarpi, pp. 158-9. London, 1629.



not such an important volume, the answer was: 'It is prohibited.'''\*

The only Bible he could find in Rome was Martini's, in twenty-four volumes, at a cost of four pounds, or twenty dollars.

Before the Commissioners of Education appointed by the Government for Ireland, it was stated in evidence, that of the four hundred students for the priesthood, attending Maynooth College, only ten had Bibles or Testaments, while everyone had a copy of the works of the Jesuits Bailey and Delahogue.†

What a strange sight the Church of Christ presents, in banishing the Bible from her schools, colleges, and churches! *This is not the Church of Jerome*, who spent so much time and toil in perfecting and translating a Bible in the vulgar tongue. *Nor of the early fathers, who made translations for every country where the gospel was received.* The Church of the Bible-haters, which has burned Bibles and those who translated them, and myriads who read them, had no representatives in Christ's day, nor for centuries afterward.

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\* Seymour's "Mornings among the Jesuits," p. 132.

† "Ireland in 1846-7," by Philip Dixon Hardy, M. R. I. A., p. 33.

## THE FOUR GREAT FOUNDERS OF MONKISH INSTITUTIONS.

It is certain that in the second century some began to accept the doctrine that to give up business, society, and matrimony, and lead a solitary life, in meditation and prayer, was the holiest earthly state. And from that time the conviction spread with amazing rapidity, and fell, with overpowering force upon the consciences of men. In the beginning of the fourth century there were many thousands of monks in the deserts of Egypt, and in the caves along the banks of the Nile. The life of an Eremite in that day was regarded as possessing an order of sanctity beyond anything else in the Church of God.

Antony the Great, of an illustrious family of Coma, near Herculæa in Egypt, was the great chief of all the monks in and around his country in the commencement of the fourth century. His influence over these singular beings was unbounded; and though they were under no law to obey him, yet his example and his instructions had almost the authority of a direct revelation among the entire unmarried brotherhood. Under his leadership their principles spread into churches; seized and hurried off to the caves the young and frivolous and fashionable; triumphed over all obstacles and habits; over all the countries where Christianity was supreme; and over the strongest instincts of human nature itself.

And had it not been for Paphnutius, an Egyptian monkish bishop in the Council of Nice, Antony's celibacy would have doomed the whole Christian clergy to a single life.

Antony was left an orphan when young; he never could read or write; he gave his inheritance to his native village; and his personal effects to the poor; he became acquainted with the most eminent men of his time, and even the emperor, who had frequently

heard of his fame, wished to enjoy his society ; his food was bread and salt ; his drink was water ; and he never breakfasted before sunset. He often fasted for two or three successive days ; he watched most of the night, and continued in prayer till daybreak ; he sometimes lay upon a mat, but generally upon the floor ; *he never bathed himself* ; he never suffered himself to be idle ; he zealously defended the oppressed, and frequently left the solitude for the city in their defence ; he could foresee the future ; he was honored by the whole people wherever he went, but he returned to the desert as soon as ever he could ; he was accustomed to say that "as fishes are nourished in the water, so the solitude is the world prepared for monks." \* He was said to have contended with devils openly ; he performed many miracles ; Athanasius, of Trinitarian fame, was his warm friend, and wrote his biography. † Antony the Great established the monks on a foundation from which fifteen hundred years, and torrents of their iniquities, have only partially dislodged them. Antony was the first great leader in the Christian Church, in the monastic crusade against the divinely planted instincts of human nature.

## BENEDICT OF NURSIA.

This famous father of monks was born in Italy, A. D. 480. When fourteen, he was sent to Rome for his education, but soon ran to Sublacum forty miles off, where he lived in a gloomy cave for three years. The monks of a neighboring convent elected him their abbot, but soon becoming wearied with the severity of his discipline, they made it desirable for him to relinquish the position. He returned to the cave, where he was speedily joined by many monks, who submitted to his rule ; and in a comparatively short time, he established twelve monasteries. After twenty-five years spent at Sublacum, he located on Mount Cassino, about fifty miles from Naples ; here he laid the foundations of an order that soon spread over all Europe, and carried the name of Benedict to the extreme limits of western civilization. There were many monks in the Latin Church before his day, but they were without system and had no element of permanence in their institutions. Benedict

\* Sozomen, lib. i. cap. xiii.

† Socrates, lib. i. cap. xxi.

supplied what was lacking, and soon superb houses, filled with his sons, dotted every centre of Christian population among the western nations.

*Benedict's Rule.*

In the winter, his monks arose at two A. M. and went to the church, where, after spending some time in vigils, they continued till morning, committing psalms, reading, and in the exercise of private meditation. At sunrise, they assembled for matins; after which they labored four hours, read two hours, then they dined and read in private till half-past two, when they met again for worship; then they labored till vespers. Their work was agriculture, gardening, and various mechanical trades. They ate twice a day at a common table, first at noon, and then in the evening. To each was allowed one pound of bread, and a little wine for the day. On the public table there were two kinds of porridge, but no meat. Flesh was always allowed to the sick. At meals, conversation was prohibited, and some one always read aloud. They all served as cooks and waiters, each discharging the duty for a week at a time. Their clothing was coarse; each was furnished with two suits, a knife, a needle, and other necessities. They were allowed no conversation after they retired, nor any jesting at any time. They had no correspondence with anyone except through the abbot. They slept in separate beds without undressing, in rooms accommodating ten or twenty, with a light burning, and an inspector in each room. These were the leading, though not all the precepts of St. Benedict's rule. And while it was observed faithfully, his monks must have been like angels to the reckless, thieving, licentious, and even moderately moral people in whose midst they dwelt.

Benedict, according to Gregory the Great, broke a glass with poison in it, by making the sign of the cross over it; the poison being intended by some monks to kill him. He made the iron of a spade which fell into the water come up again and join the handle. These are but samples of the prodigies performed by this wonderful monk.\*

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\* Du Pin, i. 551-580. Mosheim, p. 222. London, 1848.



## ST. DOMINIC.

On the supposition that the title of Dominic was properly earned we have sometimes felt that similar deeds required us to confer it upon a well-known Roman emperor; and to speak of him as *Saint Nero*. Dominic was born A. D. 1170, at Callahorra, in Spain. He was descended from the illustrious house of Guzman, received his education in Valencia, and his first appointment was a canonry in Osma. Dominic had some mind, untiring activity, fierce cruelty, and a stern faith in a ferocious God. He gathered around him men of a spirit like his own, and instituted a new order of monks. Innocent III. promised to confirm his fraternity, but died before the documents were perfected. The papal approbation was given to Dominic's monks by Honorius III., A. D. 1216. The new fraternity had great prosperity. Many learned men have flourished in its cloisters; and were it not for the favorite child of Dominic and his monks, the inquisition, the world would have thought more favorably of him and his friars.

## ST. FRANCIS.

This singular being came of a good family; when he was converted, he renounced his paternal possessions, and laying aside his shoes, he put on the cowl and sackcloth. According to the monk Paris, he appeared at Rome, A. D. 1227, to obtain the recognition of an order of friars which he proposed to establish. Francis at that time had a sad countenance, untrimmed hair, and a dirty, overhanging brow. Innocent, if Paris was correctly informed, said to the future saint: "Go to the pigs, brother, roll with them, and to them present your rules." Francis rolled with the swine, until completely covered with dirt, and returning, claimed the pontiff's approval of his monks, on the ground of his obedience. The pope astonished at his appearance, and apparently caught by his reasoning, ordered him to cleanse himself, and soon after he gave his approval to the new monastic institution.

Francis was a very zealous, if not a very cultivated preacher; in Rome, they regarded his oratorical efforts with contempt; to rebuke them on one occasion he went to the suburbs of their city

and gathered the "crows, kites, magpies, and some other birds, and commanded them to keep silent while he proclaimed to them the Word of the Lord; and they drew near, and without chirping, listened to him for half a' day." This circumstance, according to the same authority, gave him immediate and unbounded popularity in the Eternal City, throughout Italy, and all over Europe.\*

St. Francis was twenty-five years of age when he was converted by a dream. His acts after this change were often like those of a lunatic. On one occasion, he broke a fast in his hunger, for which he had himself dragged naked through the streets and scourged, the announcement being made as he went along: "See the glutton who gorged himself with fowl unknown to you."†

Francis had a method in his madness; and his order soon became one of the most powerful instruments in the papal Church.

