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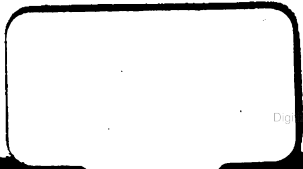
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~~Chr. Dogm.~~
in R.C.
1851

686 R.C.
Collette

Theological School,
IN
CAMBRIDGE.



ROMANISM IN ENGLAND

EXPOSED.

○ ROMANISM IN ENGLAND
EXPOSED.

THE
REDEMPTORISTS FATHERS

OF

St. Mary's Convent, Park Road, Clapham.

BY

CHARLES HASTINGS COLLETTE.

"The Congregation of the most Holy Redeemer, under Father de Held, has at Clapham made a deep impression on that MOST HERETICAL NEIGHBOURHOOD."

Tablet, April 21, 1862.

SECOND EDITION.

ENLARGED AND IMPROVED.

LONDON:
ARTHUR HALL, VIRTUE, AND Co.,
25, PATERNOSTER ROW.

1851.



"Of all the religious orders, perhaps the Redemptorists may be said to live as strictly to the rule of their sainted and learned founder [Liguori] as any of the numerous orders that adorn the Catholic Church. Is it any wonder then that their success is so eminent? *Every devout Catholic can revert with pleasurable emotions to the writings of St. Alphonsus M. de Liguori. In the lives and conversations of the Fathers of his order, it may truly be said we have living illustrations of his piety, zeal, and learning.* It is now about twelve months ago that God directed the steps of these holy men to the scene of their present labours at Clapham, the veriest hot-bed of 'Evangelicalism' to be found anywhere in England, not excepting that of Cheltenham."—From the Roman Catholic Newspaper, "THE TABLET," April 21, 1849.

ERRATA.

Page.

- 40 Note 2, "Imb." read "Imp."
" " 2, "Sœcule," read "Sœculi."
43 ,, 2. "Cœlus," read "Cœlis."
52 Ten lines from bottom, "Inconium," read "Iconium."
60 Note 1, "Series," read "Serces."
72 Line 8, "Masins," read "Masius."
73 Line 2 from bottom, "Piotti," read "Piatti."
80 Note 1, "Jannar," read "Januar."
" Last line, "Crutiatæ," read "Cruciatæ."
90 Line 25, "Jeus," read "Jesus."

TO THE READER.

THE following letters appeared in successive numbers of the "HISTORIC TIMES," under the signature of "A Lay Subscriber." With some additions, the letters are as they appeared in that Journal. The notes have been since added.

A few words in explanation of the circumstances which led to the publication of the Letters, may not be considered out of place.

In the Roman Catholic Journal, "THE TABLET," of the 12th of May 1849, the following advertisement appeared:—

CATHOLIC REPOSITORY.

J. BURNS, 17, PORTMAN STREET, PORTMAN SQUARE.

Just ready.

A BEAUTIFUL IMAGE OF ST. JOSEPH, after a new model, 26 inches high, to match the images of our Lady, already on sale, 14s.; in coloured plaster, 17s., painted and gilt. A specimen may now be seen at Mr. Burns' Rooms, and a supply will be ready in a very few days. Three or four other New Images will also be ready shortly.

Mr. B. has on hand a large and varied Assortment of ROSARIES, from the commonest up to the most expensive.

Good strong BEADS for distribution among the Poor, FOURTEEN

PENCE a dozen, or 13s. a gross. The same, in a nice red colour, 1s. 4d. a dozen. Better qualities at all prices—1s. 6d., 2s., 2s. 6d., 3s. per dozen, with the usual allowance per gross.

ROSARIES of the **SEVEN DOLOURS**, very neat, 9d. each; also the **Crown of the B.V.M.** (Chaplet of the Immaculate Conception), 4d., &c. &c.

CRUCIFIXES for **DISTRIBUTION**, at all prices; a very strong brass Crucifix, 4d., or 3s. 6d. a dozen. ($3\frac{1}{4}$ inches long.)

AN ACCOUNT of the **FOUR SCAPULARS**—Mount Carmel, Our Lady of Dolours, the Immaculate Conception, and the Blessed Trinity; with the Indulgence attached to them, &c., 2d., or 12s. per hundred.

AN ACCOUNT of the **SCAPULAR** of the **PASSION**. In red cover, 1d., or 7s. per hundred.

SCAPULARS of all kinds. 1d. on linen, or beautifully made up, 4d., or 3s. 6d. per dozen and upwards.

* * Mr. B. is now building, and hopes soon to open a new **WAREROOM** for **ARTICLES** of **CATHOLIC DEVOTION**. He will then make it his business to keep a full supply of every thing which can be required in that department, and also in Foreign and English Devotional Literature.

An announcement of a **NEW WAREROOM FOR THE SALE OF ARTICLES OF CATHOLIC DEVOTION** in a Protestant Country is sufficiently startling, but the public sale in London, of **SCAPULARS**, those masterpieces of Popish mummery and superstition, passed all expectation. The above advertisement is, I believe, the first public announcement in England for the sale of these miracle-working pieces of rag, and I was therefore, most anxious to ascertain how far they were patronized by Dr. Wiseman and the Romish Priests. With this view I wrote to Mr. Burns on the 13th of May last, requesting him to let me know whether the "Accounts" advertized by him had the sanction of the Roman Catholic Clergy in London. In answer, Mr. Burns wrote to inform me

that the "four Scapulars were conferred by the Redemptorist Fathers of St. Mary's, Park Road, Clapham, under whose superintendence the little book is published." I then addressed myself to the "Redemptorist Fathers" by letter, giving my proper name and address, informing them that I had purchased a Scapular and a copy of the "Devotions," and requested to know, — *First*, What form was necessary in order to be invested with the Scapular. *Secondly*, The expense attending the investment; and *Thirdly*, Whether the Scapular and publication in question were recognized by Dr. Wiseman and the Roman Catholic clergy in London. To this I received the following reply: —

St. Mary's, Clapham, 17th May, 1849.

MY DEAR SIR, (!)—

In reply to your letter of the 16th inst. I beg to say that the form to go through in order to be invested with the four Scapulars, consists in some prayers and blessings recited by the priest upon the person to be invested with the scapulars. No particular offering is requested except a trifle which will be thankfully accepted as a compensation for the scapulars which are given. No offering at all is to be made if you bring the scapulars, which you can get from Mr. Burns, Bookseller, 17, Portman Street.

I remain your humble servant in Christ,

E. DE BUGGENOMS.

The most material question in my letter being left unanswered, I wrote again on the 17th May, thanking Mr. Buggenoms for his prompt reply, and again in-

quiring whether "the accounts and investment were recognized by Dr. Wiseman and the clergy in London," to which I received the following most explicit reply:—

St. Mary's Clapham, 18th May, 1849.

It is through forgetfulness, being interrupted whilst I was answering your first letter, that I omitted explaining to you the point upon which you wish me to give you information by your second letter I have just received. I had ordered Mr. Burns to get R. R. Dr. Wiseman's name to be printed on head of the little pamphlet, but he neglected it through want of time partly, and also because he thought it quite superfluous. In fact, the notice of the Scapulars is only a translation of what has been several times reprinted on the Continent, with the *express approbation of the bishops*. Such devotions as the Scapulars need not the approbation of any particular bishops, although they could if they chose forbid its publication in their district; but it is not the case in the London or any other district that I know of in England. It is sufficient the Sovereign Pontiffs have approved of those devotions, to authorize their publication everywhere, *videntibus et approbantibus episcopis*. *We have invested with these Scapulars many among the secular and regular clergy of London. At Oscott College, priests and students have received the same Scapulars, and many other communities in England have received them likewise.* I hope this will satisfy you.

E. DE BUGGENOMS.

Having thus fully established the fact that the "De-

votions of the Scapular" and the sale of the miraculous pieces of rag were sanctioned by the authority of the Roman Catholic Priests in England, I applied to the Proprietor of the HISTORIC TIMES, and was most readily allowed, through the medium of his journal, to make known to the public the practical working of Romanism in England, as exemplified in the "Devotions."

I had intended to confine myself to the critical examination of the "Devotions of the Scapular;" but the "Redemptorists" having been publicly declared to be the "*holy and zealous children of St. Liguori*" who live "*as strictly to the rule of their sainted and learned founder as any of the numerous orders that adorn the Catholic church,*" in whom we have "*living illustrations of his [Liguori's] piety, zeal, and learning;*" and being further assured that "*every devout catholic can revert with pleasurable emotions to the writings of St. Alphonsus M. de Liguori,*" I considered it not inappropriate to the subject of "Romanism in England," briefly to examine a few passages from Liguori's "Glories of Mary," a work in high repute, if we can judge from the fact of its having gone through numerous editions; and from his "Moral Theology," the canon law of the Church of Rome.

To have made this Pamphlet more complete, a larger portion of it should have been dedicated to the examination of the "Moral Theology," thereby giving a clearer insight into the nature of the practical theology taught by the "Redemptorists;" but this had been rendered unnecessary by the Rev. R. P. Blakeney, of Nottingham, that zealous champion of the truth, who had already most ably exposed the fearful and soul-destroy-

ing system¹ taught by the Roman Catholic church, of which, in this work, Liguori is the acknowledged exponent.²

Two editions of this last named work are now on sale at Messrs. Burns's, the Mechlin edition of 1845, and the Turin edition of 1847-48. These editions are published under the direct patronage and authority of the present Pope of Rome, as appears by his letter to the publishers set out in full, and bearing his signature.



To this Second Edition of my Letters new matter has been added; the last fourteen Letters are wholly new; and, following the suggestion of a valued correspondent, I have also added an Index.

The additional letters contain a correspondence with Dr. West, the Secretary of the Protestant Archbishop of Dublin, on the subject of the omission of the Second Commandment in the Romish Catechisms, used in the schools under the Direction of the National Board of Education for Ireland; with the Hon. B. Talbot of Alton Towers, who, on reading for the first time the teaching of his church on the subject of "Suicide," was, doubtless, greatly astonished, and

¹ AWFUL DISCLOSURES, being extracts, translated from the Moral Theology of Alphonsus Liguori, who was canonized in the year 1839; with remarks thereon, by the Rev. R. P. Blakeney, A.B., Incumbent of Hyson Green, Notts. Sold at No. 8, Exeter Hall London, price 2s. 6d. The profits of this work are given towards the erection of the Protestant Hall, Nottingham.

² See "Lives of the Modern Saints." Richardson, London, 1847. Life of Liguori, vol. ii. cap. xxxviii., and vol. iii. cap. xxi., and vol. iv. cap. xx. This edition has the direct sanction and imprimatur of Dr. Wiseman.

boldly denied the facts adduced by me, and told me to go to some priest, to learn the doctrines of his church, which led to the correspondence with Dr. Wiseman; who, better informed than the Hon. layman, cunningly and Jesuitically evades the question.

With regard to Dr. West, I have not thought it necessary to answer his second letter, but have set out the whole correspondence, giving him the full benefit of his own explanations. It is truly lamentable to see how he labours for his master, to defend the National Board, and vainly does he endeavour, at the expense of his better judgment, to clear the Board of the charge of "pandering to Popery."

The Hon. B. Talbot, like most other lay Romanists, being entirely ignorant of the true principles of Romanism, as taught by the orthodox doctors, theologians, and canonized saints of their church, (which indeed is their best) excuse, when some of her startling and abominable doctrines are quoted, without himself examining the references, but getting his information second hand from his priest, boldly denies facts which no honourable or educated mind could believe without for ever renouncing her communion. But, the lamentable part of the matter is, that if we put before such persons the original passages and prove the statements by chapter and verse, as I have done, they shrug their shoulders, and remain indifferent.

With reference to Dr. Wiseman, it will be perceived that, with chapter and verse before him, he insinuates that I have, by quoting in scraps, misrepresented the teaching of his church. Now, how does the matter stand between us? In his Life of "Liguori, the

¹ London: C. Dolman, 61, New Bond Street, 1846, p. 1.

Founder of the Redemptorists," he says—"Amongst those illustrious men, whose writings have unfolded the mysteries of the divine attributes, or explained the principles and practice of Christian morality, there have not been wanting many, in whose lives was exemplified the pure and holy system of conduct, which their works unfolded for the *imitation* and guidance of other men. Thus are the angelic St. Thomas, and the seraphic Doctor St. Bonaventura, the *best models* wherein to study and explain that system of virtue and perfection, which they have traced in their works; and thus also, while St. Alphonsus Liguori is celebrated throughout the world for his theological writings, his heroic virtues and extraordinary sanctity prove how close was the connexion between the wisdom of his understanding and the purity of his heart." I have taken the writings of these three illustrious individuals, canonized saints of the modern church of Rome, and have proved the doctrines and teaching of these men, so strenuously advocated by Dr. Wiseman, to be superstitious, idolatrous, blasphemous, debasing, and immoral. Dr. Wiseman, writhing under the "irritation" of the "succession of stripes" I have administered, vainly wishing to conceal the abominations of the "Mystery of Iniquity," falsely accuses me of misquoting and misrepresenting the doctrines of his church. I here publicly challenge the Doctor to prove his assertion; if he do not, his church stands convicted of the awful charges I have brought against her. I dare Dr. Wiseman to publish, in English "the Moral Theology" of his church, particularly the instructions on the subject of the Confessional.

I now proceed to answer two or three objections

that have been made to the Letters of "A Lay Subscriber.—

First, it has been said that an anonymous writer is not worthy of notice. The objection is obviated.

Secondly, that I have made *religion* the subject of ridicule. This I would answer in the words of Dean Swift:—

"Had the author written a book to expose the abuses in law or in physic, he believes the learned professors in either faculty would have been so far from resenting it, as to have given him thanks for his pains, especially if he had made an honourable reservation for the true practice of either science; but religion, they tell us, ought not to be ridiculed; and, they tell us truth; yet surely the corruptions in it may! for we are taught by the tritest maxims in the world, that religion, being the best of things, its corruptions are likely to be the worst."

The absurd and superstitious mummeries of the Scapularians, I have ridiculed. But the system of "Moral Theology" of this Apostate Church is so anti-Christian, so absolutely hideous and deformed, I dare not have employed ridicule on such a subject. I have only exposed it in the very words of its own acknowledged authors, which is sufficient to excite the indignation of all honest men.

And *thirdly*, Dr. Wiseman says, "that not a single Catholic has had his faith shaken by the class of attacks [pursued by me], or that one earnestly-minded man or woman has been driven back on the Rome-ward path by them."

In answer to this, I assert that it is impossible for

any *honest man*, who has read the revelations here made, and with the power within his reach of satisfying himself "whether these things be so," to remain one moment a Roman Catholic. But notwithstanding the Doctor's predictions, I have the gratification of informing him, that these Letters have, through God's blessing, been the humble means of preventing one young man, at least, who had been reading Tractarian works, from going over to Romanism, and both he and his family have conveyed to me their grateful thanks for having arrested his downward progress. And there is the fact mentioned in the 28th Letter, that a friend of my own, a Roman Catholic, by whom, strange to say, I was first led in self-defence to study the controversy, who, when I placed in his hands the first edition of my Letters, astonished at the revelations they contained, consulted some Jesuits in town, as to the truth of my statements. He told me the result: from some he got evasive answers; others, he was shocked to find, boldly gloried in the fact, that what I had written were truths. My friend is now occupied in writing a work *against* his church, which, to use his own expression should be placed in the "Index of Prohibited Books." But, in writing these Letters, my object was not the conversion of Romanists, knowing full well how jealously the perusal of Protestant works is forbidden by their Priests, but to open the eyes of Protestants to the practical working of ROMANISM IN ENGLAND.

C. H. C.

London, November '1850.

ROMANISM IN ENGLAND

EXPOSED.



LETTER I.

SIR,—The lukewarm Protestants and zealous Tractarians of the present day would endeavour to persuade "*enlightened and right-minded Protestants*" that the Roman Catholic religion is not what it used to be; that the days of religious bigotry are passed away; that we have no reason to fear that Romanism can have sway over the minds of our matter-of-fact Englishmen; and that extravagances in worship, if existing at all, are confined to the Continent. In answer to this, I would beg the "*enlightened and right-minded Protestants*" to examine what is going on in our own country at the present time, and judge for themselves.

I have just returned from a part of the country where Popery is making desperate efforts to propagate the grossest superstitions. The worship of the Virgin Mary is one of those extravagances which the Romish priests seem to delight in inculcating; and, applicable to this subject, I beg to subjoin a copy of a paper in extensive circulation. It is issued by "the Confraternity of the Holy and Immaculate Heart of Marie." The document is headed with a picture of the Virgin, and printed in ornamental and coloured type, and is in the following words:—

“CONFRATERNITY OF THE HOLY AND IMMACULATE HEART OF MARIE, ESTABLISHED AT ST. PETER’S, SEEL STREET, LIVERPOOL, ON THE FEAST OF THE SEVEN DOLOURS, 1845.

“The Arch-confraternity under this title was established at Paris, in the church of Notre Dame des Victoires, December 3rd, 1836.

“It was approved by the Pope on the 24th April, 1838, with the privilege of aggregating to itself similar confraternities.

“That of St. Peter’s, Liverpool, is aggregated to it.

“ADMISSION.

“On the of 18 , was admitted as a member of the Confraternity of the Holy and Immaculate Heart of Marie, for the conversion of sinners, established at St. Peter’s, Seel Street, Liverpool.

—————, Director.

“The members are invited to make offerings for the expenses of the Confraternity.

“OBJECTS OF THE CONFRATERNITY.

“I. To obtain, by the intercession of the Blessed Virgin, the conversion of sinners.

“II. To honour with especial devotion the Holy and Immaculate Heart of Marie.

“ESSENTIAL PRACTICE OF DEVOTION.

“To recite once every day the ‘Ave Marie,’ adding to it ‘O Marie, refuge of sinners, pray for us.’

“DEVOTIONS EARNESTLY RECOMMENDED.

“I. To consecrate every morning all the good thoughts, words, and actions of the day to God, through the patronage of the Blessed Virgin, *for the objects of the Confraternity.*

“II. To wear the medal of the Immaculate Conception. [!]

“III. To recite frequently the Prayer of St. Bernard, ‘Remember, O most Holy Virgin Marie, that no one

ever had recourse to your protection, implored your help, or sought your mediation, without obtaining relief. Confiding, therefore, in your patronage, behold me, a penitent sinner, beseeching you to adopt me for your child, and take upon you the care of my eternal salvation. O Mother of Jesus, despise not my petition, but mercifully hear and grant it.'

"IV. To honour the blessed Virgin *in a particular way* on all Saturdays.

"To approach the Sacraments frequently, especially on feasts of the Blessed Virgin and the days of Indulgences, as follows:—

"PLENARY INDULGENCES,¹

"Granted to the members with the usual conditions, of confession, communion, and prayer, for the welfare *of the church, and for the Pope's intention.* [?]

"Indulgences may be gained by the members.

"I. On the day of registration.

"II. On the Sunday before Septuagesima Sunday (the principal feast of the Confraternity).

¹ In "*A Collection of Prayers and Pious Works, to which are attached the Sacred Indulgences,*" Rome, 1843, published under the authority of the "Sacred Congregation of Indulgences," we read, that where a Plenary indulgence is granted, the fortunate individual, who may thus be favoured, obtains a total remission of the whole of the temporary punishments for which he stands indebted towards God; and were he then to die, he would depart directly to Paradise, and escape the flames and torments of Purgatory. And when the indulgence is declared to extend to souls (or bodies) already in Purgatory, then the same phenomenon happens with regard to such souls (or bodies) there detained. In the "*Rambler,*" a Roman Catholic journal (Feb. 1850, p. 150), we are informed that "those who really obtained this great blessing (a plenary indulgence) are so few, that at times they *may* even be *none*; that the church teaches us that so perfect is the purity, and so ardent the love, that are necessary for the immediate passage of the soul to Paradise, that it is extremely difficult to attain." Surely, after the perusal of the above sheet, with its plenary indulgences so easily obtainable from this and other associations after noticed, trading "with the souls of men," either the editor never received a copy of the *prospectus*, and was ignorant of the existence of these rival associations, or there are two distinct bodies of men, each calling themselves "Catholics," in the bosom of the Romish church.

"III. On the feast of the Circumcision of our Lord."

"IV. On the Purification, Annunciation, Assumption, Conception, Dolours, and Nativity of our Blessed Lady.

"V. On the conversion of St. Paul (January 25), and Mary Magdalen (July 22).

"VI. On the anniversary of their Baptism.

"VII. At the hour of death.

"VIII. On *any two days in each month*, applicable to souls in Purgatory.

"The weekly Mass on Saturday is offered up for three ends:—

"I. For the conversion of those, especially whom the *contributors to the fund* of the Confraternity recommend in their own minds.

"II. For the spiritual advancement of the *contributors to the fund*.

"III. For the conversion of sinners in general."

The original I beg to enclose.

What the "Holy and Immaculate Heart of Marie" can possibly mean, perhaps some of your readers may be able to inform me. But the object of the *Arch-Confraternity* evidently is to delude poor Romanists into a contribution to their funds: making the Virgin Mary their supreme deity to the entire exclusion of Jesus Christ as the only Mediator between God and man, and as the only refuge and hope of sinners; arrogating to themselves the power of dispensing Plenary Indulgences, being a total remission of certain punishments due to sins, not to those who repent and turn to Christ with faith, but to those who confess, attend mass, and pray (not for themselves, but) for the welfare of the Church, and for the Pope's intention!

N.B. No Indulgences granted "without money and without price."

And this extraordinary production is issued with the sanction and approbation of Romish clergy of this country! That the Confraternity was approved by the Pope we cannot be surprised at, when we find this

same Pope, Gregory XVI., who died A.D. 1846, at the close of his Encyclical Letter, addressed to all Patriarchs, Primates, and Archbishops, styling the Virgin Mary "the most Blessed Virgin, who ALONE destroys all heresies, who is our *greatest hope, yea, the entire ground of our hope.*—*Nostra maxima fiducia, IMO TOTA RATIO SPEI NOSTRÆ!*"¹ Nor, indeed, is the language of the present Pope less equivocal in declaring his reliance on the Virgin Mary as the sole Mediatrix, to the entire exclusion of Jesus Christ; as we read from his Encyclical Letter, dated November 9th, 1846:—"But in order that our most merciful God may the more readily incline his ear to our prayers, and may grant that which we implore, let us ever have recourse to the intercession of the most Holy Mother of God, the Immaculate Virgin Mary, our sweetest mother, our Mediatrix, our advocate, our *surest hope, and firmest reliance, than whose patronage nothing is more potent, nothing more effectual with God.*"²

Oh! what a fearful departure from Scripture teaching. Paul, the divinely inspired apostle, declares to us that the "Lord Jesus Christ is our hope" (1 Tim. i. 1), and that there is but "one Mediator [not Mediatrix] between God and men, the man Christ Jesus." (1 Tim. ii. 5.)

The Protestant reader need scarcely be reminded that the epithet "Immaculate," as applied to the Virgin Mary, is anti-scriptural. Had she been free from the taint of sin, what need had she of a Saviour from sin? for she herself declared, "My soul hath rejoiced in God MY SAVIOUR." (Luke i. 47.) The Romanists, however, reject the Scriptures as the sole and sufficient rule of faith, and hold the "unwritten traditions" "with equal affection and pious reverence,"³ a most convenient mode of getting over any and every difficulty. Romanists at once appeal to "the Church," and the Church dogmatically declares that the Blessed Virgin was Immaculate; the Council of

¹ Laity's "Directory," 1833, pp. 14, 15.

² Ibid. 1846, p. 37.

³ Concl. Trid., Sess. iv.

Trent taught, and the members of that Council declare, "that on settling and defining the doctrines and practices of their church, they follow the unanimous consent of the Holy Fathers."¹ Now the fact is, that a very large portion of the early Fathers assert, most distinctly, the wavering and want of faith of the Virgin Mary, and of her imperfections and weaknesses, and that she was not free from the taint of sin. The Romish critic and divine, M. Huet, to get over the difficulty which presents itself in this respect, does not hesitate to declare Origen, who wrote about the year 230, a heretic, for holding unsound tenets, "contrary to the doctrine of the Church of Rome at the present day, and to the Council of Trent" (which Council terminated its sittings so late as A.D. 1564), "for," says he, "the Church and that Council maintain that the Virgin Mary never had sin; Origen holds that she was not only liable to sin, but was actually guilty of it."² The reference to Origen is Hom. in Luc. xvii., vol. iii. p. 952. In dealing thus summarily with this most learned Father, M. Huet and "the Church," instead of extricating themselves, plunge more deeply into the difficulty, for the same charge brought against Origen applies equally to many other of the Fathers whom the Church of Rome is not prepared to condemn. I beg to subjoin a few references. Tertullian, A.D. 190; St. Basil, A.D. 370; Ambrose, A.D. 397; St. Chrysostom, A.D. 405; St. Jerome, A.D. 418; Cyril of Alexandria, A.D. 440. And Theodoret, A.D. 457, says, "as her Lord, he (Christ) chides her;" and even St. Augustine, A.D. 430, expressly says that the Virgin Mary was conceived and born in sin, while she conceived without sin, and gave birth to a sinless Saviour. Chrysostom, claimed by the Romish church as a Father, the "Golden mouthed Chrysostom," applied to the Virgin Mary the rude epithets of "excessive ambition," "foolish arrogance." It is evident that he did not consider the Virgin Mary "Queen of Heaven," and it is as evident that she was

¹ Sess. v. and Sess. xiii. c. 3. ² Vol. iv. p. 156, Appendix.

not considered as a Mediatrix, or was otherwise prayed to in his day. What, then, becomes of this epithet "Immaculate," as applied to the Virgin Mary by this modern Church of Rome; and what shall we say of that epithet as applied to the heart of Mary?¹

To designate the worship due to the Virgin, this modern church has been constrained to invent the term "Hyperdoulia," meaning thereby a species of worship less than "Latria," due to God, but greater than "Doulia," due to saints, relics, and images. This word "Hyperdoulia," is not to be found in the Scriptures, but, strange to say, "Doulia" and "Latria" are found in the Greek translation of the Old, and in the original of the New Testament, indiscriminately used as equivalent expressions, signifying the true worship due to God.² It would be easy to show that the Church of Rome, in her teaching, by orthodox authors and divines, practically supersedes the mediation and advocacy of Jesus Christ with the Father, by placing in his stead the merits and mediation of the Virgin Mary, and *in many instances imploring at her hands blessings which God alone can bestow.* And many of these prayers are addressed immediately and directly to the Virgin, and not to Almighty God, in the name and through the merits and mediation of Jesus Christ, the "one Mediator between God and man." As these

¹ The references are, Tertullian, *de Carne Christi*, vol. vii. Basil Edit. p. 315, Paris, 1675, and *Adv. Marc.* iv. 19, p. 433. Basil, vol. iii. *Epist.* 260, p. 400, Ed. Paris, 1721, and Ed. 1839, vol. iii. p. 579. Ambrose, vol. i. p. 1392. Chrysostom, vol. vii. p. 467, Paris Ed. 1718. Jerome, vol. vii. p. 300, Verona Ed. 1734. Cyril of Alex. vol. iv. pp. 135, 1064, Paris Ed. 1638. Theodoret, vol. iv. p. 105, Halle Ed. 1769. Augustine, Paris Ed. 1700, vol. iv. p. 241, vol. x. p. 654, and vol. iii. part i. p. 268.

A literal translation of the above passages is given in Tyler's "Worship of the Virgin Mary," and tracts, "What is Romanism?"—Society for Promoting Christian Knowledge.

² Examine Deuteronomy xxviii. 36, 47, 48; 1 Sam. xvii. 9, xii. 24, xxvi. 19; Ezekiel xx. 40, and compare 1 Thessa. i. 9 with Heb. ix. 14. No such distinctions existed among the early Christians up to the 5th century. This is evident from the testimony afforded by Theodoret, A.D. 457, tom. i. 319, Edit. Halle, 1769.

facts are continually denied by Romanists, I here add a few examples from the Roman Catholic Breviary:—

Pars. Vern. cliii. (Ave Maria Stella, &c.) “Hail, Star of the Sea, and kind Mother of God, and ever Virgin, Happy Gate of Heaven! Do thou, taking that ‘Hail’ from the mouth of Gabriel, changing the name of Eve, establish us in peace. Do thou loose their bands for the accused; for the blind bring forth a light; drive away our evils; demand for us all good things. **SHOW THAT THOU ART A MOTHER!** (*Monstrare esse matrem.*) Let Him who endured for us to be thy Son, through thee, receive our prayers. O singular Virgin! meek among all, **DO THOU MAKE US MEEK AND CHASTE, FREE FROM FAULT; MAKE OUR LIFE PURE:** prepare for us a safe journey, that beholding Jesus, we may always rejoice together. Praise be to God the Father, Glory to Christ most high, and to the Holy Ghost: one honour to the Three. Amen.”

Æst. cxlvi. “Under thy protection we take refuge, Holy Mother of God; despise not our supplications in our necessities, but from all dangers **DO THOU DELIVER US, O glorious and Blessed Virgin.**”

Æst. cxlv. “O Mary, Mother of Grace, Mother of Mercy, do thou protect us from the enemy, and receive us at the hour of death.”

Æst. dxcviii. “The Holy Mother of God is exalted above the choir of angels to the heavenly realms. The gates of Paradise are opened to us **BY THEE**, who, glorious this day, triumphest with the angels.” “Rejoice, O Virgin Mary, thou alone hast destroyed all heresies in the whole world. Deem me worthy to praise thee, hallowed Virgin. Give me strength against thy enemies.”¹

The Holy Scriptures are provokingly silent in corroboration of this teaching: and the Rev. J. E. Tyler, in his most excellent and invaluable work, “The

¹ See also “Mariolatry: or Facts and Evidences demonstrating the Worship of the Blessed Virgin by the Church of Rome.” London, 1841, 12mo; and the Rev. Hartwell Horne’s “Popery Delineated,” pp. 54, 60. Painter: London, 1848, 12mo.

Romish Worship of the Virgin" (to whom I am indebted for some of my references), has clearly demonstrated, after a diligent and impartial investigation of the records of the early councils and the works of the early Christian writers to the end of the first five hundred years, that they all testify, "as with one voice, that these writers and their contemporaries knew of no belief in the present power of the Virgin, and of her influence with God; no practice, in public or private, of praying to God through her mediation, or of invoking her for her good offices of intercession, and advocacy, and patronage; no offering of thanks and praise made to her; no ascription of Divine honour or glory to her name. On the contrary, all the writers through those ages testify, that to the early Christians God was the only object of prayer; and Christ the only Mediator and Intercessor in whom they put their trust."

Mr. Tyler's work remains unrefuted.

What have not the Romish priests to answer for before their God, in thus deluding their flocks into the unscriptural and unholy reliance on the merits and intercession of the Virgin Mary!

Plenary Indulgences! One would have thought that, in this enlightened age, and Protestant country, such blasphemous impositions and superstitions would have found neither propagators nor advocates. The question that naturally suggests itself to a Protestant mind is, that if the Romish clergy arrogate to themselves the power of granting Plenary Indulgences from punishments due to sin, for what did Christ come into this world? for what purpose did he shed his blood? and why is he now in heaven making intercession for us if we can obtain remission of our sins by subscribing to the funds of the Confraternity? And, indeed, on the same principle, we may ask, why should Romanists require the mediation and assistance of the Blessed Virgin?

But, Sir, I would have Protestant readers mark the days on which these Indulgences are to be granted—

on the day of the Assumption! The Romanists celebrate the 15th of August as the day on which they state that the Virgin Mary was supernaturally and miraculously removed bodily from earth to heaven, as one of the greatest festivals celebrated by the modern Church of Rome.¹ There is not one tittle of *evidence* of the event having taken place; not only is Scripture silent on that head, but no *authentic* history or *tradition* is extant concerning it. Epiphanius, A.D. 370, declared that Scripture is silent as to her death and burial, and that "her end is not known."² St. Augustin speaks of her dying,³ but nowhere of her assumption; and, much later, Baronius, in his time, raises great doubt as to the fact,⁴ and affirmed that the feast of the Assumption was not observed till A.D. 542;⁵ and *all the early* Fathers and Popes, including Leo and Gelasius, whose writings are extant, are entirely silent on the subject.

On the "Immaculate Conception!" And what can we say of the superstition of this modern church in celebrating a particular day as the day of the "Immaculate Conception" of the Virgin Mary in her mother's womb? Epiphanius distinctly asserts that Mary's birth was not out of the usual course of nature;⁶ and even so late as the twelfth century, when this superstition first arose, St. Bernard (to whom, by the way, that blasphemous prayer is attributed) strongly remonstrated with the monks of Lyons, and reproves them for promoting the then rising superstition;⁷ which superstition, as well as the feast of the Assumption, is now sanctioned by the Church of Rome, at the present day, by a solemn service in her ritual.

Much more might be said on this subject, but I have already too long trespassed on your attention. I would only add, in conclusion, that it is far from being my wish to throw ridicule on the faith of any man; but I

¹ Alban Butler, vol. viii. p. 175.

² Paris Edit. 1622, vol. i. pp. 1043, 1003.

³ Vol. vi. p. 289.

⁴ Cologne, vol. i. p. 408.

⁵ Paris, 1607, p. 57, Feb. 2.

⁶ Vol. i. p. 1003.

⁷ Paris Edit. 1632. Ep. 174, p. 1538.

do, Sir, consider that it is the duty of every one to expose, and hold to the light of truth, error and superstition wherever found, or by whomsoever taught and promulgated.—I have the honour to be, Sir, your most obedient servant,

A LAY SUBSCRIBER.

P.S.—Should the foregoing come under the observation of any controversialist and advocate of the Romish practice of Mariolatry, I earnestly recommend that he will, before committing himself to writing on the subject, carefully peruse the excellent work of the Rev. J. E. Tyler, above referred to, published by the Society for the Promotion of Christian Knowledge: he will find the field of argument very much circumscribed.

LETTER II.

SIR,—A short time since I brought under the notice of your readers, under the title of “Romanism in England,” the printed circular of “The Confraternity of the Holy and Immaculate Heart of Marie,” established at Seel St. Liverpool, for the purpose of granting both limited and plenary Indulgences to the members of the *Arch*-confraternity. We have now a kindred establishment at Clapham—St. Mary’s, Park Road. The “Redemptorist Fathers,” “Fathers of the Congregation of the Most Holy Redeemer,” as they style themselves, are armed with powers far beyond that which can be conceived by our Bible-read matter-of-fact Protestants. To participate in the favours of this establishment, it is first necessary to be inducted into the order by the presentation of the Scapular, the badge of the confraternity. These Scapulars bear different titles, according to the orders they represent. The Scapular of Mount Carmel, as well as that of the Passion, each consists of two oblong bits of cloth, serge, or other stuff, one brown,

the other red, with appropriate pictures on one side, and joined together by a ribbon or string, and suspended from the neck after the fashion of an eye-glass, one behind and the other in front. The "Four Scapulars" in one—viz., of Mount Carmel, our Lady of Seven Dolours, the Immaculate Conception, and the Blessed Trinity, are represented by four pieces of rag or cloth of different colours sewn together, so that each colour may be seen: this costs one shilling; the others fourpence each, "made up."

The "Redemptorist Fathers" have printed books of explanation, with the Indulgences attached, which are sold with, or without, the Scapulars. The profits on the sale of the publications and Scapulars are most disinterestedly devoted to the convent at Clapham, and a goodly trade is wrought; for on my second visit at the "*warehouse*" of the confraternity, Mr. Burns's, Portman Street, two days after the first, the stock-in-hand had been sold off, and I was informed that they had orders for many dozens more. The profits cannot be less than 90 per cent., perhaps more, if the reverend Fathers contract with some of the large and cheap establishments of the day, for their cuttings.¹

We read, in p. 22 of "The Devotions of the Scapular," that "The Redemptorist Fathers have the power of blessing all these four Scapulars."

The pamphlet appears to be an abridgment of a much larger work, published a few years ago in Dublin, by the Rev. Mr. Coleman, the Provincial of the Carmelites in Ireland, with the sanction of the Roman Catholic Archbishop, &c., &c.; "*cum permissu superiorum.*"

England, we are told, (p. 3,) claims the honour of having given birth to the founder of the Order of the "Confraternity of the Scapular of our Blessed Lady of Mount Carmel," in the person of one SIMON STOCK. "He was born in 1164, at Hereford Castle, in Kent, of a noble family, said by some to be the barons of Stock,"

¹ At a late visit to Mr. Burns's I was informed that the sale was very much on the increase, particularly to the frequenters of the Chapel in Spanish Place.

a title, no doubt, conferred on our hero by the wits of his day, in consequence of his "castle" being the "trunk of a hollow tree," for we find (p. 3,) that, "at the age of twelve years he retired from the world into a forest, where he fitted up a little oratory in a hollow tree, which he furnished with a crucifix, an image of our Lady, and a psalter; here he repeated the austerities of the hermit of Egypt: his drink was water only, and he never touched any other food but herbs, roots, and wild apples."

In this "hermitage" he is said to have remained twenty years. An affecting little incident is here omitted, which is, no doubt, reserved by the Redemptorist editors for a second edition. It is stated, in all orthodox editions,¹ that, on festival days, Simon Stock fared somewhat better than at other times, for on those occasions "the Baron," now raised to a saintship in the modern Roman Catholic church, was favoured with the periodical visit of an inspired animal of the canine species, who safely brought to the secluded hermit, bread sufficient for his present wants. The tale in "The Devotions" goes on to show that Simon Stock was invited "by a divine revelation to embrace the rule of certain religious men who were coming from Palestine to England." Here he obtained promotion. At p. 4 we read, "being thus placed at the head of a society which bears the name of the Mother of God, and which boasts of having erected *the first altar* [mark this, the *first altar*, no modern church is now without one] *that was ever consecrated to her honour*, St. Simon Stock employed every means to kindle in all hearts devotion to Mary. He doubted not but that his mighty patroness bestowed on him all the love which his zeal for her honour deserved; nevertheless, he sighed for some sensible proof of her regard, and besought her to grant him some sign. After many years of tears and supplication, this good Mother listened to the prayers of her servant."

¹ Among others see "Treatise of the Scapular," p. 26. Grace and Son, Dublin, 1845.

I must here correct a slight error the Redemptorist editors have committed. They say that, "from his (Simon's) infancy, his one study was to please God" (p. 3); for "God" read "the Virgin Mary." To continue. It is gravely related that, on "one day (16th July, 1251), towards the close of his long life, she," the Virgin Mary, "appeared to him surrounded by blessed spirits, with a Scapular in her hand," (all ready cut out and stitched, of course, either by herself or by ministering angels,) "which she put over his shoulders, with these gracious words, 'My dearest child, receive the Scapular of your order, the sign of brotherhood with me, a privilege for yourself and for all Carmelites. Any one dying in this shall not suffer the eternal flames of hell. It is a sign of salvation, a safeguard in dangers, a pledge of peace, and of an everlasting covenant,'" (p. 4.) So great a faith, indeed, has the church of Rome in the "authenticity of this vision," that it is solemnly recorded in their book of "lying wonders," the Breviary; "the vision is also mentioned in the Roman Breviary. Ben. xiv. *De Festis*, tom. ii. cap. 6," (p. 9.)

To authenticate this miraculous appearance or visit of the Blessed Virgin to this favoured individual, other visions of an equally (to say the least of it) improbable nature are related; on the principle, I suppose, that whereas two negatives make an affirmative in grammar, so two improbabilities make a probability according to the rules of Carmelite theology. It is related (p. 7) that both the Virgin Mary and St. John the Evangelist appeared to Gregory Thaumaturgus, "as related by St. Gregory of Nyssa, brother of St. Basil the Great," to what end does not exactly appear; but the Virgin is represented as addressing St. John, requesting him to instruct the youth (Gregory) in the mysteries of heavenly piety, and John replies, "That he was ready to do even this to please the Mother of his Lord, seeing she desired it, and accordingly he did so." The vision certainly did not induce Gregory to celebrate the praises of the Virgin Mary, for throughout his work, no trace whatever can be found of his having addressed his

prayers to, or through the Virgin Mary as Mediatrix, or otherwise; or that such was the practice of the church in his day, (A. D. 245.) The spurious works attributed to him were never published or enumerated among his works, or attributed to him, or even heard of, for at least thirteen centuries after his death. As to Gregory Nyssa (A. D. 390), his works bear the same testimony against the practices of this modern Roman church.

The Virgin Mary is also represented as having appeared to several other individuals, and particularly to Pope John XXII. The Blessed Virgin promised to him that peculiar favours would be conferred on the children of the Scapular. She concludes with these words: "I, the glorious Mother, on the Saturday after their death, will come down and deliver those whom I find in Purgatory, and will lead them to the holy mount of eternal life." This interview Pope John published in 1316, in a bull, which is represented as having met the express approbation of numerous succeeding Popes, viz., Alexander V., Clement VII., Pius V. and Gregory XIII. (p. 17.)

The miracles wrought with the aid of the Scapulars are without number. One man is represented (p. 10) as having, in an affray, been struck with a pistol-ball at "*ten paces*;" the ball pierced his coat and his shirt, and was found flattened against his stomach, about three inches below the ribs; but the ball having happily hit against the Scapular, worn at the time by the fortunate and favoured individual, the above miracle was wrought, and he only received a slight bruise! And this is related with all imaginable circumstantial evidence, attested by no less than twelve witnesses, enumerated in "the Devotions." It will be observed, that we have here a man, who though about to commit mortal sin, murder, is, notwithstanding saved by the Scapular! Another man is represented as having made many desperate attempts to drown himself, but without success; he wondered what hindered him, and at last he remembered he had on a Scapular; he cast it off, and then again threw himself into the water and

was drowned. "Thus he died (the *story* continues, p. 17) in mortal sin; but he could not die till he had stripped himself of that habit, in which any one dying *shall not suffer the eternal flames of hell.*" We are not informed who lived to tell the tale of the drowned man. I would call the serious attention of the Royal Humane Society to this new invention "for preservation against drowning." It might be found useful.

The advantages attending the wearing of this Scapular are innumerable; among these we are informed that the wearer has a share in *the good works that are performed by all the members of the confraternity*, (p. 19.) "What treasures of grace are every day and every hour heaped up by the religious men and women of that order! What an accumulation of merits has it acquired during the seven centuries of its existence! Those who are received into the Confraternity of the Scapular have a share in these riches!" These riches are the works of supererogation of deceased members, which are stored up, as in a sort of bank, on which the Redemptorist Fathers, "by special licence," have a power of drawing, *ad libitum*, to enrich those less devoted members who may have come short of the required standard of sanctity. The idea is not original, for we find the principle formally recognized by Bellarmine, a standard authority in such cases, as a doctrine of the Modern Church of Rome. These superabundant merits he terms "*Thesaurus Ecclesiæ*," the treasures of the Church, which treasury of merits and satisfactions he declares to be applicable to souls burning in Purgatory.¹ And Pope Leo XII. in his bull for the observance of the Jubilee, A. D. 1825.² "We have resolved," says he, "*by virtue of the authority given to us from heaven*, fully to unlock that sacred treasure composed of the merits, sufferings, and virtues, of Christ our Lord and of his Virgin Mother, and of all the saints, *which the author of human salvation has entrusted to our*

¹ Bell. de Indulg. sect. 3, p. 657. Tom. 3, Prag. 1721; and Lib. de Purg. 8.

² Laity's Directory for 1825. Keating and Brown, London.

dispensation. To you, therefore, venerable brethren, Patriarchs, Primate, Archbishops, Bishops, it belongs to explain with perspicuity the power of Indulgences; what is their efficacy in the remission, not only of the canonical penance, but also of the temporal punishment due to the divine justice for past sin; and what succour is afforded *out of this heavenly treasure*, from the merits of Christ and his saints, to such as have departed real penitents in God's love, yet before they had duly satisfied, by fruits worthy of penance for sins of commission and omission, and are now purifying in the fire of Purgatory, that an entrance may be opened for them into their eternal country, where nothing defiled is admitted." ¹

¹ We have here fully exemplified that most pernicious error of the Romish church—the doctrine of merits. She teaches that not only are we justified before God, and work out our own salvation, and merit the same by good works, but that we can also do more than is sufficient for our own salvation, and the superabundant merits may be applied by the church for the assistance of others. And this same church goes even so far as to assert that "we are able to make *satisfaction* to God the Father through Jesus Christ, by punishments either spontaneously undergone by ourselves, or imposed upon us by the priest, and by temporal flagellations inflicted of God, and by us patiently endured," (Concl. Trident. sess. xiv. c. 9, p. 158, 159.)

The doctrines here taught, echoing as they do the decrees of the Council of Trent, are, I need scarcely point out to a Protestant reader, diametrically opposed to the express teaching of the Holy Scriptures, "When ye shall have done all those things which are commanded you, say, We are unprofitable servants; we have done that which it was our duty to do," (Luke xvii. 10.) "We are all as an unclean thing, and all our righteousnesses are as filthy rags," (Isaiah lxiv. 6.) "For in many things we offend all," (James iii. 2,) &c., &c. That we are saved by *grace*, through faith, and that not of ourselves for it is the gift of God, not of works, lest any man should boast, (Eph. ii. 8, 9,) and that we are justified freely by his grace through the *redemption* that is in Christ Jesus, (Rom. iii. 24,) we humbly acknowledge, for it is revealed to us in the Bible; but that we can be saved, by the application to ourselves of the good works of others, or that any pope or priest has any power to deal out the graces, mercies, and merits of Christ, we do not believe, but protest against it, for such a doctrine is contradictory to God's written word. Nor can this church cite tradition in support of these doctrines, for the fathers from the first to the

Such was the language of Pope Leo "the Little," in 1825, but what saith his ancestor, Leo the Great, who was bishop of Rome, A. D. 440, on this same subject, (Leo Epist. 81.) "Although the death of many saints hath been precious in the Lord's sight, yet *the death of no innocent person* hath been the propitiation for the world; that the righteous received crowns but gave none; that of the fortitude of the faithful, have grown examples of patience, not gifts of righteousness; that their deaths, as they were several persons, were several to every of themselves, *and that none of them by his death, paid the debt of any other man*; because it is ONLY our Lord Jesus Christ, in whom all were crucified, all dead, all buried, all raised again from the dead." It is clear that this Leo had no idea of an ecclesiastical treasury of superabundant merits.

twelfth century bear ample testimony against them. The Rev. Mr. Faber, in his "Difficulties of Romanism" (2nd edition, Rivington, London), and Birkbeck in his Protestant Evidence (British Reformation Society, 1849), have given the sentiments of the fathers in each successive age condemnatory of the modern popish teaching. St. Bernard, who wrote in the twelfth century seems to be as decided in his opinions as any of them; he says, "Who dare grumble (*grunniet*) from henceforth, saying, we labour too much, we fast too much, we watch too much, seeing that a man cannot answer the thousandth, nay, not the least part of his debt." (*Bernard de Quadrup.*) "I am not worthy (says he), I confess, neither can I by my own merits obtain the kingdom of heaven, but rest upon that interest which I have in the merits of Christ," (*Bernardus moriens, ut est in ejus vita, lib. 1, cap. 12.*) If this be true, and undoubtedly it is, from whence came these superabundant treasures of merits of departed saints, from which popes and priests draw. And again commenting on the words of St. Matt. xxv. 8, "Give us of your oil," "a foolish petition, the righteous shall scarce be saved, the oil of their own righteousness hardly sufficeth the saints to salvation, how much less will it serve themselves and their neighbours." (*Serm. de Virgin.*)

Martyrdom was, among the early Christians, considered the best title to saintship. Yet Augustine says, "Although brethren die for their brethren, yet the blood of no martyr was ever shed for the remission of their brother's sins," (In Johan. tract 14. *Et si fratris, &c.*) And this sentiment is in strict conformity with the text (Gal. vi. 5), "Every one shall bear *his own burden*, every one shall receive the things done in his body according to that he hath done, whether it be good or bad."

The following are the conditions to be observed, *according to authority*, by those who wish to participate in the inestimable benefits conferred by the Scapulars. They are, 1st. To "Preserve chastity *according to their state*. (!) 2nd. Recite the breviary, or the little office of the blessed Virgin. Those who cannot fulfil the latter condition may substitute for it *abstinence from flesh-meat on Wednesdays*, and the observance of all the fasts of the church. Those who cannot do this, may in its stead *do any other good work*, such as reciting every day, or two or three times a week, seven Paters and seven Aves; *or, in fact, any other good work* which they may be advised to perform, by a confessor WHO HAS POWER TO MAKE THE COMMUTATION," (p. 20.)

The Scapular is declared to be a NEW METHOD OF SALVATION, (see Account of the Passion, p. 7,) and the graces attached to this "species of devotion" are innumerable. The following are the indulgences conferred on the Scapularians, confirmed by authority of no less than six Popes, including the "benevolent Pope Pius IX," who grants similar indulgences to the Scapularians of "The Passion," (p. 5.)

1. "Four Plenary Indulgences to those who approach the sacraments on the day they receive the four Scapulars.

2. "The same indulgences in the article of death, under the same conditions.

3. "A Plenary Indulgence on the festival of our Lady of Mount Carmel, (July 16,) for those who approach the sacraments, and pray for the intentions of the church, (for this purpose you may say five Paters and Aves, or the Litanies of the Blessed Virgin, or of the Holy Name, or any other equivalent prayer.) This indulgence may be gained any day within the octave, if not gained on the day.

4. "A Plenary Indulgence on the principal festival of our Lady of Seven Dolours, under the same conditions.

5. "A Plenary Indulgence on Passion Sunday, under the same conditions, with the addition of a meditation

on the sufferings of Christ, and on the Seven Dolours of Mary.

6. "Five years and five quarantines to those who communicate once a month, and pray for the usual intentions.

7. "Three years and three quarantines to those who fulfil the same conditions on the festivals of our Blessed Lady.

8. "Five years and five quarantines to those who accompany the Holy Viaticum when taken to the sick, and pray for them.

9. "Three hundred days to those who abstain from flesh-meat on Wednesdays.

10. "One hundred days to those who accompany the dead to their funeral.

"These indulgences are also applicable to the souls in Purgatory, by a constitution of Clement X., January 2, 1672," (pp. 23, 24.)

The modern Popes have not been so liberal as their ancestors in their issue of indulgences. In "The Hours of the Blessed Virgin according to the Ritual of the Church of Salisbury," (Paris, 1533,) we are graciously informed that "Whosoever in the state of grace shall say seven prayers before the crucifix, and seven Pater-nosters, and seven Ave-Maries; shall attain six and fifty thousand years' pardon, fourteen thousand granted by St. Gregory, fourteen thousand by Nicholas I., and eight and twenty thousand by Sixtus IV."

But we must observe the number of *Plenary Indulgences* granted by this association. It appears to me very much like taking out a perpetual licence to commit sin, for by virtue of the badge of this order the wearer is entitled periodically to a *Plenary Indulgence*, and then start afresh, with a guarantee from the association that the wearer, after death, "shall not suffer the eternal flames of hell."

Who would not be a Scapularian? What virtue in a two-inch square bit of rag! And how easy and smooth is "the narrow way" made to those who will but have faith and buy a Scapular! And so very con-

venient are these same Scapulars! we are gravely informed that, "If the Scapular is worn out or lost, you may make another for yourself. Persons who, through negligence, or even through impiety, have omitted to wear it, or have thrown it aside, may resume it with the same advantages and privileges, without having it newly blessed." (p. 22.)

The above few extracts are sufficient to inform your readers as to the practical working of Popery; but what can be more intolerable than the doctrines here taught concerning the Virgin Mary! She is represented as "co-operating with Jesus Christ for the salvation of the human race; as the *channel of Divine Mercy, the Mother of Christians, the Refuge of sinners, the General Mediatrix of all men,*" (p. 9, Scapular of the Passion.) The passage in the original is printed in italics, to excite our particular attention to these divine attributes of a creature. The whole object of these "Redemptorists" appears to be to substitute the Virgin Mary in the place of Jesus Christ, and utterly to degrade the majesty of God, making him a subordinate agent in the government of the world.

I have here given but a faint outline of the blasphemy and superstition contained in the "Accounts of the Scapulars;" but enough, I trust, has been shown to prove that both are inseparable from the practical teaching of the modern Church of Rome.

In answer to my inquiry, by letter addressed to the "Reverend Fathers of St. Mary, Park Road, Clapham," whether the Books, Scapulars, and Investment, were recognized by Dr. Wiseman and the Roman Catholic clergy in London, I received an answer, of which the following is a copy—the original I enclose for your satisfaction.

"St. Mary's, Clapham, 18th May, 1849.—It is through forgetfulness, being interrupted whilst I was answering your first letter, that I omitted explaining to you the point upon which you wish me to give you information by your second letter I have just received. I had ordered Mr. Burns to get R. R. Dr. Wiseman's name

to be printed on the head of the little pamphlet, but he neglected it through want of time partly, and also because he thought it quite superfluous. In fact, the notice of the Scapulars is only a translation of what has been several times reprinted on the continent, with the *express approbation of bishops*. Such devotions as the Scapulars need not the approbation of any particular bishops, although they could, if they chose, forbid its publication in their district; but it is not the case in the London, or any other district that I know of in England. It is sufficient, the Sovereign Pontiffs have approved of those devotions, to authorize their publication everywhere, *videntibus et approbantibus episcopis*. *We have invested with these Scapulars many among the secular and regular clergy of London. At Oscott College, priests and students have received the same Scapulars, and many other communities in England have received them likewise. I hope this will satisfy you. (Signed.) E. de BUGGENOMS.*"

I am, Sir, &c.

LETTER III.

SIR,—My last letter on this subject gave but a faint outline of the monstrous superstitions seriously and industriously taught by the Roman Catholic priests in England, and exemplified in the publication issued under their authority and patronage.

I explained the origin and nature of the Scapular. We have seen that it is pretended that the Scapular was first presented to one Simon Stock by the Virgin Mary, who, on the 16th of July, 1251, came down from heaven, in all glory and majesty, surrounded by "Blessed Spirits," and formally invested that favoured individual with the badge of the "Holy Order." Now, as there is not one iota of evidence extant to authenticate this miraculous tale, the "Holy Fathers," with

considerable show of reason, becoming fearful lest the deluded votaries of the Scapular might become lukewarm, or even sceptical, have thought it necessary to invent and publish a further interposition of Providence in behalf of this "new species of devotion," this "new method of sanctification." Not content with the high patronage of the Virgin Mary, they have introduced our most blessed Saviour himself as an actor in this sacrilegious drama. To keep up the excitement, a miracle of more modern date is wrought, and the world is blessed by the presentation, at the hands of Christ himself, with the Scapular of the Passion, called, "The Livery of the Passion and Love of our Lord."

From the 16th of May, 1251, to the 25th of June, 1847, the Scapular of the Carmelites, presented by the Virgin Mary to Simon Stock, enjoyed the monopoly, the "Redemptorist Fathers" of Park Road, Clapham, being the authorized agents for the sale of the Scapular, and holding the special licence of the Pope to bless them; but now we have introduced a rival—namely, the Scapular of the Passion. Jesus Christ himself, we are told, came down from heaven, and presented a piece of red rag, with appropriated devices of the Passion engraved on it, to a Sister of Charity of St. Vincent of Paul. To prevent, however, the possibility of making any awkward inquiries as to the truth of the miracle, both the name of the "sister" and the locality of the convent is withheld.

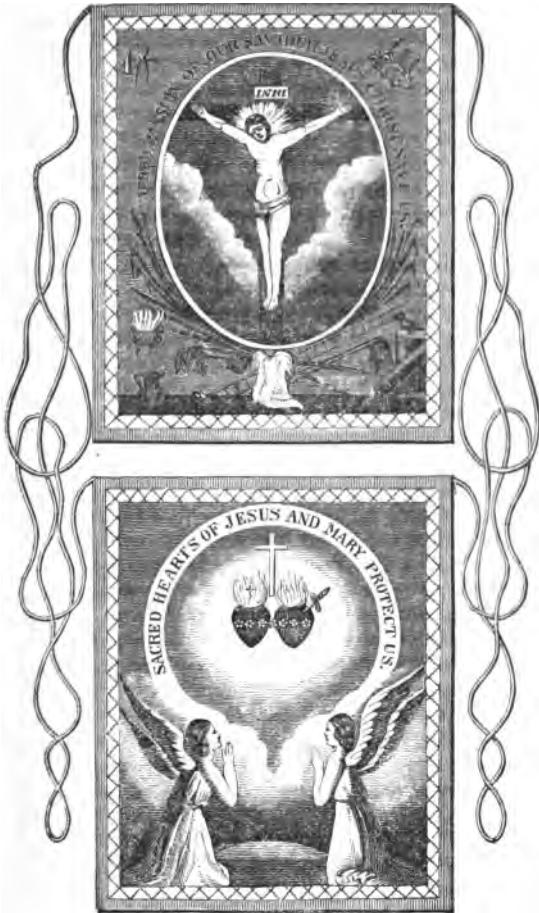
The story is thus related in the "Holy Scapular of the Passion, and of the Sacred Hearts of Jesus and Mary," published by Mr. Burns, 17, Portman Street, for the "Redemptorists:"—

"On the evening of the Octave of St. Vincent, the 26th of July, 1846, Sister W——, belonging to the community of the Sisters of Charity of St. Vincent of Paul, being in the chapel, felt convinced that our Lord there appeared to her in a vision: He held in His right hand a scarlet Scapular, suspended by two woollen strings of the same colour. Upon one side of it the divine Saviour was Himself represented hanging

upon the cross, and at his feet were the instruments of His most sorrowful Passion; the Prætorian's scourge, the hammer, and the robe which had covered His bleeding Body! Around the crucifix were inscribed the words, 'Sacred Passion of our Lord Jesus Christ, save us!' At the other end of the string was a piece of the same material, covered with a representation of His sacred Heart and that of His holy Mother. A cross placed between the two appeared to spring from both hearts, and encircling them were the words, 'Sacred Hearts of Jesus and Mary, protect us!'¹

"In making these particulars known to the general Superior of the Congregation of the Mission and of the Sisters of Charity, the same sister, who is inspired by our Lord constantly to meditate upon His sacred Passion, added further, that our divine Saviour seemed also to *express an exceedingly fervent desire to see this new Scapular immediately copied*, and similar ones every where distributed, in order to put men in remembrance of the cruel sufferings He endured for their sakes, and of the ardent love He bears them. *The apparition of our Lord, holding in His hand the Scapular of His Passion, was several times repeated*; it took place on the Day of the Exaltation of the Holy Cross in 1846, attended by this additional circumstance, viz., that

¹ The woodcut represents the Scapular of the Passion. The heart of the Virgin Mary is represented pierced with a sword. This is intended to represent the prophecy of Simeon, (Luke ii. 35.) "Yea, a sword shall pass through thine own soul also," and is interpreted as one of her seven griefs. Romanists swear that they will interpret scripture only according to the unanimous consent of the Fathers. Oh what a vain boast is this unanimity! Modern Romanists declare this grief to be her glory, while the fathers quote the same text to her shame. Origen (A.D. 230) says, that it was the "sword of unbelief" that was to pierce her heart, "thou shalt be struck with the sharp point of doubt." (Hom. in Luc. xvii. vol. iii., p. 952.) St. Basil (A.D. 370) (vol. iii. Epist. 260, p. 400. Paris, 1721, and Edit. 1839, vol. iii., p. 579); Jerome (A.D. 418); (Verona, 1734, vol. vii., p. 300); and Cyril of Alexandria, (A.D. 440) (Paris, 1638, vol. vi., p. 391,) all give the same interpretation to the prophecy of Simeon. All these, so-called fathers, were certainly greater heretics than we Protestants are.



