

Stephen Elliott Jr

1841.

A

TEXT-BOOK

OF

POPERY:

COMPRISING

A BRIEF HISTORY OF THE COUNCIL OF TRENT,

AND

A COMPLETE VIEW

OF

ROMAN-CATHOLIC THEOLOGY.

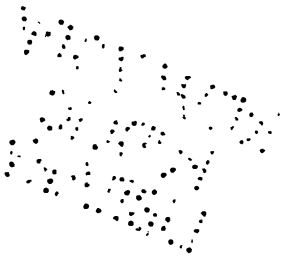
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P R E F A C E.

MR. BUTLER maintains, in his "Book of the Roman-catholic Church," that, "in every religious controversy between Protestants and Roman Catholics, the following rule should be rigidly observed:—'*That no doctrine should be ascribed to the Roman Catholics as a body, except such as is an article of their faith.*'"

Protestants have no objections to meet their opponents on their own terms. The articles of faith of the Roman-catholic church are to be found in its accredited creeds, catechisms, formularies, and decrees. These received the finishing touch at the Council of Trent. The doctrinal decisions of that assembly are held sacred by every Roman Catholic in every country.

In compiling this small volume, the author has aimed to delineate the theological system of the Romish church, as definitively and authoritatively settled at Trent, and exhibited in the decrees of the

council, its catechism, and the creed of Pope Pius IV. He has also endeavoured to render the work interesting to general readers by interweaving historical sketches, illustrative of the spirit and tendency of the sentiments maintained by Roman Catholics. The whole is intended to present a picture of *Popery as it is*, fairly and faithfully drawn.

JOHN MOCKETT CRAMP.

*St. Peter's, Isle of Thanet,
May 20, 1831.*

ADVERTISEMENT

TO

THE SECOND EDITION.

IN preparing this edition for the press, the work has been thoroughly revised and slightly enlarged. The additions are chiefly to be found in the notes, the chapter on Monasticism excepted, which is almost wholly new. In the Appendix are now first inserted some remarks on the rise and progress of the Papal system, a list of the principal Councils, a chronological list of the Popes, the decree of the fourth Council of Lateran respecting heretics, and that of the Council of Constance on safe-conducts, together with a notice of the present state and prospects of Popery.

An accurate knowledge of the Romish system is more than ever desirable. The nineteenth century—the age of education and improvement—is also distinguished by the revival of Popery. The leading peculiarities of that hateful imposture are zealously maintained by many influential members of the Protestant University of Oxford, and it is said that the same opinions are cherished by not a few in other parts of the kingdom. This movement is regarded by Roman Catholics with great satisfaction. In a discourse delivered last year by Dr. Wiseman, before the Catholic Academy of Rome, “On the present State of Protestantism in England,” he assured his audience that the most enlightened men of Great Britain have renounced their prejudices against Catholicism, and acquired

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a decided leaning to Romish doctrines; in proof of this assertion he referred to the Oxford Tracts. Meanwhile, Roman Catholics are exerting themselves for the propagation of their heresy with a zeal worthy of a better cause. They are building spacious places of worship, and have revived in this country all the ancient pomp of their ceremonial. The press, too, teems with productions characterized by plausible reasoning, fascinating eloquence, and great display of learning, in which it is attempted to disprove the tenets of Protestantism, to shake the credit of evidence which has been long deemed indisputable, and to reinstate Popery in public favour as the only authentic form of Christian profession. Very strenuous efforts at proselytism are now made in the Colonies, in the South Sea Islands, and in British India; and in numerous instances, if Roman-catholic writers may be believed, with considerable success. In fact, the renewed subjugation of England and her dependencies to the sway of the Roman Pontiff is already considered by them a probable and not very remote event.

However that may be, it is high time for Protestants to awake from their slumber and unite in defence of common principles. Ignorance is inexcusable, indifference is criminal, and delay may be perilous. All men ought to know what Popery is, and how it became what it is, and to be put on their guard against its mischievous tendencies. More especially is it needful to explain and enforce Chillingworth's celebrated saying—(now, alas! forgotten by some, and impugned by others)—**THE BIBLE, THE BIBLE ONLY, IS THE RELIGION OF PROTESTANTS.** This is the rallying point—may it never be forsaken!