Antony, Benedict, Dominic, and Francis were the founders and fathers of all the leading monastic systems in the East, and in the West.

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\* Matt. Paris, at A. D. 1227.

† Michelet's "History of France," vol. i. p. 292. N. Y., 1869.

## THE JESUITS.

NEVER in the annals of the world has there been a body of men so small and yet so much dreaded. No warriors, no sect, no organized body of similar proportions has been credited with such numerous and vast undertakings, or greeted with such continued showers of curses and bitter dislikes. We confess to a *sort* of admiration for the Jesuits; not for their principles, nor for their master, nor for their practices, but for their towering intellects, their audacious effrontery, their unbounded self-denial, and their unparalleled supremacy in the enunciation of atrocious maxims under godly names. As Attila, Alexander, or Napoleon stand forth, with few equals, in the triumphs of butchery, master spirits impressing men with awe, so the Jesuits appear in the records of mental and other kinds of warfare, Alexanders, Attilas, Napoleons, conquerors of sciences, of kings, of nations, of popes; for a time the master spirits of the world; then hurled from power, suppressed, scattered, sheltered in heretical countries from the wrath of the pontiff, and finally restored, and seizing supreme power in that Church which confiscated their possessions, and branded them with its heavy condemnation.

Ignatius Loyola was the eighth son, and thirteenth child of Bertram, Lord of Ognéz and Loyola in Spain. He was born A. D. 1491. He served as a page in the court of Ferdinand and Isabella for a short period. He was fond of a life of activity; his crowning desire was to reach an excellence in something above that to which others attained. In his twenty-ninth year he was an officer in the Spanish army, and a war was raging between his country and France; he was besieged in Pampeluna, and wounded in both legs, he fell in the breach made in the wall of the citadel.

The French treated him with the greatest courtesy and huma-

nity. He was carefully sent to the home of his childhood, where loving attentions might soothe pain, and heal wounds.

The broken leg was badly set; and as Ignatius had an excellent opinion of his handsome appearance, and a princess whose love he prized, he had it rebroken twice, and each time well set, as was supposed; and on one occasion he had a piece of protruding bone sawed off, that he might be himself again a splendid cavalier.

He wanted novels to entertain his lonely spirit during his long sufferings, but he found no books except "The Life of Christ," and "The Flowers of Sanctity." Ignatius reads and is converted; he sacrifices everything to his new hopes, and with all the unbending will of a resolute soldier he gives himself up to the claims of a new ambition. When he is able he goes to the altar of Our Lady of Montserrat, and there yields himself up to God as his only master in the future, and Mary as his only mistress. He hangs up his sword on the wall of the chapel; and from that hour, as he viewed his course, he was entering upon a heavenly warfare where carnal weapons would be useless.

He retired for some time to a secluded cave and gave himself up to penances, prayers and meditations. Here he had extraordinary revelations of the overflowing love of God; and though he had been very ignorant of all religious things, in this cave he was "inspired with the most sublime science, so that he discoursed upon the great, the unspeakable mysteries of the faith, in terms, and with a zeal that captivated and astounded the most learned theologians." And as the same Catholic writer says: "It was in this retreat that the faithful servant of Jesus and Mary composed under inspiration (?) the 'Spiritual Exercises,' a work which Francis de Sales said had converted more sinners than there were letters in it."\*

At thirty-three years of age he went to a Grammar School with children at Barcelona; afterwards he studied at Alcala, Salamanca and Paris. He never reached a respectable grade of scholarship, and the "Spiritual Exercises" was his only literary production.

Probably about this part of his life he was denounced to the Inquisition of Valladolid as one of the heretical Illuminati; and

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\* Daurignac's "Hist. of the Society of Jesus," vol. i. p. 5. Cincin., 1865.



had he not fled to France he might have shared the cruel fate of many wiser and infinitely better men.\* It does strike us as a little absurd that saint Ignatius Loyola should be making quick steps and long paces with the familiars of the inquisition after him.

But realizing its great advantages, he was ever after an enthusiastic admirer of that kind instrument of St. Dominic, designed to advance the service of the God of Love.

#### THE SOCIETY OF JESUS.

This order was solemnly confirmed on the 27th of September, 1540, by Paul III. The society at first contained only ten persons, and was limited in the bull of confirmation to sixty. The principal motive which led to their establishment by the pontiff was the vow of "obedience to the Holy See, with the express obligation of going, without remuneration, to whatsoever part of the world it should please the pope to send them." They are under the law at this day.

#### *Loyola was elected the first General of the Jesuits.*

After three days spent in prayer, Loyola received every vote but his own for the generalship; but pretended that he was too modest for such vast responsibilities, and he declined it. After other days of prayer, he was elected again. Ignatius still protested against the choice. He at last, however, agreed to leave the decision to his confessor, Father Theodosius,† of the Minor Brethren, by whose opinion the most cunning Spaniard of his day had an honor forced upon him, the conferring of which upon any one else would have broken his aspiring heart.

#### *Women refused Admittance into the Order.*

Three ladies insisted on being placed under the oversight of Loyola as nuns. One of them had been a benefactress of the general in other days; but the gallant ex-soldier declared: That the direction of those three women gave him more trouble than the

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\* Llorente's "History of the Inquisition," p. 135. Philada., 1843.

† "Loyola," by Isaac Taylor, p. 154. N. Y., 1849.

government of a society which now spread itself over the surface of Europe. He fasted and prayed to be delivered from this burden, and then appealed to the Holy Father, who generously authorized Ignatius to dismiss the Lady Rosella and her two companions.\* And from that time no nuns have been *directly* connected with the Jesuits. But another order, the nuns of the Sacred Heart, sprung up afterwards, with rules like the Jesuits. These ladies, according to Nicolini, † are now under the absolute direction of the sons of Loyola.

*The Motto of St. Ignatius and his Order.*

“Ad majorem Gloriam Dei:” for the greater glory of God. These words were inscribed by the first Jesuit on everything belonging to his community, and they occupy the same place in that order still. Surely, if ever the saying of the celebrated Frenchman, that language was but a cloak to conceal the thoughts of men, was fully verified, it was in the use of such a motto by the Jesuits.

*Their Initiation and Membership.*

The candidate for membership in the order must have a “comely presence, youth, health, strength, facility of speech, and steadiness of purpose. Lukewarm devotion, want of learning, and of ability to acquire it, a dull memory, bodily defects, disease, and advanced age, render the postulant less acceptable.” ‡

*The Novices.*

The noviciate lasts two years, but it may be shortened or extended at the general’s pleasure. The novice must spend one month in spiritual exercises, another in one of the hospitals ministering to the sick, and another in wandering around, without money, and in begging from door to door. Novices must discharge the most servile duties of the house into which they have entered; they are required to impart instruction in Christian learning to

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\* “Loyola,” by Isaac Taylor, pp. 163–4. N. Y., 1849.

† Nicolini’s “History of the Jesuits,” p. 74. London, 1854.

‡ Id., p. 37.

boys or ignorant adults ; and when they have made some progress in these labors, they may preach and hear confessions. Before they are received into the order, they have to take its vows.

### *The Scholars.*

Learning has ever been the highest ambition of the Jesuit. To reach this end, the order has schools wherever it exists. In these institutions the scholars are trained for the service of the society. The scholars in them are the APPROVED, who have passed their noviciate, and the RECEIVED, who are still on trial to test their ability to acquire learning.

### *The Coadjutors.*

This class has two sections, the temporal and the spiritual coadjutors. The temporal coadjutors are never admitted to holy orders. They are the porters, cooks, stewards, and agents of the society. The spiritual coadjutors are priests. The rectors of colleges and the superiors of religious houses are chosen from this class. The coadjutors may assist in the deliberations of a general congregation, but they have no voice in the election of general.

The coadjutors have to take a solemn obligation on assuming their place in the society, in which occur the words : "Before you, most reverend father, General of the Society of Jesus, *holding the place of God*, and your successors." The idea being that his voice is to command the obedience of the coadjutor, as if Jehovah addressed him.

### *The Professed.*

The professed are properly the Society of Jesus. These men must be priests, above twenty-five years of age, and persons of eminence in learning. Their admission is the immediate act of the general. They have to take a solemn obligation before the general and vice-general "*holding the place of God.*" To this class alone the more important affairs of the order are communicated.