THE SCAPULAR OF THE PASSIONS.

Sister W—— thought she heard our Lord address to her these consoling words: ‘Every one who wears this Scapular shall receive every Friday a great increase of faith, hope, and charity.’

“The Superior at first attached but little importance to these communications; but being at Rome in the month of June, 1847, he thought it his duty to lay the particulars before the Vicar of Jesus Christ, and, to his astonishment, the holy Pontiff, Pius IX., evinced no doubt whatever of their credibility; but, on the contrary, mentioned the satisfaction he felt in seeing A NEW MEANS BROUGHT FORWARD TO ASSIST IN PROMOTING THE SALVATION OF SOULS. Upon the simple representation that was made to him, he published a rescript, dated the 25th of June, 1847, authorizing all priests of the Congregation of the Mission called that of St. Lazarus, to bless and distribute the Scapular of the Passion of Jesus Christ.”

The gospel of Christ is the power of God unto salvation to every one that believeth (Rom. i. 16), and not the Scapular. Faith in Christ is our salvation, “neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.” (Acts iv. 12.) Yet in opposition to God’s own words, the present Pope Pius IX. declares his satisfaction in finding in a piece of red rag “a new means brought forward to assist in promoting the salvation of souls,” “a new method of sanctification.”¹

But to continue my quotation from the “Scapular of the Passion.” In this same rescript, his Holiness grants:

¹ Dr. Wiseman edits the following blasphemous passage in his *Lives of St. Alphonsus, Liguori, and four other saints*. London: C. Dolman, 61, New Bond Street, 1846; p. 18. “He [Liguori] then made a moving discourse to his companions, in which he besought them, as followers of Jesus Christ (!!) to imitate his perfect holocaust to his Eternal Father, and to offer themselves in sacrifice to him FOR THE SALVATION OF SOULS, by promising an exact obedience to the rules [of the order] proposed.” Here Dr. Wiseman presents to us yet another “method of salvation.” Truly, this apostate church teaches “ANOTHER GOSPEL.”

1st. "Every Friday an Indulgence of seven years and seven forty days for every person who, wearing this Scapular, shall receive the holy Communion, and recite five times the Pater, Ave, and Gloria Patri, in honour of the Passion of our Lord.

2nd. "An indulgence of three years and three forty days on any day of the year whatever, on which, being at the least contrite, they should meditate *for half an hour* on the same Passion.

3rd. "An Indulgence of two hundred days to all the faithful who, *kissing with devout contrition this same Scapular*, shall recite the versicle: *Te ergo quæsumus famulis tuis subveni, quos pretioso sanguine redemisti,*" pp. 3, 6.

It appears that the above indulgences have proved insufficient to satisfy the ambition of the "Congregation of the Mission," for I find that the present Pope, by another rescript of the 21st of March, 1848, has added a further list of *Plenary Indulgences* to be conferred on the Scapularians of the Passion. "The Holy Father [Pope Pius IX.] further grants: "A *Plenary Indulgence* every Friday to all the faithful who, being truly penitent, and having confessed and communicated, shall during some time meditate devoutly upon the Passion of our Lord, and shall pray for peace among Christian states, for the extirpation of heresy, and for the exaltation of our holy Mother the Church." (p. 6.)

The power, however, of blessing the Scapulars of the Passion is not reserved solely for the "Redemptorists;" for by special order of this most "Benevolent Pope, the General Superior of the Congregation of the Mission and of the Sisters of Charity, has received the power to delegate to every priest, whether he be regular or secular, the faculty to bless and distribute to the faithful the above-mentioned Scapular." (p. 6.)

We all appreciate the title of "Great," as applied to Alexander, "Cœur de Lion," to Richard I., &c., &c., but until I perused the account of the Scapular I never could understand for what reason the present Pope,

Pius IX., was styled "the Benevolent:" I now fully appreciate the title.

Sir, these "Devotions," as they are called, are publicly recommended and practised, and the books and Scapulars are announced for sale by public advertisements!

It is scarcely to be believed that such awful blasphemy and superstition could be tolerated in this hitherto favoured country; and yet, Sir, we are branded as intolerant bigots by a leading newspaper of the day when we openly denounce such practices of this corrupt church, and declare the system of Romanism to be a mystery of iniquity.

In these "Devotions" we are favoured with quotations from scripture, and from the early Christian writers, commonly called the Fathers. I propose, on a future occasion, with your kind permission, to prove to your readers how these "Redemptorists" have wilfully perverted both, for purposes of their own, and thus continue to delude the poor benighted Romanist.

I am, Sir, &c.

LETTER IV.

SIR,—In my two former letters on this subject, I gave the Scapularians' own version of the presentation of the badge of their order, by the hands of the Virgin Mary to Simon Stock; and in more modern times, by the hands of Christ himself to a nun. I have also noticed two or three of the many miracles mentioned in the pamphlet published by the "Redemptorists," and said to have been performed by virtue of a piece of rag; and those enumerated by them, they assure us, are but a few which have been accomplished—"it would take volumes to report them all." (p. 10.)

The subject of modern miracles and visions (at least such of them as are presented to us by the Scapularians) is dismissed by Protestants with derision and

contempt; we find them exclusively narrated by Romanists; and if we take Chrysostom (A.D. 400) as a good authority as to the belief in this respect in his day, we find him distinctly testifying that the days of miracles had passed away. In his eloquent address to the people of Antioch, on the title given by St. Luke to the "Acts of the Apostles," and why he did not name them "The Miracles of the Apostles," he states that the Apostles signalized themselves not so much by their miracles as their manner of life; a good life with them was all, and salvation followed; and therefore "the noble and admirable Luke thus entitles his book, 'The Acts of the Apostles,' not 'The Miracles of the Apostles,' although they wrought miracles also. *Those miracles were wrought at the time which required them, and they are passed and gone.*"¹ And to the like effect Augustine (A.D. 430) declares that "as miracles were necessary *before the world believed, to induce it to believe*; so he that seeketh to be confirmed by wonders now, is to be wondered at most of all himself, in refusing to believe what all the world believes besides himself."²

The object of this present letter is briefly to examine the Scriptural texts adduced by the "Redemptorists" in support of their position. In their pamphlet, under the head, "Authenticity of the Vision" of the Virgin Mary, &c., we are assured that "On the possibility, and even probability, of visions in general, no one can have any doubts who believes the Scriptures, which tell us of so many apparitions of angels, and even of saints, as at the transfiguration and after the resurrection of our Lord (St. Matt. xvii. 3, xxvii. 52, 53), and which contain that great prophecy of Joel, which *St. Peter applies to the Christian Church* (Acts ii. 17): 'It shall come to pass in *the latter days*, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and *your young men shall see visions and your old men shall dream dreams.*' Ac-

¹ Paris, 1718, vol. iii. pp. 63, 64.

² De Civit. Dei, lib. xxii. p. 663. Tom. vii., Paris, 1685.

cordingly, during the whole period of ecclesiastical history, from primitive times down to these last days, we find many an example recorded similar to that in question." (p. 6.)

Thus it appears that the "Redemptorists" rest their whole weight for Scriptural authority on the text, Acts ii. 17, and would have us believe that the "latter days" there mentioned are, in fact, the present times. Such an interpretation might appear reasonable to a Roman Catholic, to whom the Bible is practically a sealed book, and who is taught by his priest to put implicit faith in all that his church puts forward, and particularly in modern visions, and, as a natural consequence of these, in miracles also. But it is evident, from Peter's own declaration, that "the latter days," or, as we translate it, "the last days," alluded to in the text, were, in fact, the days in which St. Peter lived, and that the prophecy of Joel was even then fulfilled; the Spirit of the Lord was poured out on his servants, which enabled them to prophesy and perform miracles; and we, with Augustine, hold, that "miracles were necessary before the world believed, to induce it to believe;" and with *Chrysostom*, that "these miracles were wrought at the time which required them, and they are passed and gone." When we read in these days, of the numerous so-called miracles performed with a little piece of rag (the presentation of which, to mortals, is so blasphemously narrated, and which is, by their own showing, so universally adopted by Romanists),¹ and if under such circumstances Scripture is to be appealed to, have we, Protestants, not reason for applying the prophecy of St. Paul to this same apostate branch of the Christian Church, whose coming, he said, would be "after the working of Satan, with all

¹ It should be remembered that the use of the Scapular is not restricted to the lower orders, or the ignorant of the Romish community, but is also worn by the secular and regular clergy of London, the priests and students of Oscott College, and even by the late pervert to Popery, Mr. Simpson, late vicar of Mitcham, Surrey, as he himself declared at a public meeting in June last, at Clapham.

power, and signs, and lying wonders, and with all deceivableness of unrighteousness, because they received not the love of the truth, that they might be saved? And for this cause God shall send them *strong delusion, that they should believe a lie.*"¹ "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron, *forbidding to marry, and commanding to abstain from meats*, which God hath created to be received with thanksgiving of them which believe and know the truth."² And have we not now amongst us the "false teachers" spoken of by St. Peter?³

The only other text that is appealed to is from Col. i. 24. I have, in a former letter, explained the doctrine taught by these "Redemptorists," and, indeed, by the modern Roman Catholic Church in general, relative to the doctrine of merits, and good works, and works of supererogation, which latter are treasured up, and the disposal of which is vested in the Church. The text is thus introduced under the head "*Further advantages of the Scapular:*"—

"It is one of the benefits to which all Catholics are admitted by the communion of saints, that they have a share in the good works that are performed by all its members. This is a doctrine which even the most learned Protestants admit.⁴ For instance, Andrewes, a Protestant Bishop of Winchester, says, that Christians have 'a fellowship of the sacred rites and prayers of the Catholic church, her fastings, groans, her vigils, tears, and sufferings.' Indeed, it would be difficult for any candid person to entertain any doubt of this con-

¹ 2 Thess. ii. 8—11. ² 1 Tim. iv. 1, 2. ³ 2 Epist. ii.

⁴ After what has been said on this subject, it need hardly be remarked, that this is a deliberate perversion of the truth. The pernicious doctrine of merits and works of supererogation, is rejected by all classes of Protestants. Romanists appeal to antiquity; here the fathers in no way assist them. Hilary (A.D. 358) says—
"No one can be aided by the good works or merits of others,

soling doctrine after reading the declaration of St. Paul (Col. i. 24), 'That he rejoices in suffering for his disciples; and that he fills up in his flesh those things that are *wanting of the sufferings of Christ*, for His Body, which is the Church.' For God, as he declared in a voice of thunder from Mount Sinai, not only visits the sins of the fathers on the children, but also remembers and shows mercy to thousands *for the sake of those who love him*. Thus he would have spared Sodom, if there had been ten just persons in it; and when Solomon had apostatized from God, he spared both Jerusalem and the guilty king for the sake of David his father. Well, then, the Scapular admits its members to a participation in the good works of one of the holiest orders in the Church, the order of the great St. Theresa. What treasures of grace are every day and every hour heaped up by the religious men and women of that order!—what an accumulation of merits has it acquired during the seven centuries of its existence! Those who are received into the Confraternity of the Scapular have a share in these riches. The priest, when he admits you into it, says, 'By the power given to me, I admit thee into the participation of all the prayers, disciplines, suffrages, alms, fasts, vigils, masses, canonical hours, and all the good works that by the mercy of Jesus Christ, the religious of Mount Carmel shall perform, whether by day or by night.' " (p. 18.)

because each must buy oil for his own lamp," (*Alienis scilicet operibus ac meritis neminem adjuvandum, quia unicuique lampadi suæ, emere oleum sit necesse*," can. 27, p. 591; Paris, 1652.) Jerome (A.D. 418) "If we consider our own merit we must despair;" (Hieron., lib. xvii., in Isai., cap. lxiv., tom. 5; Baale, 1537.) "When the day of judgment, or death shall come, all hands shall fail, because no work shall be found worthy of the justice of God,"—(Ibid., lib. vi. in Isai. cap. 13.) And Chrysostom (A.D. 405) writes to the like effect, (p. 182, vol. i., Paris, 1834.) Birkbeck in his "Protestant's Evidence," gives a succession of witnesses bearing testimony to the Protestant doctrine, in all ages, from the first to the sixteenth century. This valuable work has been lately re-edited by the Rev. J. Cumming, D.D., for the British Reformation Society. See *ante*, p. 17.

Now when we read the above text in connexion with the pernicious and unscriptural doctrine here brought forward, we must come to the conclusion that the "Redemptorists" would fain make their deluded flock believe, that there was something wanting in the sufferings of Christ for our salvation; that his sacrifice was an insufficient atonement, and that Paul rejoiced in being able to fill up what was wanting, by his own sufferings, which Romanists would call "works of penance." If such is not the meaning intended to be conveyed, I do not see to what purpose this text is quoted. A Scapularian, ignorant, as he must of necessity be, of the Gospel, can come to no other conclusion, and will remain in the unhappy belief that he will be saved by participating in the superabundant good works of the living and departed.

It is evident that St. Paul placed no reliance in his own merits, inasmuch as he continually asked for the prayers of his fellow men;¹ and he, above all the apostles, deemed works, even the best of them, of no avail; and declared that we are "justified by faith, without the deeds of the law;"² which epistle he addressed to the Romans, as it were forewarning them that they should fall from that faith "once delivered to the saints." In the Epistle to the Colossians, above quoted (Col. i. 24), he bears full testimony to the all-sufficient sacrifice of Christ, and the text in question is thus introduced by St. Paul: "And having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth or things in heaven. And you, that were sometimes alienated, and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unreprouvable in his sight: if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature

¹ 2 Thess. iii. 1.

² Rom. iii. 22—28.

which is under heaven; *whereof I Paul am made a minister; who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the Church.*" Or, in other words, "And in my turn I willingly undergo the remainder of the afflictions which Christ has appointed me to suffer in my flesh, for building his body, which is the Church."—(*Dr. Macknight.*) Paul underwent many sufferings (2 Cor. xi.); he wrote the epistle in question in his bonds, when a prisoner at Rome, *then* suffering, for no fault of his own, but for the Gospel's sake—for the sake of the Church of Christ—for those to whom he wrote and preached—for these Colossians; and therefore he says, *for you*; he esteemed it an honour to suffer for the cause of Christ, and therefore he *rejoiced*, and the more so that he should be deemed worthy to suffer in *his own flesh*. These are the sufferings he speaks of. There was nothing left behind, or wanting, in Christ's sufferings to be undergone by any one; he suffered once, and once for all, and thereby obtained for us eternal redemption: of these the apostle does not speak, but of *that* which he filled up in his own flesh. Suffering and persecutions were the lot of those who followed after Christ.

To a Protestant such explanations are unnecessary; but to Romanists, who for the most part are acquainted with the Bible through the medium only of such works as "The Devotions of the Scapular," where texts are imperfectly given, and not unfrequently misinterpreted by their accredited teachers, it is otherwise.

But what are we to say of that body of men calling themselves Ministers of Christ, members of the congregation of the most holy Redeemer! who, to support their soul-destroying doctrines, not only pervert the meaning of the Holy Scriptures, but also falsify the very text? Bearing in mind the teaching of this church, on the doctrine of merits, and works of supererogation, they quote, as we have seen, from Exodus xx. 5, in the following manner: "For God, as

he declared in a voice of thunder from Mount Sinai, *not only* visits the sins of the fathers on the children, but *also* remembers and shows mercy to thousands *for the sake of those who love him;*" their authorized version being, "and showing mercy unto thousands to them that love me, and keep my commandments." Now the Redemptorists would make their victims believe, that God shows mercy, not to them that love him and keep his commandments, but to thousands of sinners, *for the sake of those who so love him.* The perversion is too obvious to need further comment.

The references to St. Ambrose, St. Augustine, and others, I propose to consider in another letter. The sentiments of these early Christian writers are equally perverted to accomplish the purposes of the "Redemptorists."

I am, Sir, &c.



LETTER V.

SIR,—In my last letter I pointed out the texts from Scripture misquoted and misapplied by the "Redemptorists" in the "Devotions of the Scapular." I now proceed to show similar perversions of the sentiments of the early Christian writers. In quoting from those writers, particular care has been taken in every instance save one (p. 14), to avoid references, to prevent any ordinarily inquisitive person from satisfying himself as to the correctness of the passages adduced. The Rev. George Stanley Faber, in his excellent tract, "Facts and Assertions," (a brief and plain exhibition of the incongruity of the peculiar doctrines of the Church of Rome, with those both of the sacred scriptures and of the early writers of the Christian Church,) after having clearly established and proved his premises, gives the following advice—"Whenever a Romish doctor makes a large, or extraordinary, or startling assertion, there clearly can be no harm in a cautious suspension of belief,

until either the inquirer himself, or some competent and trustworthy friend, shall have had an actual and personal verification of alleged authorities." Acting on this advice, I have found all classes of Romanists, from Dr. Wiseman down to the Redemptorist Fathers, most wittingly and deliberately misquoting and misrepresenting the sentiments of early Christian writers.

In "The Devotions," sentiments are quoted without references, and I have, in most cases, been unsuccessful in my searches for the originals.

In the present letter I propose to confine my remarks to the reference to Ambrose (p. 18). A little explanation will be necessary. The whole object and scope of the "Devotions of the four Scapulars" appear to be not only to exalt the Virgin Mary above all created beings, both angels and mortals, but to put her practically on a level with Christ himself. This I will most clearly demonstrate in a subsequent letter, in considering the Theology of Liguori, whose disciples and followers these Redemptorists declare themselves to be. We have sufficient, however, for our present purpose in the "Devotions of the Scapulars." We find the Virgin Mary declared to be the "Queen of Heaven," (p. 3); that "she will suffer no person dying in the Scapular to suffer the eternal flames of hell" (p. 4). She is represented as having paid numerous visits to mortals, interposing her influence for the salvation of her votaries, and working miracles by means of the Scapular. That her intercession can obtain the conversion of the soul guilty of mortal sin (p. 13); that she holds in her hands "*all the graces and mercies of God*;" that she knows how to conduct the soul into the narrow path *in spite of all difficulties*" (p. 13); and "that no true servant of Mary is damned" (p. 14); and "certainly the names of those devoted to the service of Mary, and who wear her insignia (the Scapular), are written in the book of life" (p. 16). In the "Scapular of the Passion," the Virgin is styled the "DIVINE MOTHER" (p. 8), and "*the channel of Divine Mercy, the Mother of Christians, the Refuge of Sinners, the General Mediatrix*

for all men" (p. 9). The only conditions attached to those who wish to participate in her favours by means of this Scapular are, first, to "Preserve chastity according to their station;" secondly, "To recite the Breviary of the little office of the Blessed Virgin" (p. 20).

Having thus briefly pointed out the nature of the theology taught by the "Redemptorists" in the "Devotions" relative to the Virgin Mary, we shall be the better able to appreciate their reference to St. Ambrose. He is thus introduced. The Virgin appeared to Pope John XXII., and promised him, on behalf of the Scapularians, "that she would, on the Saturday after their death, deliver them from purgatory" (p. 17). This he published in a bull, which was confirmed by several successive popes, and 300 years after by Pope Paul V., who (see p. 18) "explained the meaning of his predecessors on this subject." In it (bull of Paul V.) he says "that it may be taught, and that Christians may piously believe, that the Blessed Virgin will give her special assistance to all those who die in the Scapular, and that she will deliver them from purgatory very soon after their death. The same explanation is found in the Roman Breviary, in the 2nd lesson for the 16th of July, where the Blessed Virgin is said to take care that the souls of those who have been devout to her should be introduced into the heavenly kingdom as soon and as quickly as possible. *This belief is not new in the Church. The great St. Ambrose tells Virgins that the Holy Virgin Mary will receive them at their death, and present them to her Son as His chaste spouses.*"

No reference is given, but there is something like the passage in the 2nd chapter, lib. 2, *De Virg.*

The reader will not fail to remark the positive manner in which Ambrose is represented as speaking. Any one unacquainted with the writings of that author would be led to believe that he advocated and taught the principles and doctrines of the modern Church of Rome, and of these Scapularians in particular, with respect to the worship of the Virgin Mary, and the peculiar offices and functions attributed to her. Nothing of

the kind is to be found throughout the whole of the works of Ambrose to warrant such a conclusion.

In the passage referred to, Ambrose is speaking with a glow of poetic fervour of the blessings awaiting, in another life, those who have led a pure and holy life in this. The universal language of antiquity, and the testimony of contemporary writers, clearly show, as also the context in the same chapter warns us most plainly, how unsafe it would be to quote this passage of Ambrose as evidence of the belief of the early Christian Church being in accordance with the modern Roman Catholic doctrines relative to the worship of the Virgin Mary, to countenance which he is cited by the Redemptorists.

The idea was general, founded on a misinterpretation of the text, Luke xv. 10, and a natural deduction from such misinterpretation, that not only is there joy amongst the angels of God over one sinner that repenteth, but also that they, and the spirits of just men made perfect, rejoice when happy souls are added to their number; and, moreover, that Christ's ministers on earth will present the faithful of their flock to their Lord and Saviour, to receive their reward. Thus Ambrose, evidently speaking poetically and figuratively, encourages Christian virgins, by suggesting the thought of the mother of Christ presenting them in the next world to their Saviour. His words are these:—"Oh! how many virgins will she meet! How many will she embrace, and lead to the Lord, saying, 'This one kept the bed of my Son—this one kept the bride-chamber with spotless chastity!'" But of what value as evidence of doctrine this is, we are taught by what follows, where the words of Ambrose show that the whole is the work of the poetical fervour of his imagination, rather than his solemn announcement of a fact to be believed as a Christian truth. He continues—"What a procession is that! How great the joy of the applauding angels that one is deemed worthy to dwell in heaven who lived a heavenly life in the world. Then also Miriam [in the Latin they call her Maria, Exodus xv.

20], *taking her timbrel, will rouse the choruses of the virgins, singing to the Lord, because they have passed the sea of the world without the waves of the world.*—*De Virg.*, lib. ii., c. 2.

The selection of Ambrose by the Redemptorists is most unfortunate. "Throughout the whole of his works not one single passage can be found which gives the faintest indication that the worship of the Virgin, *in any shape*, formed part of the Christian worship in his time, or that he and his fellow Christians placed any confidence in her intercession, or offered prayers to Almighty God pleading for acceptance through her mediation. And this, in the case of Ambrose, is proof of no ordinary weight and character. For not only are his writings interspersed throughout with prayers and supplications to the Throne of Grace (in some of which mention is directly made of the incarnation of our Lord in the Virgin Mary), but he has left us many of his own hymns. These hymns glow indeed with fervent piety, and are well fitted to lift the Christian's soul heavenward to our God and Saviour; but in *no single line* does Ambrose rob that Saviour of his own power and exclusive honour as *our only Mediator and Advocate*; nowhere does he make mention of the Virgin's intercession under the plea *that he is honouring the Saviour when he honours the Mother of that Saviour*. Had any such worship of the Virgin prevailed in his time as we now see in the Church of Rome, surely these fruits of the heart and the pen of the Christian poet would have contained some intimations of it. Surely these prayers would have afforded ample room for his feelings and his imagination in addresses to the Virgin, had his faith and his understanding sanctioned any mention of her name as an object of religious worship. *But the contrary is most strikingly the case*. The hymns ascribed to Ambrose in the Roman Breviary stand out in strong contrast with the degenerate effusions of later days. *No address to the Virgin is discoverable in any of them; no prayer to the Supreme Being to hear her intercession in the*

Christian's behalf. The addresses of Ambrose are made to God alone, and are offered to Christ alone."¹

The reference to Ambrose by Papists is again rather inconsistent conduct on their part, for without declaring him free from superstitions—if we are to fasten on him all that is attributed to him, though many of the works thus attributed have been, by Romanists themselves, proved to be spurious—he certainly was a rank heretic in the present papistic acceptance of the term. For instance, Romanists declare it necessary to salvation to believe that there are seven sacraments, which were ordained or instituted by Christ; Ambrose wrote a treatise, in six books, which he dedicated entirely to the subject of the sacraments. He nowhere mentions more than two sacraments, Baptism and the Lord's Supper. On the subject of images he says, "God would not have himself worshipped in stones."² "The church knoweth no vain ideas and divers figures of images, but knoweth the true substance of the Trinity."³ Prayers in an "unknown tongue," that is not understood by the people, he likewise protests against, as did St. Paul before him. (1 Cor. xiv.) "There were certain Jews (says he) amongst the Grecians as, namely the Corinthians, who did celebrate the divine service and the sacrament, sometimes in the Syriac, and most commonly in the Hebrew tongue, which the common people understood not."⁴ As to the intercession of saints, no person could be plainer: "To procure the favour of God, from whom nothing is hid (for he knoweth the works of all men), we need no spokesman, but a devout mind; for wheresoever such an one shall speak unto him, HE will answer him."⁵ Ambrose was complaining that heathen idolators used to pray through their saints much in the same manner as modern idolators do. He further testifies that the

¹ See Tyler's "What is Romanism?" Tract XIV.

² *In Ep. 31, ad Valent. Imb. lib. 5, tom. 3. Basle, 1538.*

³ *Id. de fugâ sæculæ, cap. 5, tom. 1, and see note to next letter.*

⁴ *In Ep. ad Cor. tom. 2, p. 157. Paris, 1690.*

⁵ *Ib. p. 33.*

cup was given to the laity.¹ The elements of bread and wine in the sacrament, were with him corresponding *types*, or *figures* of the body and blood of Christ: "Make this oblation to be a reasonable and acceptable one (*quod est figura*), which is a figure of the body and blood of the Lord Jesus."² This, in the Cologne edition, the Papists have falsified, to force Ambrose to agree with their modern doctrine;³ and in other places he is similarly perverted in that edition. How aptly may we here quote the words of Ambrose, which he pronounced against the Arians, in testimony against the Romish Church. "They may well blot out our letters, but our faith they shall never abolish."⁴ And what was that faith? Was it not the same as the Protestant faith of this day? "Believe not, O Emperor, our arguments and our disputations; let us ask the apostles, let us ask the prophets, let us ask Christ."⁵ He did not say, ask the priest, the Pope, or the church. "And (says Ambrose, with us) they have not the *succession* of Peter that want the *faith* of Peter."⁶ In the Paris edition,⁷ the cunning Romanists have most shamefully corrupted the text by changing *fidem* into *sedem*, so that they would have Ambrose say "They have not the *succession* of Peter, who have not the *chair* of Peter."

In fact, according to modern Romish theology, the venerable Ambrose, who was Bishop of Milan, A.D. 370, and who is called a Father of the church, and a canonized saint, is a rank heretic.⁸

¹ In Orat. ad Theod.

² De Sacr. lib. 4, cap. 4, p. 393. Baale, 1528, and Paris Edit. 1690, p. 371, tom. 2.

³ Cologne, 1616, tom. 4, p. 173.

⁴ Orat. 1, contra Arian.

⁵ Cap. 6, p. 451, tom. 2. Paris, 1690.

⁶ Baale Edit. 1527, De Pœnit. c. 6, tom. 1, p. 156.

⁷ Paris, 1690, p. 399, tom. 2.

⁸ It must not be overlooked, that some doubt has been raised as to the authenticity of some of the works attributed to Ambrose, by the Benedictine editors, particularly Sup. cap. 1, Rom. This work is attributed to some divine of the fourth century, but this only goes to show the absurdity and nullity of the Romish rule of faith,

A few words in conclusion, on the text from Luke xv. 10. Romanists, with exultation, point to this text as proof that the angels and saints have cognizance of what transpires on earth, and, by a system of development peculiar to their theology, they add, if there is joy in the presence of the angels over one sinner that repenteth, they must be directly cognizant of our actions and thoughts; and if so, why may we not reasonably implore their intercession in our behalf? To this I answer, that there is no proof whatever in Scripture that either saints or angels, of their own power, are directly cognizant of what is going on on earth; but that what they do know of us is by a direct revelation from God to them; and this very text supports this view, as the context will testify. "Then drew near unto him all the publicans and sinners for to hear him. And he spake this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders rejoicing. *And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me, for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth more than over ninety and nine just persons which need no repentance,*" &c.; "that is to say, as the man who has found the sheep which was lost calls his friends together, *and tells them of the fact* that they may rejoice with him, so God proclaims, amid the choirs of the angels and of the saints in heaven, what they were previously ignorant of, namely, that some poor sinner has repented; and then they rejoice, not because they see what is done upon earth, but because they are told by him who has no pleasure in the death but in the repentance of his people."—*Dr. Cumming.*

This view of the subject is not restricted to Pro-inasmuch as there is scarcely the writings of any Father of the Church that can be vouched for in its entirety.

testants alone; Augustine said that it was a great question, not easily to be determined, "Whether at all, or how far, or after what manner, the spirits of the dead did know the things that concerned us here."¹ He, no doubt, had in view the warning of St. Paul on this very subject, namely, not to intrude into those things which he had not seen (Col. ii. 18); but later we have the opinion of the great schoolman and divine of the Roman Catholic Church, Gabriel Biel (A.D. 1460), who lays it down,—First, that "saints in heaven, by their natural knowledge, which is the knowledge of things in their proper kind, know no prayers of ours that are here upon earth, neither mental nor vocal, by reason of the immoderate distance that is betwixt us and them." Secondly, that "it is no part of their essential beatitude, that they should see our prayers, or our actions in the eternal world;" and, Thirdly, that "it is not altogether certain, whether it do appertain to their accidental felicity to see our prayers:" and concludes, "from whence it may seem probable that although it do not follow necessarily upon the saints' beatitude, that they should hear our prayers of congruity, yet it may seem probable that *God revealeth unto them* all those suits which men present unto them."²

But what need have we to drink from the "broken cisterns," when we have the express testimony of Scripture that "*the dead know nothing more; neither*

¹ P. 1221, tom. 4, part 2. Paris, 1681.

² Dicendum quòd sancti in Patrià qui de facto in cœlus sunt, naturali cognitione purâ vespertina, quæ est cognitio rerum in proprio genere, nullas orationes nostrum in terrâ consistentium, neque mentales neque vocales cognoscunt, propter immoderatam distantium inter nos et ipsos.

Non est de ratione beatitudinis essentialis; ut nostras orationes, aut alia facta nostra, matutina cognitione videant in verbo.

Utrum autem videre nostras orationes pertineat ad eorum beatitudinem accidentalem, non per omnia certum est.

Unde probabiliter dicitur, quod licet non necessariò sequitur ad sanctorum beatitudinem, ut orationes nostras audiant de congruo; tamen Deus eis revelat omnia, quæ ipsis offeruntur. (*Gab. Biel, in Canone Missæ. Lect. 31. Lugdun. 1527.*)

*have any part in this world, and in the work that is done under the sun."*¹

In my next I shall expose a more deliberate perversion of the sentiments of St. Augustine.

I am, Sir, &c.



TO THE EDITOR OF THE "HISTORIC TIMES."

SIR,—I have read with surprise and indignation a letter in your last number from a person who signs himself a "Lay Subscriber," on the subject of a pamphlet entitled the "Devotions of the Scapular." In that letter I read the following slanderous paragraph: "I have found all classes of Romanists, from Dr. Wiseman down to the Redemptorist Fathers, most wittingly and deliberately misquoting and misinterpreting the sentiments of early Christian writers." Dr. Wiseman's character stands too high in the minds of English Catholics to stoop to such a proceeding as asserted by the "Lay Subscriber." I demand at once that your correspondent do substantiate his rash charge, or publicly withdraw it by letter in your journal.

I am, Sir, your obedient servant,

A CATHOLIC.²

¹ Eccl. ix. 5, 6, *Douay Version*. And see 2 Kings (*Douay*, iv. book) xxii. 20, and Job xiv. 21, to the like effect. To the text from Ecclesiastes, the Douay Bible has this important note: "*Know nothing more, viz., as to the transactions of this world, in which they have now no part, unless it be revealed to them.*" The question, then, that naturally suggests itself is, if the departed know nothing of what is done under the sun, unless it be revealed to them, is it not a manifest absurdity to pray to them for their intercession to God on our behalf when these very prayers must first be revealed to them by God himself.

² "Historic Times," Oct. 19th, 1849, No. 40, vol. ii.

LETTER VI.

SIR.—I am obliged to you for your communication from “A Catholic,” and am glad to have this opportunity of bringing to the notice of your readers, and of “A Catholic” in particular, the subject on which he calls for an explanation; which otherwise, in the course of this series of letters, I could not have entered upon.

“A Catholic” has expressed a virtuous indignation at the following words in my last letter;—“*I have found all classes of Romanists, from Dr. Wiseman down to the Redemptorist Fathers, most wittingly and deliberately misquoting and misinterpreting the sentiments of the early Christian writers;*” and calls upon me to prove, or retract my assertion. Now, Sir, as I say nothing rashly, so am I fully prepared to prove my assertion.

The first precept of a lay Romanist (to which body I presume your correspondent belongs) is implicit obedience to “The Church.” The words “THE CHURCH” act as a charm; whatever the priest says, he will never presume to question; and whatever he reads issued by “The Church”¹ he will never dare to

¹ It may not be considered out of place here, to note down one instance of the many that can be adduced wherein “The Church” places her authority above the Bible—the word of God. It is well known that the modern church of Rome deprives the laity of the cup at the Sacrament of the Lord’s Supper. The council of Trent decreed, that “Whosoever shall affirm that all and every one of Christ’s faithful are bound by divine command to receive the most holy sacrament of the Eucharist in both kinds, as necessary to salvation, let him be accursed.” (Conc. Trid. sess. xiii. Decret. de Eucharist, cap. viii. can. 1.) The laity were first deprived of the cup by a decree of a Council held at Constance, A.D. 1416. Though at that Council it was acknowledged, that Christ instituted the Lord’s supper in both kinds, and that such was the practice of the early Christian church. Now we read expressly in 1 Cor. xi. 25—28, that the wine was equally, with the bread, commanded, by our Lord, to be received by all. How does the church of Rome get over this difficulty? By interposing the authority of the church.

doubt; and thus is the delusion kept up. Were an ingenuous Roman Catholic layman to read and think for himself, the spell would then be broken, the enthralling power thrown off; then would the film drop from his eyes; he would no longer see through a glass darkly. "A Catholic" I consider to be labouring under the delusion; and if he is now serious in his inquiry, I will put his sincerity to the proof.

Were I to detail the numerous misquotations indulged in by Roman Catholic controversialists, my remarks would form a volume of considerable bulk. I can therefore only for the present refer "A Catholic" to those works already before the public, and which

If we turn to the Douay Bible, at ver. 28, 1 Cor. xi.—"But let a man prove himself, and so let him, eat of that bread AND drink of that chalice;"—we find this note:—"This is not said by way of command, but by way of allowance, viz., WHERE AND WHEN IT IS AGREEABLE TO THE PRACTICE OF THE CHURCH." The *command* is imperative that a man should first prove himself, and therefore, equally so, that he should eat of the bread *and* drink of the cup. It is further worthy of note that the Douay version gives the 27th verse as follows:—"Wherefore whosoever shall eat this bread, *or* drink this chalice;"—to which the following note is added:—"or drink. Here erroneous translators corrupted the text, by putting *and drink* (contrary to the original, *η κινη*) instead of *or drink*." We however have no hesitation in asserting that the authentic Greek is *kai*, not *η*, and that our translation is correct. The Douay editors do not refer us to any manuscript or authority to support their assertion, but it is very certain that our translators were perfectly justified in the version they have given us. They consulted the Alexandrian and Cambridge MSS., and two other manuscripts of later date, all which, equally with the Syriac, the Ethiopic, and Coptic versions, have *and*, and not *or*. (See Hammersmith Discussion, Hall and Co., p. 120.) Sir H. Lynde, in his "Via Tuta" (see edit. 1850, British Reformation Society, p. 97) has an important chapter on the blasphemous exceptions taken by Romanists, against the scriptures themselves. The following are some of the expressions used by Roman Catholic theologians touching the Holy Bible (Sir H. Lynde gives the references—the reader may consult this work with advantage). "The scriptures are dead characters, a dead and killing letter, without life, which neither knows nor understands, a mere shell without a kernel, a Delphic sword, a leaden rule, a shoe fit for any foot, Sibylla's prophecies, Sphynx's riddles, and matter for contention, a wood of thieves, a shop of heretics, imperfect, doubtful, obscure, full of perplexities."

remain unanswered, wherein numerous daring and flagrant cases are exposed, the proofs of which are principally derived, not only from Protestant, but also from Roman Catholic editors and commentators. But the provoking part of the case is, that notwithstanding repeated reproofs, Roman Catholic controversialists still continue to quote these same works and passages as testimonies of the truth, without the slightest intimation of any doubts having been raised as to their genuineness.

“A Catholic” having made the inquiry, I presume he will read and judge for himself whether I am justified in making the charge complained of. I prefer a reference to the works which justify my charge, rather than to quote from them, as their perusal will not only prove my case, but also enlighten a careful reader, whatever may be his belief, on the general subject at issue.

I must first direct his attention to two works—“Primitive Christian Worship,” and the “Worship of the Virgin Mary,” published by the Society for Promoting Christian Knowledge; or the tracts, “What is Romanism?” by the same Society. The latter are very inexpensive. These will give your correspondent a pretty tolerable insight into the subject. He will find, among other things, a serious charge brought against Dr. Wiseman, and fully substantiated. In Dr. Wiseman’s lectures, quotations are made from works declared, even by members of his own church, to be spurious and apocryphal, without the slightest intimation of any doubt of their authenticity having been raised; and moreover, in reference to his quotations (to take one example—“Lectures,” vol. ii., p. 108. London: Booker, 1836) from a homily, falsely attributed to St. Athanasius, the proofs of the spuriousness of the homily are drawn out at large by the Benedictine editors, in the very edition and the identical volume of the works of Athanasius to which Dr. Wiseman refers for his authority when he quotes the passage as genuine. A striking proof of this is adduced in Tract XII.—

“What is Romanism?” Dr. Wiseman introduces the spurious passage from St. Athanasius, in the following words:—

“St. Athanasius, the most zealous and strenuous supporter that the church ever possessed of the divinity of Jesus Christ, and consequently, of his infinite superiority over all the Saints, thus enthusiastically addresses his ever-blessed Mother. ‘Hear, now, O daughter of David, incline thine ear to our prayers; we raise our cry to thee. Remember us, O most holy Virgin, and for the feeble eulogiums we give thee, grant us great gifts from the treasures of thy graces, thou that art full of grace. Hail! Mary, full of grace, the Lord is with thee. Queen, and mother of God, intercede for us.’ Mark well these words, ‘grant us great gifts from the treasures of thy graces;’ as if he hoped directly to receive them from her. Do Catholics use stronger words than these, or did Athanasius think or speak with us or with Protestants?”

The Benedictine writers declare in the preface of the work quoted by Dr. Wiseman, “That this discourse is spurious *there is no learned man* who does not now adjudge.” And they add the testimony of Baronius, who declared, “*That all persons of learning who were desirous of the truth* would readily agree with him in condemning the whole homily as spurious.” Now it is admitted on all hands, that there is no lack of learning with the Right Rev. Doctor, no person accused *him* of ignorance. To what, then, shall we attribute this strange proceeding on his part, in quoting as genuine, passages from works which all persons of learning, *desirous of the truth*, do not hesitate to condemn as spurious?¹

But Dr. Wiseman, with numerous others, appears to have borrowed from that standard Roman Catholic

¹ In the appendix A. will be found a “leading article from THE TIMES newspaper of Nov. 26, 1839. This article contains so complete an answer to “A Catholic,” that I have set it out in full, and I beg to call the reader’s attention to it. TEMPORA MUTANTUR! O TEMPORA! O MORES!

work by Messrs. Kirk and Berrington, "The Faith of Catholics." The tracts and works alluded to, therefore, equally apply to "The Faith of Catholics."

Should your correspondent not be satisfied with what he will read in the works recommended, he will find sufficient to satisfy his inquiring mind on this subject in the excellent work of the Rev. R. T. P. Pope, entitled "Roman Misquotations, or certain passages from the Fathers adduced in a work entitled 'The Faith of Catholics,' &c., brought to the test of the originals, and their perverted character demonstrated."¹ Mr. Pope has bestowed very great labour on this work, and has not contented himself with merely correcting the mistranslations, but has given, in each case, the context of the whole passage with the original text in the appendix, as well as copious notes of very considerable interest and point, to illustrate the questions under consideration. The peculiar merit of Mr. Pope's work is, that his charges rest on the clearest evidence. "*The extracts from the originals by which they are established, have been, WITHOUT A SINGLE EXCEPTION, transcribed from the very editions which were employed either in the compilation or revision of 'The Faith of Catholics.'*"

Another work to which I would particularly wish to draw the attention of your correspondent, "A Catholic," as well as of all other Roman Catholics, is the most valuable work by the Rev. G. S. Faber, "Difficulties of Romanism."² Mr. Faber seems to have been led into a discussion with certain Romanists; his appeal to Scripture was of no avail, for his opponents declare the Bible an insufficient rule of faith. They hold, "that the Unwritten Word ought to be held in equal reverence with the Written Word," for the Council of Trent declared (Sess. iv.) that, "after the example of orthodox Fathers," Unwritten Traditions ought to be held in *equal reverence* with the Written Word. The Rev. Mr. Faber has met his opponents on their own field, and by placing the translations in juxta-position

¹ Holdsworth, London, 1840.

² Second edition, Rivington, London.

with the originals, he not only has made out a clear case of wilful perversion of facts and texts, but has also shown the perfect nullity of the Roman Catholic creed, and the insufficiency and absurdity of their "Rule of Faith."

Let "A Catholic" carefully and without prejudice read these works, and he will not only admit that I was perfectly justified in the charge I have made, of which he so much complained, but must come to the conclusion that that system must be essentially rotten, to support which the highest and the lowest in her ministry are obliged to resort to falsehood.

But, Sir, let me add one word more with respect to Dr. Wiseman. The right rev. prelate, feeling how clearly the charge of idolatry can be substantiated against his Church, with regard to Image Worship, has not only endeavoured to explain away the practical teaching of the Church of Rome on this head, but also has not hesitated to indulge his readers with a perversion of facts. In his "Lectures" he endeavours to explain away the teaching of that Church by insisting that the worship given to "Sacred Images" is only a relative worship. I am prepared to show that his heathen or pagan ancestors raised the very same plea in favour of Image Worship as practised in their days; notwithstanding which the system was condemned as idolatrous.¹

¹ That there are literal Image Worshipers in the bosom of the Roman Catholic Church, as there were among the Pagans of old, will form the subject of another letter.

Amongst the Pagans there was a class who did not worship the image, but referred the worship to the being represented by that image. The similarity of argument used by the Pagans and Heathens in favour of this relative worship, as practised by them when opposed by the early Christians, to those advanced by the Council of Trent, and by many Roman Catholics of the present day, is remarkable.

The Council of Trent, which is declared to be infallible, did not dare to define the *amount* or *quality* of worship to be given to "Sacred Images." They declare that "The images of Christ and the Virgin Mother of God, and the other Saints, are to be most especially had and retained in Churches, and *due honour and veneration* are to be given to them; not because any virtue or divinity is supposed to reside in them, upon account of which they are to be

But, surely, Dr. Wiseman cannot be ignorant of the fact that learned doctors and canonized saints of his own Church have emphatically declared that images are

worshipped; or that any thing is to be sought from them; or that trust is to be placed in them, as was formerly the case among the Gentiles who placed their trust in idols; but because the honour which is exhibited to them is referred to the prototypes which they represent; so that, through the images WHICH WE KISS, AND BEFORE WHICH WE UNCOVER OUR HEADS, AND PROSTRATE OURSELVES, we adore Christ, and we venerate the Saints, whose similitude they represent." (Sess. 25. Coun. Trent.)

That this is the very argument employed by the heathens, and against which the early Christians protested, is evident. The following quotations, from among the many that might be adduced, conclusively decide the question, that not only was the direct or relative worship of images repudiated by them, but that the use of images was also entirely rejected.

Lactantius, who wrote about A. D. 300, declared that, "Beyond doubt, wherever an image is there is no religion." (Lact. Divin. Instit. lib. ii. c. xix.)

The Council of Eliberis, A. D. 310, decreed (canon 36), "That no pictures should or ought to be in the Church; lest that which is worshipped or adored (*colitur aut adoratur*) should be painted on walls."

Arnobius, who wrote about the same period, thus remonstrates with the heathen idolaters:—"You say, 'We worship the gods through the images.' What, then? If these images did not exist, would the gods not know they were worshipped, nor be aware of any honour being paid to them by you! . . . What can be done more unjust, more disrespectful, more cruel, than to recognize one as a god, and offer your supplication to another thing; to hope for help from a divine being, and pray to an image which has no sense!"

Again he proceeds, "But ye say, 'You are mistaken; we do not consider materials of brass, or silver, or gold, or other things of which the statues are made, to be, of themselves, gods, or sacred divinities; but in these materials we worship and venerate those gods, whom the holy dedication brings in, and causes to dwell in the images wrought by the craftsmen.'" (Leipsic Edit. 1816, lib. vi. c. ix. and xvii.)

The following passage from Origen (A. D. 230), also bears strongly on the question:—"What sensible person would not laugh at a man who . . . looks to images, and either offers up his prayer to them, or, BEHOLDING THEM, REFERS IT TO THE BEING CONTEMPLATED IN HIS MIND, to whom he fancies that he ought to ascend, from the visible object, which is the symbol of him (the unseen Deity)." (Cont. Cels. lib. vii. c. xliv.)

to be worshipped with the self-same adoration as is awarded by his Church to the Being represented by such image; thus, *Doulia*, to the image of a saint or angel; *Hyperdoulia*, to that of the Virgin Mary; and *Latria*

St. Ambrose, (A. D. 397) to Valentinian, thus speaks,—“This gold, if carefully handled, has an outward value; but inwardly it is mere ordinary metal. Examine, I pray you, and sift thoroughly the class of Gentiles. The words they utter are rich and grand; the things they defend are utterly devoid of truth; **THEY TALK OF GOD—THEY WORSHIP AN IMAGE.**” (Venice, 1781, Epist. chap. i.—xviii.)

St. Augustin, (A. D. 425), arguing against the nice distinctions made by the heathen idolaters in his day, says, “But those persons seem to themselves to belong to a more purified religion, who say, ‘I worship neither an image nor a demon, but I regard the bodily figure as **THE REPRESENTATION OF THAT BEING WHOM I OUGHT TO WORSHIP**’ And when, again, with regard to these, they begin to be pressed hard on the point, that they worship bodies they are bold enough to answer, that they do not worship the bodies themselves, **BUT THE DIVINITIES WHICH PRESIDE OVER AND RULE THEM.**” (Vol. iv. p. 1261, on Psalm xciii. part 2, Paris, 1679.) On Psalm xcvi. he says,—“But some disputant comes forward and, very wise in his own conceit, says, ‘I do not worship that stone, nor that insensible image; your prophet could not know that they have eyes and see not, and I be ignorant that that image neither hath a soul, nor sees with his eyes, nor hears with his ears. I do not worship that, but I **ADORE WHAT I SEE, AND SERVE HIM WHOM I DO NOT SEE.** And who is he? A certain invisible divinity which presides over that image.’” (Vol. iv. p. 1047).

And again, “And lest any one should say, ‘I do not worship the image, but that which the images signify,’ it is immediately added, ‘And they worshipped and served the creature more than the Creator.’ Now understand this well; they either worship the image or a creature; he who worships the image converts the truth of God into a lie.” (Serm. cxcvii., vol. v. p. 905).

In the above passage I have adopted Mr. Tyler’s translation, from “What is Romanism !” Tract xix., to which I add the two following important testimonies:—

Amphilochius, Bishop of Inconium, who flourished in the fifth century, testified as to the practice of the Church in his days. “We have no care to figure by colours the bodily visages of saints, in tables, because we have no need of such things; but by virtue to imitate their conversation.” (Amph. citat. à Pat. Concil. Constantinop. an. 754).

And in the 6th age, the Emperor Justinian set down the law made by Theodosius and Valentinian, “which forbiddeth Churches to be obscured with any images or painted tables.” (Cod. Lib. 8, Tit. 12.)

(the supreme worship due to God) to the images of Christ. And the "Pontifical," a text book of the learned Doctor, declares that the worship of *Latria* is due to the material cross: and in the authorized rituals of his Church, in the Missal and Breviary, as he well knows, on Good Friday, the 3rd of May, and the 14th of September, in every year, the *Material Cross* is worshipped with a religious worship.

As to the perversion of fact he states that, "*the Council of Trent does not decree that we are obliged to use them [the images]; it only says that it is wholesome to have them.*"¹ Now I call upon "A Catholic" to examine his creed, and the decrees of the Council of Trent on the subject in question, and I leave him to decide whether my charge is not proved. The words of the creed are, *I most firmly assert that the images of Christ, and of the mother of God always a Virgin, and of other saints, are to be had and retained, and that to them the honour and veneration due must be rendered.*" And the decree of the Council of Trent, of the 25th Sess., "concerning sacred images," is as follows:—"The council commands *all bishops* and others, discharging the office and cure of instruction *diligently to instruct the faithful; teaching them that the holy bodies of the holy martyrs and of others living with Christ, which were living members of Christ, &c., are to be venerated by the faithful, by which [bodies] many benefits are conferred on mankind, so that they who affirm that veneration and honour is not owed to the relics of the saints, or that they [the relics] and other sacred monuments are uselessly honoured by the faithful, and that the tombs and shrines of the saints are in vain frequented for the purpose of obtaining their help, are altogether to be accursed, as the Church long ago has accursed them, and now also accurses them: moreover, that the images of Christ and the Virgin Mother of God, and of other saints, are to be most especially had and retained in churches, and the honour and veneration due must be given them.*"

¹ Lect. xiii. vol. ii., p. 130.

“A Catholic” will agree with me that the words of his Church are imperative, and that Dr. Wiseman is cursed by his Church for having written contrary to her decrees; and let “A Catholic” further correct the passage in his edition of the “Lectures,” so that the passage should stand thus: “The Council **DOES** decree that we are obliged to use them; it does **NOT** only say that it is wholesome to have them.” I shall now add a few examples, from the many ordinary perversions and misquotations indulged in by Roman Catholic writers.¹

In the “Abridgment of Christian Doctrine,” edited, revised, and sanctioned by the Roman Catholic Bishop, Dr. Doyle, scripture is grossly perverted to uphold that most unscriptural doctrine of rendering religious worship to saints and angels. p. 119. Q. “Is it lawful to honour the angels and saints?”—A. “Yes.” Q. “How prove you that?”—A. “Revelation xix. 10. ‘And I I fell down, said he, to worship before the feet of the angel which showed me these things.’” Thus endeavouring to vindicate this practice, by hiding from view the remainder of the text, which contains all the meaning:—“And he said unto me, See thou do it *not*: I am thy fellow-servant: *worship God.*”

And to the like effect is the Note in the Douay Bible, to Exod. xx. 5.—“Did not St. John, and other saints, bow down out of respect to angels?” (Glasgow, Edition, 1845.)

Again, on the same subject. To support by scriptural testimony their system of adoration and invocation of saints and angels, Romanists cite the circumstance of Abraham having bowed down before the men who appeared to him as messengers from heaven (Gen. xviii. 2); and the words of Jacob when he gave his blessings to the sons of Joseph (Gen. xlviii. 15, 16). It is invariably maintained by Protestant divines, that no countenance whatever is here given to this Popish dogma; that the person whom Abraham addressed, and

¹ What is here added was set out in a note in the former edition.

“the Angel of the Redeemer,” whom Jacob invoked, was the Angel of the Covenant, **THE WORD**, who was “in the fulness of time” manifested in the flesh, the Son of God. This Protestant interpretation is held by all the early Christian writers who have recorded their opinions on this subject. To name but a few—Justin Martyr, who flourished A.D. 150, in his *Dial. cum Tryph.*¹ Eusebius, A.D. 314,² Athanasius,³ &c. ; all these declare their opinion that the Angel was “God the Son.”⁴ In the face of this array of authorities, and those too, whom the church of Rome holds in profound respect, and notwithstanding the Second Article of their Creed, wherein they declare that “they will never take and interpret them (the scriptures) otherwise than according to the UNANIMOUS CONSENT OF THE FATHERS,” Roman Catholic controversialists still continue to cite Abraham and Jacob as examples of godly men, adoring and invoking saints and angels. The editors of the same edition of the Douay Bible above mentioned, make the following comment on the text, Gen. xlviii. 15, 16.—*And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God who fed me all my life long unto this day, the Angel which redeemed me from all evil, bless the lads.* “The angel guardian, who by God’s ordinance, has ever protected me, continue his kind attention towards these, my grand-children. It is not probable that he, who was called God before, should now be styled an angel, as some Protestants would have us believe. St. Basil, c. Eunom. iii. and St. Chrysostom, with many others, allege this text to prove that an angel is given to man for the direction of his life, and to protect him against the assaults of the rebel angels, as Calvin himself dares not deny.” The deception here attempted is, first to make the reader believe that the interpretation they condemn is a modern Protestant innovation ;

¹ Ch. 56, &c., p. 150, &c. (Paris, 1742.)

² *Demonst. Evan. lib. v. ch. 10.* ³ Vol. i. p. 561, (Paris, 1698) &c.

⁴ These authorities are quoted by the Rev. J. E. Tyler in his *Primitive Christian Worship*, pp. 40, 112.

reference to the authorities above cited will at once disprove this position. In the next place, we are referred to Basil and Chrysostom as authorities in their favour. To the latter no reference is given; this is a convenient and not uncommon method of quoting, adopted by Romanists. Romanists first declare that their church alone shall interpret the scriptures; and, again, that that interpretation shall only be according to the unanimous consent of the fathers. This church takes the third step, and clips the tongues, or deliberately alters the text of those writers when they speak against her modern interpretation, here we have proof of a deliberate perversion. For Chrysostom expressly says¹ that it was the LORD who wrestled with Jacob; and that the Angel whose blessing Jacob invoked was God.² As to St. Basil, the 3rd book of this writer against Eunomius is most confidently cited as an authority, without *the slightest allusion being made to the fact that the greatest possible doubt has been thrown, by Roman Catholic commentators themselves, on the genuineness of the work in question*; and to prove this, we need not go beyond the preface of the Benedictine edition of the identical work,³ wherein it is stated that *all* the works attributed to Basil are called in question, and the five books against Eunomius (cited in the note above) are particularly enumerated in the list of doubtful origin. Thus, to prove a false and unscriptural doctrine, the Romanist editor has not only unhesitatingly quoted a doubtful authority, without any reference to such doubts having been raised by his own church, but has also wholly omitted to name those *undoubted authorities* of earlier date, who testify against him. But taking the work against Eunomius as genuine, St. Basil most clearly gives a Protestant interpretation of the point in question. In lib. ii. tom. i. p. 253, he most distinctly states that CHRIST was the "Angel of the Lord," who

¹ Benedictine Edition (Paris, 1836), in cap. xxxii. Gen. Hom. 63.

² Cap. xviii. Hom. 66; tom. ii. p. 711.

³ Two vols. folio, Basilii Prefatio.

from time to time appeared to patriarchs and prophets of old, as recorded in the Old Testament.¹ Many similar instances of disingenuousness might be adduced from this same edition of the Douay Version.

In Dr. Doyle's Abridgment, the question asked is, "How prove you that some sins are venial?"—*Ans.* "Out of 1 John i. 8; where, speaking of such as walk in the light, and are cleansed from all MORTAL sin by the blood of Christ, he adds, 'If we say we have not sin we seduce ourselves, and the truth is not in us.'" Here it will be observed, to uphold the theory invented by this modern church, relative to venial and mortal sins, the word *mortal* is most unwarrantably added to the text; the text being "the blood of Jesus Christ his Son, cleanses us from ALL sin." Thus we find a Roman Catholic bishop, in one place adding to, and in another subtracting from, "the word of God,"—to support Romish errors. (See Rev. xxii. 18, 19.)

¹ The passage from Basil is as follows:—Γεγραπται γαρ, οτι ωφθη, &c., "For it is written, that the angel of the Lord appeared to Moses at the bush in a flame of fire. But after the scripture in its narration sets forth the Angel, it adds the voice of God. For he said to Moses, it says, 'I am the God of thy father Abraham,' and soon after again, 'I am the I AM.' Who then is he who is both an angel and God? Is it not He, concerning whom we have learnt that his name is called the angel of great council?" Ου γαρ εντραυθα, &c. "But we do not find here only that our Lord is called both Angel and God by the scripture, but Jacob, when he related his vision to his wives, said, 'And the angel of the Lord said to me.' And after a few words we see from him—'I am the God who appeared to thee in the place where thou didst anoint to me the pillar.' But there it is said to Jacob upon the pillar, I am the Lord God of Abraham thy Father, and the God of Isaac. He, therefore, who was there called the angel, there says that he had manifested himself to Jacob. It is, therefore, manifest to every one, that he who is called the angel of God and God, is signified to be the only begotten, who manifested himself to men in their generations, and who declared the will of his Father to his saints; also he who with Moses called himself 'I AM,' can be understood to be no other than God the Word, who was in the beginning with God."