J. M. C.

*St. Peter's, Isle of Thanet,
March 18, 1839.*

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ERRATA.

Page 9, line 9 from the top, *for* "Reginal," *read* "Reginald."

196, line 14 from the bottom, *for* "que D," *read* "que Dieu a."

335, line 3 from the top, *for* "2," *read* "1."

406, line 10 from the bottom, *for* "novation," *read* "Novatian."

414, line 19 from the bottom, *for* "extirmination," *read* "extermination."

414, line 24 from the bottom, *for* "extirminating," *read* "exterminating."

TEXT-BOOK OF POPERY.

CHAPTER I.

INTRODUCTORY SKETCH.

State of Religion and Morals in Europe at the commencement of the Sixteenth Century—Rise of the Reformation—Luther's Appeal to a Council—His Condemnation by Leo X.—Diet of Worms—Adrian VI. and the Diet of Nuremburg—The Hundred Grievances—Clement VII.—Diet of Augsburg—Expectation of a Council—Peace of Nuremburg—Paul III.—A Council summoned—Its Postponement—Commission of Cardinals to inquire into Abuses—Their Report—Convocation of a Council at Trent—Its Suspension—Diet of Spire—Re-assembly of the Council at Trent.

THE state of religion and morals in Europe, in the fifteenth century and at the commencement of the sixteenth, was truly deplorable. In the general depravation of manners that prevailed, the ecclesiastics, even of the highest order, largely participated. The murmurs and complaints of all Christendom, frequently and unequivocally expressed, verify this fact beyond the possibility of contradiction. It is also confirmed by the reluctant admissions of the parties themselves.

History bears ample testimony to the truth of these remarks. The writers of the period above mentioned agree in confessing that gross immorality and cruel oppression distinguished the priesthood, and justly exposed it to the contempt and hatred of the community. A volume might be compiled from the statements of unexceptionable witnesses, who possessed personal knowledge of the facts which they relate. From such sources we learn that the forced celibacy of the priests had produced among them unbridled and shameless licentiousness, concubinage being generally practised; that they had contrived to obtain possession of so much wealth that in Germany more than one-half of the national property

was in their hands; that by their fees and exactions, often wrung from the people by vile imposture, they impoverished every Christian country, while they refused to share the burden of taxation; that they claimed exemption from the jurisdiction of the laity, and could therefore commit crime with comparative impunity, in which they were further indulged by the easy terms on which pardons or dispensations could be procured at Rome; that the venality of the pontifical court was so notorious that the sale of offices was open and public; that the detestable traffic in indulgences gave rise to the most scandalous impositions, and legalized every species of avarice and fraud; that by reservations, appeals, expectative graces, annates, &c.,* the popes had subdued to their will the whole hierarchy, leaving to the bishops little more than the shadow of power, and exalting above them the monastic orders, their sworn and faithful vassals; and that those same pontiffs, so far from being examples of virtue and religion, were generally destitute of both, and too frequently patterns of the most horrible vices.†

* By "reservations" the pope "reserved" to himself the right of presentation to certain benefices, to the exclusion of the patron. "Expectative graces" were mandates to bestow benefices on the persons named in them when the first vacancy should occur. "Annates" were payments to the papal treasury of the first year's income of a living.