### *The General.*

This officer is elected for life by the general congregation. He must receive a majority of votes. The election is conducted in

many respects like the formalities attending the choice of a pope. When the new general is proclaimed, the brethren fall down on both knees before him, and kiss his hand.

Four assistants under him, but appointed by the general congregation, preside over the four divisions of the Jesuit world. An admonitor, elected by the same body, watches the general continually ; and if he sees him swerving from duty, it is his business, after devout prayer, with great humility, to give him wholesome advice. The general is the most absolute master of his subjects on earth. There never was a ruler out of the throne of God invested with such despotical authority. \*

#### *Laws for the Jesuits.*

The superior appoints a confessor for every Jesuit, to whom, at stated times, he must reveal the secrets of his heart. And while compulsory confession is always a crime, in ordinary cases in the Catholic Church, it is strictly confidential, under the heaviest penalties ; but, among the Jesuits, the confessor must report to his superior whatever may touch the reputation of an individual, or afford an index to his secret disposition, or feelings. For sins thus confessed there is no absolution till the superior has decided the question ; or, if it is of sufficient importance, the general himself. In this way the devout penitent is kept in suspense and terror about his absolution ; by the same means, the most perfect system of discovering the secrets of the whole order is in constant operation. For through the supposed wickedness of making a defective confession, the conscientious Catholic must tell everything. And the presumption is that this confessor is appointed from a knowledge of his special fitness to extract coveted information. †

#### *The Detective System of the Jesuits.*

Every Jesuit is bound to report whatever he may know or suspect relative to the conduct, the secret habits, or the concealed dispositions of his brothers. From the highest to the lowest, each Jesuit is watched by his neighbor, and a report of his observations

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\* Nicolini's "History of the Jesuits," pp. 46-54. London, 1854.

† "Loyola," by Isaac Taylor, p. 338. New York, 1849.



and surmises is duly forwarded to his superior. The order is but a brotherhood of sacred DETECTIVES, with, perhaps, a well-grounded suspicion that each member needs watching; and the society is busy, in this way, destroying confidence, breaking up peace, and filling every heart in its horrible fraternity with apprehension, grief, or terror.\*

*Obedience among the Jesuits.*

In A. D. 1553, Ignatius addressed a letter on obedience to the Portuguese Jesuits, which is still an authoritative document in the society. "Obedience," says he in this epistle, "is to be rendered to a superior, not on account of his wisdom, goodness, or any other such qualities with which he may be endowed, but solely because *he is in God's place*, and wields the authority of him who says: 'They that hear you, etc.' " How apt the words of the poet:

What *damned* error, but some sober brow  
Will bless it and approve it with a text!

Again: "Take care that you never attempt to bend the will of your superior, which you should esteem *as the will of God*, to your own will."

Again: "Among the heavenly bodies the lesser yield themselves to the influence of the greater with perfect order and harmony; and thus among men (Jesuits), should the inferiors allow themselves to be carried forward by the will of the superior, so that the virtue of the upper may permeate the lower spheres."

Again: "You should not see in the person of the superior a man, liable to errors and to miseries, but Christ himself, who is wisdom in perfection." †

This spirit of obedience, as if demanded by God himself, in the main, has governed the Jesuits. When Lainez was offered a cardinal's hat, by Paul IV., a distinction which he richly deserved, for he was the ablest man in his day in the whole Catholic Church, in obedience to the rules of his order, he refused the greatest honor in the Roman communion, except the popedom. ‡

\* "Loyola," by Isaac Taylor, p. 340. New York, 1849.

† Id., pp. 272-80.

‡ Id., p. 193.

*The Objects of the Society of Jesus.*

Several purposes which the founders of the society cherished are named in its official documents, but its grand business was TO FIGHT PROTESTANTISM. Whatever good will or hatred exists in Romanists towards Protestants, and we have seen both, the Society of Jesus is the only department in the papal Church existing avowedly *to extirpate heresy*.

When Paul V. wanted the Jesuits to undertake some choral service, from which their constitution relieved them, they strongly protested against such duties, and informed him that "Their society had been established to repel the injurious efforts of the heretics, to oppose the infernal stratagems which had been employed to extinguish the light of Catholic truth; and to resist the barbarous enemies of Christ, who were besieging the holy edifice of the Church, undermining it insensibly." \* The Jesuit is a papal detective and warrior, born to fight the hosts of Protestantism. No system of religion under heaven has a body of ecclesiastical soldiers expressly intended to fight the enemies of its institutions except the papacy. But we do not blame it for its military priests; what other religious communities do not require the popedom may need.

*Their modes of Working.*

*Schools* from the beginning were prime instrumentalities with the Jesuits. No American citizen regarding education as one of the chief bulwarks of his country's liberties, could take a livelier interest in the instruction of the young than the Jesuits. Only that with the disciples of Loyola, the question was not the extension of knowledge by proper agencies, but BY JESUITS. For education imparted by others they cared not a jot; but for instruction imparted in their colleges they had the highest regard. It placed at their disposal abundant material out of which to select talented sons for Loyola; this was the primary cause of their enthusiasm as teachers. It gave them immense influence over the whole future of the young nobles and princes, whose culture they sought and imparted. And in their splendid schools they did, for

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\* Nicolini's "History of the Jesuits," p. 147.

a long time, train up a large number of the future rulers of Europe, who cherished a profound regard for their teachers.

Then, in their colleges an education was given, surpassing any Protestant institution accessible to large numbers of that faith; and many parents who detested Romanism, on the assurance of the unctuous fathers that the faith of their sons would receive no interference, were confiding enough to entrust their dear ones to the training of men who were Jesuits, that they might fight Protestantism.

*They had the Faculty of making everything easy.*

They were confessors, and the most popular that ever dealt in the foul secrets of their neighbors. Nearly every Catholic prince and princess in Europe, at one time, had one of these polished ecclesiastics to hear the record of his or her iniquities. The royal profligate and his mistress, the highhanded criminal of noble birth, the walking embodiment of all vices, had the popular confessor from the college of Loyola. His master had received in the cave at the commencement of his holy life the power of healing troubled consciences, and every follower of Ignatius inherited the remedy. This balm was nothing else than treating enormous sins as if they were trifles, and granting absolution for them on condition that a slight penance should be performed.

*Jesuit Quotations in Pascal.*

"Henriquez and others of our fathers, quoted by Escobar, say that: It is perfectly right to kill a person who has given us a box on the ear, although he should run away, provided it is not done through hatred or revenge. . . . And the reason is, that it is as lawful to pursue the thief who has stolen your honor, as the man that has carried off your property." Duelling was common when this doctrine was invented.

"Peter Navarre declares that, by the universal consent of the casuists, it is lawful to kill the calumniator if there be no other way of averting the affront."

"Father Baldelle, as quoted by Escobar, says: You may lawfully take the life of another for saying: You have told a lie; if there is no other way of shutting his mouth."

"Father Lamy says: An ecclesiastic or a monk may warrantably kill a monk or a defamer, who threatens to publish the scandalous crimes of his community, or his own crimes, when there is no other way of stopping him."

"Father Bauny says: A person asks a soldier to beat his neighbor, or to set fire to the barn of a man who has injured him. In the absence of the soldier is the man who employed him bound to make good the damage? My opinion is that he is not. For none can be bound to make restitution where there has been no violation of justice; and is justice violated by *asking another to do us a favor?*"

"Escobar says: Promises are not binding when the person in making them did not intend to bind himself."

"Father Bauny says: Absolution may be given even to him who candidly avows, that the hope of being absolved induced him to sin with more freedom than he would otherwise have done." \*

Many other queer opinions about sin have been expressed by Jesuits; the whole body seem necessarily involved in every publication of one member, though we cannot believe that all Jesuits hold such sentiments. But it is certain that the men from whom Pascal quotes uttered the statements he presents as theirs. And it is easily seen that confessors who take away guilt from murder and falsehood, from lying, and iniquity, from sin in general, would be extremely welcome to sinners of all grades.