And Hilary says, "the angel of God who appeared at the bush, was God." *Qui de rubro apparuit Dei angelus, Deus. De Trinitate, lib. iv. (Paris, 1652.)*

The holy scriptures themselves have not escaped the sacrilegious hands of papists. When the Albigenses and Waldenses were suffering persecutions at the hands of papists, for declaring that they would not believe in the Romish doctrines of the mass, purgatory, &c., &c., because they were not to be found in God's written word, a new version of the Testament was circulated by the Roman Catholic church, containing perverted texts to support their heresies.

The version was published with the fullest authority of the Roman Catholic church. The following is a transcript of the title page:—

“Le Nouveau Testament de Nôtre Seigneur Jesus Christ ; Traduit de Latin en François, par les Theologiens De Louvain A' Bordeaux : Chez la veuve de G: de La Court, et N. de la Court, Imprimeurs du Roy et de Monsieur l'Archevêque, Rue St. Jaques ; M.D.CLXXXVI. Avec approbation et permission.”

I select a few passages only, giving a literal translation from the French ; the words added or altered are put in Italics.

As to Pilgrimages. Luke ii. 41. “His father and mother went every year *on a pilgrimage* to Jerusalem.” (Ses Pere et Mere alloient tous les ans *en Pelerinage* en Jerusalem.)

Luke xxiv. 18. “Art thou the only *pilgrim* in Jerusalem? &c.” (Etes vous le seul *Pelerin* de Jerusalem qui, &c.)

As to Tradition. 1 Cor. xi. 2. I praise you that you keep the ordinances, *as I left them with you by tradition*, (*comme je vous les ai laissé par tradition.*)

2 Peter ii. 21. “Turn from the holy commandment delivered to them.” They add, “*by tradition*,” (*par tradition.*)

As to relics. Heb xi. 22. “He gave commandment concerning his bones,” is perverted to “*He ordered the translation of his bones*” (*Il ordonna la translation de ses os.*)

To introduce the distinction of the words *Latria* from *Doulia*, being different degrees of worship (see

p. 7, *ante*.) Deut. vi. 13; Luke iv. 8. "Thou shalt worship the Lord thy God, and him only shalt thou serve, *with Latria*." (Tu adoreras le Seigneur ton Dieu, et serviras *de Latrie à lui seul*.) The text against angel worship, Col. ii. 18, "Let no man beguile you of your reward, in a voluntary humility, and worshipping of angels," is thus rendered. "Let no one seduce you, according to his pleasure, under a pretence of humility, *and of religion given to Moses by angels*," (*et de religion donnée à Moïse par les Anges*.)

To prove Transubstantiation, 1 Cor. xi. 26, "As often as ye eat this *Living* bread." 27. "Whosoever shall eat this bread *of life*." 28. "Let a man examine himself, and so let him eat of that bread *alive*." (26. Toutes les fois que vous mangerez ce pain *vivant*. 27. Ce pain *de vie*. 28. Ce pain *vif*.)

As to the sacrifice of the Mass, Acts xiii. 2, is thus rendered. "As *they offered* to the Lord the *sacrifice of the Mass*." (*Comme ils offroient au Seigneur le sacrifice de la Messe*,) the word "Messe," is printed in large capitals, and in the contents of the chapter they have inserted "Le sacrifice de la Messe."

As to Purgatory. 1 Cor. iii. 15. "But he himself shall be saved, yet always, as by *the fire of Purgatory*." (Il sera sauvé quant à lui aussi *toutfois comme par le feu du Purgatoire*.) And in the text, Luke xxiii. 43, "Verily I say unto thee, To-day shalt thou be with me in Paradise," is rendered for very obvious reasons, "I tell thee to-day, that thou shalt be with me in Paradise," (Je te dis aujourd'hui, que tu sera avec moi en Paradis.)

As to venial and mortal sins. 1 John v. 17, is rendered "All iniquity is sin, but there is some sin which is *not mortal but venial*," (Toute iniquité est péché, mais il y a quelque péché qui n'est point *mortel, mais veniel*.)

As to marriage being a sacrament, several texts are perverted. 1 Cor. vii. 10, "To those that are joined together by *the sacrament of marriage*, I command, &c." (A ceux qui sont conjoints par le *sacrament du mariage*, je leur commande, &c.) 2 Cor. vi. 14, "Do

not join yourselves by the *sacrament* of marriage with infidels," and in 1 Tim. iv. 3.

It should be here observed, that in the present Douay Version, in Eph. v. 32, to prove that marriage is a sacrament, they translate the word *μυστήριον*, properly "Mystery," "Sacrament,"—"This is a great sacrament." The word *μυστήριον* occurs twenty-seven times in the New Testament, and we find in the ordinary Roman Catholic version the word is twenty-six times translated "Mystery," but the twenty-seventh, for obvious reasons, "Sacrament."

One more text. 1 Tim. iv. 1: "The Spirit speaketh expressly, that in the latter times, some shall depart from the ROMAN faith,"—(se separeront de la FOI ROMAINE.¹)

Birckbeck, in his examinations of the "Expurgatory Index," gives the following, with many other similar instances:—"Neither yet hath God's book escaped your [Papists'] fingers: witness the Bible set forth by your own men, (Robert Stephens, with the double text, and Vatablus' annotations,) there we read in the text, Levit. xxvi., according to your translation, 'Thou shalt not make to thyself an idol, and graven thing;' your index saith, 'BLOT THIS OUT OF THE MARGIN, THAT GRAVEN THINGS ARE FORBIDDEN.' *Deleatur illud, Sculptilia prohibet fieri.*—*In. Expurg. per Quirog. Madrit, 1584.*' Again, the text, 1 Kings vii. 3, saith, 'Prepare your hearts to the Lord, and serve him only;' your index saith, 'BLOT OUT THIS GLOSS, THAT WE MUST SERVE GOD ONLY.' *Deleantur illa verba, 'Servendum soli Deo.'*"²

I am, Sir, &c.

¹ Of this Testament there are two copies at Dublin, and one in the University Library at Durham. In James Series' "Popery an Enemy to Scriptures," lately republished by the "British Reformation Society," a full account of the Bordeaux Testament, and also the Rouen and other Roman Catholic versions, which contain similar falsifications, is given.

² Birckbeck's Protestant Evidence; London: Reformation Society. 1849, vol. i. p. 60.

LETTER VII.

[The following letter did not appear in the "HISTORIC TIMES," but was prepared, and kept in reserve, in case the statements advanced in the last letter, in answer to "A Catholic," should be disputed. The letter is here introduced, being, it is submitted, of general interest.]

SIR,—In my last letter, in answer to "A Catholic," I stated as a fact, that religious worship is rendered by his Church to the material image and to the material cross.

The statements advanced in that letter are :—

1st. That learned doctors and canonized saints of the modern Roman Catholic Church declare, that images are to be worshipped with the self-same worship as is awarded to the being represented by such image; and, therefore, the supreme worship due to God is given to the image of Christ.

2nd. That the "Roman Pontifical" declares that the supreme worship, which is due to God, is due and to be given to the material cross: and—

3rd. That in the "Missal and Breviary," the "Books of Common Prayer" of the Romish clergy and laity, religious worship is rendered to the material cross.

I propose to establish these statements; and should any honest and ingenuous Romanist, for many such there are, put his private opinions on the subject in opposition to those of acknowledged doctors and canonized saints of his Church, I would demand what right has this Church to claim the title of "Catholic," to the exclusion of all other churches, assuming as one of the grounds for its claim to catholicity, the unity of doctrine and sentiment of the members among themselves, and with the head.¹

First.—Cardinal Bellarmin, whose opinions on theo-

¹ Septima Nota est, unio membrorum cum capite inter se, et cum capite. Bellar. lib. iv. cap. x. De Notis Ecclesie.

logical subjects are universally quoted and received, and who is an undoubted authority in the Romish Church, wrote very shortly after the sittings of the Council of Trent. On the subject of "*Sacred Images*" (c. xx. book 2), he admits that there is the widest difference of opinion in the bosom of the Church.

"The question proposed is, with what sort of worship are images to be honoured? There are three opinions."

The first he *rejects*, viz. "That the faithful ought to do no more with regard to images than to worship before them; not to worship the image, but the prototype, the exemplar, the original, the Being of which the image is the representation."

The second opinion with which we have at present to deal, is, "that *the same honour is due to the image as the exemplar*; and thence, that the image of Christ is to be worshipped with the WORSHIP OF Latria [that supreme worship which Papists render to God], the image of the Blessed Virgin with the worship of *Hyperdoulia*, and the images of the other saints with the worship of *Doulia*. Thus, Alexander, part 3, quest. 30, last art.: the blessed Thomas [Aquinas], part 3, quest. 25, art. 3; and thus also Cajetan, the blessed Bonaventura, Marsilius, Almayne, Carthusian, and others."

A goodly fellowship of authorities!

The third opinion Bellarmin states as his own, which is introduced here to show what subtle refinements are necessary to bolster up a system, which the advocate himself must have been conscious savoured much of heathen idolatry. "That images *are to be worshipped both in themselves and on their own account*, but yet with a worship inferior to what is due to the original being, and proportionate to the relation which the image bears to that original, and in some limited sense they [the original being and the image] are identifiable."

How necessary was the caution of St. Paul to the Christian Church, "*Beware, lest any one spoil you through philosophy and vain deceit, after the tradition of*

men, after the rudiments of the world, and not after Christ." (Col. ii. 8.)

THOMAS AQUINAS comes first on our list of image worshippers of the orthodox school. Thomas Aquinas was canonized a saint of the modern Roman Catholic Church by Pope John XXII.; and Pope Paul V., nearly two centuries and a half after his (Aquinas') death, commanded the festival and office of St. Thomas Aquinas to be kept with the same reverence as those of the four doctors of the Western Church, saints of the highest repute in the Roman Catholic Church, viz., St. Ambrose, St. Augustine, St. Jerome, and St. Gregory. He is quoted as the Mighty Schoolman, the Seraphic Doctor, the Blessed Thomas,—and to crown the whole, a special service is celebrated in his honour on the 7th of March, when all classes of Romanists bear testimony, before God, to the soundness and purity of his doctrine, in the following prayers, found in the Roman Breviary as used by Roman Catholics in England.

"O God, who dost ENLIGHTEN thy Church by the WONDERFUL ERUDITION of the blessed Thomas thy Confessor, and makest it fruitful by his holy operation, grant to us, we beseech thee, TO EMBRACE WITH OUR UNDERSTANDING WHAT HE TAUGHT, and to fulfil by our imitation what he did, through our Lord."

"O best Doctor and light of the Holy Church, blessed Thomas, lover of thy divine law, intercede for us with the Son of God."¹

The *blessed and Seraphic Doctor's* words on the subject of Images are, "It is thus, therefore, to be declared, that as no reverence is due to the image of Christ, in respect of its being any substance (say carved or painted wood), because reverence is only due to a rational nature. It remains, therefore, that reverence is shown to it only in respect of its being an image; and thus it follows, *that the same reverence should be paid to the image of Christ as to Christ himself.*

¹ And see "Missal for the use of the Laity," p. 560. London, 1810.

Since, therefore, Christ is adored with the worship of Latria, it follows that his IMAGE is to be adored with the worship of LATRIA."

And again, "We offer the supreme adoration of Latria to that Being in whom we place our hope of salvation. But we place *our hope of salvation* in the cross of Christ: for the Church sings, 'Hail, O cross, our only hope in this time of passion, increase righteousness to the pious, and grant pardon to the guilty.' Therefore THE CROSS OF CHRIST is to BE ADORED WITH THE SUPREME ADORATION OF LATRIA."¹

Next on the list we find ST. BONAVENTURA, a

¹ See Thomas Aquinas, part iii. Theol. Summary. Rome, 1686, quest. 25, art. 1—4, and Distinc. lib. iii. Dist. ix. Salut. iv. Venice, 1780. In the Dublin Review (a Roman Catholic journal) for June, 1850, p. 476, is the following note: "In the Dominican order, the degree corresponding to that of doctor in the secular clergy, and also this title, conferred on these by the Dominicans, through special privilege, is given upon a stipulation ON OATH, to teach the doctrines of St. Thomas Aquinas *in every point (jurare in verba Thomæ)!!*" What an acknowledgment! Members of a so called religious order in the Church of Rome are bound under oath to teach the doctrines of a fallible man. "In vain they do worship me," said our blessed Saviour, "teaching for doctrines the commandments of men." (Matt. xv. 9.) Is not this the "vain deceit after the tradition of men, after the rudiments of the world, and not after Christ," against which St. Paul warned us? (Col. ii. 8.) But the Blessed and Seraphic Doctor and Canonized Saint Thomas Aquinas, was not only a rank idolater, as we have seen above, but also an exterminator, "vi et armia," of heretics (Protestants). In his Theological Summary, printed at Rome, 1586, Quest. xi. Art. 3, p. 93, the question, "Are heretics to be tolerated?" is suggested, to which he gives the following answer. "Although heretics are not to be tolerated, by reason of their delinquency, they are to be waited for till the second reproof, in order that they may return to the sound faith of the Church; but those who continue obstinate in their error, after the second reproof, are not only to be consigned to the sentence of excommunication, but also to the secular princes, to be *exterminated*. Hence, if the falsifiers of money, or other malefactors, are justly consigned to immediate death by secular princes, *much more do heretics*, immediately after they are convicted of heresy, *deserve not only to be excommunicated, but also justly to be killed.*" Such, then, are the "doctrines and sentiments" which the Dominicans are *sworn to teach* "as a special privilege."

canonized Saint, who, with St. Thomas Aquinas, figures conspicuously in the Roman Catholic Calendar; and to whose soundness and purity of doctrine, a similar testimony is borne in the annual celebration of his festival on the 14th of July. He is as explicit and literal on the subject of the worship of the material image and cross, as Aquinas.¹

Should Romanists be indignant that the charge of Idolatry is brought against them, let them at once strike out of the list of canonized Saints, the names of the "Seraphic Doctor" and Bonaventura.

JAMES NACLANTUS, the celebrated Bishop of Clugium, wrote about four years after the sitting of the Council of Trent, of which he was one of the principal members, and was described as "shining among the doctors and bishops there, as the day-star among the lesser luminaries."

The works of Naclantus were specially dedicated to the Pope of Rome. It will not, therefore, be unreasonable, to look to him as a faithful exponent of the true sentiments of the Tridentine Fathers, and consequently of the Romish Church in general, on the subject of image worship. His words are: "We must not only confess, that the faithful in the Church worship before an Image, as some FOR CAUTION'S SAKE affirm; but we must furthermore confess, without the slightest scruple of conscience, that THEY ADORE THE VERY IMAGE ITSELF: for, in sooth, they venerate it with the identical worship wherewith they venerate its prototype. Hence, IF THEY ADORE THE PROTOTYPE WITH THAT DIVINE WORSHIP WHICH IS RENDERED TO GOD, AND WHICH TECHNICALLY BEARS THE NAME OF LATRIA, THEY ADORE ALSO THE IMAGE WITH THE SAME LATRIA OR SUPREME DIVINE WORSHIP: and, if they adore the prototype with Doulia or Hyperdoulia, they are bound also to adore the Image with the self-same species of inferior worship."²

¹ See Letter IX., where Bonaventura's sentiments are fully quoted.

² Jacob. Naclant. Clug. Expos. Epist. ad Roman. cap. 1. Edit. Venice, A.D. 1567, p. 202.

GABRIEL BIEL, PETER DE MEDRAUS, AND ABINGHI, all redoubtable doctors and theologians of the Romish Church, maintain the same opinions.

“If there shall be Images of Christ, THEY ARE ADORED WITH THE SAME SPECIES OF ADORATION AS CHRIST HIMSELF, THAT IS, WITH THE SUPREME ADORATION CALLED LATRIA: if of the most blessed Virgin, with the worship of Hyperdoulia.”¹

“We must say, that to our Lady the Mother of God there has been granted the remarkable privilege of being physically and really present in some of her statues or images. Hence we must piously believe, that in some celebrated statues or images of herself, she is inherent and present, *personally, physically, and really*;—in order that, in them, she may receive, from faithful worshippers, *her due adoration*.”²

“This image, translated from the city of Edessa, is at once preserved as a bulwark against mad image-breakers, and is set forth to be taken up and ADORED by the faithful.”³

“Within these few years, under every Pope successively, some or other of our sacred images, especially of the more ancient, have made themselves illustrious, and have acquired A PECULIAR WORSHIP AND VENERATION, by the exhibition of fresh miracles: as it is notorious to all who dwell in this city.”⁴

A significant fact should not be overlooked here. To enlist every authority in the service of the Church, which can support the sentiments expressed by her, relative to image worship, even the Bible is called in—that blessed book so replete with denunciations against such idolatry; and Heb. xi. ver. 21, is thus rendered in the Douay version, “By faith, Jacob, when he was dying, blessed each of the sons of Joseph, and worshipped *the top of his rod*.” Then is added this note;—“The apostle here follows the ancient Greek Bible of the seventy interpreters (which translates in this man-

¹ Gabriel. Biel. super Can. Miss. lect. xlix.

² Pet. de Medran. Roset. Theolog. p. 311.

³ Aring. Rom. Subt. lib. v. chap. 4. ⁴ Ibid. vol. ii. p. 464.

ner, Gen. xlvii. 31), and alleges this fact of Jacob, in paying a relative honour and veneration to the top of the rod or sceptre of Joseph, as to a figure of Christ's sceptre and kingdom, as an instance and argument of his faith. But some translators, who are no friends to this relative honour, have corrupted the text by translating it, *he worshipped, leaning upon the top of his staff*; as if this circumstance of leaning upon his staff were any argument of Jacob's faith, or worthy the being thus particularly taken notice of by the Holy Ghost."

Let me mention, by the way, that Chrysostom in his sixty-sixth homily on Gen. lxviii. appears, according to this note, to have corrupted the text. His remark on this is as follows, "And he worshipped, he says, *upon the top of his rod* (*ἐπὶ τὸ ἀκρὸν τοῦ ραβδοῦ αὐτοῦ.*) Wherefore, Paul also said—Jacob, by faith, when dying, blessed each of the sons of Joseph, and worshipped *upon the top* (*ἐπὶ τὸ ἀκρὸν*) of his staff."¹

Do Romanists declare that the evidence of Jacob's faith rests on the fact of his worshipping a piece of wood? The Greek word is *ἐπὶ* "upon," or "leaning upon." The posture adopted by the Jews in the act of prayer being erect, Jacob, notwithstanding his infirmity, raised himself, leaning upon his staff.

If the Romish Church reject the worshipping of images, why did they catch at this straw? In Gen. xlvii. 31, the Douay version renders it—"Israel adored God, turning to the bed's head;" the same word signifying "bed" and "rod," differing only in the points.

Did Israel, then, adore God, or the bed's head?

Secondly. ROMAN PONTIFICAL.

To put the matter beyond dispute as to the true meaning of this modern church, on the subject of the material worship of the cross, we find in the Roman Pontifical, (a book, containing the various ceremonies to be performed by bishops, *which cannot be passed over*; the Council of Trent going so far as to anathematize all those who should presume to retrench or alter

¹ Vol. ii. p. 709. Paris, 1621.

any portion of it,) certain ceremonies laid down for receiving an emperor, which directs that the cross of the Pope's legate shall be carried on the right hand, giving this reason,—“because *Latria* [supreme worship due to God] is due to it;” (*quia debetur ei Latria*)¹ and in the office for blessing a new cross, the following direction is given:—“Then the priest kneeling down before the cross, devoutly adores and kisses it.” “The same is done by as many other persons as choose.”²

The prayers set out in the Pontifical as part of the service on “blessing a new cross” are decisive on this question. The second collect is as follows: “We beseech thee, O holy Lord, Almighty Father, everlasting God; that thou vouchsafe to hallow this wood of thy cross; that it may be a saving remedy to mankind; a strengthening of faith; an increase of good works; a redemption of their souls; a comfort and protection; and a safeguard against the cruel darts of their enemies. Through, &c.” This collect is used on blessing a wooden cross, but when the cross is made of gold or silver, the prayer is more than eight times the length, the style is also more pompous and swelling! “Ye fools and blind, for whether is greater, the gold, or the temple, [cross] that sanctifieth the gold?”³ (Matt. xxiii. 17.)

Thirdly. THE ROMAN MISSAL AND BREVIARY.

In the “*Missale Romanum*,”⁴ a book of devotion for the use of the Roman Catholic laity, we find an account of the *adoration* of the Material Cross, for such it is, if words have any meaning:—“On Good Friday, after

¹ Romæ, 1818, p. 468.

² Pp. 335, 340.

³ The reader must mark this well, the modern Roman Church declares that *Latria*, the worship due to God, is to be given to a material cross the work of men's hands, while Gregory, surnamed the Great, Bishop of Rome, A.D. 600, published the following instruction for the people, “Let the children of the church now dispersed be called together, and taught by the testimonies of scriptures that *nothing made with hands* may be worshipped: for it is written, ‘Thou shalt worship the Lord thy God, and him only shalt thou serve.’” (Epist. ex Regist. lib. 9, cap. 9.)

⁴ Rom. 1826, pp. 136, 137.

certain lessons and prayers have been recited, the priest puts off his chasuble, goes up to the Epistle horn, and there at the back part of the corner of the altar, he receives from a deacon a CROSS that had been previously prepared on the altar: which, turning his face towards the people, he uncovers a little from the top, beginning, alone, the anthem, 'Ecce lignum crucis' [*Behold the wood of the cross*]. Then the assistant clergy join with him as far as 'Venite adoremus' [*Come let us adore*]. But while the choir is singing 'Venite adoremus,' all prostrate themselves, [*se prosternunt*] except the officiating priest. Then he advances to the front corner of the same Epistle horn, and uncovering the right arm of the cross, and elevating it a little higher than before, he begins 'Ecce lignum crucis,' the others singing and adoring as before. Then the priest proceeds to the middle of the altar, and uncovers the whole of the cross, and lifting it up a third time, still louder, 'Ecce lignum crucis;' the rest singing and adoring as before; —

“ ‘Ecce lignum, &c. Behold the wood of the cross, on which hung the Saviour of the world.’

“ *Chorus*—‘Come let us adore.’

“ After this the priest alone bears the cross to a place prepared for it before the altar, and kneeling down he deposits it there. Then, having taken off his shoes, he approaches to ADORE the cross. In the mean time, while the adoration of the cross is going on [*dum fit adoratio crucis*], all, or some of the following ‘reproaches’ are sung, according as the greater or less number of those who adore, requires. After the ‘reproaches’ have been sung, then all together sing the following anthem: —

“ ‘WE ADORE THY CROSS, O Lord, and praise and glory thy holy resurrection: for behold by the wood came joy into the world.’¹

¹ The Rev. M. H. Seymour having personally witnessed the ceremony of the “Adoration of the Cross” on Good Friday at Rome, wherein the Pope himself assisted, gives the following

To make the idolatry a little more palatable in this country, the Rev. F. C. Husenbeth, the Roman Catholic priest who translated this "Missal" for the English

description of that ceremony in his most excellent work, "Pilgrimage to Rome," p. 372. Seeley, Fleet St., London.

"The cardinal with his assistants left the altar, and placed the cross on a cushion, on the floor of the chapel, a few paces from the steps of the altar, and retired. And here the ceremony commenced indeed. Two or three cardinals approached the Pope, they stripped off his splendid robes, they removed the glittering mitre, they took off his embroidered shoes, they laid aside his spangled gloves, till he stood before his throne without one emblem of his royal or papal office. There stood the old man, bare-headed and bare-footed, and stripped till he seemed to retain little else than a loose white dressing-gown, the dress of a monk of Camaldoli. There he stood, not alone, as if the act were a voluntary humiliation, but in the hands of the cardinals, who, intending to help him and uphold him, seemed to be his guards, to force and compel him. There the old man, no longer looking like a Pope, descended from the throne, and seemed like one led away to be punished, or to do penance. I could not help thinking that the old man was in a great measure, an unwilling actor in this scene; there was much uneasiness in his manner; there was dissatisfaction in his face; and his whole appearance was that of a man who was obliged to act against his conscience in complying with a custom of the Church.

"Having conducted the Pope to the end of the chapel, they turned and faced the cross, which lay on the floor, near the steps of the altar. There they made him kneel and adore it. They raised him, and conducting him some two or three paces nearer, they again made him kneel a second time and adore the cross. Then again they raised him, and leading him nearer still, they again, the third time, made him kneel and adore the cross. Here, at the cross they raised him, and then again he knelt, then rose again, and knelt again. Prostrate before it—on knees and hands, he kissed it, and according to custom, left an hundred scudi of gold as an offering beside it. He was afterwards conducted to his throne and robed, while the most exquisite music from the choir accompanied the whole ceremony.

"When this is completed, the same act is performed by each of the Cardinals, all without shoes, adoring and kissing the cross. These are followed by the bishops, heads of orders, &c., all adoring it in like manner, and all kneeling, and all making to it an offering of money.

"The deacons then spread the cloth on the altar, light the candles, and reverently place the cross, no longer on the floor, but on the altar, amidst the candlesticks.

"Such is THE ADORATION OF THE CROSS:—an act of worship that

Roman Catholics, (3rd Ed. London, 1840), has not hesitated, materially to alter the text, by wilfully *mis*-translating some, and omitting other words, found in the original. The Rev. H. Horne in his most admirable little work, "Popery Delineated,"¹ has most completely exposed these perversions. Nevertheless, the edition "newly arranged" by Husenbeth, though softened down, is scarcely the less idolatrous.

And, further, in the ROMAN BREVIARY, on the 3rd of May, and the 14th of September, the following devotions are offered, in which, as plain as language can speak, forgiveness of sins is implored of the material cross, and the power of salvation ascribed to it.

May 3rd. "Hail, O cross, our only hope, Increase grace to the pious, and for the guilty blot out their crimes." (*Pars Vern. p. 554.*) "O cross, more brilliant than all the stars, famous in the world, much to be loved by men, more holy than all things. Thou, who alone wast *worthy to bear* the price of the world; bearing sweet wood, sweet nails, sweet burthens; DO THOU SAVE [*salva*] the present congregation assembled this day for thy praises. Alleluia, Alleluia." Sept. 14th. "O venerable cross, WHO DIDST BRING SALVATION TO THE WRETCHED, [*quæ salutem attulisti miseris*] with what heraldings shall I extol thee, since THOU PREPAREDST [*præparasti*] a heavenly life for us." "The King is exalted to heaven, while the noble trophy of THE CROSS IS ADORED [*adoratur*] by all the worshippers of Christ for ever." "O victory, and wonderful sign of the cross, CAUSE THOU US TO OBTAIN THE TRIUMPH in the court of heaven,"² [*in cœlesti curia fac nos captare triumphum.*] That no doubt should rest in our minds that the supreme worship which papists give to God is also given by them to the material cross, we have seen their canonized Saint, Thomas Aquinas,

moved me intensely, infinitely more than anything I had witnessed at Rome. It was an act the most solemn and impressive, and bore every characteristic of IDOLATRY."

¹ Painter, London, 1848, p. 49. ² Pars. *Æsti*, pp. 334—337.

asserting the fact; and he quotes from the present authorized ritual of the church, the words, "Hail cross, our only hope, &c." And it is important to remark, as further proof, that the Church of Rome does literally, and not figuratively or relatively, worship the material cross, that they have ordered to be expunged from the works of the famous Roman Catholic theologian and commentator, Andreas Masins,¹ the words, "not that we should worship it" (the cross), in the following passage written by him, "The church sets before us the figure of Christ's cross, *not that we should worship it.*"²

Having thus proved the three statements made in my last, it is most important before bringing this letter to a close, to remark that, so wedded is this modern church to image worship, that, whenever they have been able, they have not hesitated to omit the second commandment from her books of instruction for the people. In those works where they have not dared to omit that commandment, they have in most instances so blended the first and second into one, that the second loses much of its force. Each contains one distinct precept, the former forbidding the worship of any being or creature, other than the one true God; the latter, the use of any images or representations whatsoever for the purpose of any worship or adoration. By the second Commandment, we, the Protestants, mean the 4th—6th verses of the 20th chapter of Exodus:—"Thou shalt not make unto thee any graven image, or any likeness of any thing 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, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me: and showing mercy unto thousands of them that love me and keep my commandments."

¹ Comment upon Joshua, c. 22.
Mad. 1667.

² Index, Expurg. p. 46.

In the following works, the second commandment is wholly omitted.

Let us begin from head quarters,—Rome; and without ransacking documents of ancient date, numerous examples from which we might quote, let us keep to more modern times. First, we have the “*Dottrina Cristiana Breve*,”¹ or “*Short Christian Doctrine*,” from the pen of the famous Cardinal Bellarmin. There are no works of greater authority than those of this eminent Roman Catholic theologian. This “*Christian Doctrine*” purports to have been composed by order of Pope Clement VIII., and was duly revised and approved in 1838, by the proper authorities, and published with the licence and permission of the superiors; and further, has been translated into almost every language in Europe. At p. 24, the Ten Commandments are set out, and the second is wholly omitted. The same omission occurs in Bellarmin’s larger “*Declaration of Christian Doctrine*.”² This “*Christian Doctrine*,” equally with the former, was composed by order of a Pope,—Pope Clement VIII., and duly revised and approved, as stated at length in the title page.

In 1815, a quarto edition of a “*Short explanation of Catholic Doctrine*” was published at Rome, in six different languages, in six columns, with the licence of the superiors: and purports to be, as the title page indicates, “for the use of Italians, English, French, Spaniards, Latins, and Germans; compiled by a priest of the Clerks Regulars, commonly called Theatines.” In pp. 13 and 14, the Ten Commandments are set out, but the second is wholly omitted.

The Florence edition of the “*Christian Doctrine*,”

¹ *Dottrina Cristiana Breve composta per ordine di Papa Clemente VIII. dal R. F. Roberto Bellarmino, della compagnia di Gesù, poi Cardinale di Santa Chiesa. Reviduta ed approvata dalla Congregazione della Riforma. In Roma, 1838, Presso Pietro Aurelj, Stampatore, e Librajo in Via de’ Sediari N 24 con licenza de’ Superiori e Privilegio. This edition has the “Reimprimature” of Fr. Dom. Buttaoni, S.P.A. Mag. [Master of the Sacred Apostolical Palace.] and of A. Fiotti. Patr. Antioch. Viceg. [or deputy.]*

² Pp. 105 and 106. Rome nel Collegio Urbano, 1842.

1837, by Francesco Baldini, a similar omission occurs. In the "Catechism for the diocese of Paris, published by the Archbishop of Paris—Denis-Auguste-Affre—for the use of parishes," 1846; in pp. 9, 10, and 123, the Ten Commandments are three times set out, and in neither of them do we find the second commandment.¹ And as a monument to be handed down to posterity, bearing testimony to the public acknowledgment of the practical teaching of this modern church, we find the commandments engraved on the gate of the principal entrance of the church of the "Madeleine" in Paris, the most beautiful building of the kind in Europe. This gate is divided into ten compartments, each bearing a bas-relief allegorizing the subjects of the commandments, which stand word for word in Latin, as follows:—

LATIN.	TRANSLATION.
1. NON HABEBIS DEOS ALIENOS CORAM ME.	1. Thou shalt not have other gods before me.
2. NON ASSUMES NOMEN DOMINI DEI TVI IN VANVM.	2. Thou shalt not take the name of the Lord thy God in vain.
3. MEMENTO VT DIEM SABBATI SANTIFICES.	3. Remember to keep holy the Sabbath day.
4. HONORA PATREM TVVM ET MATREM TVAM.	4. Honour thy father and thy mother.
5. NON OCCIDES.	5. Thou shalt not kill.
6. NON MŒCHABERIS.	6. Thou shalt not commit adul- tery.
7. NON FVRTVM FACIES.	7. Thou shalt not steal.
8. NON LOQVERIS FALSVM TESTI- MONIVM CONTRA PROXIMVM TVAM.	8. Thou shalt not bear false witness against thy neigh- bour.
9. NON CONCVPISCES VXOREM PROXIMI TVI.	9. Thou shalt not covet thy neighbour's wife.
10. NON CONCVPISCES DOMVM PROXIMI TVI NEQ OMNIA QVÆ ILLIVS SVNT.	10. Thou shalt not covet thy neighbour's house, nor any thing that is his.

It will be perceived that the second commandment is totally omitted, and the tenth divided into two.

¹ I am indebted to the Rev. H. Horne for the above references. "Popery Delineated." Painter, London.

In Ireland, we have, alas! too many proofs of the systematic omission of this commandment, for what practical purpose we must leave our Roman Catholic brethren to explain. I mention three of the most famous catechisms, in which the second commandment is entirely omitted; viz., "Abridgment of Christian Doctrine," by the Right Rev. J. Doyle, D.D., Roman Catholic Bishop; the Right Rev. Dr. J. Butler's Catechism, revised and recommended by four Roman Catholic Archbishops of Ireland, as a general catechism for the kingdom; and Dr. Reilly's Catechism. An example from one is sufficient, as they are all alike.¹

1. I am the Lord thy God, thou shalt have no strange god before me.

2. Thou shalt not take the name of the Lord thy God in vain.

3. Remember that thou keep holy the Sabbath day; and so on, to the tenth, which is divided similarly to that set out above, from the gates of the Madeleine.

And a similar omission occurs in "A Catechism, or an Abridgment of the Christian Doctrine, by the Most Rev. Dr. Reilly. Dublin, Richard Grace, 45, Capel Street, Catholic bookseller, 1845," p. 20.

That many honest Christian Roman Catholics shrink from and abhor image worship, I sincerely believe; but is it not better to abandon altogether a system which maintains such unscriptural opinions?

We *cannot* be wrong in refusing honour or worship to any person or thing but the one true God; but how far from safe *may* he be in giving even a relative honour to such objects. That the ignorant and unlearned cannot follow the subtle distinctions laid down, must be apparent to all; therefore the mass of Romanists *must* be idolators.

I am, Sir, &c.

¹ Page 36 of Dr. Butler's Catechism. John Coyne, Dublin, 1844. 27th Edit.

LETTER VIII.

SIR,—In continuing this series of letters, on the subject of the pamphlet “The Devotions of the Scapular,” I shall proceed to examine a quotation from Augustine, and the use that has been made of it by “the Redemptorist Fathers.”

We have seen that the object of these priests, in common with that of the whole body of the Roman Catholic clergy, is to extol and honour the Virgin Mary, not only above all saints and angels, but also in effect to put her on a level with Christ himself, by representing her as sharing in the work of the salvation of the human race; in fact, attributing to her that power which is given to Christ alone.¹

It is immediately preceding the passage attributed to Augustine that the praises of Mary seem most abundant, under sect. 3, entitled, “*How the Scapular can procure for those who wear it the privilege of escaping the flames of hell*” (p. 12). The “*all-powerful intercession*” of the Virgin Mary, “*who holds in her hands ALL THE GRACES AND ALL THE MERCIES OF GOD,*” which can convert the sinner to a saint, by conducting him “*into the narrow path in spite of all difficulties*” (p. 13), is largely dwelt upon: and “*that no true servant of Mary is damned,*” is represented by the Redemptorists as a proposition defended by the most celebrated theologians (p. 14). The pamphlet then proceeds immediately by anticipating a very practical question, but does not deign to answer it:—

“Yes, it may be said, that may be granted, yet how can this privilege be attached to a couple of pieces of woollen cloth over the shoulders? What efficacy can there be supposed to exist in a mere symbol thus placed like a charm on a persons perhaps heedless of its presence? Now let such an objector consider the

¹ Heb. i., and John iii. 35.

following passage from St. Augustine's celebrated work 'De Civitate Dei' (lib. xxii. cap. viii.):—"There was a man at Calama of high rank named Martial, advanced in years, and having a great repugnance to the Christian religion: he had a Christian daughter and son-in-law that year baptized. They entreated him with many tears to become Christian, but he positively refused, and drove them from him with violent indignation. His son-in-law bethought him of going to the chapel of St. Stephen,¹ and there PRAYING FOR HIM to the utmost of his power, THAT GOD would give him grace to believe, without delay, in Christ. He did so with many sobs and tears, and with the ardour of sincere devotion. Departing, he took with him some flowers from the altar, and when it was night, placed them at the sick man's head. He slept; but before daybreak he called out, requesting that they would send for the bishop, who happened to be with me in Hippo. On hearing this, he begged that some of the clergy might be sent for. They came, he declared himself a believer, and, to the astonishment and joy of all, was baptized. So long as he lived he had in his mouth the words: 'O Christ, receive my spirit,' though he did not know that these were the last words of the blessed Stephen, when stoned by the Jews. They were likewise his last, for he soon expired." (p. 15.)

Such is the quotation from Augustine, which represents a pious man praying *for his relative (then living)* "to the utmost of his power, that God would give him grace to believe without delay." In whom?—the Virgin Mary? By no means—but "in Christ;" a perfectly scriptural and truly Christian act. And was not the dying prayer of Martial also peculiarly scriptural? "O Christ, receive my spirit." Not one word did he utter addressed to the Virgin Mary.

If the whole passage be really the genuine production of Augustine, we must lament his degrading

¹ "Ut iret ad *memoriam* Sti. Stephani," are the words used by Augustine, (p. 1066, vol. vii., Paris, 1838.)

allusion to the flowers, which, in fact, is *the point* of the quotation to which the Redemptorists would lead our particular attention, drawing a parallel between that and the miracles stated to be wrought by means of the Scapular. If such be indeed the production of Augustine, which we can reasonably doubt, when compared with the truly Christian sentiments expressed by him in other parts of his works, we might indulge our Roman Catholic brethren with various passages of an equivocal nature, and much more to their purpose, but which, in themselves, bear evident marks of interpolation of subsequent ages. But the quotation from Augustine (equally with that of St. Ambrose), in connexion, as it is, with the worship of the Virgin Mary, is most unfortunate for the cause of the Redemptorists. "From the first to the last passage of the voluminous works of Augustine, there is not found a single passage which would lead us to suppose that he either prayed to the Virgin Mary himself or was aware that the invocation of her formed any part of the worship of his fellow Christians, either in their public assemblies or at the private devotions; nor is there a single expression which would induce us to believe that Augustine looked to her for any aid, spiritual or temporal, or placed any confidence whatever in her intercession. On the contrary, there is accumulated and convincing evidence that he knew nothing of her worship, let it be called *doulia* or *hyperdoulia*; that he was a stranger to the doctrine of her immaculate conception and her assumption into heaven, as well as to festivals instituted in honour of her. In a word, his belief regarding the Virgin Mary corresponded, in all essentials, with the belief and sentiments of the Church of England, and were utterly inconsistent with the present belief and practice of the Church of Rome."¹

But I must draw the reader's particular attention to the application of this quotation from Augustine. The

¹ See "Worship of the Virgin Mary," Society for Promoting Christian Knowledge, in which also the spurious works attributed to Augustine, are exposed.

Redemptorists immediately add:—"Here, in the purest ages of the Church, as Protestants call that period (A.D. 427), we have a great father, one whom Protestants themselves, in their Homilies and in their Articles of Religion, are continually quoting as an authority, who relates a history of an obstinate sinner or infidel, who will not be converted to God: *pious persons make prayers to the saints*; flowers are taken from the shrine of St. Stephen, and placed at his head, and he awakes in the morning, *calling for the priest to administer the sacraments*. After this, we ought to find no difficulty in the following narrative, which rests on good evidence" (p. 15). And then follow some of the absurd stories of the visions of the Virgin Mary, and the miracles wrought by the pieces of rag called "the Scapular," already in part related in my second letter.

Your readers will at once perceive the most unjustifiable comment on this quotation by the Redemptorists. In the narrative of Augustine there is not one word intimating that the prayers at the tomb of St. Stephen were made *to that saint*; they were made to God, and God only; and yet these Redemptorists do not shrink from quoting, as from that passage, "*pious persons make prayers to saints*." Such wilful misrepresentations of facts is common with the Roman Catholic priests; it is only surprising that they find so many followers and disciples.

It is important to remark here that in another part of this very work, quoted by these Redemptorists (De Civit. Dei, lib. xxii.) Augustine directly contradicts the interpretation they would put on his words. In cap. x. tom. 5,¹ talking of the commemoration of martyrs, he says, the martyrs were named but *not invocated*. "*Suo loco nominantur, sed non invocantur*." Stephen the martyr was therefore not invocated.

But here again, we find the Redemptorists dealing in fictions. I deny that any well-informed Protestants call that period, A.D. 427, "the purest ages of the

¹ Basil Edit. 1529.

Church." We repudiate the sentiments of Newman, Pusey, Hook, &c., in this respect, and deny them a place in our ranks under the Protestant banner.

In Augustine's times many and grievous superstitions had crept into the Church, and mingled themselves with the pure worship of God. Augustine himself enumerates *eighty* distinct heresies in the Church in his day, forty of which existed in the Nicene age. Pagan superstitions, after the conversion of Constantine, were engrafted on the purity of primitive worship; Augustine often lamented the fact, but did not oppose them with that vigour and determination one might have expected from him. "Approve of these things I cannot: reprove them more freely I dare not." He declared that the condition of the Jews, living under the servile yoke of the law, was much more supportable than that of the Christians under the gospel. He gave way under the power and torrent of the rising superstitions and innovations of the times; we find him a determined advocate for *the extermination of heretics*. Can we call this purity of doctrine? It was he who suggested the idea of a purgatory, and paved the way for the adoption into the Church of this pernicious doctrine some years after; but Augustine resolved the whole question into a *may be*; the whole was *problematical* only, and not *dogmatical*.² Purgatory

¹ Paris, 1700, vol. ii., p. 142. Epist. ad Jannar. 55, s. 35.

² Augustine's words are, "It is not *incredible* that some such thing may take place even after this life, and we may inquire whether it is so, and it may either be found, or be hid from us; viz. that certain of the faithful, passing through a certain purgatorial fire, are sooner or later saved in proportion as they have more or less loved perishing things." (Enchiridion, c. lxi., vol. vi. p. 222; Paris, 1685.) But, whatever notions Augustine might have had on this subject, they were very different from the modern Romish doctrine of a third state, called purgatory, for he says in the same book, c. 109, "*All souls* from the day of their death to their resurrection abide in expectation what shall become of them, and are reserved in secret receptacles accordingly as they deserve torment or ease." These "receptacles" certainly could not be the Popish purgatory, for the latter is only for those who die in venial sin—for the faithful—and where they are *cruciate*, tormented by fire;

was no article of faith in his day, notwithstanding the modern damnatory definition of it by the Council of Trent. The fire of which Origen spoke was that fire which should consume the world at the last day, after the resurrection, and was in every respect different from that belief of the modern Church of Rome. It was also in the time of Augustine that Christians first began to ask departed saints, *but not the Virgin Mary*, to pray for them; indeed, the practice began to creep into the Church towards the close of the fourth century. Down to the Council of Nice, A.D. 325, the Christian Church *was entirely free from that error*; this has been established beyond contradiction.

The first stage which led to this error was in itself harmless; it was the mention of the names of the martyrs in the prayers of the early Christians at their tombs; they prayed to God for grace and power to enable them to imitate those martyrs in their constancy and faith. The next step appears to have been a prayer to God to suffer the supplication and intercession

whereas the former is, according to Augustine, for *all souls where some are at ease*. Romanists speak with certainty of this third place, and curse those who do not accept their dogmatic teaching on this head, whereas Augustine says, "The first place, the faith of Catholics, by divine authority believeth to be the kingdom of heaven, the second to be hell, *tertium locum penitus ignoramus*, of the third place we are altogether ignorant," (Hypog. i. 5.) And in his book, *De Vaint. Seculi*, cap. 1, he goes so far as to say, "Know that when the soul is separated from the body, *statim*, immediately it is either placed in paradise for his good works, or cast headlong into the bottom of hell for his sins." In the modern purgatory we are told that the souls there detained can be assisted by the suffrages and prayers of the faithful on earth, whereas Augustine says, (1, 2, *Quest. Evang.* c. 38,) "There can be no help of mercy afforded by just men to the souls of the deceased, although the righteous would never so fain have it so, because the sentence of God is immutable;" and to the like effect he says, in *Ep.* 80, *ad Hesych.*, "Such as a man is when he dieth, for such is he judged of God, neither can the sentence of God be changed, corrected, or diminished." Romanists quote 1 *Cor.* iii., "The fire shall try every man's work, of what sort it is; for the day shall declare it." This fire they tell us is the fire of Purgatory, whereas Augustine says, "by this fire is meant the fire of tribulation *in this world*." (*Aug. de Fid. et Oper.* c. 16.)

of saints to prevail with Him for blessings on their fellow petitioners on earth: but still the prayer was to God alone. And then came the error, in which Augustine participated, that the saints themselves hear our prayers, as we read in his apostrophe to St. Stephen and St. Paul:—"Together with him whom thou didst stone, thou (Paul) dost reign with Christ; there you both see, there you both hear our discourse. Pray for us—both of you; He who has crowned you will hear you." (Serm. 316.) But it is curious to observe how Augustine, in various parts of his works, is inconsistent with himself. He informs us, on the subject of praying to saints, that it was a great question not easily to be determined, "Whether at all, or how far, or after what manner, the spirits of the dead did know the things that concerned us here."¹

This was the beginning of unnumbered evils in the Church. This led to that next great stride in error, when Christians began to pray to God to hear their prayers on account of the *merits of some saints*—a system unknown to Augustine—and lastly led to that fatal step, to pray to the saints, and angels, and the Virgin Mary, first for their intercessions, and then for blessings at their hands. Thus we perceive that Protestants have little reason to look to the days of Augustine as "the purest ages of the Church." So far from that being the case, the merest tyro in ecclesiastical history will turn with horror and disgust from the recital of the fanaticism and superstition of those so-called "Religious Orders" of that day, when a monastic life, self-privations, and self-tortures, were considered the acmé of religious perfection. If the Redemptorists are sincere in their belief that the age in question is a pattern of purity, and to be imitated by us, why do they not set us the example, abandon their snug retreat, and inhabit the desert, and live in cells in which they can neither stand nor lie down with comfort, feed on mouldy bread, and wild and nauseous

¹ P. 1221, tom. 4, part 2. Paris, 1681.

herbs, lacerate the body, wear chains attached to large stones, abstain from all ablutions, and never change their garments, so that they may die in the "odour of sanctity?" Why do they not, I say, like Anthony Ammon, Pachomius, Hilarion, Athanasius, Basil, Chrysostom, &c., &c., practise these and such like austerities, which were the glory of those *saints* of that age?

To conclude: it is truly refreshing to peruse the sentiments of Augustine on the subject under consideration in these letters, on the Invocation and Worship of Saints and Angels, expressed in his undoubtedly genuine works, written in a calmer mood. I shall content myself by quoting one passage, a sample of the very many of a similar kind, and to the purpose. In his book on "True Religion," Augustine thus writes: ¹ "Let not our religion be the worship of dead men, because if they lived piously they are not so disposed as to seek such honours; but they wish Him to be worshipped by us, by whom being enlightened, they rejoice that we are deemed worthy of being partakers with them. *They are to be honoured, then, on the ground of imitation, not to be adored on the ground of religion;*" ² and if they lived ill, wherever they be, they must not be worshipped. This also we may believe, *that the most perfect angels themselves, and the most excellent servants of God, wish that we, with themselves, should worship God, in the contemplation of whom they are blessed. . . . Therefore we honour them with love, not with service.* Nor do we build temples to them; for they are unwilling to be so honoured by us, because they know that when we are good we are as temples to the most

¹ Vol. i. p. 786. Paris, 1700.

² Andreas Masius, a Roman Catholic theologian of eminence, in his Commentary upon Joshua (cap. ult.) repeated the sentiments of Augustine, in the following words: "We ought to preserve the monuments of Saints only for the imitation of their godly lives, not for religious worship, which divines call adoration." The whole passage is, in the Expurgatory Index, ordered to be expunged from his works. (p. 46, Mad. 1667.)

high God. Well, therefore, is it written, that a man was forbidden by an angel to adore him."

And, again, commenting on St. Paul's words in the 9th chapter of Hebrews, he says,—“ He (Christ) is the High Priest, who has now entered within the veil, and who *alone of those who have appeared in the flesh, intercedes for us*, (solus ibi ex his qui carnem gestaverunt interpellat pro nobis). As a *figure* of which, among the first people, and in the first temple, the High Priest *alone entered into the holy of holies, whilst all the people stood without.*”¹

“ Let religion bind us to one Almighty God, because between our minds, in the which we understand the Father and the Truth, that is to say, the internal light, by means of which we understand him, *no creature is interposed* (nulla interposita creatura est).”²

I have the honour to be, &c.



LETTER IX.

SIR,—Having examined in my former letters, the nature of the Theology taught by the Redemptorist Fathers of the Park Road, Clapham, in the pamphlet issued by them, entitled “The Devotions of the Scapular,” as also the perversions of scripture, and the sentiments of early Christian writers, I proceed to examine the writings of a canonized saint of the modern Roman Catholic Church, who is appealed to as an authority by these Redemptorists. In p. 16 of this pamphlet, reference is made to St. Bonaventura to sanction their idolatrous blasphemies—“the names of those devoted to the service of Mary, and who wear her insignia [the Scapular], as St. Bonaventura says, are written in the book of life.” The appeal here made is to no mean authority in the modern Church

¹ In Psa. 64. Tom. 4, p. 633. Paris, 1685. Benedict. Edit.

² In Psa. 96. Tom. 4, p. 1054. Ibid.

of Rome, for this church has in the most emphatic manner declared the works of this *saint* (?) orthodox, having given their approval of them in most unequivocal terms. He was elected Cardinal-Bishop by Gregory X., and attained every honour in the church short of the papal chair. Two centuries after his death he was canonized¹ by Pope Sixtus IV., who declared that the "BLESSED TRINITY TESTIFIED TO THE FACT THAT HE WAS A SAINT IN HEAVEN;" and further, that "he (Bonaventura) SO WROTE ON DIVINE SUBJECTS THAT THE HOLY SPIRIT SEEMS TO HAVE SPOKEN IN HIM."² It must be borne in mind that it is an accepted doctrine of this modern church, that in the act of canonization THE CHURCH is infallible.³ A century after this, Pope Sixtus V. ordered the writings of this sainted individual to be "most carefully emendated;" and in his decretal letter declares him to be an acknowledged doctor of the church, and directs his authority to be cited in all places of education, and in all ecclesiastical discussions and studies; and, to crown the whole, a PLENARY INDULGENCE is promised to all those who assist at his mass on his feast, the 14th of July. Thus, then, it will be seen, that all those who acknowledge the Roman Catholic faith, must, equally with these Re-

¹ It is distinctly prophesied that one of the marks of the apostate church will be, "after the working of Satan, with all power and lying wonders . . . and God shall send them strong delusion that they should believe a lie." (2 Thess. ii.) This mark of the Roman Church is, perhaps, at no time more strongly developed than when she is occupied in this, her most solemn act. On the canonization of a saint, it is usual to record the miracles wrought by or through the agency of the candidate for saintship, and there is never any difficulty on this head. Evidence—conclusive of course—is never wanting to prove the miracles adduced. On the canonization of so illustrious an individual as Bonaventura, we may rest assured that "lying wonders" were at hand to add to his glory. Among others related in the "Acta Sanctorum," we are told that on one occasion, when he was celebrating the Lord's Supper, God, by an angel, took a portion of the consecrated host from the hands of the priest, and gently placed it in the holy man's mouth!

² Acta Sanctorum, Antwerp, 1723, p. 831, and for previous statements, pp. 811—823, July 14.

³ Bellarmin's Church Triumphant, vol. ii. p. 871. Cologne, 1617.

demptorist fathers, acknowledge the teaching of Bonaventura relative to the worship of the Virgin Mary, otherwise they are not members of that church, which, in her infallible discretion, thought proper to canonize him.

These preliminary remarks are necessary, and must be most especially borne in mind, for Romanists do not hesitate, when it suits their convenience, and especially when hard pressed in controversial discussions, to deny all knowledge of such a saint, as also the authority of his works, and more particularly the work I am about to cite, though its authenticity is most indubitable.

Among the works thus "carefully emendated" is found the infamous "Psalter of the Virgin Mary," than which, perhaps, a more blasphemous production does not exist. This *saint* has parodied the Psalms of David, by substituting the name of the Virgin Mary in the place of the LORD JEHOVAH. One or two examples are sufficient to give an idea of this most extraordinary production. My quotations are taken from the Metz edition, vol. vi., 1609,¹ availing myself of Mr. Tyler's references. The following is a literal translations from the Latin:—

Psalm xxx.—"In thee, O Lady, have I trusted; let me not be confounded for ever: in thy grace take me.

"Thou art my strength and my refuge: my consolation and my protection.

"To thee, O Lady, have I cried, while my heart was in tribulation: and thou didst hear me from the top of the eternal hills.

"Deliver me out of the snare which they have laid privily for me, for thou art my helper.

"Into thy hands, O Lady, I commend my spirit, my whole life, and my last day," &c. (p. 480.)

¹ The first edition of Bonaventura's collected works was commenced under the patronage of Pope Sixtus V., and finished under Clement VIII., to whom the work was dedicated (at least the sixth volume, which contained the Psalter) in seven volumes, printed at the Vatican.—*Roman Fallacies*, p. 149.

Psalm xxxi.—“Blessed are they whose hearts love thee, O Virgin Mary; their sins shall be mercifully blotted out BY THEE,” &c. (p. 481.)

Psalm xxxv. 2.—“Incline thou the countenance of God upon us; COMPEL HIM (*coge illum*) to have mercy on sinners.” (p. 481.)

Psalm xciii.—“The Lord is a God of vengeance; but thou, O Mother of Mercy, bendest to be merciful.” (p. 485.)

And thus is the “Te Deum” also blasphemously addressed to the Virgin Mary:—

“We praise thee, Mother of God: we acknowledge thee, Mary the Virgin.

“All the earth doth worship thee, Spouse of the eternal Father.

“To thee all angels and archangels, &c., so faithfully do serve. Holy! Holy! Holy! Mary, parent Mother of God and Virgin!

“O Lady, SAVE THY PEOPLE (*salvum fac populum tuum*), that we may partake of the inheritance of thy Son,” &c., &c., &c.

In vol. vi. p. 466, we read: “Therefore, O Empress, and our most benign Lady, BY THY RIGHT OF MOTHER, COMMAND (*jure matris impera*) thy most beloved Son, that he vouchsafe to raise our minds from the love of earthly things to heavenly desires,” &c.

The Litany and the Athanasian Creed have been similarly perverted.

Now, Sir, having brought to your notice Bonaventura's Psalter, let me at once meet an objection that is made by Romanists when this work is cited by Protestants as evidencing the practical teaching of their church on the subject of the worship of the Virgin Mary. It may be relied on as a general rule, that the most repugnant and idolatrous portions of the Romish system are kept in the back-ground in this country until the convert is fairly entrapped. The poison is mixed with honey, so that the baneful quality of the mixture, unseen by the outward eye, does not become developed until it has fairly taken root and contami-

nated the whole constitution. Thus, these and such like works are kept out of view in England; and, for purposes of their own, Romanists have not hesitated openly to declare that, but for Protestant malignity, such works, the exponents only of the sentiments of darker ages, would have remained in obscurity. Repeatedly has this objection been raised at public and other meetings, and as often refuted. "Some Romanists, like snails, when they are touched, draw in their horns." In a mixed assembly of Protestants and Romanists, the latter dread an exposure, and for present purposes do not hesitate to invent any subterfuge, so as to appear better in the eyes of the Protestant public than they are represented to be. I have myself heard them successively reject fathers and doctors of their church, when they are brought in testimony against their modern innovations on that faith "once delivered to the saints." In the present case, however, such objections and subterfuges cannot for one moment be admitted.

"*Roma locuta, causa finita est.*" Her motto is "*Semper eadem.*" She claims to be infallible, and an appeal is made by a self-styled infallible Pope on behalf of the writings of this very individual, Bonaventura. According to her own doctrine, what was right then must be so now; and, to carry out this same principle, the Psalter of the Blessed Virgin Mary was reprinted at Rome so lately as 1834,¹ and is a literal translation from the Latin into Italian, with the sanction and imprimatur of the masters of the so-called Apostolical Palace, "Fr. Angelus V. Modena," and of his deputy, "A Piatti Archieps Trapezunt;" and further, this same Psalter of the Virgin Mary was reprinted in

¹ "Salterio di S. Bonaventura alla beata Vergine Maria, col Testo di rincontro. Roma, presso Gio. Battista Marini, Piazza del collegio Romano, Num. 4." On the second title-page is the following:—"Preci Quotidiane alla Madre di Dio per impetrare una buona morte tratte dal Salterio di S. Bonaventura. Nuova Traduzione col testo di rincontro. Roma, 1834. Presso Gio. Battista Marini, Piazza del collegio Romano, No. 4."

It will be perceived that this is no Exeter Hall edition.

1844 at Rome, with all the sanction of the proper authorities, at the press of A. Monaldi Via Sistina, No. 47, and has passed through no less than eleven editions within the last few years, and was publicly sold for twopence in the streets of Rome, and at the very steps of St. Peter's Church, as well as in all the shops; and this, too, in a country where the press is under the most rigid ecclesiastical censure.¹

Had this been a solitary instance, in this modern church, of such blasphemies being indulged in, we might, in charity, be led to consider Bonaventura's extraordinary productions as the ravings of a deranged intellect; but alas! whichever way we turn, we find disciples of Bonaventura equalling, if not surpassing him, in his Mariolatrous ravings. Witness the writings of Bernardinus de Bustis, in his "Office of the Imma-

¹ "To show you the popularity of this formulary of devotion, sanctioned as it is by the present Pope, and approved by the censors, I may mention, that in the course of the five years which have elapsed from 1834 to the end of 1839, it went through ten editions; and I hold in my hand at this moment the tenth edition, dated Rome, 1839, which is an exact reprint of that of 1834. I have also recently seen a gentleman, to whom a friend at Rome has sent a copy of the eleventh edition, dated 1840. So that on an average, this Psalter of Bonaventura is so popular as to require at least two editions every year; and in order that every Roman Catholic may possess it, it is sold at the very smallest possible price at which it can be printed. Now if streams be the purest near to the fountain, and if light is the more unsullied and clear the nearer we approach to the sun from which it emanates, may we not presume that the theology of the Romish church is most unalloyed under the very wing and superintendence of his holiness the Pope; and that if we are to find the pure and unquestionable exponent of Roman theology in any part of the universe, it will be where censors of books are appointed, as at Rome, to see that nothing erroneous passes through the press, and where the Pope, armed with the tremendous attribute of infallibility, inspects the publication, adds to it his signature, and pronounces it calculated to edify and instruct the faithful!" (*Dr. Cumming—Lectures for the Times*. London, 1845. Hall and Co., Paternoster Row.)