† Vide Brown's *Fasciculus Rerum Expetendarum et Fugendarum, passim*: Von der Hardt's *Historia Literaria Reformationis*, Part iii.: *Bulla Diaboli, quæ paterne Papam suam admonet, atque instruit quomodo gerere se debeat in regenda Romana Curia, et toto terrarum orbe*—a rare tract, without name, date, or place, but evidently the production of the early part of the sixteenth century: *Antilogia Papæ*: hoc est, de corrupto Ecclesiæ statu, et totius cleri Papistici perversitate, scripta aliquot veterum auctorum, &c. *Basilea*, 1555. Referring to this period, Bellarmine says, "Nulla in moribus disciplina, nulla in sacris literis eruditio, nulla in rebus divinis reverentia, nulla propemodum jam erat religio." *Opera*, tom. vi. col. 296. Edit. Colon. 1617, quoted by Gerdesius, in his "*Historia Evang. Renovati*," tom. i. p. 25. Edit. Groningæ, 1744. The English reader may consult Bower's *Lives of the Popes*; Mosheim's *Eccl. Hist.*, cent. 16. sect. i. chap. i.; Robertson's *Charles V.*, book ii.; and Gieseler's *Text Book of Ecclesiastical History*, translated from the German by Francis Cunningham, (Philadelphia, 1836,) vol. iii. pp. 256—286.

The following popes flourished in the fifteenth century:—

BONIFACE IX.—A notorious trafficker in benefices, dispensations, &c. Died, 1404.

It must not be forgotten, that with these abuses were connected the most awful corruptions in doctrine and worship. Human merit was trusted in, to the utter neglect of the righteousness of the Lord Jesus Christ. Fastings, penances, idle ceremonies, and the *opus operatum* of the sacraments, were substituted for sanctification by the influences of the Holy Spirit. The Virgin Mary and the saints had in great measure supplanted Jesus Christ, and robbed him of his honours. The Scriptures were studiously withheld from the people, and little studied by the priests, many of whom were, in fact, totally ignorant of the word of God. Worship was performed in Latin, which scarcely any understood. Incense perfumed the air; gold, and jewels, and magnificent pageantry, dazzled the eyes; melodious sounds of music fell upon the ear; but the mind was unenlightened, and the heart unimpressed. Faith had to do with little else than the "lying wonders" by which

INNOCENT VII.—A man of similar character. Died, 1406.

GREGORY XII.—Deposed by the Council of Pisa, June 5, 1409, for *heresy*, *perjury*, and other crimes.

ALEXANDER V.—Nothing good is reported of him. Died, 1410.

JOHN XXIII.—Deposed by the Council of Constance, May 29, 1415, for *simony*, *schism*, *scandalous living*, &c. &c.

MARTIN V.—It is said that he held it to be a mortal sin to keep faith with heretics! Died, Feb. 20, 1431.

EUGENIUS IV.—A sturdy opponent of reform. His quarrels with the Council of Basle ended in his deposition by that body for alleged *simony*, &c. Died, Feb. 23, 1447.

NICHOLAS V.—His encouragement of learning and learned men, especially the Greeks who fled from Constantinople when that city was taken by the Turks, deserves very honourable record. Died, March 24, 1455.

CALIXTUS III.—He was a worn-out old man when elected, and did nothing worthy of record. Died, Aug. 8, 1458.

PIUS II.—A time-serving politician. Died, Aug. 15, 1464.

PAUL II.—Died, July 28, 1471.

SIXTUS IV.—Died, Aug. 13, 1484.

INNOCENT VIII.—Died, July 25, 1492.

{ Little is recorded of these popes, save that they provided liberally for their relatives, without being very scrupulous as to the means by which their purpose was effected.

ALEXANDER VI.—Such a monster as the world has seldom, if ever, seen. Murder, debauchery, and kindred crimes, were familiar to him. Having prepared poison for one of the cardinals, his intended victim was beforehand with him, and procured it to be administered to the Pope himself, Aug. 18, 1502; thus ridding the world of a nuisance which was no longer to be endured.

a system of impudent trickery was upheld; hope rested on the intercession of saints, the power of priestly absolution, and the efficacy of prayers for the dead; charity was reserved for those, and those only, who bowed the knee before the "man of sin."