At one period they were the spiritual directors of nearly all Catholic monarchs, and as a result had boundless influence over governments and nations. They were very gentle with converts. In India, Francis Nobili put on the dress and submitted to the penances endured by a Brahmin, and claimed to be a priest of that order sent to restore the "Fourth road to truth," long since lost. Heathen children were often baptized under pretence of giving them medicine, and their names registered as converts. In other baptisms they disguised the name of the cross, and the objects of the Catholic religion; they allowed the women to wear the image of the god Taly around their necks, and share in other acts of idolatry. And so outrageously impious and heathenish did they

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\* Pascal's "Provincial Letters," pp. 161, 162, 166, 178, 200, 213. N. Y., 1850.



become, that Clement XI. had to send the Patriarch of Antioch to examine into their proceedings; who severely condemned their practices.\*

*Their Insinuating Ways.*

The true Jesuit is a man of devout aspect. Not gloomy, not scornful, but presenting the appearance of holy and loving simplicity. The pictures of Loyola, Lainez, Xavier, Aquaviva, Ricci, La Chaise, and Francis Borgia, are before us. They look like saints of unusual spirituality of mind, men living above all selfish passions and earthly considerations. Their faces insinuate an idea of their sanctity and kindness.

Then, when they met sin, their rebukes were gentle; they spoke kindly to the erring one; seemed to be deeply interested in his welfare; and if he offered any excuses for his sins they were instantly accepted. A secular priest or an ordinary monk would denounce the sinner, foretel the divine wrath, and perhaps show a little of their own; but the sons of Loyola had only meek and loving words and looks for the worst of men, unless they were heretics. The Protestant idea of a Jesuit is just the reverse of the impression he leaves on the masses of his Catholic acquaintances. To us he is full of ambition, treachery, and hatred; to some Catholics he looks no better; but to the masses of them he is a celestial lamb, more Christ-like than any other Roman priest. A minister well known to the writer, was once in conversation with a half-intoxicated Catholic whom he knew, and he was trying to persuade him to give up liquor. He spoke to him kindly. "Why," said the man, "you are a regular *Jesuit*, you treat me as if I were a man, as if you did not want to insult me. The secular clergy would tell me I was going to the pit, and would readily turn away from me, but the Jesuit always respects my feelings even though I am not what I ought to be." This was the course marked out for the sons of Loyola from the beginning.

When the pope sent the Jesuits, Salmeron and Brouet, as his nuncios into Ireland, Ignatius, then living, gave them this counsel: "After having studied the character and manners of each

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\* Nicolini's "Hist. of Jesuits," pp. 108, 110, 114-116.

person, endeavor to conform yourself to them as much as duty will permit. When the Enemy attacks a just man, he does not let him see his snares, he hides them and assails him indirectly ; he entices him by degrees, and surprises him in his snares. Thus it is proper to follow a similar track to extricate men out of sin." How well the sons of Loyola have taken their father's advice and imitated the cunning of the Wicked One is so thoroughly known, that it needs no comment. This pliability of disposition, this mightiest human development of the power of insinuation, has ever been a marvellous weapon with the Jesuits.

Under the tyrannical reign of Louis XIV., the Jesuits moved the king like a puppet, by appearing to yield, by executing a number of hypocritical performances.

They subscribed the articles of the Gallican Church to please the king, though they did not believe them. They refused to publish the bull of excommunication against the firstborn son of the Roman Church. They persuaded him that he would always remain a good Catholic, while they confessed and absolved him. And for their consummate double dealing they had a full licence to persecute the Jansenists and Protestants.\*

### *The Spies of the Jesuits.*

The spies are a kind of fifth order, known only to the general and a few friends. They are men of all ranks, and ladies in all positions of society. Though bound by no vows, they belong to the order. They are rewarded by good positions where the Jesuits have influence, by great liberality in pardoning their sins, or by money if it is needed. This class, mixing with all conditions of men, report the affairs of the world to the followers of Ignatius. †

The Jesuit is a man of several characters. The brethren have been very extensive merchants ; and some of them probably are still engaged in business.

Possevin, a celebrated Jesuit, thinking that a blow could be successfully inflicted upon Protestantism in Sweden through the popish tendencies of John III., son of the great Gustavus Vasa,

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Nicolini's "Hist. of the Jesuits," p. 268.

† Id., p. 40.

instead of a papal legate, which he really was, entered Sweden under an assumed name and as the ambassador of the widow of the Emperor Maximilian.

Christina, the daughter of the renowned Gustavus Adolphus King of Sweden, was visited in her palace by two handsome young Italian nobleman, who stated that they were travelling for their improvement. These aristocratic young men were Jesuits, who led the apostate and unmarried daughter of a glorious father into the embraces of Rome.

At the siege of Rome, when Pius IX. fled from his loving children, one day a fine-looking man with beard and moustache was observed going from place to place, "praising the soldiers for their valor, encouraging the citizens not to desert their walls, and cursing the French, the Pope, and especially the Jesuits. One day some national guards perceived a kind of telegraph in a house, almost over the wall of the city, belonging to the Jesuits. They burst in and found three men making signals to the enemy. They were Jesuits, and one of them was the unknown man."\* So full of apparent patriotism when in the company of the brave men defending old Rome against the pope and Oudinot. A Jesuit might be a leading Protestant, a prominent politician, the wife of a cabinet officer, a servant in a family, as Hogan found one, †—anything, anywhere. They are everywhere, in every guise, judging from the past.

*They have not always Prospered.*

On the first of September, 1759, the Jesuits were expelled from Portugal, and sent to Italy on government and other vessels, to the number of fifteen hundred, to the Holy Father.

On the sixth of August, 1762, the expulsion of the Jesuits from France was commanded, and the decree was executed two years later.

On the second of April, 1767, the Jesuits were exiled from Spain, the home of the inquisition, and the birthplace of Loyola ;

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\* Nicolini's "Hist. of the Jesuits," p. 171.

† "Auricular Confession and Popish Nunneries," pp. 99-110. Boston, 1845.

and six thousand of these holy fathers were soon on the mighty deep, sent by ungrateful Spain to the pope.

The King of Naples, in November, 1767, drove them out of his territories.

The Duke of Parma, in 1768, sent them from his country.

On the thirteenth of March, 1820, they were driven out of Russia by the Emperor Alexander.

In 1835, the order was again suppressed in Spain; the Cortez and the sovereign uniting in the work.

They were again banished from Portugal by Don Pedro, A. D. 1834.

Except Russia, the countries casting forth the Jesuits were all intensely Catholic, and yet they could not bear to live on the same soil with these "holy brethren." Perhaps it was on account of their *exceeding* piety that their fellow-worshippers of the papal Church preferred their exile. Perhaps their sufferings and disgrace were but another illustration of the truth that the *righteous* are always persecuted. Possibly it might be only a proof that the wicked sometimes receive their due, or at any rate a part of it.

#### THE JESUITS SUPPRESSED THROUGHOUT THE WORLD BY CLEMENT XIV., POPE OF ROME.

If ever a pope acted infallibly right, the above named pontiff exhibited unerring judgment when on the 21st of July, 1773, he issued a bull, in which he declared: \* "After mature deliberation, out of our certain knowledge, and plenitude of power, we do extinguish and suppress the often mentioned society."

He had several times been threatened with death if he performed this daring act; he stated when he signed the bull that, "This suppression would be his death;" and sometime after a slow and unusually deadly poison discovered its malignant effects in his system, and after lingering torments he expired, poisoned, as he supposed, by a wafer, and as was generally believed, by a Jesuit.†

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\* Bower's "History of the Popes," iii. p. 382. Philada., 1845.

† Id., p. 368-9. Nicolini's "Hist. of the Jesuits," pp. 419-20.



How many of the order were involved in this crime it is impossible to tell; for the honor of human nature we trust the number was not large. But upon the Society of Jesus that crime rests with a withering curse and an indelible infamy.

Immediately after death, the body of Clement turned black; the muscles of the spine were detached and decomposed; the removal of the pontifical robes from the dead body brought away a great portion of the skin; the hair of his head remained on the pillow where he rested, and, with trifling friction the nails fell off. Ganganelli was in perfect health before the suppression of the Jesuits.

When the Jesuits fell by the pen of Clement, they had 22,782 members, scattered over the world.