It is untrue, as stated by some Romanists, that Bonaventura's Psalter is placed in the Index of prohibited books. The numerous editions through which it has passed, printed at Rome, is sufficient evidence that the assertion is utterly false.

culate Conception of the Blessed Virgin;"¹ Bernardinus Senensis;² Theophilus Raynaud, of Lyons;³ the lately canonised saint, Alphonso Liguori, in his "Glories of Mary;"⁴ and many others.

In the last named work all the preceding authors, with numerous others, are quoted by Liguori "as most conclusive proofs in favour of the *prerogatives* of Mary." Nor is "The Christian Manual of Devotion," by the Rev. Dr. Spratt, Dublin, 1843, scarcely less blasphemous than Bonaventura's or Liguori's works; and "The Devotion of the Sacred Heart of Mary," Dublin, 1840, is perhaps, after Liguori, the masterpiece of idolatry. I give one specimen from this work. At p. 43 we find the following: "The Church, assisted and instructed by the Holy Spirit, gives to Mary titles which resemble those given to her Divine Son. Jesus is our King; *Mary is our Queen.* Jesus is our Advocate and Mediator; *Mary is also our Advocate and Mediatrix.* Jesus is our hope, our refuge, our consolation; *Mary is the gate of Heaven.* . . . Jesus is our Guide and our light in the way of life; *Mary is the Star which guides and conducts us to the harbour of salvation.* Jesus is the Author of grace; *Mary is the Mother of grace.* In a word, Mary participates by grace in all the titles which Jeus enjoys by nature."

All these bear evident testimony of the practical working of Romanism to which these Redemptorists would fain subject us.

A few words more relative to Bonaventura: and let me give these Redemptorist fathers the full benefit of the authority to which they have appealed. We have seen a specimen of his blasphemies, let us examine his idolatrous teaching respecting image worship. We find no subtle, Wiseman-like Jesuitical refinements raised by Bonaventura on the subject of image worship. This canonized saint, equally with many others of the modern church of Rome, is a bold and uncompromising idolator. He declares that the same worship given to

¹ Cologne, 1607.

² Paris, 1636.

³ Diptycha Mariana, Lugduni, 1665.

⁴ Dublin, 1841.

Christ our Lord, is to be rendered to the *image* of Christ and the *material cross*. He puts the following questions and conclusions:—"Question:—Is the worship of LATERIA (that supreme worship which Papists render to the Most High God) to be given to the *image* of Christ? Conclusion:—The *image* of Christ is to be adored with the adoration of LATERIA, *because it represents Him who was crucified for us, and the image represents itself for Him.*" "Question:—"Is the worship of LATERIA to be given to the *cross* of Christ? Conclusion:—*Every cross is to be adored with the adoration of LATERIA; but to that on which Christ hung another reverence also is shown.*" And, to support his position, he thus reasons in answer to supposed objections:—"A man speaks to the image in his petitions; therefore he speaks to the image as to a rational creature; *therefore he speaks to the image as to Christ; and just as he speaks, so he worships and adores; and therefore he ought to adore the image of Christ as he does CHRIST.*" And again:—"We pay the same reverence, and we ought to pay the same reverence, to the image of the Blessed Virgin Mary, as we pay to the Virgin herself; and so of other saints; therefore the same reverence is to be paid to the image of Christ, as to Christ himself; but the honour of LATERIA (supreme divine worship) is paid to Christ, therefore it ought to be paid to his image."¹

Such, then, are the sentiments on the subject of the Virgin Mary, and the worship of images, of this canonized saint of this modern church of Rome; of whom, a Pope, in his infallible judgment, has declared, that he so wrote on divine subjects that the Holy Spirit seemed to have spoken in him: and whose writings are upheld as the unquestionable doctrines of the church of Rome, and are further ordered to be cited as authoritative in all places of education, and in all ecclesiastical discussions and studies, and are now appealed to by these Redemptorist fathers of Park Road, Clapham—these very Redemptorists who are

¹ Rome, 1596, vol. v. p. 112, lib. iii. Dist. ix. Quæst. 2.

labouring to make converts to this their creed—which I am now justified in declaring to be both blasphemous and idolatrous, and to whom it may be said, as it was to the Pharisees of old, “Ye compass sea and land to make one proselyte, and when he is made ye make him two-fold more the child of hell than yourselves.” (Matt. xxiii. 15.)

I am, Sir, &c.

P.S. I reserve for this postscript one remark, viz., that all classes of Romanists, on the 14th of July in every year, are compelled to pray in the following words:—“O most excellent doctor, *Light of the Holy Church*, blessed Bonaventura, lover of the divine law, pray for us.” “O Lord, who didst give blessed Bonaventura to thy people for a minister of eternal salvation, grant, we beseech thee, that whom we enjoyed as the instructor of our life on earth, we may deserve to have as our intercessor in heaven.” This prayer is in the Roman Catholic Breviary, Paris, 1846, p. 806; and the latter prayer is inserted in the Roman Missal as a collect, London, 1844, p. 318. Thus do we find, in a most solemn manner, that the modern Roman Catholic church requires of all its members, both lay and clerical, that they should pray for the intercession of him who, in this life, instructed them in that system of religion which we can designate by no other title than “Baptized Heathenism.”

LETTER X.

SIR,—Having briefly examined, in my former letters, the pamphlet issued by the Redemptorist Fathers of Park-road, Clapham, the profits on the sale of which, it must be remembered, “are devoted to the convent at Clapham,” and having exposed, I trust, to the satisfaction of your readers, the trash—nay, worse than trash, the blasphemy—they have therein promulgated,

I now proceed to show that they, the Redemptorists, so far as the worship of the Virgin Mary is concerned, are only carrying out the sentiments and doctrines of their founder and patron saint, the renowned Alphonsus Liguori, and the universally adopted practice of the Roman Catholic church. These Redemptorists are declared to be the "*holy and zealous children of St. Liguori*" (see the Roman Catholic journal, the *Tablet*, of the 12th of April last). The same writer further adds, that "of all the Religious orders, perhaps the Redemptorists may be said to live as strictly to the rule of their *sainted and learned founder* as any of the numerous orders that adorn the [Modern Roman] Catholic church. Is it any wonder, then, that their success is so eminent? *Every devout* [Roman] *Catholic can revert with pleasurable emotions to the writings of St. Alphonsus M. de Ligouri. In the 'Lives and Conversations of the Fathers of his Order' it may truly be said we have living illustrations of his [Liguori's] piety, zeal, and learning.*" Of the piety, zeal, and learning of "the Fathers" of Park-road, we have seen a specimen in the "Devotions of the Scapular." Is it, I would wish to ask, by virtue of these "Devotions" that (as we are told in the same number of the *Tablet*, speaking of these Redemptorists) "the congregation of the most holy Redeemer, under Father de Held, has at Clapham made a deep impression on that *most heretical neighbourhood?*" CONGREGATION OF THE MOST HOLY REDEEMER! If there ever was a body of men assembled with the avowed object of dishonouring our blessed Redeemer Jesus Christ, and placing in his stead the Virgin Mary, it is these self-styled "REDEMPTORISTS."

Having mentioned that the Redemptorists of Clapham declare themselves children and followers of Liguori, I propose to examine, briefly, the sentiments and writings of this saint of the Modern Roman Catholic church, and to expose to the world, but to the *heretics of Clapham* in particular, his system of theology, a system so monstrous and blasphemous, that I am ready to

believe my Protestant fellow countrymen have little conception that anything so hideous could be produced under the garb of religion. The "Moral Theology" I leave for a future time, and propose now to submit to your readers his work called "Glories of Mary."¹ A work recommended both in England and Ireland as a manual for the faithful. Your valuable space will permit me only to select a few passages out of many similar in character, and I leave them without comment, which indeed to a Bible-read Protestant is unnecessary.

I start with the assertion that Liguori only develops the practical working of the system of Romanism, which, in fact, places the Virgin Mary on a level with, if not above, our blessed Redeemer.

"'From the moment that Mary *consented* to become the Mother of God,' says St. Bernardine of Sienna, 'she *merited* to receive sovereignty over all creatures.' 'Mary and Jesus having but one and the same flesh,' says St. Arnaud, abbot, 'why should not the mother enjoy, *conjointly with the Son*, the honours of royalty?' 'As many creatures as obey God, so many obey the glorious Virgin; everything in heaven and on earth which is subject to God, is also *under the empire of his most Holy Mother.*'" (p. 28.)

"Gerson observes, 'That as the kingdom of God consists in mercy and justice, the Lord has, as it were, divided it, reserving to himself the dominion of justice, and yielding to his Mother that of mercy.'" (p. 29.)

"Albertus Magnus says, 'If Ahasuerus heard the petition of Esther through love, will not God, who has an infinite love for Mary, fling away, at her request,

¹ Dublin, John Coyne, 1841, *Fourth Edition*. Entered at Stationers' Hall. John Coyne is the authorized publisher of Roman Catholic works in Dublin. The title page of the work in question is as follows, "The Glories of Mary, Mother of God; Containing a beautiful paraphrase on the 'Salva Regina.' Translated from the Italian of St. Alphonsus Liguori, and carefully revised by a Catholic Priest. *Fourth Edition*. Hail Mary! full of grace! the Lord is with thee! *Angel Gabriel in St. Luke*. Dublin, printed by John Coyne, 24, Cook Street, 1841."

the thunderbolts which he was going to hurl on wretched sinners?" (p. 30.)

"St. Bernard, asking the question, Why the Church calls Mary Queen of Mercy, answers it himself by saying, 'It is because *she opens AT PLEASURE the abyss of Divine mercy, so that no sinner, however enormous his crimes may be, can perish if he is protected by Mary.*'" (p. 31.)

"Mary not only gives, but offers to all men without exception, milk and wool; the *milk of mercy, and the wool of her intercession*, the former to re-animate our confidence, and *the latter as a rampart against the thunders of Almighty vengeance.*" (p. 31.)

"'I am,' said she to St. Bridget, 'The Queen of heaven, and Mother of mercy; I am the joy of the just, and *the gate through which sinners go to God*; to no one on earth have I refused my clemency; there is no one who has not obtained some grace through my intercession, though it were no greater than that of being less violently tempted by the devil; in fine, unless a person be absolutely cursed (this should be understood of the irrevocable malediction of the damned), *how wicked and reprobate soever he is*, he may obtain grace and mercy through me: and hence, *woe, eternal woe* to him who, having it in his power to profit of my commiseration, does it not, but is lost through his own fault.'" (p. 33.)

"'O great Queen!' exclaims Abbot Rupert, 'it is by you the miserable are saved, and because **THEIR SALVATION IS YOUR WORK**, they shall form your crown in heaven.'" (p. 34.)

"'Yes,' says St. Bonaventura, 'Mary has so loved us, that she has given us her only Son.' 'She gave him to us,' says F. Nieremberg, '**WHEN IN VIRTUE OF HER JURISDICTION OVER HIM AS MOTHER, SHE PERMITTED HIM TO DELIVER HIMSELF UP TO THE JEWS.**' God could and did recompense Abraham's generosity, but what can *men render Mary* for **IMMOLATING JESUS?**
 . . . **AS SHE SACRIFICED FOR US A SON WHO WAS INFINITELY DEARER TO HER THAN HERSELF.**" (pp. 46, 47.)

“ ‘Go,’ says St. Bernard to the sinner, ‘go to find the Mother of Mercy; discover to her the wounds of thy soul; and Mary, showing to her Son the breasts whence he drew nourishment, will *mollify his anger and appease his wrath!*!’ ” (p. 64.)

“ An angel told St. Bridget that the prophets of the ancient law leaped for joy when they foresaw that, *in consideration of Mary’s purity and humility*, God would be appeased, and turn away his wrath from those who had most irritated him.” (p. 65.) “ She herself warns us that she has at her disposal **ALL THE TREASURES** of the Divinity.” (p. 89.)¹

“ St. Germanus, then had reason to call Mary ‘the respiration of Christians’; for as the body cannot exist without breathing, *so the soul cannot live* without recurring to the Mother of God ” (p. 71).

“ ‘Why,’ asks St. Irenæus, ‘was not the mystery of the Incarnation accomplished **WITHOUT THE CONSENT OF THE VIRGIN?** It is,’ he replies, ‘because God wishes she may be **THE PRINCIPAL OF ALL GOOD, IN THE LAW OF GRACE,**’ ” (p. 88.)

“ Richard of St. Lawrence, also observes on this subject, that in the old law, **GOD OFTEN COMPLAINED** that there was none to interpose between him and sinners; but since Mary the Mediatrix of peace has appeared on earth, **SHE RESTRAINS HIS ARM AND AVERTS HIS WRATH.** ” (p. 95.)

“ St. Anselm, to increase our confidence in Mary, assures us that our prayers will often be more speedily heard in invoking her name, **THAN IN CALLING ON THAT OF JESUS CHRIST.** ” “ How is it,

¹ Here the Virgin Mary is represented as having at her disposal *all the treasures of the divinity*. How can we reconcile this statement with an assertion equally extravagant? In relating the virtues and powers of another saint, “the blessed saint Veronica,” Dr. Wiseman introduces *her* as mistress and dispensatrix of all these treasures. “On the following days [says he] of Easter week, Jesus took her [St. Veronica] into His treasury of graces, so to speak, *and made her mistress of them all*, desiring her to distribute the infinite merits of His most blessed life and bitter passion.—Dr. Wiseman’s *Lives of the Five Saints*. Dolman, London, 1846, p. 257.

that we ask many things of God without obtaining them, but when we ask them through Mary they are granted us." (p. 104.)

"It is now the general sentiment of the Church, that the intercession of the Mother of God is not only useful, but even *necessary to salvation*." (p. 122.)

"St. Peter Damian goes still further, asking himself this question: 'Why has God, before he became incarnate in Mary's womb, APPLIED FOR HER CONSENT? For two reasons (he replies); first, to oblige us to be very grateful to her; and secondly, to teach us THAT OUR SALVATION DEPENDS ON THE WILL OF THIS BLESSED VIRGIN.'" (p. 123.)

"Father Suarez says that it was 'BY HER CONSENT, that Jesus might sacrifice himself for our redemption.'" (p. 128.)

"Why should Christians feel any scruple in saying to her with the church and the saints, 'SAVE US.'" (p. 130.) The translator considers this worthy of a note—the *only note* throughout the work—"By this, intercession is always understood in this and *similar prayers* to the blessed Virgin."

"God will never save us (says St. Bonaventura) WITHOUT MARY'S INTERCESSION.'" (p. 131.)

"'We can say of the saints,' says Richard of St. Lawrence, 'that God is with them; but to Mary it has been given, not only to conform herself to the will of God, but that God himself has given, not only to conform herself to the will of God, but THAT GOD HIMSELF HAS BEEN CONFORMED TO HERS; and while we say of virgins that they follow the Lamb, we can say of Mary on earth, THAT THE LAMB FOLLOWED HER.'" (p. 137.)

"'When Mary,' continues St. Peter Damian,¹ 'pre-

¹ Peter Damian, here quoted, was a bishop and cardinal in the church of Rome. Expatriating on the glories and power of Mary over our blessed Saviour, he says, "Not only asking but commanding, a mistress not a handmaid." *Non solum rogans sed imperans, domina non ancilla*," (Paris, 1743, vol. ii. p. 107, Serm. 44.) The works of Damian received the direct sanction of the Pope. Could either the cardinal or his patron the Pope have read Luke i. 38.,

sents herself before Jesus, the altar of reconciliation, to mediate for us, she rather seems to DICTATE THAN TO SUPPLICATE, and has more the air of a Queen than of a subject.' " (p. 137.)

"That all is subject to Mary's empire, even GOD HIMSELF." (p. 137.)

"St. Germanus says to Mary; 'You, O holy Virgin, HAVE OVER GOD THE AUTHORITY OF A MOTHER, and hence you obtain pardon for the most obdurate sinners.'" (p. 140.)

"St. Augustine says: "Men have but one sole advocate in heaven, and it is you, holy Virgin.'" (p. 145.)

"'So,' says St. Anselm, 'our salvation is often more speedily effected by invoking Mary 'Beautiful as the moon,' than IN CALLING ON JESUS, the divine 'Sun of Justice.'" (p. 186.)¹

As to visions of the Virgin Mary and Miracles wrought, I need scarcely add that they are innumerable. But as our Redemptorists are Scapularians I propose to confine myself to one instance only, on the subject of Miracles, which relates to the wonderful power of the SCAPULAR. In p. 161, it is related "that nothing more contributed to extend the devotion of the holy Scapular than the prodigies which were wrought in favour of those who practised it. The following is not the least remarkable. At the siege of Montpellier, a soldier who wore this badge of devotion to Mary, received a musket shot as he mounted a battery, but the ball, after perforating his clothes, stopped when it came to the Scapular, and he remained unhurt. Louis XIII. himself, who was at the siege, - was so struck by the miracles that he became a member of this holy sodality."

To illustrate more practically the assertion with which I prefaced these quotations from Liguori's work, I will further quote two narrations, which are taught and received as facts by the Romish Church.

¹ The extracts given are only a few of the many of a similar nature. The work under consideration is by no means scarce, it having gone through several editions, and I have before me the edition of 1848, which is sold at the low price of One Shilling.

“During the pontificate of St. Gregory the Great, the people of Rome experienced in a most striking manner the protection of the Blessed Virgin. A frightful pestilence raged in the city to such an extent, that thousands were carried off, and so suddenly, that they had not time to make the least preparation. *It could not be arrested by the vows and prayers which the holy Pope caused to be offered in all quarters, until he resolved on having recourse to the Mother of God.* Having commanded the clergy and people to go in general procession to the church of our Lady, called *St. Mary Major, carrying the picture of the Virgin, painted by St. Luke, the miraculous effects of her intercession were soon experienced*: in every street as they passed, the plague ceased, [!] and before the end of the procession, an angel in human form was seen on the tower of Adrian, named ever since the castle of St. Angelo, sheathing a bloody sabre. At the same moment, the angels were heard singing the anthem, ‘Regina cœli,’ &c. Triumph, O Queen, and Alleluia. The holy Pope added the words, ‘Ora pro nobis Deum.’ Petition God our souls to save! The Church has since used this anthem to salute the Blessed Virgin in Easter time.—*True Devotion to the Blessed Virgin Mary.*” (p. 34.)

And again—“We read in the Chronicles of St. Francis, that brother Leo once saw in a vision, two ladders, ONE RED, at the summit of which was JESUS CHRIST; and the other WHITE, at the end of which presided his blessed MOTHER. He observed that many who endeavoured to ascend the first ladder, after mounting a few steps, fell down: and on trying again, were equally unsuccessful, so that they never attained the summit; but a voice having told them to make trial of the white ladder, they soon gained the top, the Blessed Virgin having held forth her hand to help them.” (p. 177.)

I will now draw to a close my quotations, with two examples from his numerous prayers:—

“Queen of heaven and earth! Mother of God! my sovereign mistress! I present myself before you as a

poor mendicant before a mighty Queen. *From the height of your throne, deign to cast your eyes on a miserable sinner, and lose not sight of him till you render him truly holy.*

“O illustrious Virgin! *you are Queen of the Universe, and consequently mine; I desire then to consecrate myself more particularly to your service; dispose of me according to your good pleasure; direct me, I abandon myself wholly to your conduct, never more let me be guided by myself; chastise me if I disobey you: your correction will be sweet and agreeable; I am then no longer mine, I am all yours; SAVE ME, O powerful Queen, save me by your intercession with your Son.*” (p. 35.)

“Draw me after you, O holy Virgin, that I may run in the odour of your perfumes. Draw me, for I am withheld by the weight of my sins, and the malice of my enemies. As no one can go to your Son, unless the Heavenly Father draw him, so I presume to say in the same manner, *that no one can go to the Father unless you attract him by your prayers. It is you who obtain pardon and grace for sinners; you are the teacher of true wisdom, and the repository of the treasures of the Most High.* You have found favour with God, being preserved from original sin, filled with the Holy Ghost, and selected as the Mother of His Son. All these graces you have received, O most humble Mary, not alone for yourself, *but also for us, in order that you might be able to assist us in all our wants.* You succour the just by preserving them in grace, and you help the wicked by disposing them to receive the divine mercy; you aid the dying, preserving them from the snares of Satan, and conducting them, after death, to the mansions of the blessed.” (p. 182.)

We cannot but be struck with the numerous authorities, cited by this sainted individual to corroborate his blasphemies; indeed, he declares his work to be “A collection of the most beautiful and striking passages from the Holy Fathers and Theologians”—so many fellow workers in idolatry and iniquity;—the Church

of Rome, alas! has many such, as Liguori himself testifies. It cannot be a matter of surprise that he should quote freely from the "Psalter of the Blessed Virgin Mary" of his co-blasphemer, St. Bonaventura; but in his zeal he has not been very particular in the selection of his authorities, and, like the majority of Roman Catholics, has an intolerable itching for misquoting. He has pressed into his service Ignatius, who wrote about the period A.D. 100; Irenæus, A.D. 180; Athanasius, A.D. 350; Hilary, A.D. 350; Chrysostom, A.D. 405; Augustine, A.D. 430; Jerome, A.D. 418, &c., &c. I defy Liguori, Dr. Wiseman, the Redemptorists Fathers, or any other Romanist, to find in the genuine works of the last named Fathers the most distant allusion to the mercy, the intercession, or the advocacy and saving power of the Virgin Mary, or that the invocation of her formed any part of the worship of their fellow Christians, either in their public assemblies or private devotions. It was, no doubt, this lying propensity in this *illustrious saint* of the modern Roman Catholic Church, which enkindled a fellow feeling in the breast of Dr. Wiseman,¹ who, in his ecstasy at finding so noble an example before him, speaks of him as "a venerable man," "a pattern of light," "whose life and writings inspire us with an admiration scarcely surpassed by that which we feel towards the early lights of the Church." Dr. Wiseman publicly acknowledges the "Glories of Mary," in his Lives of the Saints above referred to, in the following words:—"He (Liguori) declared the blessed Virgin the protectress of his order, and sought to encourage devotion to her, as a powerful means of obtaining *divine grace*. These feelings of devotion to her he has embodied in his 'Glories of Mary,' which has made known in England and other countries the filial tenderness and love which he cherished towards our Holy Mother."²

¹ As to misquotations by Dr. Wiseman, see Letter VI. and Appendix A.

² London, Dolman, 1846, p. 47.

Romanists do not cease to complain that they are misrepresented by Protestants of this country. Some few protest that it is unfair to visit the extravagances of a few enthusiasts on their church as a body. But I contend that I am justified in asserting that the sentiments of Liguori, as expressed in his acknowledged works, must be those of the modern Roman Catholic church. How does the case stand as to the writings of Liguori? We find, that with a view to his canonization, (the most solemn act of this modern church,) Pope Pius VII. confirmed the decree of the Congregation of Rites, which declared "that all the writings of St. Alphonsus, whether printed or inedited, had been most rigorously examined, according to the discipline of the Apostolic See, and *that not one word had been found 'censuræ dignum ;'*" and that in all these examinations, *undertaken with a view to canonization* of St. Alphonsus, and in the definite judgment of the sacred congregation, all agreed, '*voce concordi, unanimi consensu, una voce unanimiter ;*'¹ and in consequence he was canonized by the late Pope Gregory XVI. A. D. 1839. Again, in the "Lives of the Modern Saints," a work approved and specially recommended by two Roman Catholic bishops, one of whom is Dr. Wiseman, and dedicated to the regular clergy of the Catholic church in England,² we find "the precious work, entitled 'the Glories of Mary,'" most particularly mentioned and recommended as a work the fruit of several years' labour, "in which he (Liguori) had employed himself to choose from among the works of holy fathers and theologians the *most conclusive proofs in favour of the prerogatives of Mary*, and the fittest to engage the faithful to devote themselves to her service." (p. 20.) "The applause with which the book was received, or the number of editions through which it has gone, is scarcely to be credited." (p. 21.)

But to place the matter beyond a doubt that the

¹ See Roman Catholic Calendar for 1845, p. 167.

² Life of St. A. Liguori, vol. ii. pp. 19—21. Richardson, London, 1848.

doctrines taught by Liguori are universally received by all classes of modern Romanists, we find in their own Missal, or Prayer Book, which is in daily use in England, that they must pray on the 2nd of August in every year, in the following words—"O God, who by the blessed Alphonsus, thy confessor and pontiff, who was inflamed with a zeal for souls, hast enriched thy church with a new offspring, *we implore that, taught by his saving admonitions, and strengthened by his example,* we may be able happily to come to thee through the Lord."¹ And in Lesson V. of their Church Service for the same day, the identical book in question is thus expressly named and specially commended:—"Being an admirable worshipper of the Mother of God, he (Liguori) wrote and published a book upon her praises," and in the same Lesson his writings are declared to be "fraught with sacred erudition and piety."

I am, Sir, &c.



LETTER XI.

SIR,—In my last I brought to the notice of your readers that most exquisite gem of Roman Catholic devotions, "The Glories of Mary," the handiwork of that most illustrious patron saint of the Redemptorist Fathers of Park Road, Clapham, ST. ALPHONSUS M. DE LIGUORI. From the few examples submitted, it will be readily conceded that Creature Worship can go no farther. We have seen that the Virgin Mary is represented as "*the gate through which sinners pass*" —"*that, by virtue of her jurisdiction over Christ as his mother, she permitted him to be delivered up to the Jews*" —"*that all is subject to Mary, even God himself*" —and "*that she had over God the right of a mother,*" &c.,

¹ Missale Romanum, Mecklin, 1840, p. 402, and Roman Anglican Ritual; Keating and Brown, London, 1831.

&c. The edition from which I quoted was the fourth edition of the "Glories of Mary," published by John Coyne, of Dublin, the authorized publisher of Roman Catholic works. Since preparing my former letters, I have consulted several subsequent editions, and, to my surprise, I found that variations of expressions had been made in parts of the texts, and most copious notes added; the object being to explain away and soften down the blasphemies of this *sainted individual*. These subsequent editions of the "Glories of Mary," emendated and re-edited, are still most blasphemous and indefensible; the four prior editions, it must be remembered, were published without notes or other explanations. I would ask what right has the editor of subsequent editions to tamper with the text of the author, when the original work has been most solemnly recognized by the "Sacred Congregation of Rites," who have recorded their judgment that not one word in the "Glories of Mary" was worthy of censure; which decision was approved of by numerous *infallible* Popes? If the Roman Catholic editor, "A Catholic Priest," was ashamed of the blasphemies of Liguori, why has he not openly confessed it? Why publish spurious editions? These emendations, such as they are, we witness with delight; it is an advance in the right direction, though wrung from them, being the result of frequent exposure before a Protestant public. We have, however, to deal with the opinions of Liguori, not what has been cooked up or explained away.¹

The works of Liguori, as we have seen, have received the most direct sanction of the Church of Rome. We are assured, in the "Roman Catholic Calendar for 1840" (Battersby, Dublin), that all his works, both manuscript and printed, had undergone the most minute examination by the Congregation of Rites, with a view to his beatification; AND THEY DECLARED

¹ The reader is referred to Appendix B., where he will find a few passages from the edition of 1841 and that of 1845, set out side by side, showing the nature of the alterations that have been made; they are worthy of the readers' notice.

THAT THEY HAD FOUND NOTHING CENSURABLE IN THEM; among which the "Glories of Mary" and the "Moral Theology" are named. The "Roman Catholic Calendar for 1845" (p. 167), enters more minutely into the authority of Liguori's works; Popes, Councils, &c., &c., one and all, have unanimously proclaimed that his works were worthy of the highest praise, and that they contain "*not one word worthy of censure.*" In consequence of these precious productions he was considered to have merited the highest honour the Church of Rome could confer on her members, namely, beatification. Liguori was enrolled among the list of Roman Catholic saints on the 26th May (Trinity Sunday), 1839. An honourable place is assigned to him in the "Calendar," and on the 2nd August, in each year, every devout Romanist offers up a prayer to God, imploring Him that, taught by the admonitions of Liguori, he may finally reach the shores of heaven.

"It is more difficult for a camel to go through the eye of a needle," than for a member of the Romish Church to attain the supreme honour of canonization without a miracle having been wrought by, or by means of, the candidate for the high honour. The individual in question was not wanting in this particular; among others, the "Calendar for 1840" mentions a lady, who suffered from an abscess in the left breast, which rendered painful operations necessary, but as the patient grew rapidly worse, the surgeon ordered the rites of the church to be administered. "In the evening of that day one of the patient's neighbours came to see her, brought with her a picture of the saint [Liguori], with a small piece of his garment. By her advice the *sick woman recommended herself to Alphonsus, and placed the picture upon the wound, and swallowed a few threads of the relic in some water.* She then fell into a quiet sleep, and when she arose in the morning, discovered, to her great surprise, that she was perfectly cured, *and the whole of her breast restored, even that part which had been cut off;* nor did she ever afterwards suffer pain or inconvenience

from it.”¹ And further, since *personal merits* form an essential portion of the composition of Roman Catholic theology, Liguori was not wanting in this respect also: private austerities, practised on his own person, were made a most essential recommendation to his title for promotion. In the same “Calendar” we are assured, that “this servant of God constantly scourged himself, unbloodily and bloodily; and besides the unbloody scourgings enjoined by his order, he was wont to punish himself every day in the morning, before the usual hours of rising, and in the evening, after the signal of repose. On Saturdays he *scourged himself* until the blood flowed he macerated his body also *with haircloth, with sharp points in it*, and with chains, as well on the arms as on the legs, which he carried with him until dinner time, and these for the most part, were so *armed with sharp points, that they filled with horror all who ever saw him* . . . He had a dress *filled with a coat of mail with iron points*. . . . Of a similar nature was his extreme mortification in sleeping upon two planks covered with a sack, with a little straw, so that it appeared a hard stone. He slept during his few hours with a *large stone hung on and tied to his feet*. He never shaved himself with a razor, but only, by little and little, he did it with *pincers*; and he caused his assistant friar to make his clerical crown with the same pincers.”!! These self-inflicted austerities the Church of Rome calls “Works of Satisfaction,” by which they tell us we can make satisfaction to God for our sins! She lays down this doctrine in the following words, “So great is the abundance of divine munificence, that we are able to make satisfaction to God the Father through Jesus Christ, not only by punishments spontaneously undergone by ourselves for the avenging of sin, or imposed upon us by the will of the priest according to the measure of our offence, but also (what is the greatest argument of love) by temporal flagellations inflicted of God, and by

¹ This absurd tale is also related by Dr. Wiseman in his edition of the Lives of the Saints before referred to, p. 54.

us patiently endured."¹ Thus, then, by his writings, miracles, and works of merit, has Liguori attained the highest honour of his church. The principles taught by Liguori are those of the Roman Catholic Church; they bear the sanction and weight of Papal authority, and by them the Church of Rome will stand or fall.

Our friends, the Redemptorists, have, in a most peculiar manner, identified themselves with their patron saint. In the *Tablet* of the 12th of April last we read that "every devout Catholic can revert with *pleasurable emotions* to the writings of St. Alphonsus M. de Liguori. In the Lives and Conversations of the Fathers of his Order, [the Redemptorists of Clapham,] it may truly be said we have living illustrations of his piety, zeal, and learning." "God," we are further told, in the same journal, "has directed the steps of these holy men to the scenes of their present labours at Clapham, the veriest hot bed of Evangelism to be found anywhere in Protestant England, not excepting Cheltenham."

Every devout Romanist, and the Redemptorists, "those eloquent sons of Liguori," in particular, ought to be highly gratified—nay, delighted—to find the sentiments and writings of Liguori made the subject of public canvass and examination.

I propose, therefore, in this second series of letters, to submit to your readers the "Moral Theology" of the patron saint, as a specimen of the principles of the theology which the Redemptorists desire to teach in that "most heretical neighbourhood."

The "Moral Theology" of Liguori is, by name, particularly pointed out in the bull of the late Pope, Gregory XVI.,² as one of the works which had undergone twenty years' strict examination by the Congregation of Rites, undertaken with a view to the canonisation of the author. The work in question is most confidently recommended as "the fruit of a pure zeal for the glory of God, and the salvation of souls," in

¹ Concil. Trident. Sess. xiv. c. 9.

² See "Roman Catholic Calendar for 1845," p. 167.

the "Lives of the Saints;"¹ and in the same work an elaborate defence is entered into of this "System of Theology," which is declared to be the canon law of the Roman Catholic religion. This edition of the "Lives of the Saints" has the direct sanction and *imprimatur* of Dr. Wiseman. As an earnest of the intention of the Redemptorists to enlighten "that most heretical neighbourhood," Clapham, these "eloquent sons" are importing into this country cargoes of the work in question, deposited for sale at the "ware-room of Catholic devotion" of Messrs. Burns. The imported edition has the sanction, *imprimatur*, and recommendation of the present Pope, Pius IX., appearing by letter set out in full from his Holiness.

These preliminary remarks are necessary for the due appreciation of the works and sentiments of Liguori, and should be fully understood; for this "Moral Theology" discloses a system, set forth under the garb of religion, so hideous, as no sober, bible-read, matter-of-fact, uninitiated Protestants can have any possible conception of. The lukewarm, self-contented Protestants of England, are led to believe that the baneful and soul-destroying system of Romanism is mere romance—a shadow created in the heated brains, and existing only in the imagination of "Ultra-Protestant, Exeter Hall ranting enthusiasts."

The nature of many of the subjects treated of by Liguori precludes the possibility of an examination in a public paper.² In this series of letters it will, therefore, be impossible to bring them before the public; such only as are consistent with regard to public decency I propose to examine; the rest I must leave to the private perusal of those who would wish to satisfy themselves as to the depths and extent to which

¹ "Life of Liguori." Richardson, London, 1847. Vol. ii. p. 52.

² That part of the "Moral Theology" which refers to the confessional, introduced under the head of the "Seventh Commandment," is so obscene, demoralizing, and at the same time so imaginative, (for crimes there suggested can only exist in the imagination of the priest,) are best left for the private perusal of the Redemptorists."

this "system of iniquity" has been carried, by a reference to the original.

Dens's Theology, when dragged into light, and the abominable principles it contained exposed, excited universal horror and indignation; but a **WORSE THAN DENS IS HERE.**

With your permission, I propose to submit a few extracts from this work in a subsequent letter.

I am, Sir, &c.

LETTER XII.

SIR,—In my last, I briefly examined the authority of Liguori's works, and more particularly his "Moral Theology." We have seen that the work in question has received, in a most especial and marked manner, the sanction and *imprimatur* of the Roman Catholic church, who, in her *infallible* judgment, after twenty years' mature deliberation, has declared that there was not one word worthy of censure in his "Moral System." Liguori is the declared exponent of her sentiments. His works, in fact, are represented as embodying the canon law of the church; and we find all classes of Romanists from the Pope down to the Redemptorist Fathers, including Dr. Wiseman and the Roman Catholic priests in England, unanimously recommending and extolling the writings and sentiments of this *illustrious saint*. In a word, no book issued from the Roman Catholic press is of greater authority,¹ not even excepting Bellarmin. We have also seen that the Redemptorists most especially declare themselves the followers and imitators of Liguori, their patron saint. It is, then, by his "System of Theology," that these gentlemen of "the Retreat" propose to make an impression upon, and convert, the heretics of Clapham?

¹ "Pope Benedict XIV., being asked by the learned Neapolitan missionary, Jario, for advice in some important matter, referred to Alphonsus as to an oracle, saying, 'You have your Liguori, consult him.'"—*Roman Catholic Calendar for 1845*, p. 167.

I propose then, briefly—for it must be briefly—to examine this moral system.

The bible is God's own word: this is admitted both by Protestants and Papists. The religion of Protestants is founded on the bible. The bible, alone, is their rule of faith; while, on the other hand, the bible and tradition together, constitute that of the church of Rome. The peculiar doctrines and dogmas of the latter church (which have no sanction in the bible, and against which the former protest) she declares to have acquired by tradition. These so-called traditions are not only not sanctioned by, but are contrary to, "God's word." To deny her traditions is heresy.¹ Nay, so much does the church of Rome cherish her traditions, that they require of her members to declare that they will "*most firmly admit and embrace*" her traditions, while she requires them simply "*to admit the Scriptures,*" and that only in a modified shape—namely, "according to that sense which the holy mother church has held, and does hold, whose province it is to judge of the true sense and interpretation of the holy scriptures;" the church of Rome, be it remembered, never having, in any age, in her infallible wisdom, set forth an authoritative interpretation of any one single chapter in the bible.

One might suppose that the notes appended to the Romish editions of the scriptures would supply, in a digested form, an interpretation authorized by the Church of Rome. "*No, not by any means. The notes carry, in our editions of the bible, no weight,*" says Dr. Doyle, in his examination before a Committee of the Lords, on the 21st of March 1825. He declared these notes to be only the fruits of private judgment.² But this is not all; for the Church of Rome has put a

¹ Bellarmin, the echo of the Council of Trent, declares positively "that the Scriptures are not an entire rule of faith," (p. 128. Tom. i. Prag. 1721;) and that "without Traditions, they are neither simply necessary nor sufficient." (Ibid. p. 108.)

² See Phelan and O'Sullivan's "Digest of Evidence on the state of Ireland," 1824, 1825, part i., pp. 222, 223.

complete padlock on the understanding of the members of her church, by declaring "that they shall never interpret them [the scriptures] otherwise than according to the **UNANIMOUS CONSENT OF THE FATHERS**;" a unanimity nowhere to be found.

It must be readily admitted, therefore, that the clauses above alluded to amount to a virtual prohibition of the use of the scriptures, and render them a dead letter in the hands of a Romanist.

Were the whole Romish system to be found in the bible, the priests would naturally encourage its perusal by the laity; but the bible being plainly unfavourable to its peculiar dogmas, and in most instances directly interdicting them, they seek to deprive the laity of the bible, and declare, as their excuse, that, by reading it, the people run a great risk of falling into heresy, "who, after the way which they call heresy, worship the God of their fathers, believing all things that are written in the Law and the Prophets."¹ The heresy would plainly be a denial of those peculiar doctrines drawn out by Pope Pius IV., agreeable to the decision of the Council of Trent; and the reader of the bible would most certainly become a heretic, in their sense of the word. The Church of Rome weighs God's word, and finds it wanting; she calls in to her aid "Oral Tradition," and therefore does she interdict the free and unrestrained and unbiassed reading of the holy bible by the laity. It cannot be wondered, then, that Liguori, to enable him to give due weight and authority to his *New System of Theology*, should most strenuously insist on the strict observance of the 4th Rule of the Index of prohibited books.²

The rule is as follows:—

"Since it is manifest, by experience, that, if the Holy Bibles are allowed everywhere without difference, *in the vulgar tongue*, **MORE HARM THAN GOOD** would arise from it, on account of the rashness of men. Let the judgment of the bishop or inquisitor be abided by

¹ Acts xxiv, 14.

² Romæ, 1667, p. 4.

in this matter, so that, with the advice of the parish priest or confessor, *they may grant* the reading of the bible in the vulgar tongue, translated by Catholic authors, to those whom *they* shall have ascertained to be likely to have derived no harm, but rather an increase of faith and piety, from this sort of reading; *which permission they must have in writing. But if any one shall presume to read or possess them without such permission, HE MAY NOT RECEIVE ABSOLUTION OF HIS SINS, unless he first deliver up the bibles to the ordinary."*

In tom. i., Liguori gives some general observations as to the prohibition of those books which the Church of Rome considers injurious to her cause. He enters into an elaborate history of the various methods adopted for prohibiting heretical books, the care with which censors of books are chosen, and the mode adopted by those censors for the due suppression of these heretical books. "It was needful," says he, "that an Index of forbidden books should be formed. Hence Paul IV. committed to the Inquisition that they should form this Index." He then goes on to show how that Index, being insufficient, was completed by other and more efficient tribunals, under the order of Pope Pius IV.; which, being completed, Pope Pius commanded the observance of the rules of the Index, *under severe pains and penalties*. Which decree has been most strictly followed up by subsequent Popes down to the present time. Speaking of the books which are forbidden as heretical, among others Liguori mentions, most particularly, the Bible. The SCRIPTURES and books of controversy may not be permitted in the vernacular tongue; as, also, they cannot be read without permission;"¹ and adds those pains and penalties enjoined by the Church.

Thus does Liguori labour to suppress the free use and circulation, and unbiassed reading of the Bible, in

¹ *Scripturæ et libri controversiarum in lingua vernacula non permittantur, sine autem permissione legi non possunt."*

order that his "New System of Moral Theology" may come with more apparent truth and weight; and thereby hopes to pave the way for the admission of that most abominable system which he advocates, as the established doctrines of his Church.

In the present letter I must restrict myself to the consideration of Liguori's teaching on "Dissimulation." My extracts are taken from tom. ii., lib. iii., cap. iii. edit. Mechlin, 1845, sold by Burns.¹

Liguori teaches the **LAWFULNESS OF DISSEMBLING OR CONCEALING THE FAITH FOR A GOOD CAUSE.** He declares that **EVIL MAY BE DONE THAT GOOD MAY COME OF IT.** The standard of good being the furtherance of the objects of "THE CHURCH." In answer to the question, "Whether it be lawful positively to deny the faith?" he answers, "In no case is it lawful, whether it be done by voice or any other sign, Christ having said, 'He who hath denied me before men,' &c. Notwithstanding, indeed, although it is not lawful to lie, or to feign what is not, **HOWEVER IT IS LAWFUL TO DISSEMBLE WHAT IS, OR TO COVER THE TRUTH WITH WORDS, OR OTHER AMBIGUOUS and DOUBTFUL signs, for a just cause, and when there is not a necessity of confessing.**"²

Again: When interrogated by public authority, a Roman Catholic may conceal his faith, tergiversate, and answer obscurely; he is not bound to profess the faith. Liguori even goes so far as thus to consider the case of a Romanist *not asked* concerning his faith:—"When you are not asked concerning the faith, not only is it lawful but *often more conducive to the glory of God and the utility of your neighbour to cover the faith than to confess it; for example, if concealed among heretics you may accomplish a greater amount of good—*or, if from the confession of the faith more of evil

¹ I find that the Redemptorists have imported and have on sale at Messrs. Burns's, yet another and later edition of the work in question, Turin, 1847-8, which in no way differs from the Mechlin Edition.

² "Resp. Nullo casu licet, sive voce," &c., p. 116.

would follow—for example, great trouble, death, the hostility of a tyrant, the peril of defection, if you should be tortured: whence it is often rash to offer one's self willingly." ¹

The above are only sample passages of many of a similar character on "Dissimulation." Mr. Blakeney, in his excellent treatise previously referred to, sums up the various points sought to be established by Liguori on this head, when the interests of the Church are advanced thereby, in the following words:—

- I. It is lawful to *dissemble* the faith!
- II. Even when interrogated by public authority, the Romanist is *not* bound to profess the faith!
- III. He may answer *obscurely*!
- IV. He may use *tergiversation*!
- V. He may *eat flesh meat on fast days*, to accomplish the purposes of dissimulation! (p. 118.)
- VI. He may listen to sermons of heretics! (p. 119.)
- VII. He may attend the funerals of heretics, and stand as sponsors for their children, intending to imbue their minds, if possible, with Romish sentiments! (Ibid.)
- VIII. A bishop may *deny* that he is a bishop!
- IX. A priest may *deny* that he is a priest!
- X. A religious may deny that he is a religious!
- XI. A Roman Catholic, when asked if he is a Papist, may dissemble, by answering in the negative!
- XII. He may use ambiguous words, ambiguous signs and badges, to dissemble his creed; but none of these courses should be adopted "if he may *appear* to those present to *deny* the faith!"

This condition (continues Mr. Blakeney) gives us a further view of the designs of the Papacy. Why is it necessary to abstain from the "appearance of denying the faith?" Liguori answers the question. When speaking of a Romanist dissembling his religion, he makes an exception—"If he *appears* to deny the faith. If the religious principles of a Romanist were known

¹ "Cum non rogaris de fide, non solum licet," &c., p. 117.

before the inquiry was made, he is bound at once to acknowledge and confess his faith, lest otherwise he should be considered an apostate, which would otherwise injure the reputation of the Church, *to whose interest all other interests must give way.*"

Such, then, is the system of the "Moral Theology" of Liguori—the canon law of the Romish Church—on the subject of DISSIMULATION. These are the sentiments and writings to which "every devout Catholic can revert with pleasurable emotions;"—these are the doctrines with which the Redemptorist Fathers of Park-road, Clapham, "living illustrations of piety, zeal, and learning," and who "live strictly to the rules of their sainted and learned founder," Liguori, propose "to make a deep impression on that most heretical neighbourhood," Clapham.

Oh! how important indeed—of what vital importance is it—to deprive the laity of the bible—the word of God—that holy book which can make us "wise unto salvation, through faith which is in Christ Jesus,"—"which is a lamp unto our feet." This apostate Church teaches her ministers and members the lawfulness of dissembling, and even denying the faith of Christ, so contrary to the example given us by Paul, who, even in "bonds and imprisonment," feared not to confess the true faith.

I ask, would a bible-read Romanist, if such a one exist among the laity, dare to advocate the doctrines taught by his church, which are in direct opposition to the words of our blessed Redeemer—"WHOSOEVER SHALL CONFESS ME BEFORE MEN, HIM WILL I CONFESS BEFORE MY FATHER WHICH IS IN HEAVEN; BUT WHOSOEVER SHALL DENY ME BEFORE MEN, HIM WILL I ALSO DENY BEFORE MY FATHER WHICH IS IN HEAVEN?"—Matt. x. 32.

In my next I propose to examine the principle that "IT IS LAWFUL TO DO EVIL THAT GOOD MAY COME," which Liguori establishes as the accepted doctrine and rule of the church of Rome.

I am, Sir, &c.

LETTER XIII.

SIR,—Having examined the teaching of the church of Rome, as exemplified by her authorized interpreter, Liguori, on the subject of DISSIMULATION, that is, “the lawfulness of dissembling or concealing the faith, when the good of the church is concerned,” I now proceed to consider the teaching of the same church—“**THAT IT IS LAWFUL TO DO EVIL THAT GOOD MAY COME.**” This Liguori declares to be one of the accepted principles of the church of Rome. The Redemptorist Fathers of Clapham have most unequivocally adopted it as their own.

The following extracts are to be found in tom. i. lib. ii. cap. 2, of Liguori’s “Moral Theology,” in the editions before quoted.

In making the quotations from Liguori, I shall adopt the heads as summed up (in his “Awful Disclosures” before alluded to) by the Rev. Mr. Blakeney, whose kind permission I have to use such parts of his arrangement as I may find it convenient to adopt.¹ Liguori establishes, as the accepted doctrine of the modern Roman Catholic church—

I. *That it is lawful to induce or even persuade a man to do a lesser evil for the avoiding of a greater one.* He says:—

“Whether it may be lawful to *induce* or to permit a lesser evil for the avoiding of a greater one. The first opinion denies that it is, as Laym. holds with Azor. and others. The reason of which opinion is, because a comparative does not take away the positive evil; whence he who induces one to commit a smaller sin,

¹ Mr. Blakeney quotes from the Venice edition, 1828. My references are from the Mechlin edition, 1845. In each quotation I have carefully examined the text of Liguori, and in no single instance have I, to the best of my belief, given a false colouring, or perverted the meaning of the author.

truly induces him to commit a sin. *But* Laym. with Azor. limits it, unless that evil is virtually included in the greater one. *Thus you may be able to persuade any one who is determined to commit murder, that he should only cut off the hand, however, of the same person, not another chosen person.*¹ [Other cases are suggested, unfit for publication.]

“*Therefore the second opinion is the more probable one, THAT IT IS LAWFUL TO INDUCE a man to commit a less evil, if the other has already determined to perpetrate a greater. The reason is, because he that persuades does not seek an evil but a good; to wit, the choice of a lesser evil. Thus, Sanch., with Sot. Mal. Nav. Medin. Sylvest., and many others, and Salm. with Cajetan. Sot. Pal. Bonae. etc., thinks it probable. Hence, Sanches teaches, with Cajetan. Sot. Covar. Valent., that it is lawful to PERSUADE a man, determined to slay some one, that he should commit THEFT OF* From which Sanches *proves, with Soto. Mol. Nav. Abb. etc., that the doctor not only was speaking of permitting, but EVEN OF PERSUADING. And this, adds Sanches, with Sal., that it is lawful not only for private persons, but even confessors, parents, and others, upon whom the duty is officially incumbent, to prevent the sins of those under them.*”²

Oh! what a lamentable—diabolical perversion of the gospel teaching. Is it not the duty of every minister of God strenuously to oppose sin in *all* its varied shapes? In the Bible we find no such distinctions as this modern church would seek to establish; “for it is written, Cursed is every one that continueth not in *all*

¹ No. 75. *Utrum liceat suadere, aut permittere minus malum ad majus evitandum. Prima sententia negat, &c; p.p. 175, 176. Sic etiam volenti adulterari potes suadere fornicationem cum soluta in generali, non autem in particulari, &c. p. 176.*

² “*Secunda igitur sententia probabilior tenet, &c. p. 176. Hinc docet id. Sanch. n. 19. cum Cajet. Sot. Covar. Valent. parato aliquem occidere, licite posse suaderi, ut ab eo furetur, vel ut fornicetur, &c. . . . Ex quibus verbis, jam faciat adulterium probat Sanchi, cum Sol. Mol. Nav. Abb., &c. S. Doctorem, non tamen permittendo sed etiam suadendo locutum fuisse, &c., p. 176.*

things which are written in the book of the law to do them."¹ "Whosoever committeth sin transgresseth also the law, for *sin* is the transgression of the law."² "Nor thieves, nor covetous, nor drunkards, nor revellers, nor extortioners, shall inherit the kingdom of God." (1 Cor. vi. 10, compared with Rev. xxi. 8—27.) We find no nice distinctions here; but God's word is positive; "The soul that sinneth, it shall die."³ "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness."⁴ "For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord."⁵

To continue: again Liguori teaches, as a further accepted principle of the modern Roman Catholic church—

II. *That a Romanist may permit his neighbour to be ruined, by not taking away the occasion of offence, if he thinks that a good will be accomplished thereby.* He says—

"The ruin of a neighbour can sometimes be permitted, when he is prepared for evil, and the other does not intend that he should sin, but only, in *not removing the occasion* of sin, he permits one sin, lest more might be committed, so that the *permission* may be the impediment of greater evil."⁶

III. *That a man may not only not take away, but even afford the occasion of stealing to his children or servants, to accomplish a good.*

"It is lawful for a master *not to take away the occasion* of stealing from his children or servants, when, notwithstanding, he knew that they had a propensity, and were prepared to commit theft, that, thus taken in the act, they may be punished and come to repentance; for, then, reasonably he permits one theft, that more

¹ Gal. iii. 10.

² 1 John iii. 4.

³ Esak. xviii. 4.

⁴ Rom. i. 18.

⁵ Rom. vi. 23.

⁶ "No. 58, Resp. 6. Potest aliquando permitti proxima ruina," &c. p. 176.

may be avoided."¹ Here, again, Liguori suggests cases which one would have thought could never have entered the imagination of a Christian minister.

He opposes the position of Sanches, who holds that though it is lawful *not* to remove the occasion of sin, he thinks *it probable* that it is unlawful to afford the occasion or place it in the way. (p. 177.)

Laymn. also opposes Sanches, and gives his reasons, and Liguori records his opinion as follows:—

“But this reason [advanced by Sanches] not being valid, the first opinion appears sufficiently probable, because when a husband or master **AFFORDS AN OPPORTUNITY** (*præbet ansam*) of committing adultery or theft, he does not truly induce sin, but *he affords* an occasion of sin, and permits the sin of another for a just cause, viz., that he may preserve himself from an evil which is about to come. For it is one thing to induce to, *another* thing to **AFFORD AN OCCASION** of sin. The former is intrinsically evil. **THE LATTER IS NOT INTRINSICALLY EVIL**: for if this were not the case, it would never be lawful, even for a just cause, to seek a loan from a usurer, or an oath from an infidel, which is contrary to the common opinion of divines (no matter what any one may say,) and contrary to the opinion of D. Th. with St. Augustine, whence S. Thomas gives this rule—‘To induce a man to commit sin is in no manner lawful; *however, to use the sin of another for a good purpose is lawful!*’ Yea, rather the sainted doctor seems, in the same place, to adhere expressly to the opinion just mentioned by the example of the ten men who said to Ishmael, (Jer. xli.) ‘Do not slay us, for we have treasures in the field.’ And the holy

¹ “*Hero licet non auferre occasionem,*” &c. p. 176. “*Et hæc sententia videtur satis communis cum Sanch. de Matrim. qui citat pro ea Sot. Led. Nav. Sal. etc. Et consentit D. Th. ubi: Quandoque vir uxorem suspectum de adulterio habens ei insidiatur, ut deprehendere possit eam cum testibus in crimine fornicationis; et sic potest ad accusationem procedere. Idem admittit Tourn. cum Antoine,*” p. 177.

doctor asserts that these men did not commit the smallest sin."¹

IV. *A man may co-operate materially in the sin of another for a just cause!* He answers:—

“To co-operate only materially, in supplying only the matter and power of sinning, or by *exhibiting an object*, IS LAWFUL, if the following conditions are present:—1. If there is a need of such co-operation, or if the co-operation be of itself good, or at least indifferent. 2. If it be done with *good intention, and for a good cause*, and not that you may assist another in sin. 3. If you may be unable to impede the sin of another; or, at least, you are not bound, on account of a reasonable cause.”²

V. *A servant, if in danger of his life or great loss, may accompany his master for immoral purposes!*

“Query I. Whether can a servant, by reason of his servitude, accompany his master to . . . and for that purpose harness the horse. *Besemb says*, YES: with Nav. Man. and others. Yet more probably the reason of his servitude alone does not suffice, for that although, without the assistance of the servant the master would go, *at least a great fear of loss is required*. Thus Sanch. &c., &c., who rightly consider that it is never lawful if the master is rendered more bold by the attendance.”³

Liguori then enters into some disgusting particulars, too gross to be here repeated, in which he maintains that servants, &c., may assist their masters in pepe-

¹ “Sed hoc non obstante, satis probabilis,” &c. p. 177.

² “No. 59. Resp. Cooperari tantum materialiter,” &c. p. 179.

³ “No. 64. Quær. 1. An famulus ratione famulatus possit comitari herum ad lupanar, vel sternere equum. Affirmant Busemb. &c., p. 181.

What opinion can we have of the morality of Liguori after reading the following. “Quær. IV. An ex metu mortis vel magni damni liceat famulo subjicere humeros, vel deferre scalam domino ascendenti ad fornicandum, vi aperire januam, et similia. Negant Viva, et Milanti, Salem. Croix et alii. Quia, ut dicunt, tales actiones nunquam licent, utpote intrinsece malæ. *Sed contradicunt*. Busemb. Sanch. et Less. *quorum sententia spectata ratione MIHI probabilior videtur.*” (Tom. ii. lib. iii. cap. ii. p. 182.)

trating crimes when by refusing their co-operation and assistance, they would be *sufferiag a notable loss*, "aut saltem notabilis damni si debrutent."

All this may be Roman Catholic theology approved by Popes, Bishops, Priests, and "Redemptorist Fathers;" but it certainly is not the "Word of God," nor in accordance with His commands. "Have *no fellowship* with the works of darkness," says the inspired apostle, "but rather reprove them;" he exhorts us to avoid *all* co-operation or contact with sin; at any risk of loss must we avoid "all appearance of evil"—"all unrighteousness is sin;" and "*What is a man profited, if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?*" (Matt. xviii. 36.)

The other points on this division of the subject treated of by Liguori, cannot be made the subject of discussion or examination in a public journal. They are too gross! Notwithstanding which, the judgment of the modern Roman Catholic Church, delivered in solemn conclave, after MORE THAN TWENTY YEARS' RIGOROUS EXAMINATION of the works, is, that not one word in Liguori's Moral Theology is worthy of censure!

In the next, I propose to examine Liguori's teaching on the **LAWFULNESS OF USING EQUIVOCATION IN AN OATH AND MENTAL RESERVATION.**

I am, Sir, &c.

LETTER XIV.

SIR,—Your readers are now initiated into the mysteries of the Moral Theology of the modern Roman Catholic Church, taught by those foreign locusts, who have of late infested our land,—Jesuits, Priests, Lay Brothers, and Redemptorist Fathers.

Much has been said, but a great deal more remains to be revealed.

In the present letter I shall consider the principles and rules laid down by Liguori, as the established canon law of his church, under the head of EQUIVOCATION.

On equivocation and mental reservation, the question is, "*Whether it is lawful to use equivocation in an oath?*" Equivocation in an oath! It is the bounden duty of every minister of the Gospel to teach the pure and unadulterated truth, "as it is in Jesus." "The law of truth is in his mouth," "for lying lips are an abomination to the Lord." But, we are now presented, by these long-coated gentlemen—sleek and cunning Jesuits,—with a "New Gospel." They have "changed the truth of God into a lie." By vain and false reasonings they endeavour to justify the utterance of a lie, by permitting equivocation and mental reservation in an oath.

In book iv., cap. 2, tom. ii., Liguori enters minutely into the subject of equivocation in an oath, *for a just cause, or without a just cause*. After giving the opinion of Sanches (p. 316), who holds *that it is lawful to swear with equivocation for a good cause; but without a good cause it will be, "of its own nature," a mortal sin; but even swearing with equivocation, under certain circumstances, without a good cause, is only a venial offence*. But, says our canonized saint, the great oracle of the Romish Church,—

"For the clearer understanding of what is said here, and to be said in this very difficult question, *many distinctions are necessary*. In the first place, we are to distinguish that one is *double speaking (amphibologiam)*, or equivocation, and the other is *mental restriction*.