The progress of ignorance and superstition was not, however, altogether unresisted. The labours of our immortal Wicliffe* had excited much attention, and prepared the way for more successful efforts. John Huss, and Jerome of Prague, and their followers, diffused evangelical principles on the continent of Europe. Other reformers arose, in the very bosom of the Romish church, endeavouring, though vainly, to check the tide of corruption. Their aims were powerfully seconded by the revival of learning and the invention of the printing press, by which means a flood of light was poured on the enormities of the papacy, exposing to the astonished gaze of mankind the delusions which had so long bewitched them, and had ruined so many souls. The human mind awoke from slumber, and put on its strength, resolved to extricate itself from the degradation into which it had fallen. All Europe felt the necessity of reformation, and groaned with impatience under the galling yoke. Several ineffectual attempts at improvement were made. The Councils of Pisa,† Constance,‡ and Basle,|| boldly asserted their superiority to the Pope, and avowed their intention to effect a reform "in the head and members," as it used then to be expressed. Yet means were always found by successive pontiffs to evade the just demands of an indignant people. Corruptions and abuses were defended with such tenacity, and the intrigues of the Romish court were so successfully employed, that remonstrances, memorials, the requests of princes, the decrees of councils, and even the general voice of the church, were unavailing; Babylon "would not be healed."

In the year 1517, Luther commenced in Germany that

* The reader may consult Professor Vaughan's "Life" of Wicliffe, and the selection from his "Writings," published by the Religious Tract Society. These volumes furnish ample details of the life and opinions of that extraordinary man.

† A.D. 1409. ‡ A.D. 1414. || A.D. 1431. The histories of these Councils, by L'Enfant, contain very valuable information respecting the state of religion in the fifteenth century.

series of attacks on the papacy which issued in the great event usually denominated "The Reformation." At first, indeed, he thought of nothing less. He was a good subject of Leo X., and would have submitted to his decrees, even after his public opposition to Tetzels, had the pontiff promptly interfered to check his progress, or adopted mild and conciliatory measures.* His mind was solely engaged with the doctrine and abuse of indulgences, and against them all his efforts were directed. Had the Pope yielded to his remonstrances, and either suppressed or modified that nefarious traffic, it is probable that the world would have heard no more of the troublesome monk of Wittemberg. But, by the good providence of God, the "spirit of slumber" fell upon Leo; he let Luther alone till it was too late to think of crushing him, and when he did interfere, he employed means which rather tended to further than to stop the dreaded reform.

Maximilian I. was then Emperor of Germany; a man of small talent, but firm in his attachment to popery, and fearful of all innovation. He persuaded Leo to cite Luther to Rome; but by the interference of Frederic, Elector of Saxony, the cause was committed to Cajetan, the papal legate, who had come into Germany to attend a diet of the empire at Augsburg, in the autumn of 1518. With him the reformer had three conferences; it is not surprising that they were entirely unsatisfactory. Unshaken in his opinions, Luther was prevailed on by his friends to leave Augsburg, but not till he had appealed from the Pope, ill-informed as he then was, to the same Pope when he should better understand his cause. Shortly afterwards, understanding that the legate had written to Frederic, soliciting him to withdraw his protection, and suffer him to be given up to the Pope, and hearing also, that he had been already condemned at Rome, he appealed to a general council.†

In this appeal, Luther was doubtless influenced by the pre-

* See his Letter to the Pope. The concluding words are truly remarkable: "Quare, beatissime pater, prostratum me pedibus tuæ beatitudinis offero, cum omnibus quæ sum, et habeo. Vivifica, occide, voca, revoca, approba, reprobata, ut placueris, vocem tuam, vocem Christi in te presidentis et loquentis agnoscam," &c. Le Plat, ii. 1—4. Milner, iv. 357.

† Le Plat, ii. p. 37—42.

vailing opinion respecting such assemblies. General councils had long been held in the highest veneration, and the universal church submitted to their decisions. Many causes, probably, conduced to this veneration; such as the reputation and official dignity of the ecclesiastics who were convened on those occasions, their number, and the presumed infallibility of their decrees, secured by the presence and aid of the Holy Spirit himself! Experience, it is true, was little in their favour; for it was notorious that they were managed by imperial or papal influence, that contention and discord commonly marked their proceedings, and that the decisions of one age were not unfrequently reversed in the next. For instance: a council held at Constantinople, A.D. 754, attended by 338 bishops, issued a decree against the worship of images. Thirty-three years afterwards, A.D. 787, another council was held at Nice, styled "General," although only 250 bishops were present, when the decree of the former assembly was reversed, and image-worship re-established. Notwithstanding, when dissensions arose, or supposed heresies appeared, men regarded a council as their dernier resort, the panacea for all their woes, the forlorn hope of the church.*