On the 7th of August, 1814, Pius VII. reëstablished the Society of Jesus according to its ancient rules. It exists to-day all over the nations. And while its power outside the Catholic Church is not so visible as in former times, inside of that great sect Jesuitism is triumphant. At no period since Loyola started his order have his wily children enjoyed such imperial dominion in the Roman Church. They guide the aged pontiff; they regulate the public movements of his entire followers; they ruled the late council so numerous attended in the Eternal City. Their enemies in the Catholic Church are numerous, talented, learned, and, in some cases, truly pious. But they have the priest king, the mastery, and any amount of audacity, energy, and unscrupulous ambition. They were never so favored with papal benedictions at any former period. But God is mighty. He sits upon the foam-crested billow in its mighty upheavals; he drives and bends the whirlwind, whose gigantic arms hug the mountain-sides; from the falling of a sparrow to the jar that shivers a world, nothing escapes his eye, or lives outside the circle of his government. The death-plotting little spider, surrounded by his intricate and cunning web-trap, is insignificant enough to us. The Jesuit, in his schemes of craft, and in his heartlessness and lust of empire, is just as contemptible in the sight of God.

Chained to his throne, a volume lies,  
With all the fates of men,  
With every angel's form and size  
Drawn by the eternal pen.

Here he exalts neglected worms  
 To sceptres and a crown,  
 And there the following page he turns,  
 And treads the monarch down.

Protestants are sometimes in an ocean of terror, pursued, as they suppose, by the fierce Egyptian warriors of stout old Loyola. They should always remember at such a time that this is a Red Sea, through which, for them, Jehovah has made a safe road, and in which, for the enemies of their faith, he has prepared a sure grave. They should remember that beyond these angry waters and fierce warriors of St. Ignatius, there is a Canaan of rest and triumph, wide as the world, and populous as the human race, where their banner of salvation, by grace alone, shall float in serene majesty over every hill and valley, over every continent and ocean, and over every priest once proud and superstitious, and every heart once lost; and where the hallelujahs of a whole earth redeemed shall mingle with the jubilant songs of all heaven triumphant in celebrating the death of paganism, Christian and heathen, and the victory of Jesus as the Saviour and Lord of Adam's whole family!

All hail the power of Jesus' name,  
 Let angels prostrate fall;  
 Bring forth the royal diadem,  
 And crown him Lord of all.

Let every kindred, every tribe,  
 On this terrestrial ball,  
 To him all majesty ascribe,  
 And crown him Lord of all.

## CONCLUSION.

ROMANISM never showed such symptoms of approaching dissolution as it exhibits at this moment. With the exception of England and the United States, ruin threatens the papal system everywhere. Irish emigration into Britain gives Catholicism the appearance of progress in Scotland and England. Germany and Ireland are rapidly increasing the Romanists in these States. And yet, what population north and south Britain and the United States gain, Ireland and Germany lose. It is but a transfer of papal forces, and not an augmentation of the army of the pontiff. So far from that, every year emigration sets thousands at liberty from priestly chains among ourselves, who, had they remained in the countries of their nativity, would have been bound still. But in all the world besides, in what a sorry state the infallible Church is? The sceptre of the king priest is broken in Italy, and his triple crown destined for some antiquarian collection. And never was there a ruler over whose dethronement his subjects had greater joy. His spiritual authority is barely tolerated in that Italy where it received adoration for centuries, and where Protestant churches are now springing up in scores; and will soon rise up in thousands. In France the women respect his holiness; the children obey him; and the men smile at his chattering claims to infallibility; in Spain, the dominion of the popes has reached the last stage of decay; and soon it will utterly perish in the land which gave birth to St. Dominic of inquisitorial fame; in Austria, the House of Hapsburgh has left the Roman bishop to support his tottering spiritual empire himself; and it has given full permission to his enemies to make war upon his ancient and iniquitous rule; in Germany, neither Catholic nor Protestant pays him the customary reverence; and the principles of Dollinger threaten to snatch from his priestly sovereignty the last section of that

mighty nation whose destinies Luther did so much to shape. The paramount influence of the Jesuits over the pope has weakened the bonds by which the great body of liberal priests and people throughout the world were united to the "Holy Father." The preposterous dogma of infallibility, known by hosts of priests to be false in its application to Pius IX., and known by a smaller and more learned number to be equally destitute of truth in reference to any of his predecessors, is tossing the papal ship furiously ; and will yet open her seams and plunge her beneath the billows of destruction.

An elderly lady of the Catholic faith, some months since in Europe, in speaking of the calamities of the poor old pope, told a gentleman that she intended to leave the Church of Rome, "For God Almighty was evidently becoming a Protestant." If he was ever anything else, it is clear that the whole energies of his government are in that direction now, and that the papacy must soon vanish from the earth.

The Roman bishops have built a mountain of superstitions upon the gospel ; the mountain is broad as the Catholic world, and high enough to insult the angels and defy the Almighty ; but that gospel is volcanic in its nature ; it cannot be kept quiet ; already the mountain heaves and labors ; and soon the gigantic power of the cross underneath it will tear the mountain to pieces, scatter it to the four winds of heaven, and send its doctrines of burning love all over the earth.

The popes have erected a vast temple, in which they have enthroned the Roman Dagon ; it has mighty walls, and many worshippers ; and TRUTH, like Samson, has been there for ages, blind, it was supposed, and certainly a prisoner ; but Truth has now seized the principal pillar of that idol temple, with the strength of omnipotence ; it totters ; the whole building trembles ; and soon, amid the songs of angels, the jubilant shouts of holy men, and the blessings of Immanuel, Truth will hurl that temple from its foundations, and fling its fragments into the abyss ; then—

Jesus shall reign where'er the sun  
Does his successive journeys run,  
His kingdom stretch from shore to shore,  
Till moons shall wax and wane no more.



## APPENDIX.

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### THE CREED OF POPE PIUS IV.; THE FORM OF FAITH BINDING ON ALL THE CLERGY OF THE CATHOLIC CHURCH.

IN the preface to the bull enjoining this celebrated standard of doctrine, Pius orders it to be received by "All who may happen henceforward to be placed over cathedral and superior churches, or who may have to take care respecting their dignities, canonries, and any other ecclesiastical benefices whatsoever, having the cure of souls;" and by "all persons who shall have charge of monasteries, convents, houses, and any other places, of all regular orders, even of military ones, under whatever name or title."

#### THE CREED.

"I, N., with steadfast faith, believe and profess all and every particular contained in the symbol of faith, which the Holy Roman Church uses, to wit:

"I believe in one God, the Father Almighty, maker of heaven and earth, of all things visible and invisible; and in one Lord Jesus Christ, the only begotten Son of God, and born of the Father before all ages, God of God, light of light, very God of very God, begotten not made, consubstantial with the Father; by whom all things were made: who for us men and for our salvation came down from heaven, and was incarnated of the Holy Spirit from the Virgin Mary, and was made man, was crucified also for us, under Pontius Pilate, suffered and was buried; and rose again on the third day according to the Scriptures, and ascended into heaven, sitteth at the right hand of the Father, and

will again come with glory to judge the living and the dead, of whose kingdom there will not be an end ; and in the Holy Spirit, the Lord and giver of life, who proceeds from the Father and the Son ; who, together with the Father and the Son is adored and glorified ; who spake through the prophets ; and one Catholic and Apostolic Church. I confess one baptism for *the remission of sins*, and I await the resurrection of the dead, and the life of the world to come. Amen.'