"Double speaking can be used in a threefold manner:—I. When a word has a double sense; for example, *volo* signifies *to wish and to fly*. II. When an expression has a double principal meaning, *as this is Peter's book*, can signify either that Peter is the *owner* or the *author* of the book. III. When words have a double sense, one more common, the other less common, or one literal and the other spiritual, as ar-

these words which Christ spake of the Baptist, 'he is Elias,' and the Baptist said, 'I am not Elias.' In which sense spiritual men say that delicate food is hurtful to them, that is, for mortification; those who are afflicted with diseases say that they are very well, that is, as far as strength of spirit is concerned. Cardenas diss. 19, n. 47. Thus, also, he who is interrogated concerning anything which it is expedient to conceal, can answer *dico non*, that is, I say the word *non*. Card. n. 5, 2, doubts concerning this; but, in the absence of better counsel, UNDESERVEDLY, it appears, since the word *dico* truly may have a double sense, for it signifies to make known and to assert; but, in one sense, *dico* is the same as *profero*. *These things being established, it is a certain and a common opinion amongst all divines that for a just cause, IT IS LAWFUL TO USE EQUIVOCATION in the propounded modes, AND TO CONFIRM IT (EQUIVOCATION) WITH AN OATH.*" "Thus Less. Card. Salm. ex Hieron., who says, That simulation is useful, and on an occasion to be used, which St. Thomas explaining says that St. Jerome uses the comprehensive term of simulation for any sort of feigning. The reason is, because on the one hand we do not deceive a neighbour, but *permit* him to be deceived for a good cause; on the other hand, *we are not bound to speak so that others may understand us, if a just cause exists.*"¹

For a just cause! Liguori does not omit to define what is a just cause. "But a just cause is any honest end, in order to preserve good things for the spirit, or *useful things for the body.*" (p. 317.) Liguori then proceeds to consider whether it is a mortal sin to swear with equivocation, *without such good cause*, which, in his estimation is only a venial or trifling sin! "The reason of this more probable opinion," says he, "is, because, in such an oath, already truth and justice are present, only *judgment or discretion is wanting, which deficiency is only venial.*" (p. 317.)

¹ No. 151. Ad majorem claritatem pro hic dictis, &c., pp. 316, 317.

Having defined the meaning of mental reservation in an oath, and established the lawfulness thereof, he proceeds to apply these principles, by suggesting cases. Thus:—1. “Hence it is inferred. That a confessor can affirm, **EVEN WITH AN OATH, THAT HE DOES NOT KNOW** a sin heard in confession, by understanding, as man, not as the minister of Christ, as St. Thomas, &c., teach, who, however, explains, in another manner, that word that he does *not know it through a knowledge which is useful for answering*. So also Sporer, with others most generally. *The reason is*, because he who interrogates has not a right to be informed of a matter, unless that matter is communicable; *such is not the knowledge of the Confessor*, and this, also, is true, if otherwise he should ask him, *whether he heard it as a minister of Christ*. [He then gives authorities.] Because the confessor always is understood to answer as man, he cannot speak in his capacity as minister of Christ. Hence Card., &c., say that, when any one is bound to conceal the *infamy* of another, *he may lawfully say, I DO NOT KNOW IT (nescio)*, that is to say” —

[*The equivocation and mental reservation*]—“I have not a knowledge which is useful for answering, or I do not know it so as to make it known.”

“And if any one rashly ask from a confessor, whether he may have heard such a sin in confession, he can rightly answer, **I HAVE NOT HEARD IT (non audivi)**, that is to say” —

[*The equivocation and mental reservation*]—“as man, or so as to manifest it.”¹

II. “The accused, or a witness not properly interrogated, **CAN SWEAR** that he does **NOT** know a crime, which in reality he does know, by understanding that he does not know the crime concerning which legitimately he can be inquired of,” —

[*The equivocation and mental reservation*]—“or that he does not know it so as to give evidence concerning it.”²

Liguori goes so far as to say, that though the

¹ No. 153. Hinc infertur. I. Confessarius, &c., p. 319.

² No. 154. II. Reus, aut testis, a judice, &c., p. 320.

accused or witness, or one legitimately interrogated by a judge, cannot use any equivocation, because he is bound to render obedience to the just command of his superior. "*Make an exception* (says he) in a trial where the crime is altogether concealed, for then he can, yea, the witness is bound to say, *that the accused did not commit the crime.*"¹ Such person, "who deceives by swearing with equivocation," he declares, "can be ABSOLVED, because in such an oath, WHICH CANNOT BE CALLED PERJURY (quod perjurium nequit dici), he has not sinned against commutative justice, but against legal justice, and due obedience to a judge, whose command of unfolding the truth is *transient, and only lasts while the judge interrogates.*"²

This "special pleading" is worthy of a better cause. I should much like to know what the big wigs at Westminster Hall would make of one of these reverend gentlemen of the modern Roman Catholic school in the witness-box.

III. "It is asked, Whether the accused, legitimately interrogated, can deny a crime, even with an oath, if the confession of the crime would be attended with great disadvantage?" Liguori answers, *with many others*, "that the accused, if in danger of death, or the prison, or perpetual exile, the loss of all property, the danger of the galleys, and such like, *can deny the crime, even with an oath* (at least without great sin), by understanding"—

[*Equivocation and mental reservation*]³—"that he did not commit it, so that he is bound to confess it, only let there be a hope of avoiding the punishment."³

IV. "A poor man absconding with goods for his support, can answer the judge, that he has *nothing*. In like manner, a master who *has concealed* his goods without an inventory, if he is not bound to settle with his creditors with them, can say to a judge, that he has not concealed anything"—

¹ No. 154. Reus tamen, vel testis, &c., p. 320.

² No. 155. Sed queritur hic I. an si talis reus, &c., p. 321.

³ Queritur 2. An reus legitime, &c., p. 321.

[*Equivocation and mental reservation*—“in his own mind meaning those goods with which he is bound to satisfy his creditors.”¹

V. “He who receives a loan, but afterwards returns it, can deny that he received a loan”—

[*Equivocation and mental reservation*—“understanding so as that he should pay it.”²

VI. “Likewise if any one may have been forced into matrimony, he can assert to a judge, even with an oath, that he did not contract marriage”—

[*Equivocation and mental reservation*—“to wit, *freely*, as it was fit.”³

VII. “He who comes from a place falsely supposed to be infected, *can deny that he came from that place*”—

[*Equivocation and mental reservation*—“to wit, as a *pestilent place*, because this is the mind of the inquirers.”⁴

VIII. “He that is asked by a judge, whether he may have spoken with the accused, can deny it”—

[*Equivocation and mental reservation*—“understanding that he did not so speak to him, as to co-operate in the crime.”⁵

IX. “If any one being invited as a guest, be asked whether the food is good, which, in truth, is unsavoury, he can answer, that it is good”—

[*Equivocation and mental reservation*—“to wit, for mortification.”⁶

X. “It is lawful to conceal the truth when there is a cause, viz., when any one seeks money from you, you can answer”—

[*Equivocation and mental reservation*—“*Oh, that I had it! or, I would delight to have it!* (*utinam haberam! vel gauderem habere.*)”⁷

¹ *Indigens bonis abscondites, &c.*, p. 322.

² *Qui mutuum accepit, &c.*, p. 322.

³ *Sic pariter si quis fuerit, &c.*, p. 322.

⁴ *Qui venit de loco falso putato infecto, &c.*, p. 322.

⁵ *Rogatis a iudice an sit locutus, &c.*, p. 323.

⁶ *Pariter, si invitatus, &c.*, p. 323.

⁷ *Si quis petat te pecuniam, &c.*, p. 323.

XI. Here Liguori introduces the consideration and lawfulness of denying certain crimes committed—crimes of a nature too gross to be named—“*for it is a shame even to speak of those things which are done of them in secret.*” (Eph. v. 12.) And he asserts that “if (the crime) be SACRAMENTALLY CONFESSED,” it can be answered, “I AM INNOCENT OF THIS CRIME, BECAUSE BY CONFESSION IT WAS TAKEN AWAY.” (Innocens sum ab hoc crimine quia per confessionem est jam ablutum.)¹ (See Heb. xiii. 4.)

XII. “It is asked, Whether a servant, by the order of his master, can deny that he is at home. Card. admits, that he can feign his master’s foot on the step, and answer, *He is not here*, because it is mental restriction; but to this I (Liguori) do not assent, if the other can by no means understand that. Rather, I would concede, that he can say”—

[*Equivocation and mental reservation*].—“*He is not here, that is to say, not in this door or window*, or (as Tourn. Mor. tom. 1, p. 689), *He is not here so as that he may be seen.* Also, Carden. says, that he can answer, *that he has departed from the house*, by understanding a departure which took place in some time past. For WE ARE NOT BOUND, he says, with Lessius as above, TO ANSWER TO THE MIND OF HIM THAT INTERROGATES, IF THERE IS A JUST CAUSE. Otherwise, if he is asked, whether this morning the master may have departed from the house, as Croix. lib. 1. Thus also Card. n. 72, says, concerning a nobleman who is in bed, that the servant can answer that he is out, to wit, that he is removed from society, as according to the usual mode of speaking, it may be understood.”²

XIII. “It is required, whether it is lawful to swear any false thing *by adding, in a subdued tone, the true circumstance.*” Liguori admits, “that if, in any man-

¹ Quære 2. Adultera possit negare adulterium viro, intelligens, ut illi revelet. Posset æquivoce asserere, se non fregisse matrimonium, quod vere persistit. Et si adulterium sacramentaliter confessa sit, potest respondere. &c., p. 323.

² Quære. 5. An famulus ex jussa domini, &c., p. 325.

ner, that under-toned expression is capable of being understood by the other person, *although that sense may not be perceived,*"¹ it is lawful.

And Liguori winds up with the following announcement as a MORE NOTABLE and most *common opinion*, "That when there is a just cause of necessity or utility, any one can use double speaking in an oath, although of his own accord, he comes forward to swear."² And again, "But material simulation, to wit, when any one does anything, not intending to deceive another, *but only to accomplish some end of his own, this is lawful where there is a just cause.*"³

Such, then, is the convenient creed and elastic morality of the Church of Rome, which the Redemptorist Fathers of Park-road, Clapham, publicly profess to teach; and by which means they propose to make an impression "on that most heretical neighbourhood." What with the glorious licence they grant to their members, and the innumerable and surpassing advantages they offer to those who will wear with them the "Blessed Scapulars"—holy pieces of rag!—it is truly astonishing that, in this vast metropolis, containing, alas! so many thousands of lukewarm and indifferent Christians, they have made so few converts. This system of lying and deception is so skilfully adapted to all grades of society—both lay and ecclesiastical, from the prince to the peasant, from the Pope to the Redemptorists—that we must exclaim, Here, indeed, is the mystery of iniquity! here is the masterpiece of Satan!!

"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." (Rev. xviii. 4.)

I am Sir, &c.

¹ Quære: 8. An licet jurare falsum, &c. p. 325.

² No. 170. Probabilius tamen Salm. &c. p. 326.

³ No. 171. Simulatio vero materialis, &c. p. 327.

LETTER XV.

SIR,—The postscript¹ added to my last letter, correcting an error in a reference in a former letter, brings to my mind a fact of considerable importance which transpired a short time since. The Rev. Mr. Blakeney, at a public lecture delivered at Nottingham, on the subject of Liguori's "Moral Theology," by some accident gave an incorrect reference, when quoting from that author, or, rather, the mistake arose from a misprint,—just such a mistake as that rectified by me in the postscript alluded to. This little incident was pregnant with great results: for, first, it gave an opportunity for his adversaries fully to exemplify, or to bring in practical operation, the principle laid down by Liguori, on *Equivocation and Mental Reservation*,—the subject of my last letter—but it was also the cause of the subsequent publication, by the Rev. Mr. Blakeney, of his most excellent review of the "Moral Theology," under the title of "Awful Disclosures," before alluded to. The incident is worth explaining. It is related, in the introduction to his work, that "the Rev. R. P. Blakeney delivered a lecture in the Assembly Rooms, Nottingham, on 'The tendency of Romanism to destroy man's best interests even in this world.' In proof of one of his points—viz., that Romanism is immoral in its principle—he quoted various passages from the 'Moral Theology' of Alphonsus Liguori. In one or two instances the references to pages happened to be misprinted, and hence one of the Roman Catholic priests ventured to put forth the assertion that in some of the passages 'referred to, not one word of the alleged matter could be found *there*.' For a time this caused great excitement

¹ The error here alluded to has been rectified in this reprint, but these remarks are retained, as they are considered of general interest, and appropriate to the subject under consideration.

amongst the townspeople, who were led to suppose that a Protestant clergyman was found guilty of gross dishonesty. No doubt the Roman Catholic clergyman supposed that Mr. Blakeney did not possess the original works, which are almost unknown to British Protestants, and would therefore be unable to authenticate them. Suffice it to say, that Mr. Blakeney placed the original volumes in the Protestant Library for public inspection, with all the passages marked to which he had referred, and, moreover, published in the newspapers a certificate from six gentlemen bearing testimony to the correctness of the translation. In truth, the Roman Catholic priest's conduct was a striking exemplification of the principles of equivocation or double-speaking, which the Church of Rome has authorized in Liguori. It appeared that the passages *were* in the works of *the Saint*, but the word '*there*' contained the equivocation. This circumstance directed Mr. Blakeney's attention more particularly to the 'Moral Theology' of Liguori, and he determined to issue a series of tracts containing specimens of the morality sanctioned and taught by Rome."

Those of your readers who have taken the trouble to peruse my last letter, will be satisfied that the Roman Catholic priest acted most consistently with the rules, and according to the *Moral Code* of his Church; and was, according to that code, perfectly justified in the course he adopted; but, unfortunately for the priest, the men of Nottingham, poor simple souls, not being able to appreciate his Jesuitical refinements, came to the conclusion—no doubt, in the minds of honest Romanists, erroneously—that he, the priest, was convicted of a lie, from which Liguori, in the whole of his ten ponderous tomes, suggests no means of escape, except, perhaps, by availing himself of the rule laid down by the *saint*, that "*by confession, the sin may be taken away.*"¹

Perhaps some Romanist may venture to attack me on the same grounds taken by the unfortunate priest

¹ See lib. iv. cap. ii. tom. ii. p. 323.

above alluded to. Should I be accused either of misquotation or misrepresentation of facts, I beg to say that I am prepared to verify all that I have said by a reference to the originals, and for this purpose I invite any Roman Catholic to meet me on the subject, *in the presence of witnesses*, at any convenient place. I am prepared to substantiate all that I have said, and, as an earnest, I have sent my name and address to the Redemptorist Fathers as the writer of these letters, having already long since left my card at Messrs. Burns', Portman Street.

But, to continue the subject I have taken in hand.

In my last letter I gave a few examples, adduced by Liguori himself, illustrative of the awful system advocated by the Roman Catholic Church, as to the lawfulness of using equivocation in an oath, not only for a just cause, but also, under certain circumstances, *without a just cause, and even to confirm such equivocation with an oath*. But, sir, this is by no means all. Liguori goes so far as to discuss the lawfulness of *violating an oath*. This is no doubt a startling assertion, but it is not the less true. Liguori, the last canonized saint of the Church of Rome, whose writings underwent twenty years' rigorous examination, and of whom it was publicly declared that not one word in all his writings, the "Moral Theology" in particular, was worthy of censure. I repeat, that the Church of Rome has, most unequivocally and emphatically, accepted Liguori's works, as containing their acknowledged doctrine and rule; and Dr. Wiseman, "the apostle, in these parts of the Papistical Heresy," (*Times*, Nov. 26, 1839), acknowledges his dicta as the canon law of "the church." Liguori declares that this Apostate Church does authorize *perjury*:¹ but, as

¹ The catechism of the Council of Trent declares that, "the Church cannot err in delivering the discipline of faith and manners" (sect. 19. p. 94. Leips. 1847). Dr. Doyle declared that this Trent catechism is the most approved and authentic summary of the creed, faith, and morals of the Roman Catholic Church. (*Lords*, Mar. 21, 1825; *Digest*, p. 176, first part.) See his "Essay on the Catholic Claims," p. 145. Coyne, Dublin, 1826.

usual, the subject is introduced by him with consummate skill and Jesuitic subtlety. My quotations are taken from lib. iv. cap. ii. tom. ii.

The first question under consideration is, "What and how great is the obligation of a promissory oath?" He replies, that a man sins grievously if he promises anything with an oath, thinking it *impossible* he should fulfil it;—that, on the other hand, he does not sin if he swears with the *probable* hope of fulfilling the promise, (p. 328.) He then proceeds with the following refinements:—"It is asked how great is the sin of a feigned promissory oath, and how far its obligation extends? I distinguish. Any one can promise with an oath feignedly in a threefold manner; I. Without the mind of swearing. II. Without the mind of binding himself; and III. Without the mind of fulfilling." ¹ Liguori, with Sanches and others, think that a person breaking a promise made under either of the above circumstances, is only guilty of a *venial offence*, and, in fact, he *does not swear at all*—the oath is not a true one.

Liguori then gives the answer of several "learned doctors" to the question, Whether an oath taken with the mind of swearing, but without the mind of binding, is obligatory; who answer, that it is not binding; *this is the first opinion*; others say it is binding. Liguori gives his opinion in the following words:—

"Either of the opinions is probable, BUT THE FIRST IS MORE PROBABLE; for the reason of the second opinion supposes it as certain that such an oath, made without the mind of binding one's self, *is a true oath*. But it is a more probable and common opinion, as Salm. with others as above, and even Viva, on proposition 25 of Innocent XI. assert, that *such an oath is not a TRUE OATH*—both because it wants the necessary condition to the nature of a promissory oath, such as is the intention of binding one's self; and because an oath follows the nature of the promise which it confirms as is

¹ Quæritur quale precatum est, &c. p. 328.

certain, Ap. Bus. cum Less. Bon., &c. *But a promise made without such a mind is not, indeed, proposed; therefore, the promise being evanescent, the oath is also such, and is considered as made without the mind of swearing, which certainly, as we have seen, IS NULL AND VOID. BUT IF NO OATH EXISTS, THERE IS NO OBLIGATION OF FULFILLING THAT OATH.*¹

After considering the case of oaths made without the mind of fulfilling, but with the mind of swearing and and binding itself (p. 331), he proceeds to consider, whether it is a weighty or venial transgression, the breaking of an oath about a small matter. Liguori says, "It is certain that if you transgress only some small part of what you have sworn, it is not a grievous sin; for example, if you have sworn that you would not drink wine, you did not sin mortally in drinking a very little (Sanch.); because then the smallness of the matter excuses; and thus they are excused who swear to observe the statutes of some chapter, college, university, &c., if afterwards they violate the statutes in some small way. And we say the same concerning sworn public registrars, and other ministers of justice; as also concerning him who, from the SUM WHICH HE SWORE THAT HE WOULD GIVE TO ANOTHER, DETRACTS ONLY A LITTLE. *Probably you are obliged, by a promissory oath, although it may be extorted from you by injury and fear, as if, forgetting to use equivocation, you promised to robbers to give booty, or usury to usurers.*"²

Warming with his subject, we find his morality becomes more pliant and elastic.

Liguori instances certain cases in which it is not lawful to violate oaths *without dispensations*, which are all-potent; he says, "Nevertheless, make an exception, if you have sworn to Titias to marry her, *for in that case you may forsake her*, and enter into a religious order; because the oath regards the nature of the act to which

¹ Utraque sententia est probabilis, &c., p. 330.

² Illud certum est, quod si ex eo, &c., p. 333.

it pertains; but in the promise of matrimony there is this *tacit* condition, *unless I enter a religious order.*"¹

He even considers the case of a gambler:

"Whether he who takes an oath not to gamble, is bound to abstain even from lawful gaming, and for a moderate quantity? It is answered, that if an oath is made of not gaming in general, *all agree* that this does not bind to the abstaining from honest and moderate gaming. (See Salm.) *It is doubtful*, whether an oath *expressly* and *specially* made to abstain even from lawful and moderate gaming is binding. . . . Hence, if he who swears has expressly intended a greater good in abstaining from gaming, for example, that he may have more time for devotion to God, that he may mortify himself, &c., he is bound to fulfil it. *He is not bound to fulfil it, if he has sworn without such an end in view.* (Salm.) But in this gaming, the smallness of the matter can well be taken into account, which is to be measured according to the end intended by him who swears. (See Salm.) *Such a one swearing can also give money to another to gamble, and observe and even assist him in gambling, because this is not properly to play at game.*"²

To put one more case:—

"He who hath sworn that he would keep a secret does not sin against the oath by revealing that secret when he cannot conceal it without great loss to himself, or to another, because the promise of secrecy does not appear to bind, unless under this condition, *if it does not injure me.*"³

"HE WHO HATH SWORN TO A JUDGE THAT HE WOULD SPEAK WHAT HE KNOWS, IS NOT BOUND TO REVEAL CONCEALED THINGS. THE REASON IS MANIFEST!!!"⁴

I pass over many cases unfit for publication. And after acknowledging the power of the church to relax

¹ Excipe tamen, si jurasse Titise, &c., p. 336.

² No. 178. Quær. 1, an juramentum non ludendi, &c. . . . Hinc si jurans, &c., p. 336.

³ No. 183. Qui juravit se servaturum scretum, &c., p. 339.

⁴ Qui juravit judici, se dicturum quæ novit, non tenetur revelare occulta. Ratio patet. Sess. Bonac. Trull. loc. cit., p. 340.

certain oaths, "let them be ever so valid," he lays down this general rule:—"The Pope can abrogate all oaths about benefices, ecclesiastical offices, &c. Parents also can abrogate the oaths of children under age, but not of children who are of age, in matters concerning their own property. Tutors can annul the oaths of their pupils. Superiors of the religious orders; husbands, of their wives about dowry goods; masters of their servants."¹

I will not so far insult the common sense of your readers as to offer any comments of my own on the above sentiments of the Roman Catholic Church, as expounded by Liguori, on that important subject, the sacredness of oaths, but shall leave these extracts from the "*Moral Theology*" as I found them, in their "*unadorned and eloquent simplicity.*"

It may be objected that, were the whole context of Liguori given, the subject under consideration might bear a very different construction; but this is not the fact; the accusation is easily made, by those who either through ignorance or shame, come forward to vindicate the Romish Church. When this charge is publicly made I am ready to meet it, in the proper manner. My remarks are merely intended to give the Protestant reader an *outline* of the system of Romanism. I challenge any Roman Catholic to publish in English the whole text of Liguori; they dare not.

I am, Sir, &c.

LETTER XVI.

SIR,—The subjects treated of in my last three letters, namely, the licence granted by the Church of Rome to her members:—1. *To dissemble, or conceal, the faith, when among heretics,—Protestants*; II. *The lawfulness of using equivocation and mental reservation in an oath*;

¹ Pontifex irritare potest omnia, &c., p. 345.

and, III. *The power afforded them of violating an oath*: these subjects, I say, when seriously considered, are of vital importance, not merely to the individuals, the victims of the delusion of an iniquitous system, but also to all properly constituted societies. For a *good cause* these extreme licences are always granted; the good cause being, with them, the good of "THE CHURCH." The Church is the all-in-all, and the authority of the Pope is all-potent. Liguori does not stand alone as an authority on these subjects; he raises the questions, and solves them by bringing together the opinions of various authors (Roman Catholic divines), precedents, as it were, held to prove and establish his deductions; and these are declared to be the canon law of the Church of Rome.

The power of the Pope to absolve subjects from their oaths of allegiance is openly taught at Maynooth, the college so liberally endowed by Protestants. In the "Secunda Secundæ" of Thomas Aquinas (a canonized saint of the Church of Rome, of very great celebrity), we find the following question, put among many others of a similar nature; and it must be borne in mind, that the work in question is a standard work and text-book of that college, as acknowledged before the Committee of the House of Commons by one of its professors, Dr. M'Nelly.¹

Question. "Whether a prince, on account of apostacy from the faith, loses his dominion over his subjects, so that they are not bound to obey him?" *Answer.* "We have the authority of Gregory VII., who says, 'We, holding the statutes of our holy predecessors, absolve, by our apostolical authority, those *who are bound to excommunicated persons by fealty or the sacrament of an oath*; WE ABSOLVE THEM FROM THE SACRAMENT OF THEIR OATH, and prohibit them to observe faith towards them, by all means, till they make satisfaction. But apostates from the faith are excommunicated, as also heretics, as the *Decretal* says, *Extra de Hereticis*, cap.

¹ See "Appendix to Report," p. 450.

ad Abolendam. Therefore, MEN MUST NOT OBEY APOSTATE PRINCES."

I will, also, quote from another text-book, "Reiffenstuel, on the Canon Law of the Church of Rome,"—Rome, 1831—5. (A copy of this work is in the British Museum.)

It is asked (*Decretal*, tit. vii., *De Hæreticis*), "Are vassals, and servants, and others, freed from private obligation due to a heretic, and from keeping faith with him?"

Answer. "Yes. All are so, by the clear disposal of the law."

Again, it is stated—1. "*That he who owes anything to a heretic by means of purchase, promise, exchange, pledge, deposits, loan, or any other contract, is, IPSO JURE, free from the obligation, and is not bound to keep his promise, bargain, or contract, or his plighted faith, even though sworn, to a heretic.*"

We have to thank God, that the civil law, in this country, is not subject to the ecclesiastical, nor popery the religion of the state.

On the subject of oaths, taken by lay officials, tit. xxiv., *De Jure Jurando*, No. 81, it is laid down, that "a general oath of observing the statutes, capitulations, or customs of any Church or community, *obliges only to observe things lawful, possible, and not prejudicial to the liberty of the Church.* Such is the common opinion; and it is expressly decided in the first chapter, by declaring, that those oaths which are accustomed to be taken by powers, rulers, and lay officials, in the beginning of their office, and which sometimes contain things unlawful and prejudicial to *ecclesiastical immunity*, ought to be observed only as to those things that are lawful; since, as to other things, they cannot be observed, without an offence against the Divine Majesty."

Again, ii., 313, "It is inferred, that vassals and slaves are, *ipso facto*, freed from their service and fidelity towards an heretical lord, as likewise male and female servants from obedience to the same;" and in *Lib. v., Decret.*, sec. vi., 311: "For the doctors commonly

infer, that *the Pope, on account of this crime, can, for the sake of religion, absolve the laity from an oath of fidelity, and from any other obligations, though confirmed by an oath which they held beforehand to the delinquent; both as well, because, in every promise, 'the cause of religion' is considered excepted; as because, in such an obligation and oath, it is tacitly understood, if he continues such a person with whom I may lawfully communicate, or if he does not render himself justly unfit and unworthy.*"

Having thus shown the universal teaching of the Church of Rome, on the subject under consideration, it will not be foreign to that subject, or an uninteresting inquiry, to examine how far her Majesty's Roman Catholic subjects have acted up to these, their avowed principles. It is an instructive inquiry to contrast their language and acts, prior, and subsequent to, the so-called "Emancipation Act." I propose to give a few samples of both.

The language of the Romish clergy and people, in their several petitions, *prior* to the passing of that act, was gentle and submissive in the extreme. In the petition from the Roman Catholic body to the Irish Parliament, in 1792, is the following:—

"But as we find it answers to us, individually, all the useful ends of religion, we solemnly and conscientiously declare, that we are satisfied with the present condition of our ecclesiastical policy. With satisfaction, we acquiesce in the establishment of the National Church; we neither repine at its possessions nor envy its dignities; we are ready, upon this point, to give every assurance that is binding upon man."

To the like effect, in the petition of 1805:—

"Your petitioners beg leave to represent, that, by those awful tests, they bind themselves, in the presence of the all-seeing Deity, whom all classes of Christians adore, to be faithful and bear true allegiance to their most gracious Sovereign, &c. By the same obligation, they are bound and firmly pledged to defend, to the utmost of their power, the settlement and arrangement of property in their country, as established by the laws now in being."

Again, in 1808 : —“ Your petitioners most solemnly declare, that they do not seek, or wish, in any way, to injure or encroach upon the rights, privileges, possessions, or revenues, appertaining to the bishops and clergy of the Protestant religion, as by law established, or to the churches committed to their charge, or any of them.”

And in 1812 :—“ And we have solemnly sworn, that we will not exercise any privilege to which we are, or may become entitled, to disturb or weaken the Protestant religion or Protestant government in Ireland. We can, with perfect truth, assure this Honourable House, that the political and moral principles, asserted by these solemn and special tests, are not merely in unison with our fixed principles, but expressly inculcated by the religion we profess We can affirm, with perfect sincerity, that we have no latent views to realize, no secret or sinister objects to attain Our object is avowed and direct ; earnest, yet natural ; it extends to an equal participation of the civil rights of the constitution of our country, equally with our fellow subjects of all other religious persuasions ; it extends no further.”

The next petition from which I quote, presented from the same body to Parliament in 1826, contains the following : —

“ The petitioners seek not the destruction, but the enjoyment, of the constitution ; and, in the pursuit of that desire, they do not, by any means, solicit, or expect, or wish that a single individual of their Protestant fellow subjects should be deprived of any right, liberty, privilege, or immunity, of which he is at present possessed.”¹

We now come to the oath taken by Roman Catholic Members of Parliament : —

“ I do swear that I will defend, to the utmost of my power, the settlement of property within this realm, as

¹ I am indebted for these extracts to A. Gordon, Esq., which I have taken from his excellent speech before the Protestant Association.

established by the laws; and I do hereby disclaim, disavow, and solemnly abjure, any intention to subvert the present Church Establishment as settled by law within this realm: and I do solemnly swear, that I will never exercise any privilege to which I am or may become entitled, to disturb or weaken the Protestant religion or Protestant government in the United Kingdom."

Before proceeding to contrast the foregoing language with that held by Roman Catholics of the present time, I may be allowed to remark, that it is impossible for a sincere Roman Catholic to keep this oath. He has sworn to obey the Pope, and, by the laws of his Church, he cannot obey two masters. The following letter to the *Tablet* newspaper, from an Irish priest, declares it impossible:—

"TO THE EDITOR OF THE 'TABLET.'

"DEAR SIR,—I perceive, by the *Tablet* of last Saturday, that you have made allusion to my letter on the 'Catholic Oath.' Allow me to thank you for this favour, and to request your insertion of the following very easy syllogism, and the explanation of its second proposition, which I believe to be conclusive on the point at issue between you and the Catholic members of Parliament.

"1st. An oath, in the Catholic meaning, is an invocation of the Almighty, as a witness that truth is spoken by the swearer.

"2nd. But the Catholic member (*in fieri*) of Parliament takes an oath, that he will not interfere with the present position of the established Church in these kingdoms.

"3rd. Therefore he invokes God to witness that he speaks the truth.

"Now, dear Sir, a portion of our general creed, nay, of the world's creed is, that it is a rank perjury to take an oath offensive to God, and consequently invoke the Almighty to witness the same.

"But what is the oath taken by our Catholic members? That they will not make use of their vote, as members

of the Imperial Parliament, to the detriment of the present establishment of the Protestant Church. Can this be an oath pleasing in the eyes of God, and worthy of him as a witness? That the *present and past establishment has been, and is, the robber of the industrious agriculturist; the robber of the famishing widow and orphan, whose food and raiment it has taken away to feed the sleepy glutton of the sinecure and the propagator of a system of slow persecution against the Catholic Church, is too evident to require proof. And yet a Catholic swears that he will not intermeddle with such a system of injustice. 'Tis blasphemy added to perjury.* Let Catholic members think upon this.

“Yours, dear Sir,

“THE IRISH PRIEST.”

Lord Arundel and Surrey, feeling how incompatible was the oath he had taken with the interests of his church, with more zeal than discretion, did not hesitate to declare his sentiments in the house, on the discussion of Mr. Watson's bill, in the following terms:—“His honourable friend, who had just sat down, had said that the Church of Rome was antagonistic to Protestantism. He perfectly agreed with him, and as long as the world lasted it would continue so, UNTIL PROTESTANTISM WAS EXTINGUISHED.”

I will now cite a few instances as samples of the undisguised sentiments of her Majesty's Roman Catholic subjects, *subsequent* to the passing of the act, both in and out of the house.

I would ask any unbiassed person, did the Roman Catholic members of Parliament keep their oath, solemnly pledged, *to defend to the utmost of their power the settlement of property within this realm, as established by the laws; and their solemnly adjured intention not to subvert the present Church establishment, as settled by law within this realm, and their oath, that they would never exercise any privilege to which they were, or might become, entitled, to disturb or weaken the Protestant religion or Protestant government in the United Kingdom, when*

they voted for the suppression of no fewer than ten Protestant bishoprics in Ireland;—when they voted for the celebrated appropriation clause in the Irish Temporalities Bill;—when they constituted the exact majority of twenty-five for the English Church-rate Bill? Have not their uniform words and actions, both in and out of the house, been in direct opposition to that oath? And what has been the conduct and language of Romanists in general, both lay and clerical, since the passing of the act? The *Tablet*, the universally acknowledged exponent of the opinions of their Church and members, speaks in plain and unmistakeable language. On the subject of the late insurrection in the sister isle, an Irish priest, said to be one of the ablest of his order, known to that journal, and described as “never having been mixed up in any political movements whatever,” expressed himself thus (the italics and small capitals are his own):—

“I believe, with you, that an armed rising of the people would be the excess of madness; because, I believe with you, that comparing the manifold elements of weakness and want of preparation, on our side, with the manifold elements of strength on the part of the English government, we have no chance of success. On *this* ground, therefore, I am vehemently opposed to an insurrection, either now, or in next summer, or in any autumn that is likely to come for many years. And on *this* ground, and on this ground ALONE, I firmly believe the great mass of the clergy are opposed to insurrection. Let not Lord John Russell, or Conway of the *Evening Post*, ‘lay the flattering unction to their souls’ that it is love for the government of this country, or the constitution, or the so-called laws, or respect for them, or allegiance to them, or acquiescence in them, or toleration of them, that induces us to keep our people back; but only the deep conviction that, by insurrection, they have nothing to gain but everything to lose; that they could not succeed, and that failure would only (as Brougham says) *worsen* their condition. Let not Russell nor Rundy Tundy dare to heap on us

their loathsome panegyrics; to offer us their canting, hypocritical, that is, their Whiggish thanks. They owe us neither. Their praises and themselves we scorn and spit upon. Base Whigs, treacherous Whigs, murderous Whigs—they have deceived us, they have betrayed us, they have mocked our hopes themselves created, they have slain our people, they have ruined our country. Their very name is accursed in the hearts and mouths of seven millions in this land, and accursed for ever."

And on the same subject, the same journal, in another place, thus expresses itself:—

"If armed resistance were prudent in our opinion, we should advocate it with all our might. Nay, if armed resistance be now resorted to, if insurrection be commenced, if the people and the government be thrown into collision—we pray God, with every faculty of our souls, that the people may triumph and the English government be defeated. . . . What makes us regret the present aspect of affairs the more deeply is, that the danger to Ireland arises in great part from the present threat of explosion being premature. In the present state of Europe it is impossible not to see, that, at no distant period, England, not improbably, will be so far complicated in her external relations as almost to offer a premium on rebellion in Ireland; to offer, at least, a most irresistible temptation to it. This complication, as it seems to us, was worth waiting for, was worth welcoming with patience, and a slow, stubborn, obstinate resolution. But to precipitate the crisis before that complication comes, to compel Ireland to engage single-handed, or almost single-handed, in a contest wherein patience might have gained her many allies, deliberately to choose to fight at a disadvantage, and to select the least favourable moment for insurrection, seems to us little less than deliberate treason against the common cause."

Again, on the subject of new colleges proposed to be established in Ireland by the government, and condemned by the present Pope, the *Tablet* expresses the

opinions of English Romanists, as to the perfect nullity of an English act of parliament till it has received the sanction of the head of their church, in the following ironical and contemptuous strain:—

“Calm your perturbations, ye excellent individuals, and submit with decent dignity to the inevitable. It is even so. It must be so. It will be so yet more and more. You are only at the beginning of your perplexity. The Pope will speak more loudly than ever, and, what is more, he will be listened to. He will turn over your musty acts of parliament with finger and thumb, scrutinizing them with a most irreverent audacity; examining those which concern him, and when he has found these, rejecting some and *tolerating* others, with as much freedom as you use when you handle oranges in a shop, selecting the soft and sweet, and contemptuously rejecting the sour and rotten. And then, oh, dreadful thought! he will insist upon being obeyed. The very slates at Exeter Hall must erect themselves in horror at the bare thought of such a thing. What! the bill was read three times in each house of parliament—it was twice passed—engrossed on parchment—garnished with a waxen appendage by way of seal, and had over it pronounced, by royal lips, the mysterious and creative fiat, *La Reine le veut*. The Queen wills it: the Lords will it: the Commons will it. What does it want to complete the perfect fashion of a law? Nothing of solemnity—nothing of force—which the imperial sceptre of this kingdom could give, is wanting to it. But, truly, it may want the sanction of religion. The Pope disdainfully snuffs at it; an Italian priest will have none of it;¹ it trenches upon his rights, or rather upon his duties; it violates the integrity of those interests which he is set to guard: and, therefore, Commons, Lords, Queen, wax, parch-

¹ The writer of this article little dreamt, then, in how short a time the Pope would be humbled to the dust, fleeing from his own subjects in the garb of a menial; and that he would be replaced on his Papal throne by the interference of a republican and almost infidel nation, and should be kept there only by the brute force of foreign bayonets.

ment and all, avail it very little. You may call it law, if you please; you may enter it on your roll; you may print it in the yearly volume of your statutes. But, before long, you will have to *repeal or alter it*, in order to procure the sanction of a foreign potentate, without which it has not, in the end, the value of a tenpenny nail."

I might multiply such passages—but to what purpose? Look on this picture and on that; and it must be acknowledged, that the three propositions of Liguori, set out at the commencement of this letter, are not a mere dead letter, but are practically carried out by the members of the Romish communion in this country.

I am, Sir, &c.

LETTER XVII.

SIR,—Before I continue the immediate object of these letters, namely, the examination of the nature of the theology taught by the Redemptorist Fathers of Park Road, Clapham, under the authority of their patron saint, Liguori, I wish to add a few more words on the subject of my last. I endeavoured to show how the principles taught by Liguori on dissimulation, equivocation, and perjury, have been practically carried out by the members of the Romish Church. I contrasted the language and sentiments of Romanists *before* the passing of the (so-called) Emancipation Act,—which we have seen were couched in submissive humility,—with those held and expressed by them *subsequently*,—which we have also seen, was all defiance and scorn. We have been told that, had it not been for fear of a superior force, the Roman Catholics would have sought to gain their long-cherished object by force of arms.

I propose now to bring to your notice an "honourable" member of this Church—one who is equally zealous "to bring back England herself once more

under obedience to their faith," not, however, by force of arms, but by the "HOLY VIOLENCE OF PRAYER"—one who exhorts the paupers of Ireland "to enter the lists in this great struggle, and take the lead in this great assault on Heaven in behalf of England." The Hon. and Rev. G. Spencer, a Roman Catholic priest, has returned from a holy mission in Ireland, where he has been preaching a crusade against the heretics of England. The honourable priest has embodied the result of his mission in a letter, addressed by him to the Editor of the *Rambler*, a Roman Catholic journal, which appeared in the last month's number of that periodical (vol. v., part 26), under the assumed, euphonious signature of "IGNATIUS OF S. PAUL, PASSIONIST." The only practical result attained by his mission that I can gather from his narrative is, that the honourable gentleman has succeeded in extracting a few hundred pounds from the pockets of the poor and famishing deluded peasantry of Ireland, for it was to the *poor* that his mission was directed. On his return to England, the "Hon. Ignatius of S. Paul, Passionist," issued an address to the "Catholics of Ireland," wherein they are "invited to unite in prayer to Almighty God, through the intercession of the blessed Virgin Mary, for the conversion of England to the true faith." "Oh," says the eloquent Passionist, "let the Catholics of Ireland, as one man, enter the lists in this great struggle. Let them take the lead in THIS GREAT ASSAULT ON HEAVEN in behalf of England. And why should the choice fall on Ireland? First, because it is written, 'Hath not God chosen the poor in this world, rich in faith?' It is the poor of Ireland, especially, to whom this appeal is made. The people of Ireland are poor in this world, but they are rich in faith. Their faith, like that of the Roman Church of old, 'is spoken of in the world'—Rom. i. 8—[by parenthesis, was *their* faith spoken of on account of their masses, communions, rosaries, Ave Marias, host worship, image and saint worship, &c., &c.?] For three centuries, all the power and all the wisdom of England have been

engaged to root it up. It has borne the shock unmoved. May it not be, that Almighty God has thus strengthened it, that now Ireland may rise, and, by the power of her faith and the HOLY VIOLENCE OF PRAYER, may bring England herself once more under obedience to that faith? But it may be asked, can it be from Ireland that charity and prayers for England are looked for? For England, from whom she has suffered such wrongs? These very wrongs, for which no excuse is here pleaded, are the strongest reason why the prayers of Ireland are called for in preference to all others. Let it be granted that these wrongs are unexampled in the history of man. For this very cause, the prayers of Ireland for England will be the most powerful that have risen to God for the conversion of souls, since that ever-memorable prayer on Calvary, 'Father, forgive them,' uttered by the Son of God for his enemies. But will a whole people be ever moved to act on principles of heroic charity? Yes, such a people as the Irish will, if the attempt be made. An Irishman of the true sort cannot resist an impulse of religious generosity. It is an Englishman who speaks thus. Let not the Irishman be found who will deny this honour to his people. This is an offer made to Ireland of certain vengeance on her persecutors. To those who seek vengeance thus, God himself promises entire satisfaction, either in the conversion or the confusion of their enemies. . . . It may be, though God forbid it should be so, yet it may possibly be, that England will reject the grace thus proffered her, and not receive benefit by these prayers. But it cannot be, that if Ireland worthily enters on this work, it should fail of opening for her the richest treasures of divine bounty."

Had the "Passionist" left it to the feelings of the Irish people to pray in such manner as their feelings might dictate, we might have let the appeal pass without notice—nay, we must have applauded his zeal, though misguided. But it is to the prescribed form of the "*holy violence*" to which I would wish to draw your attention, by which English heretics are to be

brought under the obedience of the faith. "It may be asked," continues the Passionist in his address, "what prayers are especially proposed? It has been thought well to ask for very little, but to ask this of all. It is then, asked, that every man, woman, and child, should say for this object, *one Hail! Mary, every day*; and, where this is said in company with others, as it is hoped will be done in communities, schools, and private families, if not publicly in churches, let the person who leads the prayer remind the others of the intention of it, by using the following or some similar words:— 'Let us pray for the conversion of England,—*Hail! Mary, full of grace, the Lord is with thee, blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners now, and in the hour of our death. Amen.*' Let millions be thus enlisted in the cause; and in due time, it is hoped, God will direct us as to *what farther may be done*. Although this trifling prayer is all that is now asked, it is not supposed that the flame of charity, once kindled in zealous breasts, will stop here. And if any would do more, let them offer their *masses, communions, rosaries, &c.*"

This is, indeed, doing a *violence to prayer!* Such is the prayer, recommended by a Romish priest, for the conversion of England!—a prayer exclusively addressed to the Virgin Mary, by which Irish brigades are to be led on to the "assault on Heaven in behalf of England!"

But, Sir, this is not all; the worst yet remains to be told. Poor Dr. Wiseman is pressed into the service, to give a helping hand to the vagaries of this extravagant and enthusiastic "Passionist." How could he refuse an Honourable? Dr. Wiseman, in the plenitude of his power, as representative of the Pope in this country, has *granted an indulgence of forty days to each of the faithful in the London district who should repeat this Hail! Mary*. Permit me, Sir, to give the Hon. and Rev. G. Spencer's own words on the subject. We read in the Postscript of his letter above referred to

(p. 188, *ut supra*) as follows:—"P. S. If any would kindly assist in distributing the little address [the address above, in part, set out], they may be had, for a trifling cost, at the Catholic Depository, 23, Essex Quay, Dublin; of Mr. Peter Noonan, 7, Warren Street, Liverpool; and of Burns, Portman Street, London, who has printed some thousands on larger sheets and cards to be posted up in houses. I wish every Irish house might have one. I had the first 20,000 printed from a fund on which I may draw small sums for this purpose. I now wish to be enabled, by selling a proportion, to continue the distribution, at home and abroad, wherever the Irish are found. I trust I may venture to say, the address to the Irish will be approved by our prelates in England as well as in Ireland. I have not had the opportunity of speaking on the subject to many of them, but I have already remarked, that it was written under the direction of the Right Rev. Dr. Briggs; and *Bishop Wiseman has also given his sanction to it in the most distinct manner, by granting indulgences to the devotion principally recommended.* I am most happy to be permitted to announce, that he has granted an indulgence of forty days to each of the faithful in the London district, *who will repeat the Hail! Mary for the conversion of England, to be gained once in every day; and another like indulgence of forty days, to be gained once a day by each of the faithful who exerts himself, in any way, to spread this devotion of prayer for the conversion of England.* Indulgences in this form have already been given by, at least, two bishops on the Continent,—viz., the Bishops of Liège and Amiens: and I hope many more will soon follow the example."

Thus, any zealous Romanist in the London district who may for twenty years daily repeat the "Hail! Mary" for the conversion of England, will after his death escape out of purgatory 800 years earlier than he would otherwise have done; and by distributing the address of the honourable Passionist, or otherwise "spreading this devotion" for the like period of twenty

years, may further decrease his purgatorial sufferings by another term of 800 years. We have Bishop Wiseman's authority for this, and who will dare gainsay it! The Venerable Bishop Wiseman has proclaimed it to the faithful of his district.

Although on the Continent, and even in Ireland, we daily see indulgences, both limited and plenary, granted by "the Church" to her members, for attending mass on certain saints' days, for reciting certain forms of prayers, and the like, such mummeries have hitherto been of rare occurrence in England; and I feel persuaded, that were I to meet what is called an "intelligent Romanist," and tell him that Dr. Wiseman had granted an indulgence of forty days, to be gained once a-day by such as should repeat one "Hail! Mary" for the conversion of England, he would at once retort upon me that it was a story hatched up at Exeter Hall, to bring discredit on the Roman Catholic religion; and, to use the language of a recent pervert to that church, when questioned by me on a similar subject, would say, "Do you think we are such fools as really to believe and do all that you Protestants assert concerning us?" And yet we see this absurdity publicly announced in the Roman Catholic journal, "the Rambler," for last February, p. 188.

Touching the subject of indulgences, it may not be out of place here to mention, that on the 3rd of November last, seeing an advertisement that Dr. Wiseman would preach at Warwick Street Chapel on the 4th, I was induced to attend in order to hear him. His subject was, Purgatory and Indulgences. In that part of his sermon relating to indulgences, he, in the most solemn and imposing manner, called GOD TO WITNESS, and every member of that congregation present, that "the Church"—the Roman Catholic Church—had never, at any time, made indulgences a matter of traffic, and that they could not be, and never had been, obtained for money, and challenged any person to prove to the contrary. This awful statement he made, standing on the altar steps (not in the pulpit where

sermons are usually delivered), on that spot where a few moments before he and the congregation had been worshipping their God in the form of a wafer, and where the whole service of the church had been performed!

The sale of indulgences by the Church of Rome, in all ages of its existence, since the introduction of the practice to the present day, is so notorious, that it will be needless for me to cite instances, unless called upon. The fact of the public declaration by Dr. Wiseman in Warwick Street Chapel, as above stated, I can confirm with sufficient testimony if denied.¹

¹ It will be scarcely credited that the system of granting indulgences for money is now getting very common in London, "the Pedlar General" of this commodity is, of course, Dr. Wiseman. Whenever any funds are wanted for any particular purpose, "Plenary Indulgences" are most liberally granted on receipt of the smallest contributions. In the Catholic Standard of the 8th of June last, No. 35, p. 3, we read the following from the pen of Dr. Wiseman, on behalf of the "Poor School Committee Festival," to the clergy of the London district. "You will inform them [the people] of the Plenary Indulgence which they will gain on the following Sunday, by giving alms to this pious work, and going to confession or communion on that day, or within eight days after; see Directory, p. 146." On consulting the Directory, p. 146, we find the following:—

"By this rescript his Holiness, Oct. 31st, 1849, grants perpetually—

"1. A Plenary Indulgence to all who, on the feast of the sacred Heart the Sunday after the octave of Corpus Christi, or within eight days after shall go to confession and communion, and *subscribe to the poor School Committee Fund.*

"2. A Plenary Indulgence to all contributors to the same, who on the feast of St. George or St. Edward the Confessor, or within their octave shall go to confession and communion, and pray for some time for the intention of his Holiness the Pope.

"3. Both indulgences are applicable by way of suffrage to the faithful departed [in other words, for souls in Purgatory.]

NICHOLAS, [Dr. Wiseman,]

Bishop of Melipotamus.

Oh what blasphemous assumption in a man to pretend thus to deal with the souls of his fellow creatures! It appears that Romanists can never be induced to subscribe to a charity without the offer of an indulgence for their money; I scarcely know which is the greater, the folly of the one, or the iniquitous presumption of the other.

It is time, however, to crave the pardon and indulgence of my friends, "the Redemptorists," for this digression and apparent neglect of them; but I beg to assure them that they are not forgotten by me, as I purpose to continue the examination of their teaching on various other leading and important subjects; that of "Blasphemy" shall be the subject of my next letter; when I shall take the opportunity of submitting to your readers a few choice specimens of "PAPAL CURSES"—specimens of rude eloquence, of genuine and *orthodox curses*, which would astonish the nerves of a Thames coalwhipper or a Billingsgate fishwoman.

I am, Sir, &c.

LETTER XVIII.

SIR,—Returning to the examination of the "Moral Theology" of *Saint* Alphonsus, M. de Liguori, I must request the reader to bear in mind, what has been before said, on the universally acknowledged authority of his works, by the Roman Catholic Church, both in England and abroad. So great, indeed, is the reverence for Liguori, and the estimation in which his writings are held, that he has, in the bosom of the Roman Catholic Church, followers who call themselves "Liguorists," "Sons of Liguori;" and the Redemptorist Fathers of Clapham declare themselves, in a most especial manner, his "Eloquent Sons," styling themselves "Redemptorists;" their patron saint, Liguori, having founded the new "Order," under the title of "The Congregation of the Most Holy Redeemer."

I have given an outline of a few of the doctrines taught by this *saint*. In every instance I have fairly quoted, giving literal translations, with the references from the edition purchased from Mr. Burns, which, therefore, can be readily consulted and examined.

The reasons for publishing such abominable doctrines

by the Roman Catholics in this country, is indeed a mystery to me. So unlike their ordinary caution, craft, and policy! They have been discovered and exposed too soon for their purpose; and I have not the slightest doubt but that we shall presently see some authoritative declaration issuing from the Romish press, denying the works and doctrines of Liguori. I am fully prepared for this. Convict a Romanist from his own acknowledged authors, be they ever so orthodox, he will at once throw them aside, and deny the authority. And thus it is in controversy. They plunge and flounder about among the writings of the fathers of their church, triumphantly citing them in support of some favourite Popish dogma, till you cite the same father, testifying against them in the very same work; they will then, without hesitation, reject him, or declare the work a counterfeit. Sir H. Lynde, in his "Via Tuta,"¹ quotes numerous instances from Cardinal Bellarmin's works (among many others of scarcely less authority in the Romish Church), wherein the cardinal at one time quotes a writer in support of some particular position he wishes to establish, whilst, at another, he rejects the self-same authority as counterfeit or spurious, when it speaks against him. I shall, nevertheless, be delighted to hear from any Roman Catholic that the opinions of Liguori are rejected. Until we receive such public avowal, we have no alternative but to take the declaration of the "Sacred Congregation of Rites" as binding on the whole Romish community, *that not one word of Liguori's works was worthy of censure*; and Dr. Wiseman (whom I must acknowledge as an authority in such matters) has declared that Liguori wrote his "Moral Theology" out of pure zeal for the church, and that his dictum is the canon law of his church.

I now propose to examine Liguori's teaching as to

¹ The British Reformation Society have just published a new edition of this truly valuable work, with the references carefully examined and verified. See p. 222.

the lawfulness of cursing, and then proceed to show the practical development of this teaching.

In lib. iv., cap. i, tom. ii., Liguori considers how far one may curse *without blaspheming*. Where the subject is insensible, such as *wind, rain, years, days, fire, &c.*, it is no blasphemy to curse them, but it is otherwise, when the creature is expressly referred to God, as "cursed be the fire of God, the bread of God," &c.¹

He puts the case as follows among other passages (p. 279, *ut supra*):—

"It is here asked whether it may be blasphemy to curse insensible creatures? We make the following distinctions—if creatures are cursed with relation to God, just as it would be to curse the rain, the winds as commanded by God, or the word of God being added, for example, cursed be the fire of God (see Tamb. and Mazzott), it is certainly blasphemy. We say the same in case a curse is denounced against a creature which of itself has a special relation to God, as the soul, the Catholic faith, heaven, and such like; BUT OTHERWISE, if indignation is borne against creatures without relation to God—Ita. Comm. Tourn. cum. Bonac. et Less. ex. D. Thom.—*who teach* that to curse irrational things, inasmuch as they are creatures of God, is the sin of blasphemy; but to curse them as they are considered in themselves, is *insignificant and trifling*. Hence, according to Viva, and others, it is *not a SERIOUS MATTER to curse simply the hour, the day, the year*, unless the word Santo is added, or unless the day of itself bears some special sanctity above itself, as the Pascal day, the Epiphany, the Nativity of Jesus Christ, the Pentecost,—as Salm., Elbel., with Sanch. Laym. Spor. and more expressly the author, l. c."²

This, then, is what Dr. Wiseman would call "Moral Theology;" and it may appear reasonable to a Roman

¹ "Maledicere creaturis insensatis, ut vento, pluvie, annis, diebus, igni, etc., non est blasphemia, nisi hujusmodi creature expresse Deum referentur prout si diceretur; maledictus sit ignis Dei, panis Dei, etc."

² No. 129. Quæritur hic, utrum sit blasphemia, &c., p. 279.

Catholic, but God forbid that such sentiments should ever be uttered by a Protestant minister, or taught in a Protestant community.

In practice, however, the Church of Rome has by no means restricted her curses to inanimate objects. The *bodies and souls of mortals* are by them doomed to eternal damnation. Whosoever does not subscribe to the Trent doctrines, are by them accursed. Those who deny that the Church of Rome is the mistress of all churches, and deny that such belief is necessary to salvation, are accursed. Those who deny the Pope of Rome to be the Vicar of Jesus Christ, are accursed. Those who assert that the Holy Scriptures are a sufficient rule of faith without tradition, and deny that traditions are to be received with the like regard and veneration as the Scriptures, are accursed. Those who deny that good works do truly deserve eternal life, are accursed. Those who deny that there is a purgatory after this life, where the souls of those that are not purged, nor have satisfied for their sins here, are there to be purged and to give satisfaction—unless their time be shortened by the prayers, alms, and masses of the living—are accursed. Those who assert that divine service ought to be performed in a language to be understood by the people, are accursed. Those who deny that the bread and wine, after consecration, are turned into the very body, blood, soul, and divinity, and even the *bones and nerves (ossa et nervos)*¹ of Jesus

¹ Romanists generally deny that the words "*ossa et nervos*" are to be found in the Trent Catechism. They are indeed ashamed of their own blasphemy, and therefore have they left these words out of modern editions; but in the authentic editions they are to be found. Venice Edit. Apud Album, 1582. De Sacram. Euchar. p. 241. "Jam vero hoc loco a pastoribus explicandum est non solum verum Christi corpus et quicquid ad verum corporis rationem pertinet, veluti, *ossa et nervos*, sed etiam totum Christum in sacramento contineri." And the Seraphic Doctor, Saint Thomas Aquinas, says to the like effect: "Continetur totum corpus Christi, scilicet, *ossa, nervi et alia*." (Aquin. Summa. iii. 2. 76, c. 1. Lyons, 1567.) And so likewise the redoubtable Dens: "Comprehendens carnem, *ossa, nervos*," &c. (Dens' Theologia. 5, 276. Dublin, 1832.)

Christ, are accursed. Those who assert that forgiveness of sins and salvation can be obtained without confession to a priest, are accursed. Those who deny that images are "most especially to be had and retained in churches," and that due honour and veneration, such as "kissing, uncovering the head, and falling down before them," are not to be given to them, are accursed. To sum up the matter, the Rev. Mr. Blakeney, in his admirable lecture, "Popery, the Work of the Adversary—the Roman Catholic Clergy under Satanic Influence,"¹ has given the following summary of curses denounced by the Council of Trent on the several subjects enumerated.

Justification	33	Sacraments	13
Baptism	14	Confirmation	3
Eucharist	10	Penance	15
Extreme Unction	4	Communion in one kind...	4
Mass	9	Orders	8
Marriage and Celibacy ...	12	&c., &c.	

To appreciate, however, the full meaning of a Papal curse, and to understand that it is no light matter to be subjected to it—if words and intentions have any meaning and corresponding effect—I propose to submit three samples, out of many that I have at hand; two of these I take from the Roman Pontifical, and the third is the form of excommunication of the twenty-four Protestant ministers in Hungary.

The Roman Pontifical is the hand-book for the bishops and priests; it prescribes the forms and ceremonies enjoined by the church in every detail, and is of so great authority, that no bishop or priest can alter, vary, or pass over any one point set out in it. The Council of Trent having gone so far as to anathematize all who should dare to retrench or alter any portion of it, bishops, and much less the priests, have no choice or jurisdiction in the matter. I shall quote from an admitted orthodox edition of this work—no doubt the very edition in the possession of Dr. Wiseman and the Redemptorists—namely, that restored and edited by

¹ Published by the Reformation Society, Exeter Hall, price 6d.

Pope Clement VIII., Antwerp, 1627. In p. 466, we find the following, a sample of the milder sort:—

“Wherefore by the judgment of the Omnipotent God the Father, the Son, and the Holy Spirit, and of St. Peter, the prince of the Apostles, and of all the Saints, and by our own authority, and in virtue of our power of binding and loosing in heaven and earth, we separate him, with all his accomplices and supporters from participation of the precious body and blood of God, and from the society of Christians, and we exclude him from the gates of holy Mother Church in heaven and earth, and we sentence him to be excommunicated and anathematized, and to be damned with the devil and his angels, and with all reprobates to eternal fire—(*esse decernimus et damnatum cum diabolo et angelis ejus et omnibus reprobis in ignem eternum judicamus*).”