Leo, engrossed by his pleasures, suffered the year 1519 to pass away without any vigorous endeavours to revive the declining interests of the popedom. Meanwhile, the reformation continued to proceed; Zuinglius was labouring in Switzerland, and Luther daily discovered fresh evidence of the errors and abominations of the papal system, and failed not to announce to the world the results of his inquiries, with his characteristic ardour and ingenuousness.† At length, June 15th, 1520, after some warm discussions in the consistory, a bull was issued, condemning forty-one propositions drawn from the writings of Luther, as heretical, scandalous, and false; ordering all his books to be burned; enjoining him and his

* Grier's "Epitome of the General Councils of the Church" is a useful book for general readers. (See Appendix, No. iii.)

† Seckendorf's incomparable volume ("Historia Lutheranismi") comprises everything important relative to Luther. The best account of the Reformer's religious sentiments, and the gradual progress of his convictions, in our own language, is contained in the last two volumes of Milner's History, and the first of Scott's "Continuation" of that work.

followers to renounce their errors within a limited time; and threatening, in case of obstinacy, the severest censures and punishments.* But so little effect was produced, and so completely was a large portion of Germany estranged from the Roman see, that Luther ventured to burn the bull, together with the famed decretals of the canon law, in the presence of an immense concourse of people, without the walls of Wittemburg: † at the same time he again appealed to a general council. So bold a measure could not fail to draw upon him the vengeance of Rome; accordingly, another bull was issued, denouncing all the penalties of the greater excommunication on Luther and his adherents, and giving them up to the secular power as incorrigible heretics. ‡

Maximilian I. died Jan. 13th, 1519, and was succeeded by Charles V., then in the twentieth year of his age. The new Emperor soon perceived that the affairs of Germany required prompt attention. He summoned a diet of the empire, which met at Worms, in April, 1521. The Pope saw the importance of this assembly, and appointed two nuncios, Martin Carracioli and Jerome Aleander, to attend it. Aleander was particularly zealous in carrying into effect the denunciations of the late bull. At Cologne, at Mentz, at Treves, and many other cities and towns, he persuaded the civil authorities to burn the writings of Luther; he even proceeded so far as to take them from private libraries for that purpose. §

Luther appeared before the diet, and manfully defended his opinions. The nuncio, on the other hand, in a speech of three hours' length, urged the princes to act as dutiful sons of the church, by proscribing the obstinate reformer. He prevailed: the decree of the diet declared Luther and his adherents to be notorious heretics; forbade any to receive, defend, or support them; ordered them to be seized and imprisoned,

* Le Plat, ii. 60—72.

† Dec. 10, 1520. Le Plat, ii. 77—79.

‡ Jan. 3, 1521. Le Plat, ii. 79—83.

§ Pallavicini laments the frequent failure of his endeavours, as many noblemen persisted in retaining Luther's publications in their libraries. Even at this early period they were translated into Spanish, and had become a profitable article of trade to the Flemish merchants. Pallav. Hist. lib. i. c. 24. s. 1, 7.

and their goods to be confiscated ; and prohibited the printing, vending, or reading any of Luther's books.* It is well known that the reformer was preserved from the effects of the edict by the opportune intervention of the Elector of Saxony, who secreted him in the castle of Wartburg ; and that in his retirement he translated the New Testament into the German language, directed the movements of his friends, and wrote several of his useful and valuable works. The edict of Worms was almost wholly a dead letter ; for some of the princes and states were unable, and others disinclined, to execute it. In fact, the desire for a council began at this time pretty generally to prevail. It seemed to offer the only means by which existing controversies could be decided, and grievances redressed. Civil governors hoped to set bounds to the overgrown power of the prelates and other ecclesiastics, and to restore the ancient discipline, which was fallen into decay : the sacerdotal order wished to prevent the Pope from usurping their rights ; and the middle ranks of the community ardently longed to be relieved from the oppressive burdens of ecclesiastical taxation, which well nigh swallowed up all the fruits of their industry, and served only to administer to the pleasures of an indolent and sensual priesthood.