"The apostolical and ecclesiastical traditions and the other observances and constitutions of the same Church I most steadfastly admit and embrace. I likewise admit the Holy Scripture *according to that sense which our Holy Mother Church has held and does hold*, whose province it is to judge of the true sense and interpretation of the Sacred Scriptures. Nor will I ever understand or interpret it except according to *the unanimous consent of the holy fathers.*" [This doctrine would remove all understanding of Scripture out of the Catholic Church.] "I also profess that there are truly and properly *seven sacraments* of the new law instituted by our Lord Jesus Christ, and *necessary for the salvation of mankind*, though not all necessary for each individual, to wit : Baptism, confirmation, the eucharist, penance, extreme unction, orders (clerical), and matrimony, and that they confer grace, and that of these, baptism, confirmation and orders cannot be repeated without sacrilege. I also receive and admit all the received and approved ceremonies of the Catholic Church in the solemn administration of all the above-mentioned sacraments. I embrace and receive all and everything which in the Holy Synod of Trent has been defined and declared concerning original sin and justification. I profess, likewise, that in the mass is offered to God a true, proper, and *propitiatory sacrifice for the living and the dead*, and that in the most holy sacrament of the eucharist there is *truly, really, and substantially the body and blood, together with the soul and divinity of our Lord Jesus Christ*, and that there takes place a *conversion of the entire substance* of the bread into the *body and of the entire substance of the wine into the blood*, which conversion the Catholic Church calls *transubstantiation*. I also confess that under one kind alone, *Christ is taken whole and entire*, and a true sacrament. I steadfastly hold that there exists a purgatory, and that the *souls*

*there detained are assisted by the suffrages of the faithful; in like manner also that the saints reigning along with Christ are to be venerated and invoked, and that they offer up prayers for us, and that their relics are to be venerated.* I steadfastly assert that the *images of Christ* and of the ever *Virgin Mother of God*, and in like manner of *other saints* are to be kept and retained, and that *due honor and veneration are to be awarded to them.* I also maintain that the power of indulgences has been left by Christ in his Church, and that *the use of them is most wholesome to the Christian people.* I recognise the Holy Catholic and Apostolic Roman Church *as the mother*" [several churches were founded earlier] "*and mistress of all churches*, and I promise and swear true obedience to the Roman Pontiff, successor of St. Peter prince of apostles, and vicar of Jesus Christ. All other things also delivered, defined, and declared by the sacred canons and œcumenical councils, and particularly by the holy Synod of Trent, I undoubtingly receive and profess, and at the same time all things contrary, and all heresies whatsoever condemned by the Church, and rejected and anathematized I in like manner condemn, reject, and anathematize. This true Catholic faith, *outside of which no one can be saved*, which at present I readily profess and truly hold, I, N., promise, vow and swear, that I will most steadfastly retain and confess the same entire and undefiled to the last breath of life (with God's help), and that I will take care, as far as shall be in my power, that it be held, taught, and preached by my subjects, or those whose charge shall devolve on me in virtue of my office. So help me God, and these Holy Gospels of God.

"But we will that the present letter be read according to custom in our Apostolic Chancery. And that they may the more readily be open to all, let them be written out in its Quinternum,\* and also be printed.

"Be it, therefore, lawful for no person whatever to infringe this page of our will and command, or to contravene it by any rash daring. But if any one shall presume to attempt this, let him know that he will incur the indignation of Almighty God, and of his blessed apostles Peter and Paul.

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\* A volume named after the number of its leaves.

" Given at Rome, at St. Peter's, in the year of the incarnation of our Lord, 1564, on the ides of November, and in the fifth year of our pontificate.

" FED. CARDINAL CÆSIUS,  
" *Cæ. Glorierius.*"\*

THE OATH OF A MODERN CATHOLIC BISHOP AT HIS  
CONSECRATION.

" I, N., elected to the church of N., will from this time henceforth, be faithful and obedient to the blessed apostle Peter, and to the Holy Roman Church and to our lord N., Pope N., and to his canonical successors. I will not aid by advice or consent or deed, in any injury to them in life or limb; or to their arrest, or to any violence being in any way offered to them; or any injuries, under any pretext whatsoever. I will not knowingly reveal to any one, to their injury, the advice which they shall commit to me by themselves or their messengers, or by letter. Saving my order, I will assist in retaining and defending the Roman Papacy, and the royalties of St. Peter against everyone. I will honorably deal with the legate of the Apostolic See in going and returning; and will assist him in his need. I will take care to *preserve, defend, increase, and advance the rights, honors, privileges, and authority* of the Holy Roman Church, of our lord the pope, and his aforesaid successors. Nor will I assist by counsel, deed or treaty, in any machinations against our lord himself, or the same Roman Church, which may be evil or prejudicial to their persons, right, honor, state, and power. And if I shall know of any such attempts being treated of, or set on foot, by any persons whatsoever, I will hinder them to the utmost of my power; and as soon as I possibly can, will signify it to the same our lord, or to some other who shall be able to give him information. I will, with all my power, observe, and cause others to observe the rules of the holy fathers, the apostolic decrees, ordinances, or dispositions, provisions, and commands. *To the utmost of my power I will persecute and attack (pro posse persequar et impugnabo) heretics, schismatics, and rebels*

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\* Canones et Decreta, pp. 226-8. Lipsiæ, 1863.

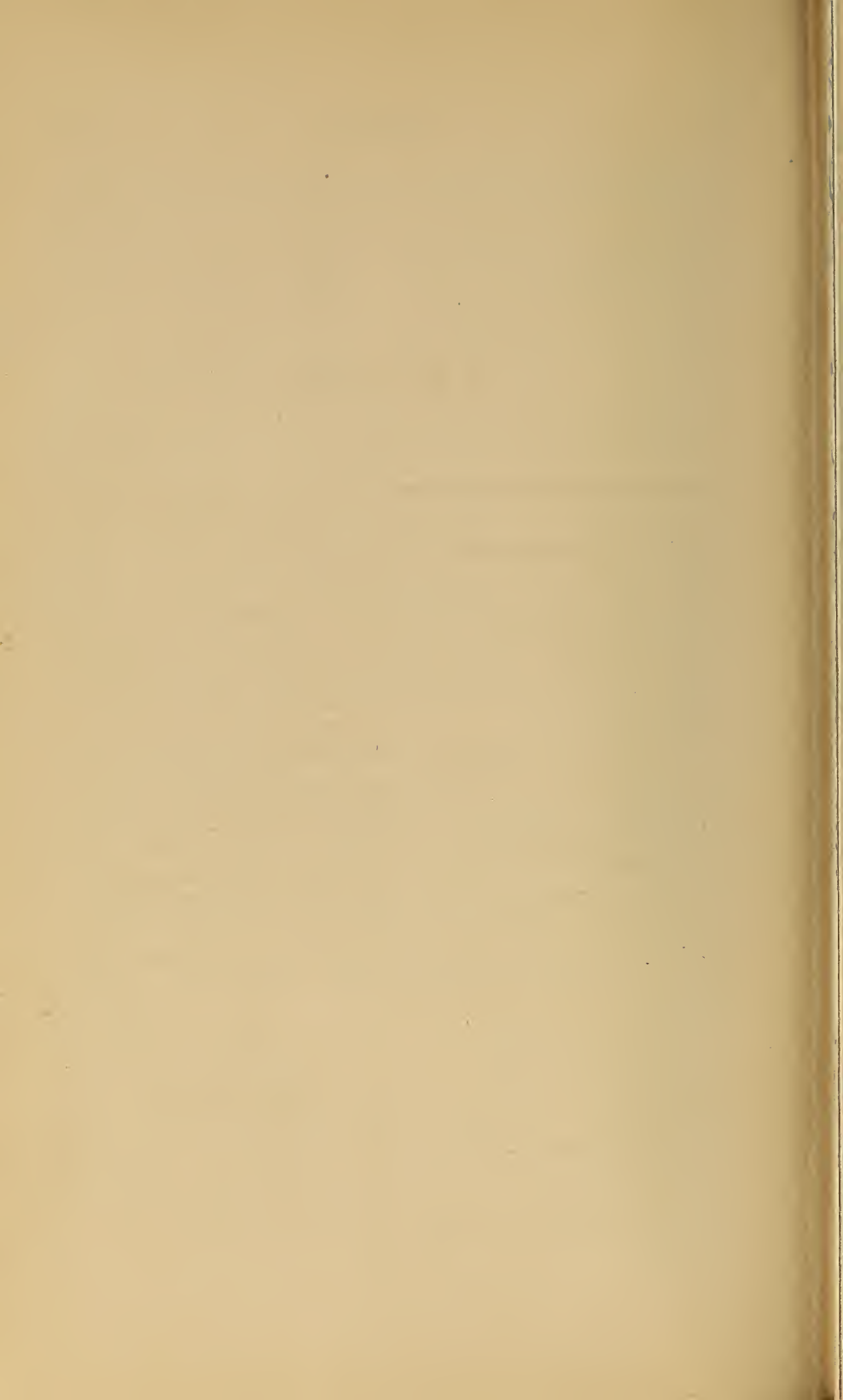


*against the same our lord, and his aforesaid successors.* When called to a synod I will come, unless prevented by some canonical hindrance. Every three years I will, in my own person, visit the threshold of the apostles; and I will give to our lord and his successors aforesaid an account of my whole pastoral office, and of all things in any way concerning the state of my church, the discipline of the clergy and people, and the salvation of the souls which are committed to my trust; and on the other hand I will humbly receive, and with the utmost diligence obey the apostolic (papal) commands. But if I shall be detained by lawful hindrance, I will fulfil all that is above mentioned by an appointed messenger, having special charge of this matter, from among my chapter or some other ecclesiastical dignitary, or person of station; or in failure of these, by a priest of the diocese; and in failure of all the clergy, by some other presbyter, secular or regular, of respectable honesty and piety, fully instructed in all things aforesaid. But I will give information concerning any hindrances of this kind, by lawful proofs to be transmitted by said messenger to the cardinal of the Holy Roman Church, who presides in the congregation of the sacred council.