The second is a little more elaborate than the above, which I also quote from the same source, p. 160. The translation is literal:—

“By the authority of the Omnipotent God, and of St. Peter, and St. Paul, his apostles, we firmly, and under the threat of anathema, enjoin that no one carry off these virgins or religious persons here present from divine service, to which, under the standard of chastity, they have been dedicated, that no one plunder their property, but that they enjoy it in quiet. If any one shall have presumed to attempt this, may he be cursed in his home and out of his home, may he be cursed in the state (or city), and in the field, cursed in watching, and cursed in sleeping, cursed in eating and drinking, cursed in walking and sitting, **MAY HIS FLESH AND HIS BONES BE CURSED, AND FROM THE SOLE OF HIS FOOT TO THE CROWN OF HIS HEAD MAY HE ENJOY NO HEALTH**—(*maladicta sint cara ejus, et ossa, et a planta pedis usque ad verticem non habeat sanitatem*). May there light upon him the curse which the Lord sent in the law, by Moses, on the sons of iniquity. May his name be erased from the book of the living, and not be recorded with the righteous. May his portion and

his heritage be with Cain the fratricide, with Dathan and Abiram, with Ananias and Sapphira, with Simon Magus, and with Judas the traitor, and with those who said to God, 'Depart from us, we will not follow thy ways.' Let him perish in the day of judgment. **MAY ETERNAL FIRE DEVOUR HIM WITH THE DEVIL AND HIS ANGELS**—(*devoret eum ignis perpetuus cum diabolo et angelis ejus*)—unless he make restitution and come to amendment. So be it. So be it."

Who has not read the famous Papal curse in Sterne's "Tristram Shandy?" The uninitiated readers of that work have, no doubt, been under the impression that the whole was a satire, the invention of the prolific brain of that eminent novelist. Nothing of the sort. The curse quoted by him is a genuine Papal production, issued by the "Mother Church." The only alteration made by Sterne is the substitution of an imaginary name, "Obadiah," and an imaginary offence, namely, of "tying the knot." Sterne gave a transcript of the form of cursing as practised by Ernulphus, Bishop of Rochester. The original is in Rochester Cathedral, and is to be found in the work, "Textus Roffensis e Codicibus MSS. descripsit ediditque Thos. Hearne Oxonii e Theatro Sheldoniano, 1720," cap. 35, p. 55. The curious in such matters can consult the work, at the British Museum, under the following title, which Sterne no doubt consulted:—

"The Pope's Dreadful Curse, being a form of Excommunication of the Church of Rome, taken out of the Leger Book of the Church of Rochester, now in the custody of the Dean and Chapter, there writ by Ernulphus, Bishop.—London, printed and sold by L. C. on Ludgate Hill, 1681.—13 LL. C. 1."

I much regret that the space allotted to me compels me to pass over this, with many other beauties of rhetoric of Holy Mother Church; and to conclude, by giving a literal translation of the famous "Form of Excommunication" of the twenty-four Royal Protestant Pastors in Czepuss, drawn up by the authority of Peter Pazman, Archbishop of Strigonium and Pri-

mate of Hungary. The curse was publicly read three times in the cathedral, and was only withdrawn by the interference of Stanislaus, and *on payment* of 130 crowns. The reader is referred to the original Latin set out in the "Historia Ecclesiæ Evangelicæ in Hungaria."¹

"By the authority of God Almighty the Father and the Son and the Holy Spirit, and of the Holy Virgin Mary, the mother of our Lord Jesus Christ, and of the Holy Angels and Archangels, and of St. Michael, and of St. [John the] Baptist, and in the place of St. Peter and the other Apostles, and of St. Stephen and all the martyrs, of Sylvester and St. Adalbert and all the confessors, and of St. Adelgunde and of all the holy virgins and saints, who are in heaven and on earth, to whom is given the power of binding and loosing: We excommunicate, damn, anathematize, and separate from the threshold of the church those thieves and sacrilegious persons, robbers, counsellors, helpers, whether male or female, who have committed this theft or evil, or have hence usurped anything to themselves. Let their portion be with Korah, Dathan and Abiram, whom the earth swallowed up on account of their sins, let their portion be with Judas the traitor, who sold the Lord for a price. Amen. And with Pontius Pilate, and with those who said unto the Lord, 'Depart from us, for we desire not the knowledge of thee.' Let their children be orphan; let them be cursed in the city, cursed in the field, in the open field, in the wood, at home; cursed in their barns, on their couches, in their bed chambers; cursed in the court, on the road, in the city; cursed in the camp, on the river; cursed in the church, in the burial-ground, in the courts of justice; cursed in the market-place, in war; cursed in praying, in speaking, in holding their tongues; in eating, awake, in sleeping, drinking, touching, sitting, lying down, standing; cursed when at leisure; cursed always. Cursed in the whole of their body and soul, and in the five senses of their body; cursed be the fruit of their

¹ Pp. 302—304. Halderstadt, 1830.

womb; the fruit of their land; cursed be all their goods; cursed their head, mouths, nostrils, nose, lips, jaws, teeth, eyes, pupils of the eye, brain, palate, tongue, throats, breast, hearts, belly, liver, all (their) entrails; cursed the stomach, spleen, navel, bladder; cursed be (their) legs, thighs, feet, and toes; cursed (their) necks, shoulders, back, arms, elbows; cursed the hand and finger (s); cursed (their) finger and toe nails; cursed (their) ribs, conception, knees, flesh, bones; cursed (be) their blood; cursed (their) skin; cursed be the marrow of their bones; and whatever concerns them; cursed be they in the passion of Christ, and with the shedding of Christ's blood, and with the milk of the Virgin Mary.

“I adjure thee, O Lucifer! with all thy imps, also with the Father and the Son, and with the Holy Spirit, and with the human nature and nativity of the Lord, and with the virtue of all the saints, that thou rest not night and day, until thou hast brought them to destruction; whether they be drowned in rivers, or be hung, or be devoured by beasts, or be burnt, or be slain by enemies, let them be hated by every person living, or even their ghosts. And as the Lord conferred on Peter and his successors, whose places we hold, and on ourselves, although unworthy, the power, that whatsoever we shall bind on earth be also bound in heaven, and whatsoever we shall loose on earth shall be loosed also in heaven, so we shut heaven against them, and deny them earth for burial, but let them be buried in the feeding-grounds of asses. Moreover, let the earth be cursed in which they are buried; let them perish in the future judgment; let them not have any conversation with Christians, nor, when they are in the article of death, let them receive the Lord's body; let them be as the dust before the wind; and as Lucifer was cast down from heaven, and as Adam and Eve were cast out of Paradise, so let them be expelled from the light of every day. Let them also be associated with those to whom the Lord will say at the day of judgment—‘Depart, ye cursed, into the everlasting fire prepared for

the devil and his angels, where their worm shall not die nor their fire be extinguished. And as this candle, being thrown out of my hands, is extinguished, so let their bodies and souls be extinguished in the stink of hell, unless they restore what they have stolen within a certain limit. Let every one say, Amen." ¹

I think I have fulfilled the promise made in my last, that I should submit to your readers "*a few choice specimens of PAPAL CURSES—specimens of rude eloquence, of genuine and orthodox curses, which would astonish the nerves of a Thames coalwhipper, or a Billingsgate fish-woman.*"

I am, Sir, &c.

LETTER XIX.

SIR,—Passing from the subject of Papal curses, I shall say a few words on that of *Adjuration and Exorcism* (that is, expelling the devil out of the possessed), and then proceed to Liguori's teaching relative to the *Lord's Day and its Observance*.

Liguori dedicates a chapter to adjuration. In tom. ii. lib. iv. cap. ii. p. 347, he declares that "only intellectual creatures, as men and *devils*, can be adjured directly; but, indirectly, irrational creatures, as *salt*, the *clouds*, *locusts*, &c., by adjuring either God, that their use may assist us, or devils, that through them they may cease to hurt us."

¹ The above curses were quoted by Dr. Cumming in a correspondence in the "Nottingham Journal." The letters originated from the fact of the Rev. Mr. Rimer, a Roman Catholic priest of that town, in the course of a discussion carried on between him and Dr. Cumming, having been bold enough to allege, among other things, that the curse quoted in *Tristram Shandy* was never in any shape recognized or used by the Church of Rome. The Rev. Doctor proved more than a match for his opponent. The letters are published by the Reformation Society, price 2d.

As to the adjuration of devils, he states, it "may be imperative, but not deprecative;" but adds this caution, that he (the exorcist) "cannot be excused from grievous sin, WHO HOLDS USELESS CONVERSATIONS WITH THE DEVIL (*qui multos Sermones inutiles haberet cum dæmone obsidente,*") (p. 348;) and, "that the possessed may be truly delivered, the exorcist should sedulously take care to observe certain rules laid down."

Amongst others, we find the following:—"Let him use the exorcism of the Roman Church (*Ecclesia Romana*),¹ or at least those which are approved in his own diocese; let him use the invocation of the names of Jesus and Mary, also the sign of the cross, and the relics of saints or holy water, the Agnus Dei, &c. Let him beware lest he should JOKE WITH THE DEVIL, (*caveat, ne cum dæmone jocetur*), but rather let him say little, and not permit the devil to speak much, but command him to be silent." (p. 349.)

As to the efficacy and beneficial result of the adjuration, he warns the exorcist that he must "bear in mind that these are not infallible signs of departure [of the devil from the possessed,] however, there are probable signs; if after a long time the possessed is free from trouble; also, the confession of devils, a great vomiting of putrid matter, or breath very fœtid: also, great noises which are heard there; also, if the possessed remains a long time prostrate on the ground, as if dead. But, more probably, it is not lawful to give permission to a devil that he should enter the body of any other man or beast, that he may leave the possessed as he promises, as Elbel thinks, num. 167, cum Bonac, Samb. et aliis contra Pal.," &c. (p. 350.)

Liguori cites authorities to support his views on the subject of exorcism and adjuration, as practised by the Church of Rome. But let us turn from these "profane and old wives' fables," which may be highly intellectual to Dr. Wiseman and the Redemptorist Fathers, and

¹ It must be observed that in the "Roman Pontifical," there is an authorized service of the Church for ordaining ministers to the office of Exorcists, giving them the power to drive away devils.

may be according to the ritual, commands, and customs, of the Roman Catholic Church; but let us, Protestants, have no "fellowship with the unfruitful works of darkness, but rather reprove them," (Eph. v. 2;) "for we have not followed cunningly devised fables," (2 Pet. i. 16.)

Leaving, then, this subject, let us proceed to the consideration of the sentiments of this last canonized saint of this modern church, on the observance of the Lord's day.

Liguori considers the question, "Whether the observance of the Lord's day is of divine right?" in tom. iii. lib. iv. cap. i.

He declares it to be of ecclesiastical right (*de jure ecclesiastico*). The Pope, according to Liguori's express declaration, is "LORD OF THE SABBATH." He declares "that, although it be of divine or natural right, some determinate time should be allotted for the worship of God, however the determination of that worship, and of the days in which it was to be offered up, have been left to the arrangement of the Church, so that the Pope can decree that the observance of the Lord's day should continue only for a few hours, and that certain servile works would be lawful." He then proceeds to the consideration of the lawfulness of engaging in secular occupations on the Sabbath. Among other sentiments we find the following:—

"It appears to be lawful for a good and public cause of necessity or joy—say on account of victory, the birth or coming of a prince, &c., to prepare garments, theatres, and such like—they add that these things can be done even to the reciting of a comedy. Sanch. Tol. et Trull. Pasq. ap. Salm., who allow even bull-fights, provided that such things cannot be done on an ordinary day. The reason is, because such signs of gladness are morally necessary for the republic, and, therefore, are permitted according to custom. For to these things, as Viva remarks, the probable necessity or probable custom suffices. Thus, likewise, Mazzott. allows them to prepare theatres, the garments of

attendants, &c., in case of a marriage, if on the day before these things could not have been done.”¹

Such, then, are the sentiments of Liguori, and his interpretation of the meaning of the Fourth Commandment —“Remember that thou keep holy the Sabbath day!”

Those who have been on the Continent, in Roman Catholic countries, have witnessed these principles carried into practice. There, the Sabbath is a day for amusement and dissipation. Fast-days and festivals are more strictly observed, and an indulgence more readily granted to those who attend mass on a saint's day, than to those who reverence the Lord's day. And this is further practically taught, by the Church, having in her catechism, substituted for the Fourth Commandment her own, viz., “Remember to keep holy the festivals.” To give one example of this perversion, I quote from Bellarmin's “*Dotrina Cristiana Breve*,” or “*Short Christian Doctrine*,” edit. Rome, 1838,—the most extensively circulated catechism, and one which has been translated into almost every known language. This catechism was prepared by order of Pope Clement VIII., as appears by the title-page, and has the imprimatur of the Master of the “*Sacred Apostolical Palace*,” and of his deputy. At page 24, the Commandments are thus set out:—

- | | |
|---|--|
| I. Io sono il Signore Iddio tuo ;
non avrai altro Dio avanti di
me. | I. I am the Lord thy God ; thou
shalt have none other God
before me. |
| II. Non pigliare il nome di Dio
in vano. | II. Thou shalt not take the name
of God in vain. |
| III. Ricordati di santificare le
<i>feste</i> . | III. Remember to keep holy the
<i>festivals</i> . |
| IV. Onora il padre e la madre. | IV. Honour thy father and thy
mother. |
| V. Non ammazzare. | V. Do not kill. |
| VI. Non fornicare. | VI. Do not commit adultery. |
| VII. Non rubare. | VII. Do not steal. |
| VIII. Non dir falso testimonio. | VIII. Do not bear false witness. |
| IX. Non desiderare la donna
d'altri. | IX. Do not covet the wife of
others. |
| X. Non desiderare la roba d'altri. | X. Do not covet the goods of
others. |

¹ No. 304. “*Licetum esse constat, ob publicam*,” &c. p. 26.

We perceive, here, that not only is the third commandment perverted, and God's appointment, to keep holy the Sabbath-day, set aside, in order to follow the traditions of this apostate Church, but the 2nd commandment is wholly omitted. I have cited various editions of catechisms published at home and abroad, wherein the same omission occurs.¹

I trust it will not be considered a digression from the subject of these letters, if I conclude this by remarking upon the omission of the 2nd commandment.

Rome suits herself to all capacities, she studies character, "The children of this world are in their generation wiser than the children of light." (Luke xvi. 8.)

The Scotch are proverbially a Scripture-reading nation, and I have not heard of one instance in which the Church of Rome has dared, in Scotland, to publish a catechism omitting the 2nd commandment; and though abbreviated, it is found in its place. In England, where there is so much *toleration and lukewarm indifference*, we find the 1st and 2nd commandments blended into one, so that the second loses much of its force and effect; while in Ireland, where the Bible is a sealed book, she acts with impunity; and in her principal catechisms, and particularly in those adopted in the schools under the direction of the National Board of Education, the 2nd commandment is totally omitted. I will give but one instance, viz. that of (I copy the title page) "The most Rev. Dr. James Bütler's Catechism, revised, corrected, and enlarged by the four Roman Catholic Archbishops of Ireland as a general catechism for the kingdom, approved and recommended by the Right Rev. James Doyle, D.D., Bishop of Kildare and Leighlin, Dublin: printed by Richard Grace and Son, 1848." N.B. The number of *this* edition is not mentioned, but that of 1844, published by John Coyne, Dublin, being word for word the same as the above, is the 27th.

¹ Letter vii. *ante*, pp. 73, 75.

At page 36, the Commandments are thus set out:—

LESSON XIV.—ON THE TEN COMMANDMENTS.

Q. Say the Ten Commandments of God ?

- A. 1. I am the Lord thy God, thou shalt not have strange gods before me.
2. Thou shalt not take the name of the Lord thy God in vain.
3. Remember that thou keep holy the Sabbath-day.
4. Honour thy father and thy mother.
5. Thou shalt not kill.
6. Thou shalt not commit adultery.
7. Thou shalt not steal.
8. Thou shalt not bear false witness against thy neighbour.
9. Thou shalt not covet thy neighbour's wife.
10. Thou shalt not covet thy neighbour's goods.—EXOD. xx.

Now, Sir, mark this well : we have here a catechism, used in the schools under the direction of the National Board of Education for Ireland, dated so late as 1848, arranged by a Roman Catholic Archbishop, revised, corrected, and enlarged by four other Roman Catholic Archbishops, and purporting to be a general catechism for the kingdom, and approved and recommended by the famous Dr. Doyle, in which the Ten Commandments, represented as taken from Exodus, chap. xx., are thus knowingly, wilfully, and deliberately mutilated, to uphold an idolatrous and false system of image worship.

I am given to understand that these letters are to be answered. I am somewhat curious to know what will be said on the subject of this omission. God's command is set aside to uphold the modern Popish dogma of image worship. "I most firmly assert"—*Firmissimo assero* (!)—swears each Roman Catholic, "that the images of Christ, and of the Mother of God always a Virgin, and of other saints, are to be had and retained, and that to them the honour and veneration due *must be rendered*;" and, "moreover," does the Council of Trent *command* "that the images of Christ and the Mother of God, and of the saints, are to be most *especially had and retained in churches, and the honour and veneration due must be given to them.*" What has

Dr. Wiseman, the Honourable Ignatius of S. Paul Passionist (the Hon. and Rev. G. Spencer), Father De Held, the Redemptorists, or any other Roman Catholic perverters of religion and the Bible, to say in defence of Dr. Butler's Catechism? "HIS LORDSHIP THE RIGHT REV. DR. WISEMAN"¹ is constantly advertising his intended sermons; will his reverence condescend to favour us with an explanation which I shall afford him an opportunity of doing by sending him a copy of the paper in which this letter will be inserted?

I am, Sir, &c.

On the publication of the last letter I received the following, forwarded to me through the Editor of the "Historic Times," which was published as a postscript to Letter xx, but is here introduced as being more properly in order.

P.S.—In reference to the omission mentioned in my last letter of the Second Commandment in the Roman Catholic Catechisms, I have been favoured with a communication from a clergyman in Ireland of so important a nature as to justify my setting out his letter to me in full:—

“. . . . County Wexford, April 3, 1850.

"SIR,—I have just read, with no small degree of satisfaction, your letter, date, 26th March, in the *Historic Times* of the 28th ulto., and I trust you will forgive the liberty I take in putting myself in communication with you on the subject of it.

"Your remarks on the changes, alterations, and omissions in the Ten Commandments, are very valuable in exposing the idolatrous character of the Church of Rome, and her shrinking from the test of God's pure and unadulterated word. What I wish especially to call your attention to, in the present instance, is the

¹ The title given him by the Roman Catholic Journal, the *Catholic Standard*, of the 16th March, 1850.

pandering of the "National Board of Education" in Ireland to this very worst feature in the Apostate Church of Rome. This Board, amongst other requisites, furnishes its schools with copies of the Ten Commandments, printed on a large sheet of paper, with the intention of having them hung up in the view of all the children. Their selection has been made from the Douay Bible, and there the very serious omission of the words, "*Thou shalt not bow down to them,*" in the Second Commandment, occurs. Here is a manifest concession to Popery, and a grievous wrong to the children of Protestants, who are taught, as it were, a different creed. I am chaplain to the Union Workhouse situate in this parish, and in the female school of it, which is under the National Board, there is suspended a copy of the Ten Commandments such as I describe. Is it not enough to make the few poor Protestant children in the house believe the practical idolatry, which they witness every day, a harmless thing?

"This version of the Commandments, sanctioned by the Archbishop of Dublin, is opposed both to the *Hebrew text* and *Vulgate*, as you will perceive.

"I intended to expose the matter, but I was so struck, on reading your letter this evening, with the opportunity you have of bringing it forward, that I have ventured to lay it before you, with the hope that you will give the matter publicity in England.

"I am known to the Rev. Ernest Hawkins, Secretary to the Society for the Propagation of the Gospel, should you wish to refer to him respecting me. I shall be happy to give you any other information in my power, and you may make free use of my name. I have the honour to be, your obedient servant.

"To A Lay Subscriber."

[This letter following my reference to the National Board of Education, provoked a reply from Dr. West, the Secretary to the Archbishop of Dublin, Dr. Whately.]

[We have received the following letter from the Rev. J. West, D.D., of Dublin, which we publish, as promised, in justice to the National Board of Education for Ireland, in answer to charges made by our correspondent, "A Lay Subscriber." Having previously submitted this letter to the latter, we also subjoin his reply.—ED.]

"TO THE EDITOR OF THE 'HISTORIC TIMES.'

"SIR,—As I am confident you would not knowingly be a party to a misrepresentation, so, whenever inadvertently you may have been led through over-confidence in a correspondent, to admit an injurious misrepresentation into your columns, I doubt not you will be equally ready to afford the opportunity of correcting it.

"In the number of the HISTORIC TIMES for March 28th I find the following statement, in a letter signed 'A Lay Subscriber,' p. 195:—'In Ireland, in her [the Church of Rome's] principal catechisms, and particularly in those adopted in the schools under the direction of the National Board of Education, the second commandment is totally omitted.' He then sets forth a list of the Ten Commandments (with the omission) purporting to be that 'used in the schools under the direction of the National Board,' and represented as taken from the twentieth chapter of Exodus; 'thus knowingly, wilfully, and deliberately mutilated, to uphold an idolatrous and false system of image worship.'

"Nothing can be simpler than the refutation of this. The only form in which the National Educational Board have introduced the Ten Commandments into their schools, is that which you may see for yourself in the accompanying sheet, printed expressly for the national schools, with the unanimous sanction of the Board. You will observe that it contains the second commandment, given at full length, *without any omission*.

"I have the more satisfaction in submitting this authentic document to your inspection, as it will enable

you to judge of the candour and fair-dealing of the Wexford clergyman, whose letter (in reference to this very document) appears in the postscript of 'Lay Subscriber's' subsequent letter in the HISTORIC TIMES of 12th April (p. 229.)

"The Wexford clergyman, with this document in his hand, containing the second commandment at full length, expresses his high satisfaction at the former letter of 'Lay Subscriber,' which represented the second commandment as "*totally omitted*" in the table of the commandments used in the schools under the National Board; and yet allows the misstatement to have all the *appearance* of circumstantial confirmation from him. Without taking the least notice of that gross misstatement, he says, 'Their [the board's] selection has been made from the Douay Bible, and there the very serious OMISSION (!) of the words, 'Thou shalt not bow down to them,' in the second commandment, occurs.'

"Why did he employ the word '*omission*'? If he considers the words 'worship and serve' to be a less correct translation than 'bow down and worship,' would it not have been more candid in him to call it a 'mis-translation,' leaving others to judge of this for themselves?

"The original passage is rendered in the Septuagint, 'Ου προσκυνησεις αυτοις, ουδε λατρευσεις αυτοις:' and the National Board sheet, hung up in the schools, renders it, 'Thou shalt not *worship* them, nor *serve* them.' I need hardly observe that those two Greek verbs are always so rendered in our authorized English version of the New Testament.

"How many thousands of children are there in Ireland who would never have learnt *any* version of the Commandments, with or without the second commandment, but for the existence of the national schools!

"As to what *separate* religious instruction Protestant or Roman Catholic children receive from their respective clergy or other instructors recognized by their parents,

the National Education Board is in no way answerable for it. It is beyond their commission. The law of the land regards the parent only as having the natural right to choose the religion of the child, and has given the board no authority to interfere with it.

“I am, Sir, your obedient servant,

“J. WEST, D.D.,

“Vicar of St. Anne’s, Dublin.

“*Herbert-place, Dublin, April 15, 1850.*”

LETTER XX.

REPLY TO DR. WEST.—TO THE EDITOR OF THE
“HISTORIC TIMES.”

SIR—I am much obliged for the perusal of the letter from the Rev. Dr. West, of St. Anne’s, Dublin, in answer to mine of the 28th ult., and to the letter added as a postscript to that of the 12th inst. In justice to the National Board of Education for Ireland, and the Rev. Dr. West, I trust you will publish his letter in full. His anxiety is an evidence, and a cheering one, that the board is really doing something to mend their ways. I have also to thank you for allowing me this opportunity of making, in my own justification, a few comments in answer to the Rev. Dr. West’s letter.

The object I have had in view, in this course of letters, has been to expose ROMANISM in her true colours. In doing so, I have more than once had to observe the wilful omission of the second commandment in Catechisms put forward by Roman Catholics, and, among others, that of Dr. Butler, which has been used in the schools under the direction of the National Board of Education for Ireland. A clergyman of Wexford, having seen the above, expressed his satisfaction at the fact being made publicly known, and called

my attention to the issue, by the board, of a *sheet* containing the Ten Commandments with the "serious omission" of the words, "Thou shalt not *bow down* to them," and charges the board with pandering to Popery.

My letter of the 28th contains two charges:—

I. That we have here a catechism, dated so late as 1848, by the Most Rev. Dr. James Butler, "revised, corrected, and enlarged, by the four Roman Catholic Archbishops of Ireland, as a general catechism for the kingdom, approved and recommended by the Right Rev. James Doyle, D.D., Bishop of Kildare and Leighlin; Dublin: printed by Richard Grace and Son, 45, Capel Street; 1848;" at page 36 of which the Commandments are thus set out:—1. "I am the Lord thy God; thou shalt not have strange gods before me. 2. Thou shalt not take the name of the Lord thy God in vain. 3. Remember that thou keep holy the Sabbath-day, &c., &c.—Exod. xx." And that the commandments of God, purporting to be taken from Exodus xx., are thus knowingly, wilfully, and deliberately mutilated, to uphold an idolatrous system. And—

II. That this catechism is used in the schools under the direction of the National Board of Education for Ireland.

The Rev. Dr. West states, that "nothing can be simpler than the refutation of this. The only form in which the National Board have introduced the Ten Commandments into their schools is that which you may see for yourself in the accompanying sheet, printed expressly for the national schools, with the *unanimous sanction* of the board. You will observe, that it contains the second commandment given, at full length, *without any omission*," He encloses the paper referred to.

Were the Rev. Dr. West's letter published, and left unanswered, your readers would be under the impression that I had been indulging in misrepresentations, and had abused your "over-confidence."

I. I have before me, and now enclose to you, the Catechism alluded to, from which I have given above a transcript of the title-page. You will observe, at p. 36, the Commandments *are* set out word for word as given in my letter of the 28th ult., purporting to be from Exod. xx. Such being the fact, I here repeat the charge, that Dr. James Butler, Dr. Doyle, and the four Roman Catholic Archbishops of Ireland, *have knowingly, wilfully, and deliberately, mutilated God's commandments, to uphold an idolatrous and false system of image worship.* I am happy to have this opportunity of repeating the charge, and to add, that a similar omission occurs in the Rev. Dr. Reiley's catechism. Dublin, R. Grace, 1845, p. 20.

II. As to my charge that Dr. James Butler's Catechism thus mutilated is adopted in the schools in question, I must remark that this charge *is not denied* by the Rev. Dr. West; I refer to Butler's *Catechism*, Dr. West to a *board sheet* containing the Ten Commandments, by which he wishes to convey to the minds of your readers that I have been dealing in falsehood. This *sheet* may be the only form of the Ten Commandments *introduced by the board*, but he does not deny that Butler's *Catechism* is used in the schools under the direction of the board. I did not accuse the *board of mutilating* either. It appears as if the doctor had been studying Liguori, for he has, with Jesuitical casuistry, avoided denying the accusation brought against the board, though he has indited such a letter as would lead one to suppose that the whole of my statements were false, and had been completely refuted by him.

I have carefully examined the reports of the commissioners for the National Education in Ireland for 1834 to 1848, and the last published, 1849; in the list given of the works published for the national schools by the commissioners, *no catechisms* are included. The board *permits* the patrons of the respective schools to use any catechism they choose, and the Roman Catholic patrons introduce those which are prepared by the bishops of their respective dioceses, viz., Dr. James

Butler's (1st, 2nd, and 3rd), are, *as a matter of fact and practice*, used in the national schools in Dublin, and the board does not prohibit them. Dr. Doyle's is used in the schools of Kildare and Leighlin, and Dr. Reiley's in the North of Ireland; and in the smaller catechism of each of the above (used in the schools) the second Commandment is wholly omitted.

Respecting the adoption of this Catechism in the national schools (which was communicated to me on the unquestionable authority of eye-witnesses), I find that I am not the first to have brought the charge; for the Rev. Hartwell Horne, whose veracity and careful compilation of facts are proverbial, asserts, in reference to this very same catechism, "Butler's Catechism is used in the schools under the direction of the National Board of Education for Ireland."¹

I think, Sir, you will agree with me, that it would have been more honest in Dr. West, had he stated something to the following effect:—"The National Board of Education, aware of the existence of abuses in this respect in the education of the Irish poor, did introduce a sheet on which the Ten Commandments are printed for the schools in question; but knowing how wedded the Roman Catholics are to image worship—that their infallible and not-to-be-contradicted Council of Trent has decreed '*that the images of Christ and of the Virgin Mother of God and of the other saints are to be MOST ESPECIALLY had and retained in churches, and that due honour and veneration must be given to them the images which we kiss, and before which we uncover our heads AND BOW DOWN PROSTRATE*' (Sess. xv. p. 507-8); and in their creed they 'most firmly assert' that these images ought to be had and retained, and that '*due honour and veneration ought to be given them.*' [Namely, bowing and uncovering before them, and kissing them.] Knowing all this, yet fearing to oppose this idolatry, we of the board have thought it prudent to issue the Commandments in the form en-

¹ Popery Delineated, p. 31, note; Painter, 342, Strand, London.

closed, *adopting neither the authorized version, nor the Douay*, and we render the second Commandment, '*Thou shalt not worship them nor serve them.*' We dare not have printed '*Thou shalt not bow down to them,*' the undoubtedly correct version; this would have been contradictory to the Council of Trent, and would be bringing a hornet's nest about our ears. M'Hale and his fiery train would have been upon us: we have, therefore, *compromised* the matter, and taken the middle course, and written, '*Thou shalt not worship them nor serve them.*' We do retain the second Commandment in a *certain form*, and if we do not conciliate both parties, we shall not offend the Roman Catholics (our main object), the word *worship* being of extensive meaning, and may be construed either *civil* or *religious* worship." Had Dr. West, I repeat, used language to the above effect, it would have been consistent with the construction of the board sheet.

But, Sir, you will observe that the Doctor goes out of his way to enter into a *defence* of the translation adopted "*with the unanimous sanction of the board,*" by referring you to the Septuagint translation. Now I need scarcely point out the absurdity of referring to a Greek *translation*, however excellent it may be, as authoritative in matters of controversy, when we have the original. Here, again, the Rev. Doctor is not as candid as he should have been. Why did he not appeal to the original text, and give us the true meaning of the Hebrew word? The Roman Catholics swear by the Latin Vulgate, and appeal to that in preference to the original; the Doctor seems to be taking a leaf out of their book, and appeals to the Septuagint. He does not want me to remind him that the Hebrew word translated *προσκύνησις*, literally means a *bending of the body*. To refresh his memory on this head, I will quote an authority Dr. West will not dispute; it is Bishop Walton's well-known "Polyglott," folio edition, in the British Museum. Here we have an interlinear, literal Latin translation:—"Cum *versioni interlineari Santis Pagnini ad Hibrarium*

Phrasin, examinată per Ben. Ariam. Nontanin, et alios." Tom. i. p. 310. The interlinear Latin words are "non *incurvabis* eis neque servies eis." I need scarcely explain to a D.D. that *incurvabis* means a literal bending of the body, which is *properly* rendered in the Septuagint, but *improperly* translated by the board. Now, I ask on what authority has the board used the word *worship*? Has it not been a servile fear of offence that has led them to adopt the word "worship" instead of the more correct expression, "bow down?" Has it not been a question of expediency with them? Is it not that they are afraid to proclaim the truth? Is this not (to use the expressions of my Wexford correspondent) the "pandering of the National Board of Education in Ireland to this very worst feature in the Apostate Church of Rome . . . a manifest concession to Popery?"

I am surprised that Dr. West, in his zeal to defend the "unanimous sanction of the board," should assert that "worship" is the proper rendering of the word *προσκυνησεις* used in the Septuagint. He well knows that the verb carries with it different significations, and the meaning is to be determined by the context. Schleusner (Glasgow edit., 1817), under the head *προσκυνησω*, gives the meaning under the four following heads:—(1.) *Proprie et vi etymologia; more canis projicio et provolvo me humi ad pedes alicujus; prosterno me in pulverem, in signum submissionis.* (2.) *Corpus demittere, se incurvare et inclinare.* Heb. xi. 21. (*Septuagint*) 1 Kings i. 47. Gen. xlvii. 31, &c. (3.) *Capite et corpore inflexo testari alicui reverentiam et cultum civilem exhibere, salutare aliquem ita ut humi corpus prosternas terramque adeo mento contingas.—Septuagint,* Gen. xviii. 2, xxiii. 7, 12; Esther iii. 2, 5, &c.; Matt. ii. 2, v. 8, 11, viii. 2, (compare Mark v. 22; Luke v. 12.) Matt. xv. 25, xviii. 26, xx. 20, xxviii. 9, 17; Mark v. 6, xv. 19; John ix. 38; Acts x. 25; Xenop. *Cyrop.* iv. 4, 3 [? 13]; v. 3, 10 [? 18]; viii. 3, 7 [? 14].¹

¹ The references from Xenophon appear incorrect in Schleusner, I have put the correct references in brackets.

Athencæus iv. 152. (4.) *Religiose colo, adoro*, Matt. iv. 9, 10, &c., &c., and in many other places.

Here we observe that *colo* and *adoro* are not in the first but in the fourth sense.

Dr. West quotes from the Septuagint, and endeavours to justify the translation "unanimously" adopted by the board. The verb *προσκυνειω*, in its different tenses, occurs several times in the Septuagint translation, and signifies an *homage purely civil*, as in Gen. xxvii. 29: Let people serve thee, and nations (*προσκυνησατωσαν*) bow down to thee; be lord over thy brethren, and let thy father's sons (*προσκυνησουσι*) bow down to thee. Now here we have the verb *προσκυνειω*, in the Septuagint, used in both places for a *corporeal bending*; and so also in Gen. xxxvii. 7, xlix. 8, and Isa. xlv. 14. The last only of these the Douay version renders *adore!*

And, again, I would refer the Doctor to Gen. xviii. 2, "And he (Abraham) lift up his eyes, and lo! three men stood by him; and when he saw them, he ran to meet them from the tent door; and bowed himself toward the ground." And Gen. xxxiii. 1—3: "And Jacob lifted up his eyes and looked, and behold! Esau came . . . And he passed over, and bowed himself to the ground seven times, until he came near to his brother." In both of these passages the Hebrew word, which we render *bowed to, or towards, the ground*, is precisely the same, letter for letter and point for point, and the Septuagint in each case employs the same Greek word *προσεκυνησεν*. The Douay version (not famous for its consistency), it should be observed, renders the first *adored*, and the second *bowed down*; but De Sacy, the Roman Catholic commentator, renders the word in each case *se prosternavit*. Now, I ask again, why has not the "National Board," in Exod. xx. 5, rendered the same word *bow down* instead of *worship*?

It must not be understood that I assert that where this word is used in the Septuagint, our version always has *bow down*, for I find, to take one example, at 2 Kings xvii., the correct translation of the original is

given in verse 35; "Ye shall not fear other gods, nor (*προσκυνησατε*) bow yourselves to them, nor serve them, nor sacrifice to them;" while, in the very next verse, the Hebrew, the Septuagint, (fol. Rom. 1587), and the Vulgate, having the self-same word in each, our translators have incorrectly varied the expression, (though not the meaning), and rendered the same word *worship*.

Dr. West further states, that the verb is *always* rendered *worship* in our English authorized version of the New Testament. He cannot but admit that it is sometimes used so, incorrectly, and should be rendered *fall prostrate*, as in Matt. ii. 2. "For we have seen his star in the east, and are come to *worship him*." To which Valpy adds the following note: "*Προσκυνησαι αυτω, to worship him: ενεκα, understood; i. e. to prostrate ourselves before him—a ceremony used to eastern princes. Corn. Nep. Con. 3; 'Necesse est enim, si in conspectum veneris, venerari te regem, quod προσκυνειν illi vocant.'* The magi, persuaded that the new-born infant was destined to be King, pay him the adoration customary in their own country." See, also, Mark xviii. 26, &c.

I might quote other instances, but it is beside the question. Dr. West has appealed to the Septuagint, and from the Septuagint I have proved, that the "National Board" have with their "unanimous sanction" adopted an erroneous translation, and that for *obvious reasons*. "Habemus confitentem reum!"

Let me now add a few words in reference to the letter from my Wexford correspondent. I much regret, and have to apologize to him, for having published his letter in that form, for in a subsequent letter to me, dated the 13th inst., (Dr. West's letter bears date the 15th), he states that, though he had no objection to the use I had made of his letter, except that it was not for publication in that form, had he written for the public, he would have more completely exposed this "dallying with, and wooing of Popery." I trust, however, that my answer is sufficient for the present, and

the full amount of the charge against my Wexford friend resolves itself into this, that he has used the word "omission" instead of "mistranslation," and that he charges the "National Board" with pandering to Popery. The object of his letter, as any careful reader will observe, is to bring to my notice the sheet issued by the board, and will not bear the distorted construction put on it by Dr. West.

I contend, however, that it is on the part of the board, both an *omission* and a *mistranslation*, and that of a serious nature; and also a *pandering of the National Board of Education in Ireland to this very worst feature in the Apostate Church*; and I venture further to express my conviction that the Rev. Dr. West would never have thought of putting his pen to paper had not the latter wholesome truth been publicly stated, which has caused (as a professed Protestant minister) his ears to tingle.

I little expected that it would have been with a Protestant clergyman that I should have first had to measure swords in this, my crusade against Popery.

I am, Sir, &c.



THE LAY SUBSCRIBER AND DR. WEST.—TO THE
EDITOR OF THE "HISTORIC TIMES."

SIR,—Accept my acknowledgment of your impartiality in allowing my letter a place in your columns, in correction of the misrepresentation in the two letters and postscript of "A Lay Subscriber," in reference to the Commissioners of National Education in Ireland.

As to the elaborate reply of "Lay Subscriber," three-fourths of it is (so far as I have given occasion for it) a most needless encroachment on your space. I had not impugned his statements as to the contents or omissions of Dr. Butler's Catechism, or of any other Roman Catholic works. Of course we all know well enough that Roman Catholic works teach Roman Catholic doctrines.

Nor, again, had he any need to fill a whole column of your paper to prove that προσκυνεω should be translated "bow down," and not "worship." I had expressed no opinion, one way or the other; [?] I had merely stated that the National Education Board had rendered the word as *our own authorized translators had generally rendered it*;—so that what was not a grievous instance of dishonest translation in their case, could not justly be considered so in the case of a board composed of Protestants and Roman Catholics. But I chiefly alluded to the word thus rendered "worship" instead of "bow down," in order to deprecate a very reprehensible breach of the *Ninth* Commandment by his Wexford clerical friend, in accusing the National Education Board of having OMITTED part of the Second Commandment, while, by his own confession, he had in his hands the evidence (with which I have furnished you) that the accusation was untrue.

And this evidence (the Table of the Ten Commandments as put forth by the Commissioners) I take the liberty of requesting you to print in your paper, that your readers may have an opportunity of judging for themselves. I should not, however, have asked to trespass again on your columns, but that "Lay Subscriber" still persists in affirming that that Roman Catholic Catechism "is used in *the* schools under the direction of the National Board," and that I "have not denied this."

It is, then, now admitted by him (what no reader would have understood from his former letters) that that Roman Catholic form of the Ten Commandments is not "introduced by the Board." Still, he affirms "it is *used* in the schools," and that "I have not denied this."

Now, what if I were to reply by affirming that our own Church Catechism, and the Bible in our authorized version, are used in *the* schools under the direction of the board?

This is as true and as honest an affirmation as the other. Yet, if I were to affirm it *simpliciter*, as *he* does,

without explaining the circumstances, I should *then, indeed*, be justly exposing myself to his no very civil imputation against me of "Jesuitical casuistry." People who live in glass houses should not throw stones.

In what sense, then, and under what circumstance, both his affirmative and mine are true, I beg leave to say I *have*, by anticipation, explained already in the concluding paragraph of my former letter, which, as he seems not to have attended to it, I again transcribe.

"As to what SEPARATE *religious* instruction Protestant or Roman Catholic children receive from their respective clergy or other instructors recognized by their parents, the National Education Board is in no way answerable for it. It is beyond their commission. The law of the land regards the parent alone as having the natural right to choose the religion of the child, and has given the board no authority to interfere with it."

I remain, Sir, your obedient servant,

J. WEST.

Herbert Place, Dublin, 30th April, 1850.

[We have been again requested to publish Dr. West's letter in answer to the last from our correspondent, "A Lay Subscriber," which we did not publish when received, for the reasons stated in our Notices to Correspondents in No. 69. We then stated, that, as the assertion of our correspondent, "A Lay Subscriber," that Dr. Butler's Catechism (omitting that which is generally understood as the second commandment) is "used," or "permitted to be used," in the schools under the direction of the National Board of Education for Ireland, *is not denied by him*; neither does he dispute that the rendering of the second commandment in the authorized version is incorrect, nor does he give any reason why such authorized version has been departed from, we did not see the necessity for inserting Dr. West's letter. Dr. West speaks of a board sheet of the commandments, the "Lay Subscriber" of Butler's Catechism. The language used by the "Wex-

ford Clergyman," in the postscript alluded to, will not bear the construction put upon it by Dr. West; as was, in our judgment, sufficiently explained in the "Lay Subscriber's" last letter. Dr. West wishes us to state, that in the board sheet "introduced" by the commissioners, the second commandment is rendered, "*Thou shalt not worship them nor serve them.*" (The other parts of the commandments need not here be added, as they form no part of the question at issue; which is, as we understand it, *Whether or not Dr. Butler's Catechism is used in the schools under the direction of the National Board of Education for Ireland?*) In that notice we added also, that we could not agree with Dr. West, that the use of a catechism containing the omission pointed out by the "Lay Subscriber" could come under the designation of "religious instruction." The concluding paragraph of Dr. West's former letter, repeated in his present letter, is therefore inapplicable. We have re-perused the "Lay Subscriber's" letters, and we nowhere see that he has charged the board with *introducing* "Butler's Catechism;" but merely that that catechism *is used, or permitted to be used*, in the schools in question. We beg to add that our correspondent, "A Lay Subscriber," has submitted to us the catechisms quoted by him, and that his extracts and references are correct. He has also shown us letters from clergymen in Ireland who corroborate the fact of Butler's Catechism "being used" in the schools in question.—ED. of the H. T.]

I do not think it necessary to add anything to the remarks of the Editor of the Historic Times; the Rev. Dr. has, in many ways, exposed himself to severe remarks by his reply.

LETTER XXI.

SIR,—We have seen how God's commandment on the observance of the Sabbath has been perverted by Liguori; he is equally lax in his interpretation of the 5th commandment, "Honour thy father and thy mother," &c.

For the good of the church, this commandment also can be set aside. Liguori teaches, that children may, even in opposition to the will of their parents, enter into monasteries and convents. In tom. iii., lib. iv., p. 70, he states that "if a son thinks that he is called to a religious or clerical state, and supposes that his parents would unjustly impede him, he conducts the business more advisedly, by *concealing it from them, and by following the divine will.*"

He strenuously opposes the proposition of Luther, that it is sinful for a child thus to act, contrary to the will of his parents, and adduces numerous authorities from the Roman Catholic Church to support his position, and thus sums up:—

"From all these authorities we conclude, that not only do children *not* sin, who enter a religious state, *without consulting their parents, but ordinarily speaking they err very much, on account of the danger to which they expose themselves of being averted from it, if they consult with them concerning their own call.* And this verily is confirmed by the example of so many saints whose departure, the parents being unconscious or unwilling, God approved and blessed even by miracles; and the learned P. Elbel, de præcept, n. 538, thinks the same, saying, 'If a son thinks that he is called to the religious state, and considers that the parents would bear it grievously, and that they would be opposed to it from a carnal affection and groundless motives, **HE IS NOT BOUND TO CONSULT THEM,** because he conducts the matter more advisedly in concealing it from them.'"¹

¹ Ex his omnibus concluditur, &c., p. 70.

It is important that these sentiments of the Romish Church should be fully understood in this country, now that convents and monasteries are daily increasing. If the Romish clergy would direct their energies to entrap the unquiet spirits of our church—to wit, the Tractarians and Puseyites—and place them in safe custody in a monastery, they would be conferring a benefit on society; but what advantage is to be derived from persuading young females to abandon every sphere of usefulness, to immure themselves for life in a nunnery, is indeed one of the unexplained mysteries of this system of iniquity.

Respecting the 6th commandment, “Thou shalt do no murder,” Liguori considers the lawfulness of COMMITTING SUICIDE, for a “good end, necessity, or great utility.” He admits that this commandment also may be broken by committing suicide, as stated in tom. iii., lib. iv.”

“Without divine authority (says he, in p. 93) it is not lawful *directly*, and according to intention (*directe et ex intentione*) to slay one’s self. The reason is, because it is contrary to the love of self, and may be injurious to the republic and to God, who is the sole, direct, and absolute Lord—BUT INDIRECTLY IT IS SOMETIMES LAWFUL TO SLAY ONE’S SELF; that is, to do or omit something by which saving intention death certainly follows; because the command of preserving life, inasmuch as it is an affirmative, does not always bind, *but can be overlooked for a good end—necessity or great utility (propter bonum finem, necessitatem vel magnam utilitatem.)*”

And further, we find the opinion of ELBEL, cited by Liguori to the following effect, without the slightest contradiction or disapproval:—

“And Elbel, n. 13, PERMITS THOSE WHO ARE CONFINED IN PRISON TO SLAY THEMSELVES FOR THE PURPOSE OF EVADING THE CERTAIN SENTENCE OF DEATH, OR EVEN PERPETUAL IMPRISONMENT, AS NUM. 16,” p. 95, *ut supra*.¹

¹ The reader will be somewhat surprised to find, that of all the

Romanists *will* condescend to appeal to the Bible where they imagine they can find a shadow of an argument in favour of any of their peculiar dogmas. Fully aware that the canonical Scriptures do not, in any way, assist them, they appeal to those apocryphal writings which have been condemned and rejected as uninspired in all ages, and by writers even of their own communion. I am, therefore, fully prepared to find Dr. Wiseman and the Redemptorist Fathers asserting that Scripture *does* support the proposition advanced by Liguori on the subject of suicide, as the accepted doctrine of the Romish Church, by directing our attention to the history of RAZIAS, as related in Maccabees xiv. 41, who, "as the multitude sought to rush into his house, and to break open the door, and to set fire to it when he was ready to be taken, he struck himself with his sword; *choosing to die NOBLY, rather than to fall into the hands of the wicked, and to suffer abuses unbecoming his noble birth.*"

Without further entering into the subject, it is to this very text I would appeal, in proof that these books of Maccabees are uninspired and apocryphal, for in no part of the sacred Scriptures do we find such an unholy or unnatural doctrine or sentiment advocated. Thus it is, Rome ever leans upon a broken reed! And we, who reject all the modern innovations of her church, and declare those Scriptures, which are undoubtedly inspired, to be our *sole rule of faith*, are denounced by her as heretics.

I must reserve the consideration of Liguori's treatment of the 8th commandment, "Thou shalt not steal," for another time, in order to avail myself of this opportunity of offering an explanation which may appear necessary, namely, why I have associated Dr. WISE-

statements made and charges brought against the Church of Rome, this extract is the only one that has provoked a public reply from Roman Catholics. A member of the aristocracy, under the signature of "Fairplay," has, after considerable delay, ventured on an attack, which, with my answer, follow Letter XXIII. He has not ventured on a second letter.

MAN'S name with these Jesuits of St. Mary's Convent—the avowed advocates of the abominable and soul-destroying doctrines of their patron saint, Liguori.

How can the learned, the polished Dr. Wiseman, the representative of the “enlightened Catholics of this country”—how can this man, so highly gifted, and so much respected, advocate such a cause! The mystery is easily explained. Dr. Wiseman has found himself in *a position*, in the Roman Catholic Church, in this country—a position flattering to his vanity. But even were it not so, he has gone too deep to extricate himself, and must therefore continue as he has begun. He must, in spite of his better judgment and common sense, sanction the wild vagaries of all classes of Romanists (all having their peculiar doctrines, customs, and whims), be they Carthusians, Benedictines, Augustines, Cistercians, Carmelites, Franciscans, Dominicans, Capuchins, Cordeliers, Bons Hommes, Jesuits, Congregations of the Holy and Immaculate Heart of Mary, Redemptorists, Passionists, Scapularians—and what not; he must, at their beck and call, dress himself up, like a Chinese mountebank, and head some absurd procession (miscalled a *religious* procession); he must stifle reason and common sense, and exert all his ingenuity in order to deliver for them sermons in support of the absurd stories of purgatory, transubstantiation, the Pope's infallibility; on the Immaculate Conception, and the Holy and Immaculate Heart of the Virgin Mary; on invocation of saints and angels, &c., &c.; gloss over and pervert the decrees of the Council of Trent on the subject of image-worship, misquote and misinterpret the words and sentiments of some fathers, and quote, as genuine, passages from others, acknowledged by his own church to be spurious; in fact, he labours hard, and pays dearly for his honours and patronage.

These Redemptorist Jesuits, expelled from every other country in Europe, seek an asylum in England, and poor Dr. Wiseman is obliged, *nolens volens*, to advocate their cause also. They want a home, a

church, and a convent; Dr. Wiseman must preach sermons for them, which are duly advertised. They appeal to the public for funds, and we read that "donations will be thankfully received by the Right Rev. Dr. Wiseman, 35, Golden Square;" his name appears at the head and tail of their advertisements.

Again, it is further considered necessary that English Roman Catholics should be conversant with the histories of the demigods of their church—their modern saints. A new and elegant edition of these "Lives" is published; Dr. Wiseman is called upon to approve and recommend them; and accordingly we find his imprimatur and recommendation affixed to the most abominable and ridiculous trash that has ever issued from the British press; the perusal of which is an insult and injury to the common sense and intellect of rational beings. The "Life of Liguori" occupies five large octavo volumes, of about 400 pages each, of these "Lives of the Modern Saints," in which the "MORAL THEOLOGY" and the "GLOBES OF MARY" are, as I have already shown, most confidently recommended. Dr. Wiseman cannot do otherwise than acknowledge the sentiments of this last canonized saint; for his superior—Christ's vicar on earth! the present Pope, whom he believes, or pretends to believe, to be infallible—has affixed his "sign manual" to the edition of Liguori's works, now on sale at Messrs. Burns's, Portman Street. Since, then, Dr. Wiseman has thus publicly acknowledged the works of Liguori, and has taken under his special protection his "eloquent sons," the Redemptorists, I am justified in associating his name with the doctrines and sentiments I have endeavoured to expose.

Of the private character of the Rev. Doctor I have no personal knowledge; it may be, and I sincerely trust that it is, most exemplary. But it is with the public position that he has assumed that I have to deal. He is a public character, the head of a numerous and powerful religious sect in this country, and he is therefore public property. It is highly important,

then, that the public—the Protestant public—should be fully informed and thoroughly understand the doctrines he advocates, whether they be derived from the “Moral Theology,” the “Glories of Mary,” or the “Devotions of the Scapular.” It is not by attending his oft-advertised sermons that we can learn the peculiar doctrines of his church. “Speech,” as a statesman once remarked, “was given to disguise our thoughts.” The learned doctor makes better use of his time and talents than discussing such questions; but, like the true and trusty “Patent Plantagenet Razor” applied to the pimpled chin, passes over, untouched, the various unsightly spots and excrescences, the fruits of an unhealthy and corrupt constitution.

I am, Sir, &c.

LETTER XXII.

SIR,—Those of your readers who have followed me in my examination of Liguori’s exposition of the theology of his church, will not have failed to notice how he labours to reduce every possible crime to the denomination of a *venial offence*. The object of this is very evident. Those who die in *mortal sin* are irrevocably lost, but those who die in *venial sin* go to purgatory, where “the souls of the pious being tormented (*cruciatae*) for a definite period, are expiated, that an entrance may be opened for them into that country into which nothing polluted enters” (Catech. Concl. Trent); and “the souls there detained are assisted by the prayers and suffrages of the faithful, but most powerfully by the acceptable service of the altar.”¹ Over those that die in mortal sin “the Church” has no power; but she declares that, by virtue of the keys, she has the power of remitting the punishment of

¹ Concl. Trid. sess. xxv., Decr. de Purg., and Pope Pius IV., Creed. art. vii.

those who die in venial sin; and by granting indulgences, either limited or plenary, the soul, undergoing the fiery ordeal, escapes, sooner or later, from purgatory, and is prepared to enter into the presence of the Deity. These indulgences can be obtained for a "consideration;" it is, therefore, evidently to the interest of "THE CHURCH" to bring as many as possible into her power. But it is most essential, both for priest and laity, to understand exactly the boundary line between venial and mortal sins. We have seen how far Liguori can stretch the point; let me, for a moment, examine the teaching on this head by Romanists at home. We are favoured by Dr. DOYLE, in the catechism taught to Roman Catholics in Ireland, and in Dr. BAILLY'S celebrated class book for priests trained in the Roman Catholic College of St. Patrick, in Maynooth, with a classification of sins, and a scale of degrees set down as to the amount of crime which constitutes a mortal or a venial sin!

I shall quote from each of these learned divines of the Roman Catholic Church, and first from Dr. Doyle, in his "Abridgment of Christian Doctrine:"—

"Q. Whither go such as die in *mortal* sin?

"A. To hell, to all eternity, as you have heard in the creed.

"Q. Whither go such as die in venial sin, or not having fully satisfied for the temporal punishments due to their mortal sins, which are forgiven them?

"A. To purgatory, till they have made full satisfaction for them, and then to heaven.

"Q. By what kind of sins are the commandments broken?

"A. By mortal sin only; for venial sins are not, strictly speaking, contrary to the end of the commandments, which is charity.

"Q. When is theft a mortal sin? (p. 61.)

"A. When the thing stolen is of *considerable* value, or causeth a considerable hurt to our neighbours.

"Q. When is a lie a *mortal* sin? (p. 64.)

“*A.* When is it any *great* dishonour to God, or *notable* prejudice to our neighbour.”

And now for Dr. Bailly. In chap. vii. p. 232, he says:—

“*Q.* How great must be the quantity of the thing stolen in order to constitute the theft a mortal sin?”

“*A.* The quantity cannot easily be determined, since nothing has been decided on this point either in natural, divine, or human law. Some are of opinion that a quantity necessary for the maintenance of an individual for one day, in a manner suitable to his station in this world, is sufficient to make the theft a mortal sin; others think that it requires a quantity which, everything considered, inflicts a grievous injury on our neighbour, and deprives him of something particularly useful. A loss, however, which, in respect of one—a rich man, for instance—is slight, in respect of a poor man may be considered heavy. Hence theologians are accustomed to distinguish men into four ranks. The first rank consists of the illustrious, who live in splendour; the second, of those who live on their own estates, but not so splendidly—such as are moderately rich; the third, of artificers, who support themselves by their own handicraft and labour; and the fourth, of the poor, who provide for themselves by begging. It is generally laid down, and you [priests] may lay it down as determined, that, in order that a *theft be a mortal sin*, when committed on persons of the first rank, fifty or sixty pence are sufficient,” &c., &c.

And in p. 237—“A greater quantity is required in thefts committed by a wife or a son, than in thefts committed by strangers, because a husband, or the father of a family, is more unwilling that money should be taken by a stranger than by a wife or a son!”

At p. 239—“Servants sin mortally if they pilfer a considerable quantity; venially if they pilfer a small quantity. But if they steal money, furniture, or such things, the same quantity is required to constitute a mortal sin as if they were strangers. Servants sin mortally if they plunder for the purpose of carousing,

or in order to sell, or to give away to others, or if they should make use of *dainties or choice wines which the master wishes to reserve for himself*, and which are not usually allowed to servants!!”

Liguori adopts this lax morality, and maintains this style of teaching throughout his work. He dwells at length upon the eighth commandment, “**THOU SHALT NOT STEAL.**” One would have thought that a *saint*, of a self-styled *infallible* Church, might have almost passed this commandment by without comment. The command is plain and imperative; but Liguori, as usual, invents means by which to escape the rigour of the law. (See tom. iii., lib. 4, cap. i.) He says:—

“It is certain, that he who is in great want may steal the property of another, as much as is sufficient to deliver himself from such a necessity. Thus commonly the doctors teach with Thomas. The reason of the doctor is, because in such a case all things are common; for the law of nations, by which a division of goods was made, cannot derogate from the natural law which pleads for any one the right of providing for himself, when he suffers under great necessity. The same thing is said, when a necessity is next to extreme or equivalent to it, for in such a necessity which otherwise is called the most grievous, or as if extreme, any one also can provide for himself, by ordinary, but not by extraordinary means.”¹

He lays it down as a rule, that it is lawful for one to steal if under extreme necessity, such as danger of death, the galleys, perpetual imprisonment; or “if the shame of begging be so great, that he would prefer death itself to begging.”²

He contemplates the case of the pauper stealing from his master, in page 259.

“But if the pauper want extremely that peculiar property, so that the master is bound to give it to him altogether, because if he did not give it the

¹ Certum est cum, qui est, &c. p. 237.

² Si pudor mendicandi esset tantus, ut potius ille mortem subiro vellet, quam mendicare. p. 238.

pauper would die, then he, as Lugo says, sins neither mortally nor venially, in receiving that property *secretly*, nay, I say, that he has, in that case, an absolute right to receive that very thing." ¹

But, to pass over numerous cases suggested, let me hasten to record the opinion of the Roman Catholic Church, as given by him, relative to the consideration of THEFT IN SERVANTS FROM THEIR MASTERS. At page 245, Liguori lays it down that—

"A domestic servant can steal from his own master, for the purpose of compensating himself for his own labour, if, from necessity, he make an agreement with his master for an inferior salary, for the purpose, doubtless, of alleviating his own misery; *the reason is, because the pontifical decrees are not designed to lay servants under an unjust obligation*, (ratio, quia decreta pontifica non intendunt obligare famulum contra justitiam)."