Affairs were in this state when Leo X. died.† His successor, Adrian VI., a well-meaning, honest man, but ill fitted for the intrigues and duplicity of the court of Rome, thought to quell the German rebellion by intermingling concession with severity. He avowed himself favourable to reform ; instituted inquiry into alleged abuses ; endeavoured, though ineffectually, to introduce some salutary emendations ; and dispatched Cheregate, his nuncio, to attend a diet of the empire at Nuremberg, in November, 1522.‡ The nuncio met the assembled princes, and addressed them at great length. He reproached them for their remissness, in suffering the edict of Worms to be neglected, and strongly urged them to adopt prompt and decisive measures for the punishment of the heretics—as Dathan and Abiram, Ananias and Sapphira, were smitten of God for their disobedience—as the Christian em-

* Le Plat, ii. 84—97, 116—127.

† December 2, 1521.

‡ Le Plat, ii. 140—149.

perors of Rome had in after ages put to death obstinate schismatics—and as John Huss and Jerome of Prague, who seemed to live again in Luther, were punished by the councils of Constance and Basle. He could but confess that the general complaints against corruptions and abuses were not wholly without foundation; the pontiff, he said, saw and lamented them, and was fully resolved on reform: but the evils were of such a kind as required much time for their removal, and none ought to be surprised that the progress of reformation was slow.* In reply, the diet informed the nuncio, that in their opinion the best remedy for existing evils would be the convocation of a free general council in Germany, within a year. Their proceedings were afterwards published, and a long memorial was subjoined, entitled “Centum Gravamina”—the hundred grievances. It contained an ample exposition of the grievances suffered from the tyranny and rapaciousness of the priesthood, and the corrupt state of the court of Rome, couched in strong, firm, but respectful language. In the conclusion the Pope was assured, that unless immediate and effective attention was paid to these complaints, they would be compelled, however reluctantly, to take the business of reform into their own hands; for that the people neither would nor could endure such oppressions and abuses any longer.†

Adrian's public career was short and disturbed; he died Sept. 14th, 1523.‡ Roman-catholic writers speak highly of his personal excellences, but depreciate his official character, and for obvious reasons. Clement VII., his successor, was every way fitted for his office, as the prevailing maxims at Rome required it to be administered. A profound dissembler—a practised politician—subtle, cautious, evasive—he was admirably qualified for that *management* which the popedom

* Similar statements were given in a letter to the diet, delivered by the nuncio. Adrian promised reform, but said that it must be “*pedetentim*”—step by step, by slow degrees. “Step by step, indeed!” said Luther, who published the letter, with notes of his own; “he means that between each step there shall be an interval of centuries!” Sleidan, lib. iv. p. 54. edit. 1559.

† Le Plat, ii. 160—207.

‡ His epitaph is a striking lesson to the ambitious: “Hadrianus Papa VI. hic situs est, qui nihil sibi infelicius in vitâ duxit, quam quod imperaret. Onuphrius Panvin. in Adrian.

needed. He seemed to have an instinctive horror of a council, and the history of his pontificate records little more than repeated attempts on the part of the German states to procure one, and his successful opposition to their wishes. Diets of the empire were held nearly every year, and they scarcely ever closed without a strong expression of anxiety for the assembling of a council, which the continued progress of the reformers rendered increasingly necessary. The Emperor, too, became very desirous for the adjustment of the religious differences that agitated Germany, but could obtain nothing from the pontiff except a promise to employ all the machinery of spiritual terror, if he on his part would unsheath the sword, and save himself the trouble of convincing heretics by destroying them.* During all this time Luther and his coadjutors were diffusing their opinions with remarkable success, and evangelical religion daily gained new triumphs in Sweden, Denmark, Great Britain, France, the Netherlands, and even in Italy and Spain.† At a diet held at Spire in 1529, the reformers acquired the name of "Protestants," from their *protesting* against an iniquitous decree which declared unlawful all changes in doctrine or worship which should be introduced previous to the decision of a general council.‡