“I will neither sell nor give, nor pawn the possessions belonging to my table; nor will I enfeoff them anew, nor alienate them in any manner, even with the consent of the chapter of my church, without the advice of the Roman Pontiff. And if I shall in any way proceed to alienate them, I am willing in reality to incur the penalties contained in a certain constitution passed upon this subject. So help me God, and the Holy Gospels of God.” \*

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\* Pontificale Romanum, pp. 59-61. Antwerp, 1758.



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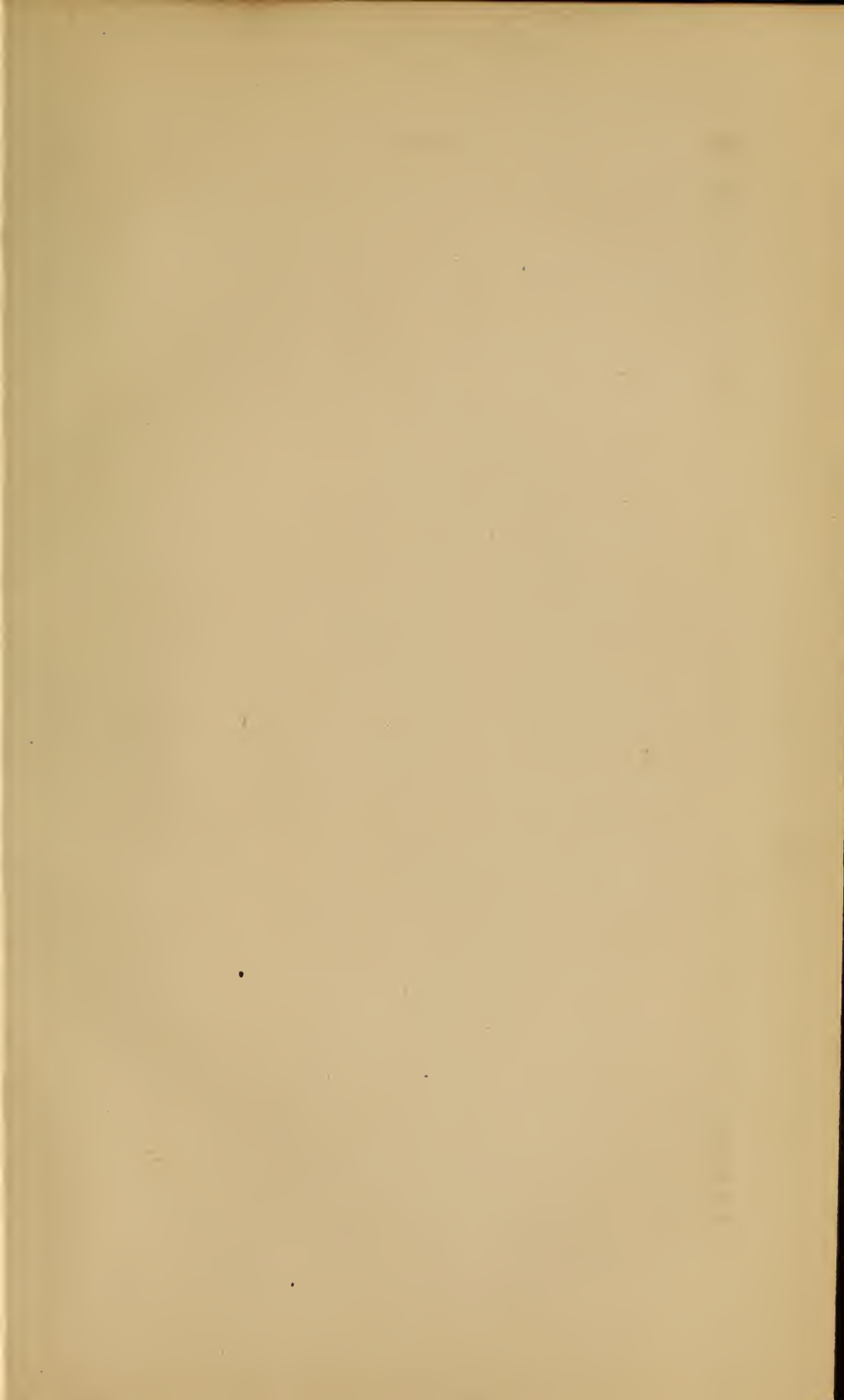
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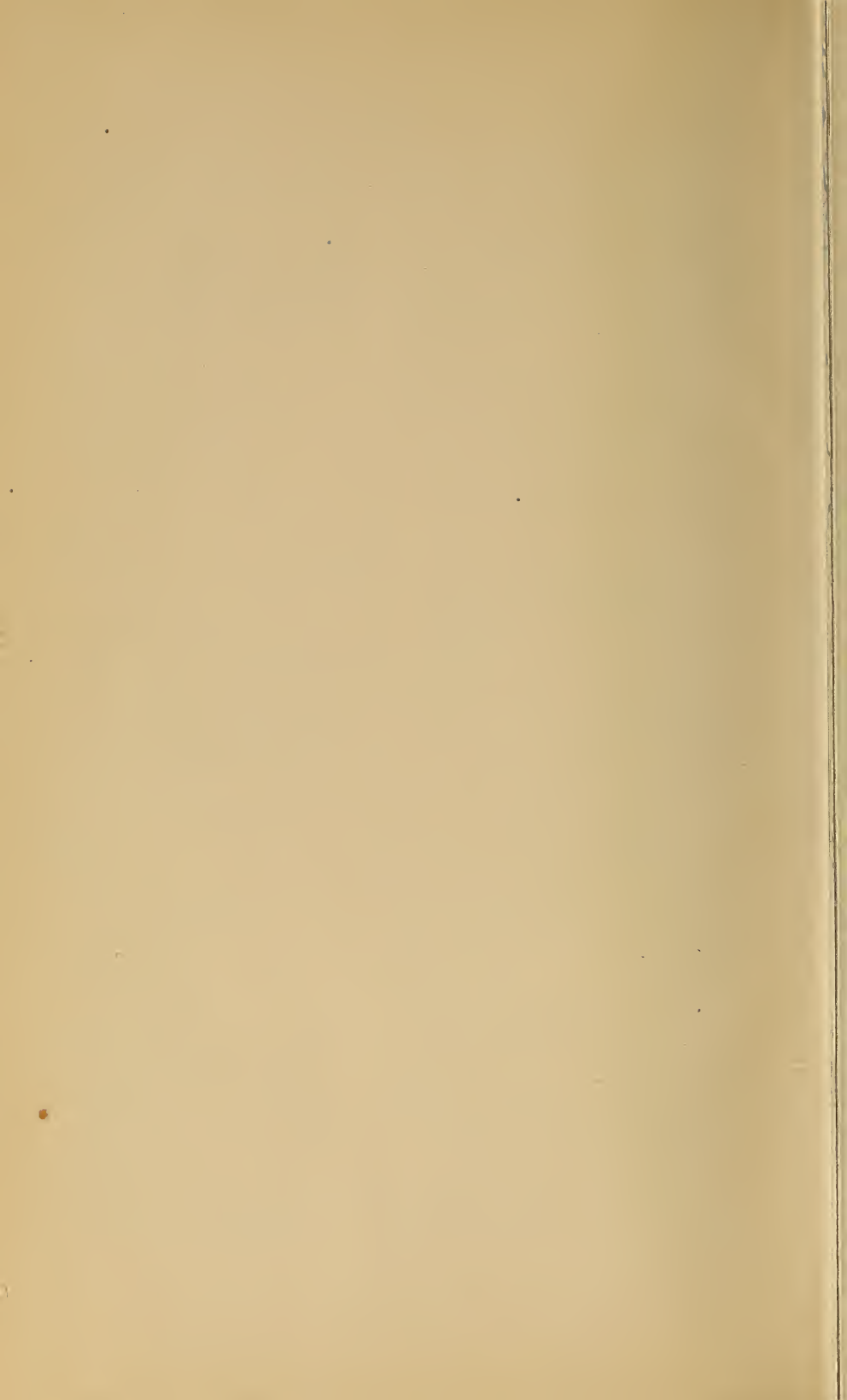
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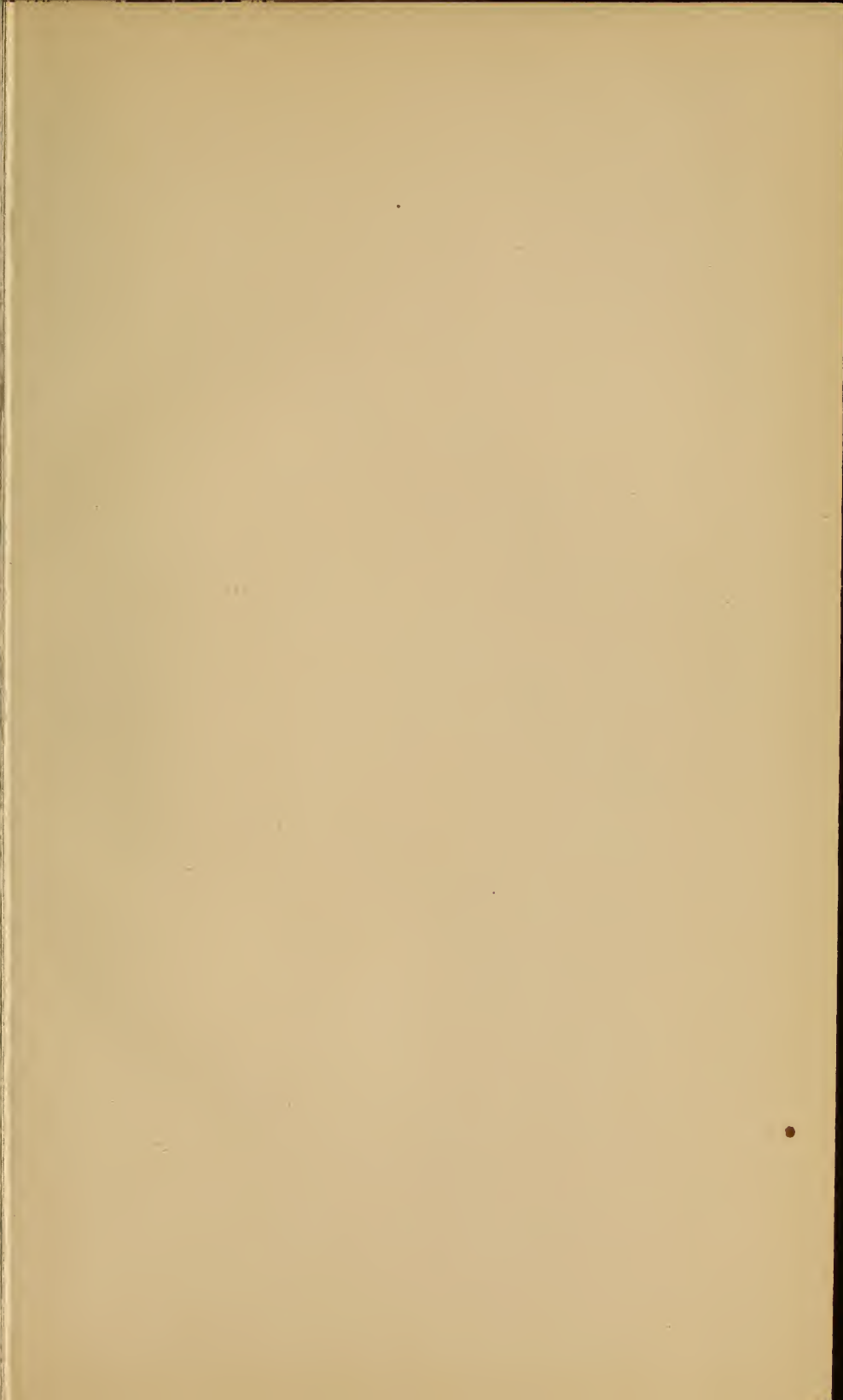
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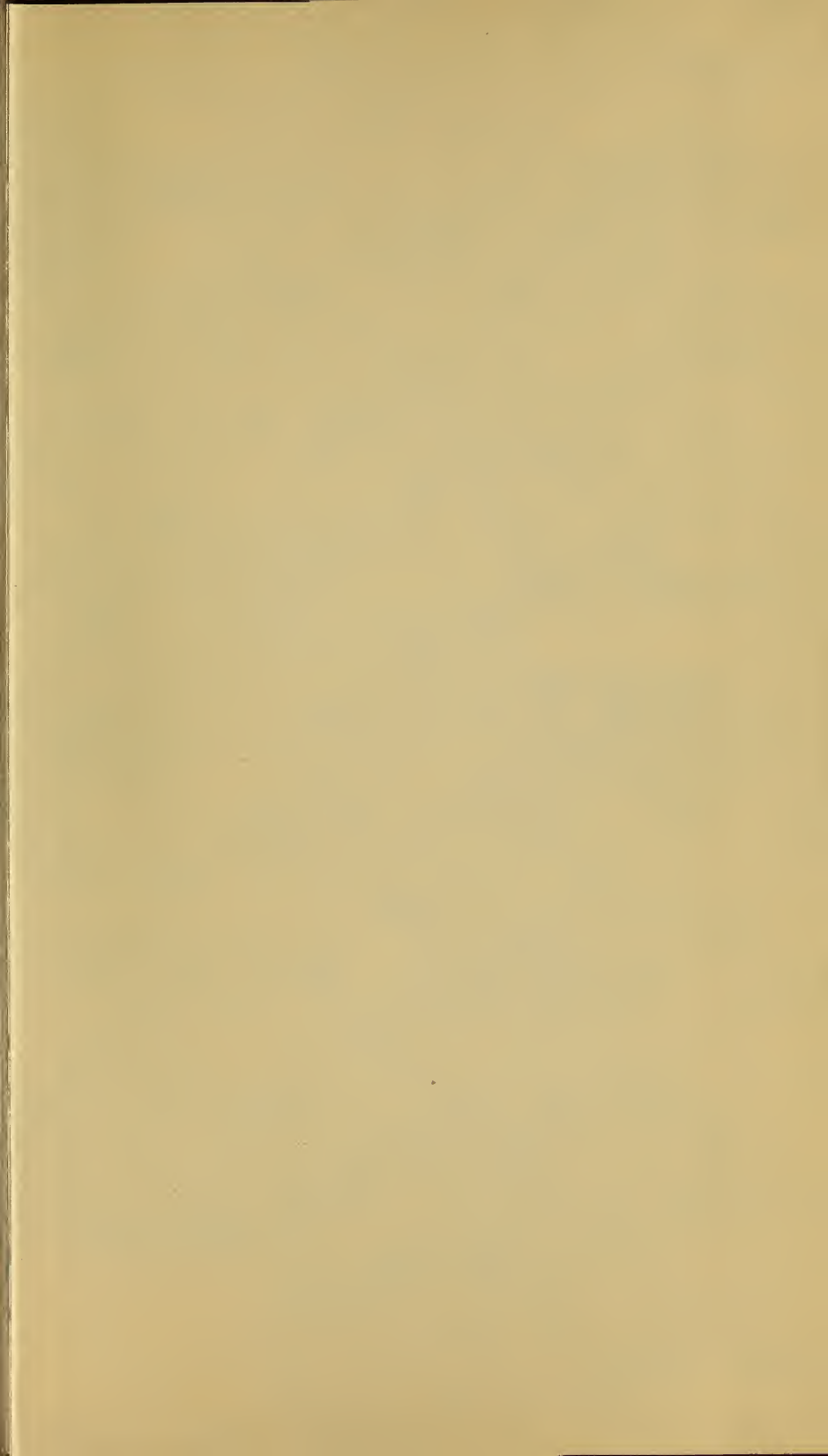






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