He puts another case. "Suppose the servant increases his labour from choice, then, says he, the servant cannot steal (*surripere*.)

"BUT OTHERWISE, if he do so from the expressed or tacit will of his master; because then the rule is to be observed, that the labourer is worthy of his hire."— (p. 246.)

Liguori considers that the servant may himself be the judge in the matter, as to his title to compensation, as follows:—

"But the Salm. say that a servant can, *according to his own judgment*, compensate himself for his labour, if he without doubt judge that he was deserving of a larger stipend. *Which indeed appears sufficiently probable to me*, and to other more modern learned men, if the servant, or any other hired person, be prudent, and capable of forming a correct judgment, and be certain concerning the justice of the compensation, all danger of mistake being removed." (p. 246.)

There are numerous Roman Catholic servants in

¹ Si vero pauper, &c., p. 259.

England. I do not pretend to say, that because they belong to that Church, that, therefore, they must of necessity be dishonest, but it must be admitted that—with this lax morality taught them in the Confessional by their spiritual advisers, and that by confession, and going through the prescribed penance they can receive absolution,—it is an encouragement to servants to be dishonest.

The saint then proceeds to the all-important question, **WHAT AMOUNT OF THEFT WILL CONSTITUTE A VENIAL SIN.**

“These things are not to be measured mathematically, but morally; not only according to the value of the thing stolen, but also according to the circumstances of the person from whom it is stolen; to wit, if he would suffer great loss, or Christian charity be grievously violated, wherefore, in respect of a very rich man, or even of a king, one or two aurei appears something notable; but in the case of a man of moderate wealth, about four regales, or the half of an imperial; in the case of a mechanic, two; in the case of a poor man, one.”¹

Into this subject he enters very minutely. It would be really amusing, were the subject not so awfully blasphemous, to witness with what ingenuity he works up his points. We may rest assured that our saint has not omitted to notice the crime of stealing from “the Church”—here, at once, we come to “consecrated ground:” *to steal a single hair from the Blessed Virgin Mary is, in the district of Rome, a mortal sin!!* I will give his own words:—

“Here, it is asked, whether it be a mortal sin to steal a small piece of a relic? There is no doubt but that in the *district of Rome it is mortal sin*, since Clement VIII. and Paul V. have issued an excommunication against those who, the rectors of the churches being unwilling, steal some small relic; *otherwise*, Croix probably says (1. 3, p. 1, n. 1603, with Sanch. Castrop. Dian et Badell); if any one should steal any small thing out of the district of Rome, not deforming the relic itself nor

¹ Ea non mathematice, &c. p. 248.

diminishing its estimation; unless it may be some rare or remarkable relic, as, for example, the holy cross, *the hair of the Blessed Virgin,*" &c.¹

But I will spare your readers the pain of wading through such infamous trash.

I ask, are Dr. Wiseman and the Roman Catholic priests in England prepared to uphold such doctrines, thus laid down as the canon law of the Church of Rome, by a man whom "the Church," has, in her infallible judgment, canonized?—a saint through whom Romanists offer up their prayers, and implore God that, taught by his (Liguori's) admonitions, and strengthened by his example, they may come to heaven.

Notwithstanding the adoption of Liguori's teaching, and the commendation bestowed upon his works, I shall not be at all surprised to find the saint suddenly repudiated; it will be *convenient*—nay, for the credit of the Romish Church in this country, such a course will be absolutely necessary.

It was related by Cardinal Bellarmin,² "that the people (of the Church of Rome) did, for a long time, celebrate Sulpitius for a martyr, who afterwards did appear, and told them that he had been a thief, and was damned." I fully expect to hear that Dr. Wiseman has had some such supernatural revelation made to him with regard to this man Liguori. We then shall hear that the learned bishop has dreamed a dream, in which Liguori did appear to him, and told him that he (Liguori, whom the people of the Church of Rome do celebrate as a saint) had been, during his life, a blasphemer, and was damned, and that he (Dr. Wiseman) and all the good Roman Catholics of England had been labouring under "a strong delusion, that they should believe a lie;" and as to the Redemptorist Fathers of Park-road, Clapham, they, poor fellows, were all madmen, beyond hope of recovery.

I am, Sir, &c.

¹ Quær. hic an sit mortale, &c. p. 256.

² De Sanct. Beat. p. 397, tom. ii. Paris, 1721.

LETTER XXIII.

SIR,—We have seen that the Church of Rome, in the plainest manner, teaches most demoralizing principles in reference to equivocation, oaths, the doing evil that good may come, stealing, suicide, &c., &c.,—principles which are calculated to sap the foundations of morality, and render a nation immoral, dishonest, cringing, unmanly, and superstitious. Is it to be wondered, then, that Roman Catholic countries should be so degenerate and degraded, where the priests rule the people, as in Italy, Spain, Portugal, and Ireland? Liguori, presents, as the practical teaching of ROMANISM, on these and other heads, such a frightful system of “Moral Theology,” that we cannot resist shuddering at the iniquity he discloses. Here we have Popery undisguised. But what is of special importance in the work under review, is Liguori’s disclosures on the subject of the CONFSSIONAL. Some years ago, when the abominations of DENS were first dragged into light, the British public stood aghast, and many denied that the sentiments attributed to him could have been entertained by any theologian. Loudly did Roman Catholic priests and laity disclaim the work; but as I have remarked on a former occasion, “A WORSE THAN DENS IS HERE.”

Any consideration of Liguori’s “Moral Theology” would be incomplete were the subject of the confessional passed over, as it occupies a greater proportion of the work than any of the other topics. I feel, however, considerable difficulty and diffidence in entering on the subject, and trust I shall do so, in the present instance, without offence to your readers.

The confessional is the *moral engine* by which the Church of Rome acquires irresistible power. Where this system is in full operation, not a secret motive, thought, or action, of any individual, however mean or

exalted, is hid from the priests. In the present day their political position and power is little felt, but their influence over individuals and families is still very great. The result of the system is most disastrous to society at large.

I. The immorality of the confessional is evident, in the first place, from the nature of the case. According to Roman Catholic teaching, all mortal sin *must* be disclosed to the priest; and the Church compels, under pain of anathema, each sex, at least once a year, to visit the confessional.¹ If one sin be unconfessed from shame, or any other cause, the penitent is lost to all eternity. Hence it is a great object of the Church of Rome to banish modesty from the female mind. Liguori gives many instances of persons who were damned for not having confessed their sins. I take one example:—

“Saint Anthony relates that there was a widow who began to lead a holy life; but afterwards, by familiarity with a young man, was led into sin with him. After her fall, she performed penitential works, gave alms, and even went into a monastery, *but never confessed her sin*. She became abbess—she died, and died with a reputation of a saint. But one night, a nun who was in the choir heard a great noise, and saw a spectre encompassed with flames. She asked what it was. The spectre answered, ‘I am the soul of the abbess, and am in hell. And why? Because in this world I committed a sin, *and have never confessed it*. Go and tell this to the other nuns, and pray no more for me.’ She then disappeared amid a great noise.”²

Here, then, is an instance (Liguori gives many such) of an abbess who in early life committed a sin which she did not confess. Subsequently she led a life of penitence and holiness (according to Romish Theology), and after death *acquired the reputation of a saint*, probably was *invocated* as such, but, notwithstanding all this, was damned for the *non-confession* of her sin.

¹ Concl. Trid. Sess. xiv. can. 8.

² On Second Commandment, p. 247; Dublin, 1844.

Liguori, in the same work, p. 213, says, "Accursed *shame!* how many poor souls does this *shame* send to hell!" The priest, a celibate too, of *necessity* hears the confession of an entire parish. Day after day, polluted subjects are poured into his mind by people of every character and class. The youthful daughter and the old maiden, the bride and the old married woman, the chaste and the unchaste, make known their sins of thought and deed to him. His mind must at length be deteriorated, contaminated. He converses with females upon subjects which the daughter would blush to mention to her mother, which the wife would be reluctant to disclose even to the partner of her life. The conversation takes place in private, *either* in his own room or in the confessional. His own mind, the parish reservoir of impurity, must at length become impure, for "who can bring a clean thing out of an unclean?" "Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree bear olive berries? either a vine, figs? So can no fountain both yield salt water and fresh?" (James iii. 11, 12.) He knows who are meet to be his prey, or perhaps he yields too ready a consent to one who confesses a passion for himself.

II. I am tracing no imaginary picture here, for, in the second place, we have direct evidence which proves that immoral subjects are debated in the confessional. Liguori himself discloses the fact, and points out the danger of the system. He himself declares that matters are discussed in the confessional, "the very name of which pollutes the minds of men (*cujus vel solum nomen hominum mentes inficit;*") and assigning as a reason for entering on the consideration of the subject, he says, "*Since this subject (unchasteness) is a more frequent and abundant matter of confessions, and on account of which a greater number of souls perish; yea, I do not hesitate to assert (immo non dubio asserere), that on account of this one vice of unchasteness, or at least not without it, all are damned who are damned.*"¹

¹ Tom. 3, lib. 4, cap. 2, p. 149; edition as before.

And in his treatise "De usu Matrimonii," in his introduction to the "Praxis Confessarii," he thus apologizes:—"It grieves me concerning this matter, which contains so much filthiness, as by its very name will disturb pure minds, to give a larger dissertation; but, OH THAT THIS SUBJECT WERE NOT SO FREQUENT AS IT IS IN CONFESSION, *that it would not behove the confessor altogether to be fully but only briefly instructed;* besides, let the chaste reader pardon me if I speak largely, and enter into details which exhibit more unseemly ugliness," &c., &c.

Let any one, be he ever so degraded, turn to book iv., tom. 3, cap. 2, pp. 149 to 187, and tom. 7, lib. 6, cap. 2, Nos. 914 to 937, and he will be lost in amazement at the awful state of depravity of that mind who could have imagined such disgusting and diabolical matter, much less to make it the subject of consideration between the priest and penitent in the confessional. The instructions laid down in the "Prax. Confess." the "Maritale Debitum," and the treatise "De usu Matrimonii," are so awfully hideous, that I feel fully persuaded that the complication of iniquity described by the *saint* cannot exist in nature or reality, but only in the necessarily depraved mind of the confessor. On the "Maritale Debitum," Liguori says (No. 41), "About the sins of married persons in respect of *maritale debitum*, generally speaking the confessor is not bound, nor ought he to interrogate, except *the wives*"!!¹ and he directs the particular attention of confessors to his treatise "De usu Matrimonii," for the delicate questions upon which he is bound to examine and give his ghostly counsel. These several treatises, it must be remembered, are the confessor's guide in the performance of his clerical duties; he must study them daily, and make them the subject of his thoughts, in order to be prepared for sin in the penitent in all its varied forms. To submit any extracts is quite out of the

¹ "Circa peccatu conjugum respectu ad debitum maritale ordinaria loquendo, confessarius non tenetur, nec debet interrogare nisi uxores."

question—the several matters discussed are unfit for human ears.¹ Oh, holy celibates! saintly confessors, and more than sainted Liguori, author of a MORAL THEOLOGY which in abominations cannot be exceeded by the filthiest book sold in London! Had Liguori lived in Pagan days, he would, no doubt, have been accounted the son of a famed goddess; and that the intimate acquaintance which he possessed (I will not say practically) with all the arts and complications of iniquity and voluptuousness, were the special instructions received from her; yet with all this skill, he pretends to blush when introducing the subject, and while admitting its abominable character, regrets that the *frequent mention of such questions in the confessional renders its consideration imperative.*

III. But, in the third place, the *saint* distinctly states that frequent immorality has taken place in the confessional. His description of the way in which the carnal feeling is interchanged between the priest and the penitent is really remarkable. In tom. ix., “Praxis Confess.,” the dangers attending both priest and penitent are graphically pointed out. He thus sums up one of these descriptions (No. 119, iv.), after describing a scene unfit for publication:—“And thus, he concludes, the spiritual devotion is converted into carnal. And, indeed, oh! how many priests, who before were innocent, on account of similar attractions, which began in the spirit, *have lost both God and their soul.*” Again (No. 193, xxi.):—“*Oh! how many confessors have lost their own souls, and those of their penitents, on account of some negligence in this respect*”!!

Here is a plain admission. Is it to be wondered

¹ I must again direct attention to the Rev. Mr. Blakeney's invaluable work, “Awful Disclosures,” in which he has retained, in his examination of this part of Liguori's work, the heading of the several chapters in question, and a few extracts are given. No Protestant should be without this work, for with it he could at once shame into silence the most determined advocates and supporters of Romanism, be they lay members (I do not say priests) of that church or Tractarians. Mr. Blakeney's work is to be had through any bookseller.

that such results should follow? It is an awful fact that this system of immorality exists in our land, and that brothers, fathers, and husbands, look coldly on. Can it be that they are ignorant of these things? The subject is an important one, and I challenge the champions of the Popish Church to deny the facts which I have adduced. They dare not court an inquiry, nor can they repudiate Liguori's teaching.

"Pope Pius VII. confirmed the decree of the Sacred Congregation of Rites, which declared that all the writings of St. Alphonsus (Liguori), whether printed or inedited, had been most rigorously examined, according to the discipline of the Apostolic See, *and that not one word had been found 'censuræ dignum,'* and made known that the MORAL SYSTEM of St. Alphonsus had been *more than twenty times rigorously discussed* with the rules of the decree of Pope Urban VIII. and the documents of Benedict XIV.; that in all these examinations, undertaken with a view to the canonization of St. Alphonsus, and in the definite judgment of the Sacred Congregation, *all agreed, 'voce concordi, unanimi consensu, una voce, unanimiter.'*"¹

With this system of moral theology, acknowledged as it is by all classes of Romanists as their moral code, we must declare that in the Papistical Church the prediction is fulfilled, "*And upon her forehead was a name written, Mystery, Babylon the Great, the mother of harlots, and the abominations of the earth.*" (Rev. xvii. 5.)

I am, Sir, &c.

IS SUICIDE PERMITTED BY THE ROMISH CHURCH?

SIR,—I have read with care and attention the letters of a "Lay Subscriber" on "Romanism in England," which have appeared in your paper, and beg to say a few words in reference to a quotation which your cor-

¹ "Roman Catholic Calendar," p. 167, for 1845.

respondent gives from the "Moral Theology" of St. Alphonsus Liguori, which would go to prove that the church permits persons to commit suicide in order to escape the punishment of death or of perpetual imprisonment; a doctrine so monstrous, so unnatural, and so contrary to the spirit of the Catholic Church, that I feel bound to remain no longer silent, and therefore I come forward to vindicate the doctrines of the church, by the very text your correspondent brings against us. Your "Lay Subscriber" has carefully transcribed the text of Elbel, without ever giving the preceding explanation of St. Alphonsus, and which utterly and totally alters the signification of those words, and which I shall prove, by transcribing not a part, but the whole sentence of St. Alphonsus, which your "Lay Correspondent" will find in vol. 2, lib. 4, p. 187, Quær. 367.—Hinc Quær. I.—"An liceat se occidere ad vitandam mortem duriores?—Resp. *Directè se occidere numquam licet; et si homines venerantur aliquos, qui hoc fecerunt, dicendum, eos id fecisse ex divino instinctu. Ita communitè D.D. quidquid discerat St. Hieronymus in c. 1, Joann. relatus in c. 1. caus. 23, quæst. 5, ubi legitur: In persecutionibus non licet propriâ perire manu (absque eo ubi castitas periclitatur). Verum illud absque eo explicari posset, scilicet neque excepto casu, quo castitas periclitatur, ut explicat Laym. Licet verò se indirectè occidere, putâ si quis se ejiciat per fenestram, ut effugiat incendium, præsentim si adsit aliqua spes mortem evadendi, ita cum Busemb. ut suprâ docent Lugo d. 10, n. 50, cum Sess. Cont. Tourn. de 5, Dec. præc. art. 1, concl. 2. Secundus, et spor. de V. præc. c. 3, n. 24, ac Elb. n. 13, hoc permittit etiam reis detentis in carcere, ad evadendam certam sententiam mortis, vel etiam carcerem perpetuum, ut n. 16."*

I think, that by this I have proved that Saint Alphonsus Liguori never permits persons to commit suicide *directe*, nor do I hesitate to affirm that you will never find him, or any other Catholic theologian, supporting so monstrous and Pagan a doctrine.

In conclusion, I beg to inform your "Lay Corres-

pondent," that it is very difficult, I might even say impossible, for a Protestant to understand Catholic works—particularly those which treat on theology; and if your "Lay Correspondent" desires information on any point of doctrine or discipline in connexion with what he is pleased to call the "Romish Church," he will humbly go to any priest of that church which he affects to despise, for an explanation, instead of dogmatizing upon dogmas of which he knows nothing.

I have now but one parting word to say to you, Mr. Editor, which is, that you will never advance the cause of the Church of England by publishing lies and calumnies against the Catholic Church; and that by having recourse to such a measure, you only prove that your church rests on the "quicksand," instead of resting on the "Rock of Peter."

I remain, Sir, your obedient servant,
May 15th, 1850.

FAIRPLAY.
(*The Hon. B. Talbot.*)

LETTER XXIV.

REPLY.

SIR,—I could not expect that my several letters on "Romanism in England" would have passed unnoticed. Indeed, I am surprised that, for the credit of the Roman Catholic Church in this country, some of the uninitiated and confiding laity of that communion have not, ere this, come forward to vindicate their cause, and endeavour to clear their church from the grave charges brought against her.

Your correspondent, "Fairplay,"—a layman, no doubt, for a priest professionally knows Liguori too well, rashly to deny any one statement I have advanced—has entered the field "to vindicate the doctrines of the church," and, with apparently honest indignation, advises you, Sir, not to publish "lies and calumnies

against the Catholic Church," namely, such as are contained in my several letters. I must at once acknowledge my obligations to your correspondent for the service which he has rendered to the Protestant cause by his letter. If "Fairplay" is indeed a sincere and honest advocate of the truth, I now call upon him to prove his accusation against me, and if he cannot, I entreat him to renounce the errors and heresies of his church, and "to come out of her." I would recommend him, however, to be more guarded in future, both in his language and the mode of handling his subject. He evidently has not been in the habit of reading and thinking for himself, but has relied entirely on his priest, who has revealed to him such parts only of the "Moral Theology" of his church as are suited to *his tender conscience*; and I gravely suspect that he has quoted the passage in his letter second-hand, furnished by his priest. And before concluding this letter I hope to prove that the *nom de guerre* he has assumed has been an unfortunate choice on his part, as the charges he has brought against, and the epithets applied to me, recoil on himself. His quotation establishes my case.

"Fairplay" refers to my letter in No. 64 of your journal, and alludes to a quotation which I have given from the "Moral Theology" of Liguori, "which," says he, "would go to prove that the Church permits persons to commit suicide in order to escape the punishment of death or of perpetual imprisonment; a doctrine so monstrous, so unnatural, and so contrary to the spirit of the Catholic Church, that I feel bound to remain no longer silent, and therefore I come forward to vindicate the doctrines of the Church by the very text your correspondent brings against us. Your 'Lay Subscriber' has carefully transcribed the text of Elbel without ever giving the preceding explanation of St. Alphonsus, and which utterly and totally alters the signification of those words, and which I shall prove, by transcribing not a part but the whole sentence of St. Alphonsus." "Fairplay" then gives the passage

from Liguori, which I have below marked within brackets, and adds,—“I think that by this I have proved that Saint Alphonsus Liguori *never permits persons* to commit suicide *directè*, nor do I hesitate to affirm, that you will never find him, or any other Catholic theologian [he means Roman Catholic, or Papist] supporting so monstrous and Pagan a doctrine.”

Had “Fairplay” transcribed, in his letter, what I really did write respecting the teaching of Liguori on this head, there would have been no necessity for a reply from me. He wishes to make it appear that I had given a quotation from Liguori which would go to prove that the Church of Rome permits persons to commit suicide *directè*; which is not the fact. But, Sir, mark this: he *does not deny* that which I did assert, namely, that Liguori *does* teach “the monstrous and unnatural doctrine” that persons may commit suicide *indirectly, for a good end, necessity, or great utility* (which Liguori gives as the accepted doctrine of his Church); nor has he shown that Liguori has expressed, in his work, any mark of disapproval of Elbel’s doctrine, that “a prisoner may slay himself for the purpose of avoiding the certain sentence of death, or even perpetual imprisonment.”

I will now quote in full the exact words used by me, and then give the passage from Liguori with the context, and leave it to your readers to judge whether I am guilty of stating “lies and calumnies against the [Roman] Catholic Church.”

The passage in my letter is as follows (see No. 64, p. 213, of HISTORIC TIMES, and p. 184, *ante*):—

“Respecting the sixth commandment, ‘Thou shalt do no murder,’ Liguori considers the lawfulness of committing suicide for a ‘good end, necessity, or great utility.’ He admits that this commandment also may be broken by committing suicide, *as stated in tom. iii. lib. 4.* ‘Without Divine authority (says he, in p. 93) *it is not lawful directly* and according to intention to slay one’s self. The reason is, because it is contrary to the love of self, and may be injurious to the republic

and to God, who is the sole, direct, and absolute Lord ; BUT INDIRECTLY IT IS SOMETIMES LAWFUL TO SLAY ONE'S SELF ; that is, to do or omit something by which saving intention death certainly follows ; because the command of preserving life, inasmuch as it is an affirmative, does not always bind, *but can be overlooked for a good end, necessity, or great utility.*' And further, we find the opinion of ELBEL, cited by Liguori to the following effect, without the slightest contradiction or disapproval ; 'And Elbel (n. 13) PERMITS THOSE WHO ARE CONFINED IN PRISON TO SLAY THEMSELVES, FOR THE PURPOSE OF EVADING THE CERTAIN SENTENCE OF DEATH, OR EVEN PERPETUAL IMPRISONMENT, AS NUM 16.' "

You will perceive, Sir, that I have given the full meaning of Liguori. Now, how has "Fairplay" shown that my statements are incorrect? He has given a quotation which completely establishes the points of my letter! 1. That it is not lawful *directly* to slay one's self. 2. *That it is lawful indirectly.* 3. That Elbel (to whom Liguori refers, without censure) permits those who are in danger of death or perpetual imprisonment, thus to slay themselves. "Fairplay" gives a quotation which plainly establishes *all these points!* I return him thanks. And further, I maintained that which "Fairplay" omitted to notice, that according to Liguori it is quite lawful, "for a good end, necessity, or great utility," to commit suicide, provided that it is done indirectly!

I now proceed to give Liguori's own words with the context, found in tom. iii. lib. 4, pp. 92, 95, Mechlin edition, 1845, purchased from Mr. Burns, Portman-street.

Liguori suggests the inquiry as "DUBIUM I." "An aliquando liceat occidere, vel mutilare semetipsum?" (p. 92)—*i. e.* Whether it is sometimes lawful to slay or mutilate oneself?

Now here in the outset let me remark that the question is put forward by a self-styled infallible Church as a "Dubium"—a doubt—as an unsettled question in

the Church of Rome! By a Protestant, the question would be at once dismissed with a negative, and there it would end; but not so in the Church of Rome; it is necessary to raise the question, in order that "the Church" may introduce that favourite dogma, not to be found in Scriptures, namely, a distinction between venial and mortal sins, of which this Church is the arbiter. I must digress for one moment. Observe here, Sir, the casuistry, subtilty, and therefore the insidious character, of the Church of Rome. She does not, as I have shown, teach that to steal is lawful, though she teaches that to pilfer is only a venial fault; she does not teach that "to deny the faith" is consistent, though she considers it quite consistent and sometimes commendable to dissemble the faith; she does not teach that to lie is proper, though she teaches that equivocation, mental reservation, and tergiversation are proper; she does not teach that to commit suicide *directly* is right, though she does teach that to slay one's self indirectly is quite right. Thus "privily she brings in damnable heresies." She appears as an angel of light, and while with fair speeches she beguiles unwary souls, she insinuates the deadly poison of immorality. We, who derive our teaching from the Bible, believe that to pilfer is to steal—to dissemble the faith is to deny it—to equivocate is to lie—to slay one's self indirectly is to commit murder; and we can trace the degraded condition of Roman Catholic countries to such Roman Catholic principles. I sincerely hope that "Fairplay" will dispassionately consider these things.

To return to "Dubium I." Liguori, in the name of the Roman Catholic Church (and "Fairplay" does not dispute the authority), answers the question in the following words:— (p. 93.)

"No. 366. — Resp. Absque divina auctoritate non licet seipsum directe, et ex intentione occidere. Ratio est, quia est contra charitatem sui, et fit in- "We answer, that without divine authority it is not lawful *directly* and according to intention to slay one's self. The reason is, because it is contrary to the love

jura reip. et Deo, qui est solus directus et absolutus dominus humanæ vitæ.

“Dixi 1. *absque auctoritate divini*; propter Samsonem, et quosdam martyres, qui seipsos occiderunt, vel ex divina inspiratione, vel inculcata ignorantia. Dixi 2. *directe*, QUIA INDIRECTE QUANDOQUE LICET SE OCCIDERE, hoc est aliquid facere, vel omittere, ex quo, præter intentionem, mors certo sequatur: quia præceptum conservandi vitam, utpote affirmativum, non semper obligat, sed potest omitti propter bonum finem, necessitatem, vel magnam utilitatem, S. Thom. 2. 2. p. 64. Vide Fill. hic. tr. 29, cap. 4, quæst. 5, et Becan. 2, 2, t. 3, c. 7, q. 8.”

of self, and may be injurious to the republic and to God, who is the sole, direct, and absolute Lord of human life.

“I have said, 1. *without divine authority*, on account of Samson and some martyrs, who slew themselves either according to divine inspiration or blameless ignorance. I have said, 2. *directly* BECAUSE INDIRECTLY IT IS SOMETIMES LAWFUL TO SLAY ONE'S SELF; that is, to do or to omit something by which saving intention death certainly follows; because the command of preserving life, inasmuch as it is an affirmative, does not always bind, but can be overlooked for a good end, necessity, or great utility.”

We here see beyond dispute, as stated in my letter, that though *directly* one is not allowed to slay one's self, yet, *indirectly, for a good end, necessity, or great utility, it is lawful*. I ask “Fairplay,” is he prepared to subscribe to this “monstrous and unnatural doctrine?” God forbid that it should be taught in the Church of England! The only definition I can find, given by Liguori, of “a good end,” is in tom. ii., lib. 4, p. 317. “But a just cause is any honest end, in order to preserve the good things for the spirit or useful things for the body.”—(*Justa autem causa esse potest quicumque finis honestus ad servanda bona spiritui, vel corpori utilia.*) Liguori having laid down this principle, adds the passage, by way of recapitulation, as it were, quoted correctly by “Fairplay,” of which I give the translation.

[No. 367.—“From hence, it is asked, first, Whether it is lawful to kill one's self in order to avoid a harder death? Answer—*Directly* to kill one's self it is never lawful; and if men respect some who have done so, it is to be remarked, they have done so from Divine

instinct; thus commonly the D.D., whatever St. Hieronymus, in c. i. Joann. &c., has said, where we read: In persecution it is not lawful to perish by one's own hand (except where, *absque eo*, chastity is endangered), but that, *absque eo*, may be explained as not excepting the case, where chastity is in danger, as Laym. explains it. *But it is lawful indirectly to slay one's self; for example, if any one should cast himself from a window to escape fire, especially, if there is some hope of escaping; so with Busemb. &c. &c.; and Elbel, n. 13, permit those who are confined in prison to slay themselves for the purpose of evading the certain sentence of death, or even perpetual imprisonment, as num. 16.*"]

Here, I repeat, Liguori records the opinion of Elbel, on this "*Dubium*," without the slightest contradiction or disapproval, just as he would quote any other Roman Catholic authority, and as he has done in numerous other places throughout his work. I give one example as a sample: ¹—"Elbel *with many others* say that the accused, if in danger of death, or the prison, or perpetual exile, the loss of all property, the danger of the galleys, and such like, *can deny the crime even with an oath (negare crimen, etiam cum juramento)*, at least without great sin, by understanding that he did not commit it so that he is bound to confess it, only let there be a hope of avoiding the punishment." And this opinion Liguori upholds by arguments of his own as Catholic doctrine. Elbel is a Roman Catholic theologian of note; his works are not to be found in the "Expurgatorial Index;" nor, as far as I have been able to find, have his opinions been objected to. What, then, becomes of "Fairplay's" assertion, "Nor do I hesitate to say that you will never find him [Liguori], or any other [Roman] Catholic theologian, supporting so monstrous and Pagan a doctrine?" I presume "Fairplay" does not mean to insinuate that Elbel, and that other individual, St. Hieronymus, were Pro-

¹ Vol. ii., cap. 2, p. 321.

testants! But, Sir, this is not all. Liguori lays down, as the accepted doctrine "of the Church (*in p. 97, ut supra*), that "Although a Carthusian who is afflicted with a dangerous illness *may be able to preserve his life by eating flesh meat*, and that probably may be lawful for him; and moreover, he does not sin who would give flesh meat to him unconsciously, *however lawfully and laudably, even then he may omit it though death be the certain consequence (cum certo periculo mortis).*" And again (p. 98): "If macerations are inflicted by the advice of a prudent confessor or prelate (!), although life should be shortened twelve years," such is permitted by the Church; and he concludes, "a Carthusian is *not bound* to eat flesh meat, nor any other person to use costly medicines, *ad mortem vitandam*, to avoid death." (*Ibid.*) Do these cases, I ask "Fairplay," come under the head of committing suicide, *directè* or *indirectè*? It appears very much like the former.¹

¹ "Fairplay" boldly asserts that we can never find any Catholic Theologian advocating so monstrous a doctrine as "suicide." How truly ignorant are Romanists of the doctrines of their own Church, doctrines taught by the saints to whom they pray, and whose mediation they supplicate, and pray that they might perform what that particular saint taught. Jerome, a canonized saint of this apostate Church, not only approved of suicide but assassination also. Many instances might be cited from his works. To give one. Jerome, in reciting the fate of the Bœotian, Milesian, and Theban Virgins, who died by their own hands and the hands of each other, is at a loss to express himself in sufficiently rapturous terms in the approval of these "monstrously pagan" acts, he cannot sufficiently admire the suicidal deed. (Jerome, vol. 4, p. 186, Edit. Paris, 1706, and Moreri Dict. 7, 159, Amsterdam, 1720.) And this "Catholic Theologian," this holy sainted Jerome! is designated in the Roman Missal, and in the Roman Breviary on the 30th September, as "the light of the Church, the lover of the Divine Law, the greatest doctor in scriptural explanation, who despised this world and *merited* the celestial kingdom, and whom God loved and clothed with the robe of Glory. His mediation and intercession are devoutly supplicated, that men, through the blessed saint's merits, *may be enabled to perform what he taught in word and deed.* But Jerome is not a solitary example testifying to the teaching of this Church: Ambrose, Bishop of Milan, recommends the same impiety of suicide: Pelagia, with her mother and sisters, are related to have drowned themselves to escape persecution. This

"Fairplay" says that "it is very difficult, I might say impossible, for a Protestant to understand [Roman] Catholic works, particularly those which treat on theology." I agree with him, that it is difficult, from the premises laid down by Liguori, to comprehend the distinction of committing suicide *directè* and *indirectè*, with many other such like fine-drawn sophisms. It was well, indeed, that St. Paul gave this caution to the Christian Church: "*Beware lest any man impose upon you by philosophy and vain fallacy according to the TRADITION of men, according to the rudiments of the world, and not according to CHRIST.*" (Col. ii. 8. *Douay version.*) But the difficulty on the part of the Protestant is not so much to unravel this "philosophy and vain fallacy" and expose it, as to understand how "Fairplay," or any educated Romanist, can believe in such unscriptural and blasphemous doctrines and sentiments put forward by the Roman Catholic Church, and call it "*Moral Theology.*"

Again: "Fairplay" has found it convenient entirely to overlook the text I quoted from a book his Church has declared to be canonical, and therefore infallibly true, the Book of Maccabees. Here the Church of Rome has authority to commit suicide *directè*. We are told that Rasiar slew himself, "choosing to die NOBLY rather than to fall into the hands of the wicked, and to suffer abuses unbecoming his noble birth." (2 Maccabees xiv. 43.) And this, Roman Catholics call an inspired book of God. It is true they add a note to this, but I have, in a former letter, shown that the notes in their Bible are of no authority. In Letter VI. I have

"Catholic Theologian" eulogizes the dreadful deed "as a duty owed to religion, a remedy inoffensive to God, and an achievement which entitled these virgins to the crown of martyrdom." Amb. vol. 4, pp. 478, 479, Paris, 1661. And see Euseb. viii. 23, Paris, 1659. Godeau Hist., vol. 2, p. 65, Paris, 1680.) And Ambrose is invoked in a similar manner to Jerome on the 7th December, by Romanists of the present day.

I am indebted to for my references to the famous work of Edgar, "Variations of Popery," Seeley, London, 2nd Edition, 1838, p. 510.

given well-authenticated cases where the Church of Rome has laid her sacrilegious hands on God's word, the Bible, altering some passages and totally expunging others; but this passage from the Book of Macabees remains untouched!

I now ask any candid reader whether I have misrepresented either the teaching of Liguori or "the Church," and whether I have been publishing calumnies against her? This is not the first time a similar accusation has been brought against me, but not proved. I feel that I have placed myself in a position which exposes me to the gratuitous insult of every ignorant Romanist who knows nothing of his Bible or his religion but what his priest chooses to impart to him, and who humbly pins his faith to his priest's apron strings.

"Fairplay" further says that he has read "*with care and attention* my letters." This I very much doubt. They are twenty-two in number, and all of them containing graver charges against his Church than this question now raised by him. Had I been a Roman Catholic, I should not have rested till I had proved every statement to be false, and, failing to do that, would abjure the heresies of the Romish Church. I now challenge "Fairplay" to an impartial and strict examination of my various charges. What has he to say to the total omission of the second commandment (I mean that relating to images) in the several Roman Catholic catechisms, edited by his bishops and archbishops, I have so frequently mentioned? Why has the same omission been made in the commandments engraved on the gates of the church of the Madeleine in Paris—a memorial to be handed down to posterity, bearing testimony and public acknowledgment of the practical teaching of the Roman Catholic Church on the subject of image worship? Has "Fairplay" nothing to say on my statements concerning the confessional? Has he read the passages from Liguori I have marked out? (Letter xxiii. p. 198.) Does he deny the correctness of the various doctrines I have quoted, as laid down by Liguori, on the lawfulness of

using equivocation in an oath, of doing evil that good may come of it, &c., &c.? What has "Fairplay" to say to the following doctrine, solemnly laid down by Liguori as the accepted doctrine of the Church of Rome.¹

"No. 162. Quæritur 2. an adultera possit negare adulterium viro, intelligens, ut illi revelet? Potest æquivoce asserere, se non fregisse matrimonium, quod vere persistit. Et si adulterium sacramentaliter confessa sit, potest respondere: *Innocens sum ab hoc crimine*, quia per confessionem est jam ablatum. Ita Card. diss. 19, n. 54. qui tamen hic advertit, quod nequeat id affirmare cum juramento, quia ad asserendum aliquid sufficit probabilitas facti; sed ad jurandum requiritur certitudo. Sed respondetur, quod ad jurandum sufficiat certitudo moralis, ut diximus supra, dub. 3, n. 148, cum Salm. c. 2, num. 42, Less. Sanch. Suar. Pal. et cummuni. Quæ certitudo moralis remissionis peccati potest quidem haberi, quando quis bene moraliter dispositus recipit penitentis sacramentum."

"It is asked, 2, whether an adulteress can deny adultery to her husband, understanding that she may reveal it to him? She is able to assert equivocally that she did not break the bond of matrimony, which truly remains, and if sacramentally she confessed adultery, she can answer, *I am innocent of this crime*, BECAUSE BY CONFESSION IT WAS TAKEN AWAY. Ita Card. who, however, here remarks, that she cannot affirm it with an oath, because in asserting anything the probability of a deed suffices, but in swearing, certainty is required. *To this it is replied, that in swearing moral certainty suffices, as we said above*, dub. 3, n. 148, cum Salm., &c.; and in common, *which moral certainty of the remission of sin can indeed be had, when any morally well-disposed receives the sacrament of penance.*"

And, further, the confessor who may have heard the confession "can affirm *even with an oath (etiam juramento)* that he does NOT KNOW a sin heard in confession, by understanding *as man—not as the minister of Christ*," (p. 319, *ut supra*;) and Liguori thus records the accepted opinions of Roman Catholic theologians, by name, on this subject, who "say that when any one is bound to conceal the infamy of another, he may **LAWFULLY** say I DO NOT KNOW IT, (*licite dicat, Nescio*),—that is to say, I have not a knowledge which is useful for answering, or I do not know it so as to make it known. And if any one rashly should

¹ Vol. ii. lib. 4, cap. ii. p. 323.

ask from a confessor whether he may have heard such a sin in confession, he can rightly answer (*non audivi*), I HAVE NOT HEARD IT,—that is to say *as man*, or so as to manifest it.”—*Ibid.* p. 320.

Will “Fairplay” dare deny this also? Can he explain it away?

“Fairplay” expresses a wish that I should “humbly go to any priest” of his Church for “an explanation” of her doctrines: I ask him to recommend me to one. He concludes by saying that our Church rests “upon the quicksand” instead of “the rock of Peter.” Will he also recommend me to some priest or bishop of the Church of Rome who will give me an infallible exposition (I have heard many different interpretations of the words) of “the rock of Peter,” to tell me *who or what that rock is, and if that rock be infallible?*

By the term “upon the quicksands,” “Fairplay” doubtless alludes to the numerous perversions that have of late taken place from our Church, which, like a bark without her masts or helm, is, he would lead us to believe, now in danger of shipwreck. This is a sign of the times, if rightly understood, and is our great hope and stronghold. We know that there will be a great falling off from the faith. We see the finger of God in this; with his fan (or sieve) in his hand, he is already separating the chaff from the wheat. The Tractarian dross, which has so long tarnished the surface of our truly Catholic and Apostolic Church is being purged away, and the Church of England will the more brightly shine forth as a healthy member of that true Catholic and Apostolic Church of which Christ alone is the head; and God grant that it may remain steadfast in the acknowledgment of that “faith once delivered to the saints,” and that her ministers may ever teach that faith to their flocks from God’s own book alone.

I am, Sir, &c.

P. S.—If your readers will turn to the Letter XXI. which has called forth “Fairplay’s indignation,

they will perceive the true cause of irritation, and will be satisfied that it is not "whether suicide is permitted by the Church of Rome either *directè* or *indirectè*."

LETTER XXV.

ROMAN CATHOLIC LITERATURE.

SIR,—During the course of my previous letters, I have had occasion to refer to the works entitled "The Lives of the Modern Saints." In my letter of the 2nd ult. I stated that it had been considered necessary "that English Roman Catholics should be conversant with the histories of the demi-gods of their Church—their modern saints. A new and elegant edition of these Lives is published, and Dr. Wiseman is called upon to approve and recommend them; and, accordingly, we find his imprimatur and recommendation affixed to the most abominable and ridiculous trash that has ever issued from the British press."¹ The work in question is a fair specimen of Roman Catholic literature. I propose, therefore, to submit to your readers a few extracts, when it will be readily conceded that I was perfectly justified in using the above language in reference to such extraordinary productions. The approval of Dr. Wiseman is thus set out:—"We hereby approve of this series of Lives of the Canonized Saints and servants of God, and recommend it to the faithful of our district, as likely to promote the glory of God, the increase of devotion, and the spread of our holy religion. Given at Birmingham, this 29th day of October, 1847. [Signed] Thomas, Bishop of Cambysopolis; Nicholas [Dr. Wiseman], Bishop of Melipotamus." And in the preface of the volume from which I am about to quote (p. vi.), it is announced that Dr. Wiseman will contribute an introduction to "The Lives of the Modern Saints."

In submitting to your notice one of the many lives narrated, I feel a difficulty in making a choice. As

¹ Ante, p. 187.

the life of "SAINT ROSE OF LIMA" contains, perhaps, an average amount of incident, I will confine myself to this volume, published by Messrs. Richardson, London and Derby, 1847. In editing this volume, the Rev. F. W. Faber—the same rev. gentleman, I believe, who performs at the Oratory in King William-street, Strand—feeling the difficulty under which he was labouring in submitting to the British public such exaggerated improbabilities as are here strung together, considers it necessary to prepare the mind of the English reader for what is to follow. In the preface he insists on implicit faith being given to what THE CHURCH puts forward. "The English reader," says he (p. vii.), "who may not have been in the habit of reading the Lives of the Saints, and especially the authentic Processes of the Congregation of Sacred Rites, may be a little startled with the life of S. Rose. The visible intermingling of the natural and supernatural worlds, which seems to increase as the saints approach, through the grace of God, to their first innocence, may even offend where persons have been in the habit of paring and bating down the 'unearthly' in order to evade objections and lighten the load of the controversialist, rather than of meditating with awe and thankfulness and deep self-abasement on the wonders of God in His saints, or of really sounding the depths of Christian philosophy, and mastering the principles and general laws which are discernible even in the supernatural regions of hagiology The question is not, 'What will men say of this?' 'How will this sound in controversy?' 'Will this not be objected to by heretics?' but, 'Is it true?' 'Is this kind of thing approved by the Church?' If then," continues the editor (p. ix.), "any one unaccustomed to the literature of Catholic countries (actually classical works of piety, p. viii.) and with their ears unconsciously untuned by the daily dissonance of the errors and unbelief around them, should be startled by this volume, let him pause before he pronounces judgment." He makes, however, this important admission (p. x.), that, "A Catholic, do

what he will, cannot weed his religion of the supernatural; and to discriminate between the supernatural and the superstitious is a long work and a hard one, a work of study and of reverent meditation."¹ And it is under this plea that Roman Catholics are called upon by their accredited teachers to believe in the most abominable—I was about to say falsehoods, but on this I leave the reader to pass sentence—*stories* that were ever put to print. The Church of Rome requires of her members an abject prostration of mind and senses to the will of the priests, and to this they are from infancy trained and accustomed. To give two examples, the Romanist is bound to believe that "the Pope hath power to make that no sin which is sin!"² And in the doctrine of Transubstantiation he is also bound to believe that a whole, entire Christ, soul and divinity, body, blood, bones and nerves (*ossa et nervos*), is in every separate piece of bread or wafer that is eaten by each communicant, administered, perhaps, every hour of the day, from thousands of different altars throughout Europe, and every corner of the earth where Romanists dwell; and in order that Anglo-Roman Catholics should believe such a monstrous absurdity they are directed to profess, in their *English Manual of Prayer before Mass*,³ "*Herein I utterly renounce the judgment of my senses and all human understanding.*" When Roman Catholics are thus trained to believe whatever "The Church" puts forward, be it ever so absurd or impossible, we must not be surprised that they give implicit credence to wonderful stories related in the "Lives of the Modern Saints." We, heretics, are not called upon to exercise this implicit faith in these legends put forth by "Holy Mother Church," for, says our editor (p. xiii.), "There is something *very consoling* in observing how the great spirit of unbelief

¹ The late winking statue at Rimini, notwithstanding the public acknowledgment of the miracle by the present Pope, must have sorely tried the discriminating powers of the English Romanists.

² Bellarmin de Pont., p. 456, tom. 1, Prag., 1721.

³ 1725, p. 409.

has of late years concentrated his energies against the Catholic saints and their wonderful biographies."

With this, and a great deal more to the like effect, we are introduced to the wonderful revelations made in the Life of St. Rose of Lima, who is declared to be "the first spiritual flower which Divine Providence planted and cultivated in the richest part of the New World." (p. 3.)

"Our blessed Rose" was born in Peru. She was christened Isabel, "but three months after, as she slept in her cradle, her mother and several other persons, who did not all belong to the family, having perceived on her countenance a beautiful rose, called her from that time by no other name than Rose, on account of this prodigy." (p. 4.) Under this name she was confirmed. This change of name disturbed the conscience of the Blessed Rose, but when older "she went to the church of the Friar Preachers; having entered the chapel of the Rosary, she cast herself at the feet of the Blessed Virgin, to make known to her her uneasiness; our Blessed Lady immediately consoled her, assuring her that the name of Rose was pleasing to her Son Jesus Christ, and that, as a mark of her affection, she would also honour her with her own name, and that henceforward she should be called Rose of St. Mary. So that we may say, that of all the saints whose names Almighty God has changed (!) by an extraordinary favour, our Blessed Rose is the first, and perhaps the only one, whose surname has been also changed by heaven." (p. 5.)

In her infancy she was never "troublesome by teasing cries" (p. 5); and it is related, that "*when only three months old*, gave proof of an heroic patience, for some one having thoughtlessly pinched her thumb, by shutting a chest hastily, she concealed the pain it gave her; her mother having hastened to her at the first news of the accident, she hid the finger, and did not let it appear that she had been hurt." The injury grew worse, violent remedies were necessary, "the surgeon applied pincers to extract by the roots that

part (of the nail) which still remained in the flesh, and was greatly surprised to remark, that during this painful operation she did not shed a tear, utter a scream, or even change countenance." Again, "she endured with an inconceivable constancy, the pain inflicted by cutting off with scissors part of her ear, which had become corrupted. At four years old she was troubled with a sort of disorder in her head. . . . Her mother dressed it with a powder so corrosive and burning, that it caused her to shudder from head to foot; still she never complained, though this remedy caused a number of ulcers in her head, which gave her excessive pain. . . . For during six weeks the surgeon cut off every day a portion of flesh, and she suffered this torture with an invincible patience. Almighty God, who designed her to be a living image of his crucified life, did not leave her long without suffering, and he permitted that two years after she should be afflicted with a polypus in her nose, which grew so large that they had recourse to the surgeon to remove it, which he did in three different operations, during which she evinced a superhuman patience, suffering this pain with a joy that seemed miraculous." (p. 6.) And this is what is blasphemously called her "early apprenticeship in the school of Calvary, where she learned from Jesus Christ crucified to suffer all sorts of pains and afflictions." (p. 7.) We are assured that "Blessed Rose" received "the first rays of divine grace" in consequence of an affecting incident: "Her little brother accidentally threw a quantity of mud on her hair; being naturally neat, she was vexed at his carelessness, and was on the point of going away; when he said to her, with a gravity beyond his years, 'My dear sister, do not be angry at this accident, for the curled ringlets of girls are hellish cords, which bind the hearts of men, and miserably draw them into eternal flames.'" (p. 7.)

The poor little fellow might have been endowed with "gravity beyond his years," but certainly the knowledge of the Bible formed no part of his acquirements, other-

wise he would have known, that what he had been taught to call "hellish cords," were given to Rose for her glory, as we are told by St. Paul, "that if a woman have long hair, it is a glory to her; for her hair is given her for a covering."¹ And the "Blessed Rose," as a true type of Roman Catholic children, equally ignorant of that "most heretical book"—"received these words, which he uttered with the zeal of a preacher, as an oracle from Heaven: she entered into herself, and, renouncing for ever the vanities of the world [remember, our heroine was not yet five years old!], she gave herself entirely to God, and conceived an extreme horror for sin." She applied herself "the day and the greatest part of the night" to prayer. "And because virginity, joined to baptismal innocence and to the flower of youth, is a double lily, which sheds its splendour on the spouses of Jesus Christ, so Rose, moved by the Spirit of God, consecrated to him irrevocably and by vow, *at the age of five years* (!) her virginal purity, by the promise she gave him never to have any other spouse but him alone. As soon as she had made this vow, she cut off her hair, unknown to her mother, in order to manifest to the spouse she had chosen that by thus disfiguring herself she intended rather to disgust than to please men; and that she absolutely renounced the world." (p. 8.) In another part of the biography (p. 16), we are told that, notwithstanding this disfigurement, she "captivated many hearts by her charms, and drew towards her admirers from all parts. In order to extinguish these rising flames in the hearts of others, she invented all sorts of means to disfigure herself; she made her face pale and livid with fasting, she sought to destroy her delicate white complexion, she washed her hands in hot lime to take the skin off them." "Orange pippins and water," we are told (p. 26), was her fare during these self-inflicted fasts; and in order to avoid appearing at assemblies or making visits, "she rubbed her eyelids with pimento, which is a very sharp burning sort of Indian pepper: by this means

¹ 1 Cor. xi. 15.

she escaped going into company, for it made her eyes red as fire, and so painful that she could not bear the light." (p. 11.)

Thus mutilated and disfigured, the heroine of an eventful history—a history replete with absurdities, wonders, horrors, and blasphemies unheard of in the annals of sacred or profane writings, or to be found in the pages of romance (Roman Catholic biographies and romances always excepted), is presented to us at the close of the first chapter of the work. And this work is put forward by the heads of the Romish clergy in England as authentic history, and recommended as a "classical work of piety," dedicated to the Nuns and Sisters of Mercy of England, and which I propose to examine, and submit to your readers as a specimen of Roman Catholic literature of the present day.

I am Sir, &c.

P.S.—"*The Pope hath power to make that no sin which is sin.*" The reader is no doubt surprised at this statement; but we have one equally astounding, put forward under the direct sanction of our "Pet Priest," Dr. Wiseman. In his "Lives of the Five Saints" Canonized in 1839, edited by himself, personally, and published by "C. Dolman, 61, New Bondstreet, London, 1846," he writes the following (without making the slightest comment or objection), in the life of that most blasphemous and abominable individual, Liguori:—"As soon as Cardinal Spinelli, to whom the saint (Liguori) had written upon the subject, *i. e.* to entreat that the Pope would not make him (Liguori) bishop, was told what the Pope had said, he immediately exclaimed, 'IT IS THE WILL OF GOD.' THE VOICE OF THE POPE IS THE VOICE OF GOD." p. 28. Have we not here (in the person of the Pope) the man of sin prophesied by St. Paul—"He sitteth in the temple of God, showing himself as if he were God." (*Douay Version.*) The Rev. Mr. Foye, Vicar of Wimbish, Essex, in his invaluable work, "Romish Rites, Offices, and Legends," just published by the

British Reformation Society, adds the following note to the above, among other similar extracts:—"As these are the doctrines of the canonized, so of course all the faithful should hold them. As Dr. Wiseman here retails them with such a gust of commendation, so it is an obvious inference that *he* holds them."

LETTER XXVI.

SIR,—Having introduced to your notice the noted saint of the Romish church, the Blessed Rose of Lima, I must beg the reader to bear in mind that the biography is neither antiquated nor obsolete, but the production of the present day. "Let us thank Almighty God (says the editor), in the fervent simplicity of our faith, for the seal his church has set upon these authentic wonders; wonders, not lost in dubious antiquity, *but adequately proved in the face of modern criticism a short time ago.*" The life of Rose is one of a series, of which twenty-one volumes have already appeared, the last only this month, the work being, as has been shown, under the especial patronage of the Romish priesthood in this country; and, I should here add, that the "Life of Rose of Lima" has had, to use the technical term, "quite a run." In fact, the "Lives of the Saints" is the fashionable reading of the day among Romanists.

Priests are compelled to do violence to their intellect by reading daily, under pain of mortal sin, from their breviary, Munchausen legends; and if the priests are thus regaled, why should not the laity be equally favoured?

To continue our subject. The obedience and respect which the Blessed Rose had for her parents is, in the second chapter, largely dwelt upon; but, we are told, that she never exercised such obedience "without failing to accomplish what Almighty God required of her" (p. 9); "and she never obeyed her mother in

anything that was agreeable to the world or to nature without joining some act of mortification to her obedience." For instance: "Her mother made her wear a garland of flowers on her head. Not thinking herself strong enough to effect a change in this command, she obeyed; but she *sanctified her submission* by the painful mortification with which she accompanied it; for God brought to her mind the remembrance of the cruel thorns which had composed his crown in his passion; she took the garland and fixed it on her head with a large needle, which she plunged into her head, that it could not be drawn out without the help of a surgeon, who had much difficulty in doing it. . . . *This fidelity was most pleasing to her divine Spouse*, and she perceived, by a remarkable circumstance, that she could not in the least depart from it *without offending Him.*" (p. 10). "Her mother, who was of a bilious temperament, and often angry [no doubt with just reason, having such an idiot of a daughter], sometimes forbade her to drink; and, as she did not know that her virtuous daughter never would drink without her permission, Rose was often known to pass six days without drinking." (p. 13.) "Obedience," observes the biographer, "generally terminates with life; but the Blessed Rose manifested it even when in her tomb." A lost silver spoon was recovered by means of her picture.

I give the story in the biographer's own words, lest I should be accused of misquotation. "The mother prioress of the convent of nuns of St. Dominic, at Lima, commanded the picture of Rose, in virtue of the obedience which every one in the house owed to her, to enable them to find a silver spoon which a servant belonging to the monastery had lost, that they might avoid any rash judgment of innocent persons; and, as if our saint had animated the colours of her picture *with that spirit of obedience which had made her so submissive to God*, and to his creatures for his love, *the prioress perceived immediately on the table the lost spoon; and, we might say, that the picture placed it*

there, to represent the perfect obedience of its original." (p. 13.)

Now, Sir, I will dare venture to state that there is not one educated Romanist in England who believes one word of this barefaced falsehood, if it is intended to be asserted that the spoon was found by reason of any virtue in the picture of Rose; and yet we have in this series, not one, but literally hundreds of similar "old wives' fables," which (series) is, as we have seen, recommended by Dr. Wiseman and another Roman Catholic bishop "to the faithful of their district, as likely to promote the glory of God, the increase of devotion, and the spread of their holy (?) religion."

Notwithstanding her boasted obedience to her parents, we are told that, "Our Blessed Rose," being perplexed and bewildered by so many admirers, "openly declared that she never would marry, having a horror of the very thoughts of it." (p. 17.) She accordingly made up her mind to shut herself up in a convent, and "Almighty God confirmed her in this resolution by two miracles," (p. 18,) in which, of course, the image of the Virgin Mary plays its appointed part.

In chapter iv. we read that the predominant inclination in the heart of our saint was humility. "She did not find it sufficient to choose as her employment the vilest occupations of the house, she considered herself infinitely below the servant; and this sentiment of her miseries and unworthiness induced her often to cast herself at the feet of a poor country girl, named Marianne, who worked in the house, and entreated her earnestly to strike her, to spit upon her, to trample her under foot, and to treat her as the most abject and contemptible creature in the world." (pp. 21, 22.) With all her faults, however, "the Blessed Rose" appears to have had some appreciation for the truth, for "her humility made her usually say that she was a burden, useless to the world, and odious to nature." (p. 22.) But her biographer seems of a different opinion, for he represents her austerities as "works of piety" and "acts of virtue," (p. 23), and for which she was held "in greater veneration than ever." (p. 25.)

If we can believe them, which no reasonable creature can, the austerities she practised were something beyond the powers of endurance of any mortal, much less of a delicate female.

“After becoming a nun, she was not content with a *common sort of discipline*; she made one for herself of two iron chains, with which she gave herself such blows every night, that her blood sprinkled the walls and made a stream in the middle of the room, so prodigious a quantity did she draw from her veins.” (p. 32.) Now, here follows a little bit of the essence of Popery: “She disciplined herself in this manner seven times; first, for her own sins; secondly, for souls engaged in sin, thirdly, for the pressing necessities of the church, [Will some kind friend enlighten me on this point, and explain what this means?]; fourthly, when Peru or Lima were threatened with some great misfortune; fifthly, for souls in purgatory; sixthly, for those in their agony [?]; seventhly, in reparation of the outrages offered to God.” We are not to be surprised (I should have before observed) at meeting “several stiff and un-English expressions,” for in the preface (p. vi.) the editor warns us of this. He states that these expressions “belong to the proper and recognized terminology of mystical theology;” and we must be contented with this explanation. To continue: “As she practised this penance every night, she re-opened her bleeding wound by making new ones; and being careful to prolong her suffering, she contrived not to strike always in the same place, but she reiterated her blows so frequently, that she did not allow her wounds time to close; scarcely did they begin to heal, than she opened them again by fresh blows; thus her whole body was almost one entire wound Father John of Laurenzana, her confessor, being informed of the manner in which she treated her body, commanded her to use moderation. She obeyed, but she begged so earnestly that he could not refuse her the permission she asked, to take *five thousand* more stripes in the course of three or four days” (p. 33); and this love for austerities is what is called the “fire which inflamed

her soul with the love of penance." It is not, perhaps, fair play to be too critical when we are handling "mystical theology," but let us for a moment consult an authority, Mr. Cocker. Five thousand stripes in the course of—say, three days and a half, is, on an average, about one stripe a minute, day and night, without intermission!! This "instrument of penance" served another purpose. This chain she afterwards wore in three rows round her body, fastened by a padlock; the key she lost purposely. "The chain soon took the skin off, and entered so deeply into her flesh that *it was no longer visible*" (p. 34), which obliged her to seek assistance. The key being lost, the padlock was opened by a miracle, of course; but, "her wounds were no sooner healed than she put the chains on again; but as soon as it had entered her flesh, her confessor ordered her to send it to him, and in obeying him she suffered the same pain and loss of blood as before." Now, Sir, mark the sequel. "After her death, Mary of Usakegni kept some links of this bloody chain, which, exhaled so sweet an odour that every one who smelt it was obliged to confess it to be supernatural." (p. 35.)

"This love of the cross was so ardent in the soul of S. Rose, that the reader would scarcely give credit to that part of her life (says our biographer) which treats of her fasts and other mortifications, if we (Dr. Wiseman and Co.) could not assure him that ALL which is related has been taken from the juridical informations of the examinations, made by the Pope's express order, that he might proceed to her beatification"—(p. 28). "Thus solemnly," adds the editor, "has the Church of God set the seal of her unerring approval upon that series of wonders, that endless chain of miracles, &c." (p. 194.)

Dr. Wiseman may believe that "the voice of the Pope is the voice of God," and that "in the act of canonization his church is infallible"¹ and many other

¹ Bellat, "Church Triump.," vol. ii. p. 871, Cologne, 1617.

such like blasphemies, but I will never believe that he is sincere when he preaches and recommends bodily austerities, fastings, &c., as "the perfection of holiness," as "pleasing to Almighty God," and "profitable to the soul;" till he offers himself up as a public example, and favours us with exhibitions similar to those practised by "the Blessed Rose." Can he boast of ever having fasted during Lent "on orange pippins and water" (p. 26), or has he ever tried to exist on a "moderate sized loaf and a pitcher of water for fifty days" (p. 31), as did the "Blessed Rose."