* This was seriously proposed to the Emperor in a memorial addressed to him by Cardinal Campeggio, in which, after expressing his concern on account of the progress of Protestant opinions, he suggests the formation of a league between the Emperor and the Roman-catholic princes and states, for the avowed purpose of putting down protestantism. Promises and threatenings were to be first tried; if these failed, force was to be employed, the books of the heretics burned, their property confiscated, and "the poisonous plants destroyed by fire and sword!" This was genuine Romish policy. See Ranke's "Histoire de la Papauté," (Paris, 1838,) vol. i. p. 156—158.

† See Dr. M'Crie's two interesting volumes, containing the history of the progress and suppression of the Reformation in Spain and Italy.

‡ Le Plat, ii. 301—321. The princes who entered this protest were, John, Elector of Saxony, George, Elector of Brandenburg, Ernest and Francis, Dukes of Lunenburg, the Landgrave of Hesse, and the Prince of Anhalt. They were joined by thirteen imperial towns,—viz. Strasburg, Ulm, Nuremburg, Constance, Reutlingen, Windsheim, Memmingen, Nortlingen, Lindaw, Kempten, Heilbron, Weissemburg, and St. Gall. Pallavacini remarks that by "Protestants" was meant "*enemies both to the Pope and the Emperor.*" Hist. lib. ii. c. 18. s. 6. This is a stale calumny: see Amos vii. 10; John xix. 12; Acts xvii. 7.

The Emperor left no means untried to restore the Protestants to the church of Rome. At the diet of Augsburg, in 1530, they presented their confession of faith, written by the elegant pen of Melancthon. It was read in the presence of the Emperor and the assembled princes. The Roman-catholic divines replied to it: conferences were held; but it was now evident that a re-union of the parties was no longer to be expected, as the points of difference were held by each to be of vital interest. Charles was enraged at the result. "In compliance with his opinions and remonstrances, the diet issued a decree, condemning most of the peculiar tenets held by the Protestants; forbidding any person to protect or tolerate such as taught them; enjoining a strict observance of the established rites; and prohibiting any further innovation under severe penalties. All orders of men were required to assist, with their persons and fortunes, in carrying this decree into execution; and such as refused to obey it were declared incapable of acting as judges or of appearing as parties in the Imperial Chamber, the supreme court of judicature in the empire; to all which was subjoined a promise, that an application should be made to the Pope, requiring him to call a general council within six months, in order to terminate all controversies by its sovereign decisions."*

In pursuance of this promise, Charles corresponded with the Pope respecting a council. Clement, as usual, hesitated and objected. Still the Emperor urged the matter, and at length the Pope signified that he was willing to convene the long-desired assembly, on the following conditions:—that the objects for which it should be called should be, to obtain subsidies against the Turks, restore the Lutherans to the faith, suppress heresies, and punish the refractory, but not a word about reformation; that the Emperor himself should be present; that it should be holden in Italy, at Bologna, Placentia, or Mantua; that none should have the right of suffrage but those who had enjoyed it by prescription already; and that the Lutherans should both desire it and engage to obey its decrees.

It was easy to see that the Pope was insincere. Nevertheless, to save appearances, he dispatched letters to the European

* Robertson, book v. Le Plat, ii. 479—501.

princes and states, informing them of his determination, and requesting their assistance, either in person or by their ambassadors, whenever the council should be summoned.* It seems that at Rome it was seriously believed that his Holiness was in earnest, and so great was the panic in consequence that the price of public offices fell in the market to almost nothing!†