To conclude, our poor demented Rose practised such frightful austerities, "that her *innocent excess* in the use of them can only be excused by the necessity WHICH BAPTISM IMPOSES!" (p. 29.) Now, Sir, of late much has been said and written on the subject of baptism. Prelates, priests, clergy, and laity, have entered into the field of argument, each to defend his particular view of the efficacy and objects of baptism; but here we are presented with quite a new view of the subject! which I leave for grave consideration and theological disquisition. By these mortifications we are told that Christians "are assimilated to Jesus Christ, their head" — nay, "the Son of God inspires them with a love of suffering" (p. 27), and "for this reason St. Paul considers this spirit of penance in Christians as the special characteristic of their sanctity, when he says 'that they that are Christ's crucify the flesh with its vices and concupiscences,'" (p. 28.) I make bold to ask, by way of conclusion, whether this is an infallible interpretation of Scripture put forward by "the Church?" and are we taught by this Church, that baptism imposes upon us the necessity of practising these and such like frightful austerities? I am, &c.

LETTER XXVII.

SIR,—In continuing the examination of the “Life of Saint Rose of Lima,” I must again briefly refer to her self-inflicted austerities; for it is by these, it appears, she principally merited her claim to canonization. Her austerities, however, are so numerous, that I must pass them over hastily. The Blessed Rose, besides those already related, indulged in many minor austerities; such as eating bitter herbs, and sprinkling her food with sheep’s gall, (p. 29.) Eating “Passion Flowers as a favourite repast,” as they represented the “crown of thorns, the nails, the pillar, and the other instruments of the Passion of the Son of God” (p. 30). Carrying heavy stumps of trees, &c., through mortification; burying herself under stones (p. 33); binding her body with cords, “compressing tightly the muscles;” “rubbing herself with nettles, making her body one entire blister;” and wearing hair shirts “from her shoulders to her knees . . . She appeared yet more *glorious in the eyes of God* when wearing this strange coat of arms, from her having armed it underneath with a great quantity of pointed needles, to increase her excessive sufferings by this ingenious cruelty” (p. 35); which coat she wore with “incredible joy.” But “these austerities were insufficient to satisfy her thirst for suffering; . . . she exposed the soles of her feet to the heat at the mouth of the oven, where it was greatest; . . . and she kept them there till the pain of her half-roasted feet quite overcame her” (p. 36). She slept fifteen years in a bed stuffed with “stones, sharp tiles, and twisted and knotted wood;” which is described as a luxurious couch. She kept behind her pillow a “bottle full of gall, with which she rubbed her eyes before going to bed, and washed her mouth in the morning, in memory of that which was given to Jesus Christ, her Spouse, on the cross. . . .

ALMIGHTY GOD CALLED HER

TO THIS SORT OF CRUCIFIED LIFE" (p. 42). She worked standing, and, when fatigued, she made use of a "narrow piece of wood for a seat" (p. 44); and, to drive away the devil, who often provoked her to sleep, "she struck her head roughly against the wall, gave herself hard blows, and sometimes she fixed her hands to the arms of a large cross, and thus her body was suspended in the air;" and, at other times, fixing her hair to a nail in the wall, she "triumphed over the temptation" (p. 45). When she was about to sink under her austerities, the biographer blasphemously introduces our blessed Saviour, encouraging her to continue them! (p. 43.) And, to all this, is added another austerity—a "discipline," as it is called—to which a separate chapter is dedicated (vi.), where we read, that "the saint being predestinated to resemble the Son of God in his state of sacrifice and immolation on the cross, according to St. Paul, who makes their greatness consist in this conformity, '*whom He predestinated to be made conformable to the image of His Son,*' every one will allow that a crown of thorns on the head of the Blessed Rose was NECESSARY to render her a PERFECT *image* of Jesus crucified, and that the portrait would not have been faithful had it not represented the bloody thorns which crowned the head of her Divine Spouse, and which were the dearest objects of her thoughts" (p. 37). To render herself "a perfect image" of our Saviour, she made herself a pewter crown—she was forbidden to wear real thorns, as they would cause the skin to suppurate (p. 39)—"studded with little sharp-pointed nails," which she changed for one of iron with ninety-nine points, and also a circlet of silver with sharp points, as a "penitential crown," so that, when she "coughed or sneezed" the points penetrated her head (p. 38). To the crown she tied a string, that she might, by pulling it, thrust the points deeper into her head; and she changed the position of the crown daily, that the points might make fresh wounds. On Fridays she tied the circlet more tightly, and the points of this fixed so firmly into her head,

“that, after her death, the goldsmith could not draw even one out with his instruments” (p. 39); and, of course, like the links of the chain, were “perfumed with a heavenly odour” (p. 41).

It is not often Romanists deign to appeal to Scriptures, but we perceive above, a reference to Paul's Epistle to the Romans, viii. 29, to the effect that “those who are predestined to be conformable to the image of the Son” (*Douay version*), are practically to show their election by conforming themselves by imitating the sufferings undergone by Christ, and to wear a literal crown of thorns, and thus *render the image perfect*. I would ask seriously, and with all respect, do the accredited teachers of the Romish faith in this country—is Dr. Wiseman prepared to—assert that St. Paul really intended to encourage or command a carnal, or practical, and literal conformity with Christ in his bodily sufferings? Is this the infallible teaching of this Church? If so, I ask Dr. Wiseman whether he has prepared for himself, in anticipation, a material cross? for we are told to “crucify the old man;” and, if he be of Christ, is he prepared literally to crucify himself? for the same apostle writes, “they who are Christ's have crucified the flesh,”¹ “and that our old man is crucified with him.”² Lest the laity should “wrest the Scriptures to their own condemnation,” the ministers of this apostate Church of Rome arrogate to themselves the sole power of interpreting them. Romanists swear that “they will interpret it only according to that sense which the holy Mother Church has held, and *does hold*, whose province it is to judge of their true sense and interpretation.” By this servile submission to the Church, we see what monstrous absurdities the Roman Catholic laity are compelled to admit; and so long as they surrender their reason and conscience to the keeping of their priests, so long will such wicked and wilful perversions of Scripture be palmed off upon them.

In recommending corporeal and self-inflicted laceration

¹ Gal. v. 24.

² Rom. vi. 6, Douay Version.

tions, the Romish priests are only following the command of the Council of Trent, which declares, "that so great is the abundance of Divine munificence, that we are able to make satisfaction to God the Father through Jesus Christ, not only by punishments either spontaneously undergone by ourselves for the avenging of sin, or imposed upon us by the will of the priest, according to the measure of our offence, but also (what is the greatest argument of love) by temporal flagellations inflicted of God, and by us patiently endured." ¹

What diabolical, fiendish pleasure can the Romish priesthood find in inviting their fellow creatures, and women too, to embrace such self-inflicted tortures, while they themselves (at least in the present day in England) most sedulously avoid any approach to a personal example. It must be remembered that these austerities were practised by what is called "an enlightened daughter of the Church" (p. 29), and are called "works of piety" and "acts of virtue" (p. 23); and the work, now under review, is one of a series of "Catholic hagiology on the canonization of saints, which treats of heroic virtue and what constitutes its heroicity, raptures, visions, and miracles" (p. xii.), and is dedicated to the Nuns and Sisters of Charity of England, "who shield their country by their prayers, and by their meek austerities make reparation for its sins," and is recommended to the faithful as a "classical work of piety" (p. viii.), and "likely to promote the glory of God, the increase of devotion, and the spread of their holy religion." And what renders the matter more degrading, in the eyes of the Christian reader, is, that this poor demented Rose (if, indeed, such a person ever existed), is a canonized saint of the Church of Rome, and was considered to have merited that high distinction, by persons who called themselves enlightened Christians and educated men, for these her mad freaks and pagan superstitions, which would have gained credit and applause only, one would have sup-

¹ Concl. Tredt. Sess. xiv. c. 9, pp. 158, 159.

posed, from the priests of Bellona, or those of Baal, in the days of Elijah.

Turning with pain and disgust from this part of the biography, I proceed to another portion of the work, scarcely less disgusting, but far more blasphemous: "*Jesus Christ espouses the Blessed Rose, in the presence of the ever Blessed Virgin*" (p. 52); and an entire chapter (xi.) is dedicated to "*the familiar manner in which Jesus Christ, the Blessd Virgin, S. Catherine of Sienna, and her guardian angel conversed with her.*"

To this part of the work I would draw particular attention. I can only give two or three specimens of the awful blasphemy in which this Church seems to revel. I must refer your readers to the book itself. I know no act more suicidal that this Church could have perpetrated, than the publication of this work.

The "*Blessed Rose*" is represented as delighting in solitude, for, says the biographer, "His (God's) Spirit is incompatible with that of the world; He is only pleased with solitude, and He reserves his caresses for those who separate themselves from the world to enjoy the sweetness of His conversation" (p. 46). We have seen above, a perversion of Scripture-teaching; here, we have a total subversion—in fact, here is a "*NEW GOSPEL.*" Two or three absurd miracles are related, confirming her in the assurance that Christ had chosen her as His Spouse, such as images speaking (p. 55), a nuptial ring mysteriously appearing on her finger (p. 57), a butterfly tracing a heart on her breast (p. 53), singing canticles in alternate stanzas, in praise of her "*Heavenly Spouse,*" with a bird (p. 62), "till at length the visible interchanging of the natural and supernatural world increases as the saint approaches, through the grace of God, to her first innocence;" she at length comes into familiar intercourse with *our Blessed Saviour himself* and the Virgin Mary. I dare only transcribe a few passages:—

"The Son of God did not only *appear visibly* to the Blessed Rose at the time when her trials left her. He frequently visited her when she was reading her

spiritual books, working, or embroidering, under the form of a beautiful infant, stretching out its little arms to caress her, and testify the excess of its love. Rose was so accustomed to these visions, that when her Divine Spouse was one moment later than usual in appearing, she made tender complaints to Him; and, as love inspires the soul with poetry, she composed elegies, to express the pain his delay caused her." (p. 73).

"One night when she was taking her rest in her oratory, which was built in the garden, a great faintness came over her; and feeling a great want of some cordial drink to strengthen her, *Jesus Christ applied the wound of His sacred side to her mouth, and this chaste lover imbibed from it a delicious nectar*, as S. Catherine of Sienna had formerly done." (p. 74).

"The Infant Jesus was seen walking familiarly with our saint speaking to her, and following her everywhere caressing her in a thousand different ways; those who witnessed these innocent familiarities, saw a dazzling light stream from the pavement on which the Blessed Rose walked during their conversation. As this incomparable Spouse gave himself wholly to her, He wished to be the sole possessor of her heart and its affections; and one day in her garden, in which she cultivated her beautiful flowers, she saw that a quantity had been gathered; not knowing who had done her this injury, she complained of it to her Spouse, but was much surprised that, instead of consoling her, He made her this loving reproof: 'Why art thou attached to flowers, which the sun causes to fade? Am I not the flower of the fields, infinitely more precious than all those which thou raisest in thy garden with so much care? Thou art a flower, and thou lovest flowers! O Rose! give me thy love; know that it is I who pulled them, that thou mayest no longer give any creature a share in that heart which belongs to me.'" (p. 75.)

"The Blessed Virgin frequently honoured her with the same caresses and familiarity. This is very evident when we mention that this Queen of Angels took upon

herself the care of awaking her. . . . She (Rose) found herself so overcome with drowsiness at her usual hour of rising, that she had the greatest difficulty in waking. In this necessity she had recourse to the Blessed Virgin, whom the Church calls the 'Morning Star,' and earnestly entreated her to *have the goodness to wake her at the appointed hour.* Our Lady had the goodness to grant her this favour; she appeared to her every morning, and, after awaking her, she animated her to rise by these tender words—'Rose, my child, arise; it is time to prepare yourself for prayer.' She was once so overcome with drowsiness, that she fell asleep after having been awakened; the Blessed Virgin came again, and touching her gently, said, 'Arise, Rose, and do not be slothful.' When the Blessed Virgin had given her this little reproof, she went away differently from her usual manner of retiring, for she always allowed Rose to see her face till she had left the room, and this time she turned her back towards her in punishment of her idleness." (p. 76.)

One more extract. We are deliberately told that "She (the Blessed Rose) lived also in most familiar intercourse with her guardian angel; for when Jesus Christ, her dear Spouse, was a moment later than usual in visiting her at the ordinary time, she sent her guardian angel to seek Him." (p. 77.)

But I have written enough on this abominable work. I have only come to the 77th page—there are 416 in this volume, every page of which is teeming with blasphemies equalling, if not surpassing, the faint outline I have endeavoured to give in these three letters. I cannot conceive what could have induced the Romish priesthood to have put forward, in the nineteenth century, such a tissue of puerile and wicked fables, and these, too, sanctioned and recommended by Dr. Wiseman. I know of no work more likely to forward the Protestant cause than this. It is no hasty production, but one that has excited grave consideration. "The judiciousness," says the editor, "of publishing in England what are actually classical works of piety in

Catholic countries, is a further question which the result alone will decide, and that possibly at no very distant date. All that need be said here is, that it has not been in haste, in blindness, or heedlessness, but after GRAVE COUNSEL AND WITH HIGH SANCTION."

To conclude, the whole Romish Church has unequivocally acknowledged as true, these fabricated stories of Rose of Lima, by appointing a day (August 30) in the calendar in commemoration of her, and recording these legends in the Breviary.

I am, Sir, &c.

LETTER XXVIII.

DR. WISEMAN, FAIRPLAY, AND THE LAY SUBSCRIBER.

SIR,—I have now waited more than two months for a reply from your correspondent "Fairplay." You may remember, in his indignation against me for exposing certain doctrines of the Romish Church, he recommended me to go to some priest to learn her true doctrines. I asked him to name one. He has not found it convenient to answer. I have, therefore, addressed myself to Doctor Wiseman, as the Romish Bishop of the London District. Subjoined is a copy of my letter to the Reverend Doctor and his reply, to which I add a few remarks of my own:—

". 8th August, 1850.

"Reverend Sir,—A few weeks since I took the liberty of referring 'to you on the subject of my having been called a liar for pointing out to a Roman Catholic a misquotation occurring in one of your lectures (vol. ii. p. 108, London, Booker, 1836; see quotation attributed to St. Athanasius). I have to thank you for your very courteous reply.

[The Reverend Doctor not having noticed the fact of the accusation brought against him, admits, I presume, the truth of it.]

"I regret to inform you, that I have again been called a liar, with this addition, that I am also a calumniator of the Romish Church, because I have, in a letter (one of a series) to the HISTORIC

TIMES, given the full meaning of Liguori on the subject of committing suicide, *directè* and *indirectè*, as sanctioned by the Church of Rome; at least this is the only charge brought against me by my accuser. My assailant, who writes under the name of 'Fairplay,' is, I am given to understand, a member of a noble family of the Romish persuasion, and writes from Alton Towers. A copy of my answer and his attack I enclose. The editor, however, has thought it advisable to omit that part marked by me, and which I request to be considered as part of my answer to 'Fairplay.'

"To the best of my knowledge I have not misquoted the language, or misrepresented the sentiments of Liguori in any one instance; and in making known his writings and sentiments—the doctrines and sentiments of the Romish Church, as repeatedly acknowledged by yourself and others—I should be thanked rather than abused. I have done nothing more than fairly to lay before the public and inform the ignorant members of the Romish Church, as well as Protestants, of the doctrines taught by a self-styled infallible Church. But, Sir, in doing so, I think it hard that I should be exposed to the gratuitous insult of every ignorant Romanist, who knows nothing more of his religion than what his priest chooses to impart to him.

"My letter in answer to 'Fairplay' has remained unanswered. I presume that he acknowledges my statements to be correct.

"'Fairplay' recommends me to go to any priest of his Church for an explanation, instead of dogmatising upon dogmas of which I know nothing, I asked him to refer me to any particular priest.

"Two months have now passed without a reply. I, therefore, take the liberty of applying to you, as the head of the Romish Church in the London District, for a public reply to my letter.

I have the honour to be, Reverend Sir, your obedient servant,
"C. H. COLLETTE.

"The Rev. N. Wiseman, D.D."

To the above to which I put my proper name and address, I received the following reply from Dr. Wiseman:—

"† 35, Golden-square, August 9, 1850.

"Sir,—I have carefully read the enclosed papers, and must express my regret that you should have allowed your mind to be so completely and grievously warped on Catholic topics, and that you should consider it your duty, as I suppose you must do, to keep up before the public an irritating, and I am glad to believe, a useless controversy. Were I to step out of my way to attack week by week members of the legal profession, or rather the profession itself, and for that purpose, uninitiated in its intricacies, to endeavour, by means of law-books, and legal instruments, quoted in scraps, to show that they were all but a body of harpies preying on

public credulity and the vices of mankind, and encouraging immorality for the purpose of profit, I daresay I could make out a good, popular, and plausible case, at the expense of many dozen of blunders which a professional and practised eye would at once detect, but which, in my conceit, I should not be convinced of. The old wise saw, *Ne sutor*, &c., would be lost upon me, and I dare say all my lucubrations together would not deprive the courts of one suitor, or a solicitor of a single client.

“Such I conceive to be the parallel case to the course which you have been pursuing with an earnestness which approaches infatuation. You are surprised that little notice is taken of your letters, which enrich the columns of the HISTORIC TIMES to the detriment of its circulation, and yet the reason is very simple. I have never found, for one, that a single Catholic has had his faith in his Church shaken by that class of attacks; or that one earnest-minded man or woman has been driven back on the Romeward path by them. Our time is too fully occupied with instructing those who are ready to receive the faith, to leave us leisure for attacking those who have made up their minds to hate it. When a paper becomes the regular vehicle of systematic and fanatical party views in religion, it drops gradually from the hands of those who look for the kindly, the charitable, and the expansive in what relates to religion, and becomes confined to the narrow circle of such as partake of the cold and love-choking sentiments that it contains.

“Who will give his time to refuting or mitigating what fortunately acts only within a narrow sphere, round and round which alone, like the tramp of a mill-horse, the evil influence has any sway? A letter in answer, by a Catholic priest or bishop, would be like opening the door of a room in which there is a confined conflagration, and giving vent to the pent-up flames. We prefer letting it burn itself out.

“You will, I trust, excuse me writing to you plainly, for you are not yourself much given to spare Catholic feelings. Indeed, I must suppose that persons who write and think habitually of us as you do, must consider us all as a compound of knave and idiot, for whom an habitual succession of stripes is constitutionally good. Otherwise, I cannot account for the frame of mind which guides men to act, under the excuse of defending the faith of the Bible, as though from their copy of it all that regarded charity had been expunged. They must at least think that *we* are somehow excepted from the contemplation of this lovely virtue, or left as some means of giving satisfaction to those centrifugal human and animal feelings which get somehow mixed up with the whirl of controversial excitement, and require to be thrown off somewhere and at something.

“I am, Sir, yours faithfully,

“+ N. WISEMAN.”

Such is Dr. Wiseman's reply; an evasion put forward with a considerable degree of skill and tact. It contains no denial of facts adduced by me, but a supposititious case is put of a non-professional writing on the subject of the law, through malice, whose statements, founded on "blunders," and "quoted in scraps," would at once be detected by a professional eye, and refuted. But the Rev. Doctor assumes the whole argument. I deny in the outset that I have written "ought in malice," or in ignorance of the subject I have undertaken to expose, or that I have misrepresented my opponent's case. I challenge him to prove it. Surely "Fairplay" was joking when he recommended me to consult some priest of his church. I have done so, and give the result. The Doctor should certainly be retained by her Majesty's ministers to write the Queen's speeches, the merit of which, as I understand it, consists in saying as little as possible on those topics to which the opposition can move an amendment. His letter seems to be written with a similar view, and I will briefly reply to those positions assumed by him, in which he has laid himself open to comment, in the order in which I find them.

I. I solemnly declare that I have had no other object in writing this series of letters than to make known to Englishmen the true system of Romanism, as explained in its own acknowledged works. In these stirring times, when the Roman Catholic priesthood spare no exertion to make proselytes to their creed, I *do* consider it the duty of every sincere Christian boldly to expose error wherever met, and by whomsoever promulgated. We are taught to have "no fellowship with the works of darkness, but rather reprove them;" but I deny that it is either uncharitable or "love-choking" to express those sentiments freely.

II. The utility of such a controversy I certainly do not expect a Romanist to admit. If truth were on his side, he would seek rather than shun it. "Men loved darkness rather than light because their deeds were evil. For every one that doeth evil hateth the

light, neither cometh to the light, lest his deeds should be reproved," John iii. 19, 20.

III. I should be delighted to see the Doctor occupied in purging the legal profession, or the system, the one of black sheep, the other of inefficient *tinkered-up* acts of parliament: but I cannot see the parallel he would wish to draw. I take a book which is written, in language, simple—though by no means elegant—an instruction book for priests; I find no difficulties or "intricacies," but plain and intelligible sentences. Priests are not generally noted for brilliancy of intellect; if *they* can understand what is printed, why cannot any other ordinarily-gifted person read and understand as well? indeed, I know no person more capable of analyzing the subject in question than the lawyer, whose mind is accustomed to examine subjects on *evidence*, not on *ipse dixit*—a faculty fatal to the Romish system.

IV. The allusion to "blunders" and quotations "in scraps" is an insinuation. If the Doctor pretends to bring a charge against me of either misquoting or misrepresenting facts, I defy him to publish the context—the *whole context*. Let him publish in English those passages on the "confessional," and I will venture to predict, that very shortly Roman Catholicism would be a matter of history in this country—the priests would be shunned.

When I read in the pages of Liguori disgusting details on which the priest is bound to examine only "wives," by which he endangers his own soul, am I to be told by an interested party, to whose advantage it is to avoid exposure, that I know nothing of the subject, and that it is beyond my comprehension? In transcribing from the pages of a catechism edited by Roman Catholic bishops, and revised by archbishops, do I blunder when I state that the Ten Commandments are there presented in a mutilated form to uphold an idolatrous system of image worship?

Do the learned scholars and divines, the Rev. J. E. Tyler, the Rev. Geo. Stanley Faber, and Professor

Turton (now a bishop in our church) commit blunders, when they expose Dr. Wiseman's gross misquotations and perversion of facts? Dr. Wiseman has not dared to answer Dr. Turton's *reply*; nor vindicate his character from the charges brought against him by the Rev. J. E. Tyler. I have heard that it is a rule with priests never publicly to answer a layman—but why have they not answered the Rev. R. P. Blakeney's work on the same subject, entitled "Awful Disclosures"? For my part, I must request the public to judge for themselves of what I have written. I have given my references; a copy of Ligouri's works lies at the offices of the British Reformation Society, for the inspection of any one who may make previous appointment with the Secretary for the purpose, or the work may be had of Mr. Burns, Portman-street.

V. I scarcely know whether I ought to be surprised or not at the marked silence with which my several letters have been received. They have been read by numerous Roman Catholics, and I have reason to know that they have had a due effect. After the disclosures made, I am surprised that the Doctor expects that a Roman Catholic should confide to him, or any other priest, his misgivings as to the *sanctity* of the "Church," or the purity of her doctrines. A friend of my own, a Roman Catholic, astonished at the revelations made, consulted some Jesuits on the subject, as to the truth of my statements. He told me the result;—from some he got evasive answers; others, he was shocked to find, boldly gloried in the fact that what I had written were truths.

VI. The Doctor may be (in the estimation of credulous Romanists) endowed with the power of performing a miracle, by changing a wafer into a very Christ, soul and divinity, body and blood, but I do not understand by what miraculous power he ascertained the circulation of the HISTORIC TIMES to have been injured by the insertion of my letters.

VII. It may be convenient to plead want of time, or more profitable occupation, when hard pressed; but

when we witness the several Roman Catholic journals of the day teeming with virulent attacks on Protestantism, I can hardly believe that the priests are really employed in preaching the gospel, for the Doctor will scarcely deny that these articles are, for the most part, from the pen of the priesthood. Are the Romish journals characteristic of charity and kindly feeling? They merely echo the voice of the "Mother Church," whose mouth is "full of cursing and bitterness." This Church curses, anathematizes every one who does not receive her dogmatic teaching, and declares that out of her there is no salvation.

VIII. I am happy to say that my letters are not confined to the columns of the HISTORIC TIMES; they have been published separately as a pamphlet, and I am glad to see them gaining a large circulation.

IX. There is much truth in the simile made use of by the Doctor in the next paragraph. I believe that there is an inward flame—"a confined conflagration"—in the bosom of many an honest and conscientious priest of the Romish Church, secretly burning and torturing him for want of vent; he sees the iniquities of the system he is sworn to obey, but dares not "open the door of his heart" to give vent to the pent-up flame. I believe that a majority of the priests would gladly extinguish the flame, and embrace the *truth* as it is in Jesus, but for very shame, or from some secret and mysterious dread "prefer letting it burn itself out" by early death.

X. The allusion to the Bible by Dr. Wiseman is most unfortunate. From the beginning to the end of that "Holy Book" not one precept of the "moral code" of Liguori, which I have endeavoured to expose, is to be traced; nor do we there find any warrant for the erratic expressions indulged in by him in honour of the blessed Virgin Mary; nor do we find any mention of the sacrifice of the mass, purgatory, or indulgences, as taught by the modern Church of Rome; of the intercession of saints and angels, with the variations of worship of Latria, Loulia, and Hyperdoulia; of a

Queen in Heaven, or a Supreme Bishop or Pope, who should "lord it over God's heritage;" of the Immaculate Conception and Immaculate Heart of Mary; nor do we there find "Redemptorist Fathers," "Scapularies," "Passionists," or "Congregations of the Oratory," or of "the Most Precious Blood," &c. &c.; nor are we there taught that "Charity" consists in the toleration of idolatry or immorality, but we are taught rather to examine for ourselves "whether these things were so;" "to PROVE all things, and hold fast that which is good."

XI. A Romanist need not of *necessity* be either an "idiot or a knave:" but he must be a poor, deluded, miserable creature, and much to be pitied, who surrenders his mind and conscience to his priest, and believes that the priest can "judicially" absolve him, and remit certain punishments due to sin, when we have the word of God bearing testimony that he, as well as the priest, will *himself* have to answer for his own sins at the day of judgment; he will then, alas! find, but too late, that indulgences and priestal absolutions are "dangerous deceits."

Though I can assure the Reverend Doctor that it is neither fanaticism nor infatuation that has induced me, a layman, to come forward and hold up Romish abominations to the light of truth; I will still, in the words of that great Protestant champion, Sir Humphry Lynd, maintain that "Neither is it your bitterness and invectives against a layman shall make me silent in God's cause; for I say with Moses, 'Would God all the Lord's people were prophets, and that the Lord would put his spirit upon them' (Num. xi. 29); and I hope there will never be wanting an Eldab and a Medab to assist Moses and Aaron, that may be able to vindicate God's honour and truth, and ease our painful pastors and ministers, which most laboriously perform the work of an evangelist, and convert souls by preaching, which yours pervert by controversies of disputations: I hope, I say, there will be always some who will publish, to the shame of your Romish pastors, the

palpable ignorance of the laity, who, with an implicit faith and involved obedience, resign up their sight and senses to blind guides. Let the truth of God and his Church flourish, and no railing accusations of an adversary shall deter me from my service to his cause."

I am, Sir, &c.



LETTER XXIX.

To the foot of the last letter, the Editor of the Historic Times added the following note:—

"We give insertion to the following letter, because it contains the communication of Dr. Wiseman; but we must beg to say, that we are extremely unwilling to encourage a further interchange of hard words between persons differing in religious sentiments. Offering, therefore, our best meed of commendation to our correspondent 'A Lay Subscriber,' for the earnestness he has exhibited in the Protestant cause, we must request him to consider the present insertion as terminating the series of letters which he has published in our columns."

This announcement called forth the expression of the Subscribers, and the Editor in the following Number, No. 84, Vol. IV. published two specimens from each class, the "contents" and "noncontents;" which I here insert:—

THE FOLLOWING FOUR LETTERS ARE SPECIMENS OF DIFFERENCE OF OPINION:—

SIR,—I am surprised and sorry to see that you have come to the resolution of discontinuing the letters of "A Lay Subscriber." Your paper having been started on Protestant principles, was the reason I took it into my own family; and the letters of the "Lay Subscriber" have been among the most useful and interesting of its contents; indeed, but for them, I, together with many others, should have ceased to be subscribers. It is quite a mistaken idea that the publication of these letters is detrimental to the sale of your journal, as Dr. Wiseman would have us believe. The paper is *pro-*

fessedly established on Protestant principles, and therefore bound to oppose the errors of an opposite system; and Protestants are not likely to find fault with a paper which advocates their views. You would find, if you could inquire among its supporters, that ninety-nine out of a hundred would say, as I have heard it in my own circle frequently remarked, "These letters are the redeeming point of the HISTORIC TIMES, for were it not that they still publish them, we should be strongly inclined to believe the proprietors to be Romanists in disguise."

Hoping that you will re-consider the matter, and still persevere in the course of letters on "Romanism in England,"

I am, Sir, your obedient servant,

AN EARLY SUBSCRIBER.

London, August 21, 1850.

SIR,—You have done a very daring thing in giving up your illustrations. Hundreds bought your paper because it contained pictures quite good enough, in my humble opinion, to attract and amuse the young, without at the same time containing matter to contaminate them. Hundreds, therefore, I fear, will cease to take in the HISTORIC TIMES. But, Sir, there are, I know, many who read your articles, and who took the paper in solely on account of its matter, admiring it not because it was "a safe paper"—which means, I presume, that no opinions save those of their own religious sect might be found therein—but because a tone of liberality and charity reigned in its pages, and because, though all immoral matter was excluded, fair play was given to all opinions on mere doctrinal points. If I understand you rightly, "all who profess and call themselves Christians" may find fairness exhibited towards them in your pages. I think you have done an honest, though a *very brave*, act in excluding from your columns the virulent and abusive communications of your "Lay Subscriber." I am no Romanist, but what you would call an Establishment man; but I venture to say that his letters have not retarded one voyager on his journey to Rome, whilst they must have confirmed in their faith all Romanists who saw that such poisoned arrows were used against it, and whilst they only nourished "the hatred, envy, and all uncharitableness," which is to be found in the bosom of the ultra-Protestant to as great an extent as it exists in that of any other sect.

Sir, you have done, indeed, a *brave thing* in venturing to dismiss this rabid gentleman. You will probably, by this move, also lose another large section of your readers. They will not find in your pages their weekly intoxicating draught, and will leave you to get their dram elsewhere. But, Sir, stick to your motto; treat all common subjects in a religious spirit; exhibit to all justice, and my word for it you will build up a new set of readers, and give an organ to a large and increasing body of Christians. Do not be dis-

couraged, Sir; if you live a month, you will live years; and I can promise you that in me, at least, you will find a firm supporter.

I am, Sir, yours obediently,

A READER FROM THE FIRST.

P.S.—Since writing the above, I am glad to find that my fears as to your safety are not realized, for I find upon inquiry in my neighbourhood that your sale is *not* diminished.

SIR,—As a constant reader of the HISTORIC TIMES, I cannot but express a regret at seeing that the letter entitled “Dr. Wiseman, Fairplay, and the Lay Subscriber,” is destined to be the last of the most interesting series of letters I have ever read in a public journal.

After having stated thus much, you will not be surprised when I say that I was first induced to read your paper on account of the Protestant tone in which it was written. I have long regretted seeing a change in the sentiments conveyed through the means of your columns; and your now avowed preference to Romanism (by your openly declaring that it is only on account of Dr. Wiseman’s communication that the letter is inserted) deprives me, as well as many of my friends, of the pleasure and instruction we derived from the weekly letter on “Romanism in England.”

If, Sir, you have read each of those letters, as I suppose you must I cannot believe that you can favour the cause of Rome; and if you espouse the cause of Protestantism, do not be “lukewarm,” but expose the errors of the apostate Church, and you will not only do your duty, but you will afford the wished-for instruction to,

Sir, your obedient servant,

C. F. D.

August 20, 1850.

SIR,—I just write one line to thank you for having put an end to the letters of a “Lay Subscriber,” than which I have seldom read anything more narrow-minded and intolerant.

Dr. Wiseman’s one letter is worth all his put together.

I have also to thank you for getting a man to write “Notes of a Church-Goer,”¹ who has the courage to say a word in favour of Mr. Bennett’s mode of conducting Divine service “decently and in order,” which it seems the fashion with some ignorant people always to abuse. I don’t by any means always think with your paper; but I so seldom see anything like charity shown in controversy by the so-called Protestant and Evangelical party of our Church, that I rejoice to behold a single instance of a larger mind and a more real charity.

I am, Sir, &c.

A READER FROM THE BEGINNING.

¹ Referring to a contributor who wrote under this title.

LETTER XXIX.

THE LAY SUBSCRIBER AND OUR CORRESPONDENTS.

SIR,—In consequence of the note added to the foot of my last letter, requesting me to consider that letter a termination of the series which had been published in your columns, I had already opened negotiations with another journal to receive my “virulent and abusive communications,” and “narrow-minded and intolerant lucubrations;” your notice, however, “To Correspondents,” gives me hopes that your subscribers may still be permitted to read the further communications from the “rabid gentleman.” Having identified myself with your paper from the earliest numbers, I own that I felt disappointed at so abrupt a termination, for I have still much that is interesting to lay before your readers, and which I shall, with your permission, venture to do. I believe, with “An Early Subscriber,” “that Protestants are not likely to find fault with a paper which advocates their views,” and, as you cannot serve two masters, we must expect abuse from Romanists. I suspect that the two “non-contents” are Romanists, and are smarting under the “habitual succession of stripes” which Dr. Wiseman considers so “irritating.” Liguori has taught us a useful lesson on this head, namely, that “it is lawful to dissemble, or even to deny the faith—that it is often more conducive to the glory of God and the utility of our neighbour to cover the faith—for a good end, necessity, or great utility;” that end being “the good of the Church.”

But, Sir, is it just—is it fair play—while Romanists are incessantly engaged (as they are in very truth) in pushing on their own interests, in every possible way, *per fas et nefas*, writing and acting whenever an opportunity affords, and arrogating to themselves the sole

right to deal out God's mercies and to interpret his Word, and systematically branding us Protestants as heretics, that when a Protestant engages, out of the ordinary sphere, to expose Romish abominations, they raise the cry, how "uncharitable it is, how love-choking?"

"This is the head and front of my offending." I have exposed the proceedings of the "Confraternity of the Holy and Immaculate Heart of Mary" of Liverpool, a sort of joint stock company, or, perhaps, "Friendly Society," whereby the members, under certificate, can obtain indulgences from forty days to a *plenary* indulgence, according to scale, by subscribing to the funds of the *arch*-association, the penitential work being to recite the prayer of St. Bernard to the Virgin Mary. I have also exposed the opposition establishment at Clapham, where "further advantages" are offered "by special licence," whereby the subscriber "has a share in the good works that are performed by all the members of the confraternity." Their prospectus contains, as I have shown, this attractive announcement: "What treasures of grace are every day and every hour heaped up by the religious men and women of that order! What an accumulation of merits has it acquired during the seven centuries of its existence! Those who are received into the Confraternity of the Scapular have a share in these riches!" The scrip certificate being a "bit of rag," to be purchased at Mr. Burns's "Ware-room for the Sale of Articles of Catholic Devotion;" the Blessed Virgin Mary herself having passed her sacred word to the projector, Simon Stock, that "any one dying in this (rag) shall not suffer the eternal flames of hell." I then showed that the Redemptorist Fathers, the "directors" of this joint-stock association, declare themselves to be Liguorists—followers and sons of their patron saint, Liguori—living illustrations of his piety, zeal, and learning. I have laid before your readers specimens of his "Glories of Mary," from which I quoted such sentences as the following:—"Mary merited to receive sovereignty over all crea-

tures—why should she not enjoy, conjointly with the Son, the honours of royalty?—Everything in heaven and on earth which is subject to God is also under the empire of His Most Holy Mother—She opens, at pleasure, the abyss of Divine mercy, so that no sinner, however enormous his crimes may be, can perish, if he is protected by Mary—She is the gate through which sinners pass—Their salvation is your (Virgin Mary's) work—By virtue of her jurisdiction over Him (Christ) as mother, she permitted him to deliver himself up to the Jews—That our salvation depends on the will of this Blessed Virgin—That all is subject to Mary's empire, even God himself," &c., &c. (I quote the author's own words; the references I have given in a former letter, No. X.) I then submitted the "Moral Theology" taught by this *sainted* individual, the canon law of the Church of Rome; a system which we might well believe was dictated by Satan himself. I will not trouble your readers here with extracts from this work; my several letters have sufficiently exposed the soul-destroying system. *I have faithfully transcribed from these works*, and, in doing so, I am charged by your two *non-content* correspondents with being narrow-minded and intolerant—virulent and abusive—rabid." I ask those gentlemen whether they approve of the system of iniquity and deception I have exposed? If they do, what right have they to find fault with me for quoting from their own authors, and exhibiting to Protestants the nature of their theology, unless they can show that I have misrepresented the case? If, on the contrary, they condemn the system, I ask their co-operation in suppressing it.

You wish me to discuss "measures but not men." There cannot be *measures* without *men* to set them in action, and it is difficult to examine those *measures* without alluding to the *men*; we cannot condemn the former without implicating the latter. These *measures* are advocated by *men*, these *men* are the Redemptorist Fathers of Clapham, and the whole Romish priesthood, with Dr. Wiseman at their head. Have any one of them dared to come forward to vindicate the Romish

Church from the grave charges I have brought against her? The Romish priests, as I have already declared, knew the system too well to deny my *facts*. Your *non-content* subscribers may admire Dr. Wiseman's letter, the peculiar merit of which is a Jesuitical evasion of the whole charge brought against "the Holy Mother Church." Our friends' minds have no doubt been so completely blunted by constantly meditating on works of "Catholic devotion" which are so replete with "old wives' fables" and "lying wonders," that they cannot have a due appreciation for the simple truth, nor can they have sufficient discretion to distinguish facts from fictions. Had the Doctor or the Redemptorists caught me tripping, we should never have heard the end of it; but, as I have written "the truth," *they* have thought it more prudent to be silent, discretion being the better part of valour. But not so with the lay members of that Church; they, smarting under the "irritation" of "a succession of stripes," have thrown off some abuse against me; but

"Fools rush in where WISEMEN fear to tread."

"A Catholic" first indignantly called upon me to substantiate my charge that "I had found all classes of Romanists, from Dr. Wiseman down to the Redemptorist Fathers, most wittingly and deliberately misquoting and misinterpreting the sentiments of the early Christian writers." He declared that the Doctor could not stoop to such a proceeding. (See ante p. 44.) "Oh! save me from my friends!" I answered, and silenced *him*. Next we had Don Quixote "Fairplay," who declared that I had misquoted Liguori, I slew *him* with his own sword. He told me to go to some priest of his Church to learn her doctrines. I did so. I have submitted to your readers the result. I give the writer credit for inditing a very clever evasion; but this would not satisfy me. Hearing that Dr. Wiseman was about to proceed to the "city seated on seven hills" to put on the "scarlet robe," I wrote to him a letter in answer to his, of which the following is a copy:—

Reverend Sir,—I have to acknowledge your letter of the 9th inst. I beg to assure you, with all sincerity, that I have had no other object in view in writing my several letters, than to elicit the TRUTH; and if the system of Romanism be such as I have shown it to be to the British public, you cannot deny but that I am justified in the course I have taken. If, on the contrary, I have written in error—been labouring under a delusion—with equal sincerity I promise you, that if you will name some person to see or write to me, and explain and prove to me wherein I have misrepresented the teaching of the Roman Catholic Church, I will publicly retract and make such explanations as may be reasonably required of me. I have *not* made up my mind to hate any system of religion without careful examination of its doctrines with the teaching of the BIBLE. My present opinions of the Roman Catholic religion have been arrived at after due deliberation and careful examination of *facts and documentary evidence*. Understanding that you are about to leave the country, perhaps you will be good enough to name some person who will communicate with me on the subject of my last.

On the subject of your letter I asked for a *public reply*. I beg to inform you that as you have thought proper indirectly to intimate that I have “quoted in scraps” and “blundered,” by suggesting a supposititious case, I shall publish your letter, with a few observations of my own, which will appear in the HISTORIC TIMES, and shall leave the public to judge between us. I have to bring to your notice, that parts of the statements contained in my pamphlet, “Romanism in England Exposed,” have been explained and enlarged upon by subsequent letters published in the HISTORIC TIMES, particularly that part referred to by “Fairplay.”—I have the honour to be, &c.

I have, of course, received no reply. The above, Sir, is a challenge to the Romish priests to meet me on the pages of Liguori. As I do not expect any of them will do so, perhaps one or both of your correspondents will venture to come forward to refute the “virulent and abusive communications—and the narrow-minded and intolerant lucubrations” of the “rabid gentleman.” The “Reader from the Beginning” will now have to open two batteries. He has been rather too hasty in his admiration of “W. H.,” the contributor of the “Notes of a Church-Goer,” “who has the courage to say a word in favour of Mr. Bennett’s mode of conducting Divine service ‘decently and in order,’ which it seems the fashion with *some ignorant* people always to abuse.” Oh! how our friend must have bitten his

nails in very spleen, when he read in the very same number of your journal, in which he has thrown off a little of his bile, that it is the "Church-Goer's" conviction "*that the system which he (Mr. Bennett) is endeavouring to introduce or uphold is rotten. It is rotten, Sir, to the very core*" !!!

Allow me, Sir, before dismissing the subject, to add a few words more in my own justification, for having introduced Dr. Wiseman's name before your readers. Dr. Wiseman held the important post of Bishop of the London District, and was looked up to as an oracle; his services to "the Church" have gained him the degree of Cardinal. I can, therefore, find no greater authority in England. I have already shown his unqualified approval, in his writings, of the "Glories of Mary" and the "Moral Theology" of St. Alphonsus Ligouri. I wish to record in the pages of your journal his last act of approval. In the *Tablet* of the 10th inst. we read as follows:—

ST. ALPHONSUS'S DAY.—Friday, August 2, being St. Alphonsus's Day, the Redemptorists had a Grand Function at Clapham. Mr. Oakely preached in the morning, and the Right Rev. Dr. Wiseman in the evening, to densely-crowded congregations. The Bishop took for his text the words, "The first shall be last, and the last first," and said that, among the many applications this passage would bear, there was one which particularly struck him as he was standing beneath the rising walls of a church dedicated to the first, the Mother of Saints [Virgin Mary], and to the last of the canonized servants of God—St. Alphonsus. The Catholic alone can call all ages alike his own. All the Saints are but one bright galaxy, in which the last is as the first, and the first as the last. And in the Church the appearance of a Saint is no matter of accident—as all the particular features of the man are provided for in the embryo organization of the child, so was each Saint provided for in the original design of the Church, to do some particular work, which would either be left undone, or indefinitely postponed, unless at that particular time and place Providence had raised up the instrument which was necessary for its accomplishment. Thus the great St. Alphonsus was raised up when minds were confused with controversies and heresies, with clear intellect and delicate hand, to trace the thread of traditional truth amid the mazes of error, *and to be a beacon for future ages* even more than to his own, on the mysterious subjects of free-will, grace, and predestination. So, also,

St. Alphonsus was necessary for an age when all things were infected with a Jansenistic spirit, [the Jansenites were the great opponents of the Jesuits]—when the Faithful were repelled from the Sacraments by the fear of unworthiness, and not attracted by the cords of love—when confession was made repulsive and difficult, instead of persons being drawn to it as the balm of a wounded spirit. Then St. Alphonsus came to SYSTEMATIZE the sweet devotions to the Passion and the holy childhood of Jesus, the Blessed Sacrament, and Our Blessed Lady—not that these devotions are not to be found in St. Bernard and St. Bonaventura [see ante p. 86,]; but as a language may be fully formed and perfect without there being either a grammar or a dictionary of it, so these devotions were unsystematized, and therefore difficult to acquire; *there was no scientific and regular way of approach*—they were left to personal experience and personal gifts. *But St. Alphonsus has simplified the way for us*; he has provided our grammar and dictionary, and the language may now be easily learned;¹ and that, not only by those who are secluded from the world, but also by lay persons. Again, persons now-a-days can happily have no experience of what confession was before St. Alphonsus, what a harsh and bitter thing the spirit of Jansenism had made of it, and how severe were the external penances enjoined—he has so changed the face of the Church that *now there is perhaps not a theological school in the world which would care to give its students any treatise of MORAL THEOLOGY opposed to the the spirit of St. Alphonsus*—gentle to past sins, severe to the occasions of them. The frequent Communion, and the crowded confessionals all over the church, attest his power, and the providential character of his mission. What immense influence has he exercised! And yet he is in all senses a saint of modern times—*adapted to the wants and to the circumstances of the age*, lived in the time of our fathers, and his canonization was but of yesterday. I myself, said the Bishop, had the happiness to walk in the procession round the Vatican when he was canonized, and then the saint's crozier was carried by a relative of his own, who had received the Sacrament of Confirmation from his hands."

Such is the testimony in favour of Liguori given by their "great schoolman," Dr. Wiseman—this minister of a "New Gospel;" would that I could say, minister of the gospel of our Lord Jesus Christ! Oh, that our Roman Catholic countrymen could be lead to read the pages of Liguori and judge for themselves, and com-

¹ The reader here observes that the Doctor admits that there is nothing difficult to understand in Liguori; grammar and dictionary are given to young pupils; the difficulty is to comprehend how educated men can accept and believe Liguori's abominable doctrines.

pare the abominable and soul-destroying doctrines, disciplines, and systems there taught, with the blessed truths presented to us in the "Word of God," I would be content to rely on the common sense and honesty of purpose of each individual; if freed from the trammels and influence of the priest, who is actuated by self-interested motives, I should not fear the result.

If I am still to be favoured, from time to time, with a place in your columns, I will endeavour for the future to discuss "*measures, but not men.*" There is a wide field open for me, and I most heartily concur in the well-known saying of Dr. Johnson, that "True Popery is a thing of that nature that there needs no other confutation of it than showing of it in a true light, upon supposition that the spectators are men of *competent judgment*, and that they are in any measure acquainted with their Bibles."

I am, Sir, &c.

APPENDIX A.

[Article referred to in p. 72, extracted from THE TIMES of 26th November, 1839.]

WHAT! is Romanism so rampant that it throws off the mask in theology, as it has long done in politics? They of this following are charged by their opponents with disregard to truth, where it stands in the way of their end (in the way of *honest* ends it never really does), and they seem eager to give proof of the justice of the imputation. That Mr. O'Connell unblushingly disdains the trammels of veracity, is an old story. But we own we still expected something more of maiden modesty in the mendaciousness of the theological school of this worldly-wise church.

Dr. Wiseman is the apostle, in these parts, of the Papistical heresy. He is the *doctrinal* champion as O'Connell is the *political*, and verily they are a worthy pair: *Arcades ambo*. But this is a grave charge against the Rev. Doctor. We may not, in common fairness, put him in such company without justifying the insult. To the proof, then.

Dr. Wiseman is the selected missionary of the Romish creed in this country. He has been sent forth for some years to labour in disseminating here the poison of its doctrines, first from the pulpit, then through the press. Our divines have been awake. Soon as he ventured forth in the latter tangible shape a host of adversaries buckled on their armour. He was assailed by learning and argument on every side. Of all the impugners of his tricky positions, the most troublesome, the most difficult to grapple with, and yet the most dangerous to leave unnoticed, the most hazardous, and yet the most necessary to answer, was Dr. Turton, Regius Professor of Divinity in the University of Cambridge. For two long years did Dr. Wiseman hesitate about a reply. The contest would be full of risk; the Doctor was prudent. At length, *perhaps*, his friends here gave him a hint that something *must* be done. The Doctor then *did something*. We shall see what.

Professor Turton was not to be confuted; he was therefore to be abused; and he was abused accordingly. Truth would not serve;

we shall see what was substituted. Dr. Wiseman, in an evil hour, *did* write, and Professor Turton has again replied.*

We cannot go through the whole subject matter. We must content ourselves with respect to the greater portion of Professor Turton's book to say, that such an exhibition as he makes of gross and palpable dishonesty in his adversary—dishonesty in argument, in accusation, in references—it never fell to our lot to meet with in the very worst school of controversy. And the exposure is made by the Professor in a spirit and language worthy of a man of learning and a divine. We would recommend our educated readers to peruse the volume, for it is not of an alarming size.

But we must not rest on generalities; we must give a particular or two in our justification. We select those most intelligible to general readers. They are both selected from the sixth section of Dr. Turton's reply.

There is a work of a learned German divine, named "TITTMAN," of which the title is, "*Meletemata Sacra, sive Commentarius, &c. in Evangelium Joannis.*" Such is the reading of the *title*-page. Every page of this book is headed by the number of the chapter and verse, or verses of St. John of which the text below treats. Thus it is absolutely impossible for any one who ever opened the book (even without reading it) not to see at once that the work is a "*Commentary on St. John, and nothing else.*"

Now, in the book of Dr. Wiseman, to which Professor Turton in his former work replied, the Doctor refers to this work of Tittman in support of his views, by the title of *Meletemata Sacra*. But, as is usual with him, he quotes dishonestly, thrusting into his reference, without notice, qualifying words of his own. The Professor, of course, exposes this fraud. But, with a scholar-like taste, "having an unconquerable dislike" (as he expresses himself) "to hard words," he refers to the work by its simple and well-known *alias*, "the *Commentary on St. John.*" Now, will it be believed, the learned Roman takes hence occasion to insult over the Professor, as ignorant of the work which he (Dr. Wiseman) had quoted, the "*Meletemata Sacra*?" He holds him up to scorn on this ground as a poor unlettered sciolist. "I quoted (says he) the *Meletemata Sacra*. I suppose the learned Professor was unacquainted with the work. So, like a good controversialist—certainly not like a good scholar—he goes to *another work* of Tittman, and from *that* attempts to confute me. This is, *the Commentary on St. John!!*" &c.

Now, either way, here is a shameless fraud.

Either the learned Roman never opened Tittman's book in his life, in which case he impudently professes a familiarity with a work he never saw; or he knew that the book referred to by the Professor against him was the very book which he himself had falsified; and he pretended that the works were different, in order to deceive his

* Published by J. W. Parker, West Strand.

unlearned readers into the belief that the proof against him rested on no sufficient ground.

The Professor somewhere censures the Doctor's hardihood of assertion, by the gentle name of "intrepidity." We should use a shorter term.

But this, after all, is not the worst case. See again—

The Professor, in confuting the false assumptions of his adversary, very properly has recourse to the great luminaries of the Roman church itself. For this Dr. Wiseman is in some sense a "*neologist*" in his way: he would improve upon the systems of his more honest or more wary predecessors. The Professor, we say, then, instead of objecting to him mere Protestant authorities, shows that many highly esteemed Roman Catholic writers, and among them Estius, the Annotator of the Rhemish Testament," are opposed to the ground assumed by him, Dr. Wiseman. This was a hard blow, and to parry it difficult. The Rhemish Testament is the text-book of the English Catholics, and to speak disparagingly of it were impolitic. So the Doctor is obliged to let it pass. Even Estius was difficult to get over; but by one gifted with "intrepidity" as the Doctor, something was to be made of *him*. See only how.

Estius is the author of sundry learned theological works of great repute and weight in the Romish church. He also wrote one work, not published till after his death, with somewhat less care. Dupin, in his *Ecclesiastical History*, bears the highest testimony to the accuracy and merit of his other works, *especially* of that "*on the Sentences*;" and speaks with less approbation of this posthumous work. Both these testimonials are given in one short article, and within a few lines of each other. Now, the work on which Professor Turton relies in the question in dispute with Dr. Wiseman is the lauded work "*on the Sentences*." What does Dr. Wiseman? To discredit Estius he quotes the words of Dupin in allusion to the *inferior* work which Dr. Turton *does not here refer to*, and suppresses the complimentary testimony to the work which Dr. Turton does quote against him. He could not here be ignorant of what he was doing. What then, was he?

They who are not by this time satisfied with respect to the honesty of this learned Theban had better read the whole of Professor Turton's book. It is not long; and if they are curious in these matters, we promise them there is wherewithal to pay them for their trouble. For our part, we agree with the Professor in the conclusion he has come to touching his adversary. We have done with him.

We know a little of Professor Turton, and of his many valuable works. He is eminently acute, learned, accurate, *honest*, and above all *mild*; if ever moved to indignation, it is by some want of *integrity* in his opponent; his upright nature is shocked by the baseness of a lie. The feeling with which he seems to have come out of this controversy may, by a little wresting of the sense, be expressed in the words of the Satirist, "*Quid Romæ faciam, mentiri*

nescio." How shall I cope with men of this school? I deal with truth.

If these be the arts on the success of which depends the existence of the Romish church, it needs not a spirit of prophecy to foretel that its days are numbered. We recommend the candid disciples of this creed to read Dr. Turton's work. We believe this recommendation has been in some measure anticipated. We have heard that there are among the honourable and educated of the laity of this communion not a few who have examined into the matter, and are not well pleased with the champion of their faith.



APPENDIX B.

Though the "Congregation of Rites," after a most rigorous examination of the works of this saint, declared THAT NOT ONE WORD had been found worthy of censure; yet the publishers of the later editions, *have deemed it expedient* to make many alterations and omissions, adding copious notes, endeavouring to explain away the idolatries of their system. Which notes are falsely attributed to Liguori.

I give a few passages, showing the alterations which have been made, while a very large majority of equally objectionable passages are left unchanged.

4th EDITION. JOHN COYNE:
DUBLIN, 1841.

5th EDITION. JOHN COYNE:
DUBLIN, 1845.

"Mary not only gives, but offers to all men without exception, milk and wool; the milk of mercy, and the wool of her intercession; the former to re-animate our confidence, and the latter as a rampart against the thunders of Almighty vengeance." (p. 31.)

"Mary not only gives, but offers to all men without exception, milk and wool; the milk of mercy, and the wool of her intercession *through the merits of Christ*; the former to re-animate our confidence, and the latter as a rampart against the thunders of *Divine justice*." (p. 33.)

"O Great Queen! exclaims Abbot Rupert, commenting on this text [Solomon's Song, iv. 8], it is by you the miserable are saved, and because their salvation is your work, they shall form your crown in heaven." (p. 34.).

"O Great Queen! exclaims the Abbot Rupert, commenting on this text, *with miserable sinners, saved through your prayers, you shall be crowned in heaven; for their salvation shall be your crown—a crown worthy of and peculiar to the Queen of Mercy*." (p. 36.)

4th EDIT. JOHN COYNE: 1841.

5th EDIT. JOHN COYNE: 1845.

“St. Bernard takes occasion to encourage the sinner:—‘Go,’ does he say to him, ‘go to find the Mother of Mercy; discover to her the wounds of thy soul; and Mary, showing to her Son the breasts whence he drew life and nourishment, will mollify his anger, and appease his wrath.’” (p. 64.)

“St. Germanus, then, had reason to call Mary the ‘Respiration of Christians.’ For as the body cannot exist without breathing, so the soul cannot live without recurring to the Mother of God.” (p. 71.)

“Richard of St. Laurence, also observes on this subject, that in the old law, God often complained that there was none to interpose between Him and sinners, but since Mary, the mediatrix of peace, has appeared on earth, she restrains His arm and averts His wrath.” (p. 95.)

“It is now the general sentiment of the church, that the intercession of the Mother of God is NOT ONLY useful, BUT EVEN necessary TO SALVATION.” (p. 122.)

“St. Peter Damian goes still further, asking himself this question, ‘Why has God, before he became incarnate in Mary’s womb, applied for her consent? For two reasons, he replies: first to oblige us to be very grateful to her: and secondly to teach us that *our salvation depends on the WILL of this blessed Virgin.*” (p. 123.)

“St. Bernard takes occasion to encourage the sinner:—‘Go,’ he says, “go to find the Mother of Mercy; discover to her the wounds of thy soul: Mary will show to her Son the breasts whence he drew nourishment, *and the Son will certainly hear the Mother.*”” (p. 98.)

“St. Germanus, then, had reason to call Mary the ‘Respiration of Christians.’ For as the body cannot exist without breathing, so the soul *shall scarcely* live without recurring to the Mother of God.” (p. 108.)

“Richard of St. Laurence, also observes on this subject, that in the old law, God often complained that there was none to interpose between Him and sinners, but since Mary, the mediatrix of peace, has appeared on earth, she restrains His arm, and averts His wrath *by presenting in our behalf the merits of His Son.*” (p. 143.)

“It is now the general sentiment of the church, that the intercession of the Mother of God is useful and necessary.” (p. 178.)

“St. Peter Damian goes still further, asking himself, ‘Why has God, before he became incarnate in Mary’s womb, applied for her consent? For two reasons,’ he replies, ‘first, to oblige us to be very grateful to her: and secondly, to teach us that *this Virgin is intrusted the salvation of all men.*”” (p. 179.)

4th EDIT. JOHN COYNE : 1841.

"You, O holy Virgin, HAVE OVER GOD THE AUTHORITY OF A MOTHER, and hence you obtain pardon for the most obdurate sinner." (p. 140.)

"St. Augustine says, 'Men have but one SOLE advocate IN HEAVEN, and it is you, holy Virgin.'" (p. 145.)

5th EDIT. JOHN COYNE : 1845.

"You, O holy Virgin, *have with God the influence* of a mother, and hence you obtain pardon for the most obdurate sinner." (p. 198.)

"St. Augustine says, 'Men have but one advocate *among the saints*, and it is you, holy Virgin.'" (p. 202.)

We hail these improvements, such as they are, as evidences of a dawning light. A consciousness of error is the first step to repentance and amendment. This advancement, I contend, has been brought about by Protestant censure. Romanists dread the exposure of blasphemies such as I have enumerated, and are driven to use extraordinary subterfuges with a view to reconcile their vagaries to reason and conscience; but they still cling to them with wonderful pertinacity, and more particularly do they hold to their idol worship—the worship of the Virgin Mary.

If we Protestants have gained this little advantage, let us never cease in our labours to bring to light *all* the errors and superstitions of this idolatrous church, until our Roman Catholic brethren are brought by force of reason and truth to shake off this dross, the accumulation of time and ignorance, and to adopt that simplicity of faith "once delivered to the saints,"—the FAITH IN CHRIST JESUS, OUR SAVIOUR, AND OUR ONLY MEDIATOR AND ADVOCATE WITH THE FATHER.

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