The number and power of the Protestants continued to increase, and for the present Charles was obliged to relinquish the hope of forcing them back to popery. By the peace of Nuremberg, established in July, 1532, it was arranged that the decree of the diet of Augsburg should be suspended, and that all molestations on account of religion should cease till the convocation of a general council, which the Emperor once more promised should take place within six months: but that if it did not, another diet should be summoned, to determine on some mode of settling the religious differences of Germany.‡ In the latter end of the year, the Pope and Emperor met at Bologna. The result of their conference was, that the former sent a nuncio, and the latter an ambassador, to the German princes, to negotiate with them respecting the place, mode of proceeding, &c. of the proposed council.§ But the wily pontiff had offered such conditions as he well knew the Protestant princes would not accept. In fact, Clement had resolved that a council should not be assembled while he possessed the power to prevent it. He succeeded: by pretexts, excuses, and artifices, he deferred the dreaded meeting, and kept all Europe at bay till his death, which took place Sept. 25, 1534.

Paul III., who succeeded Clement, professed great zeal for the reformation of abuses, and would have it believed that he was extremely desirous of a council. Scarcely ever did the cardinals meet in consistory but the Pope harangued them on the necessity of reform, which, he said, must begin with themselves. But his own conduct gave very little hope that any

* Le Plat, ii. 501—503. On one occasion Clement had sent the Emperor two bulls, either of which might be used by him at his discretion. By the one, he deprived the Elector of Saxony, a Protestant, of his right of suffrage in the choice of an Emperor, because he was a heretic; by the other, he granted him the right, although he was a heretic! Pallav. lib. iii. c. 9. s. 2.

† “Vilissimum pretium,” says Pallavicini, to whom we are indebted for this curious fact. Lib. iii. c. 7. s. 1.

‡ Le Plat, ii. 503—510.

§ Le Plat, ii. 510—515.

efficient measures would be adopted. Only two months after his elevation to the pontificate he gave cardinals' hats to two lads, one aged fourteen, the other sixteen, the sons of his own illegitimate children !*

Early in 1535 nuncios were sent to all the European sovereigns, announcing the Pope's intention respecting a council, and soliciting their co-operation. Peter Paul Vergerio was selected for Germany.† He was instructed to confine himself to one point,—viz., the place where the council should be held ; for the Pope judged that if the Protestants would allow him the right to summon the meeting, and the choice of time and place, everything else would be easily settled. Vergerio met the Protestant princes at Smalcald, but they refused to accept his proposals, and declared that they would not submit to any council unless it were free, and held in Germany.

The bull for the convocation of the council was issued in June, 1536, and May 23 in the following year was appointed for the meeting of the assembly ; the place was Mantua.‡ Nuncios were dispatched to the European courts with the intelligence. Vorstius, who was sent to the German Protestant princes, was specially enjoined to avoid all disputations with the heretics ; such proceedings were found to be dangerous. The princes were again assembled at Smalcald, and they again rejected the council, for the same reasons as before.§ The Pope was further mortified by the refusal of the Duke of Mantua to receive the assembly in his city unless an extra garrison were sent, to be placed absolutely under his control, and supported by his Holiness. In consequence, the council was prorogued till November 1, and afterwards till May 1, 1538, on which day the prelates were summoned to meet at Vicenza, a city in the Venetian territories.|| Three legates were deputed to preside in the name of the Pope, the cardinals Campeggio, Simonetta, and Aleander. They repaired to Vicenza at the time appointed, but not a single bishop appeared ; for the

* Sarpi, lib. i. c. 52 ; Pallav. lib. iii. c. 17. s. 5.

† Le Plat, ii. 519. An interesting account of an interview between Luther and Vergerio, and of the conversion of the latter to Protestantism, is given by Mr. Scott in his continuation of Milner's History, vol. i. p. 407—415, 452—457.

‡ Le Plat, ii. 526. § Le Plat, 575—584. || Le Plat, 588—591.

Emperor and the King of France were at war, and travelling was unsafe. Consequently, the council was prorogued till the following Easter, and afterwards during the good pleasure of the Pope,* who, it may be supposed, was heartily glad of an opportunity to postpone to an indefinite period a meeting which the pontiffs seemed to hold in the utmost dread.

It was probably with a wish to prevent the council entirely, that Paul appointed a commission, consisting of four cardinals, (Contarini, Sadolet, Caraffa, and Reginal Pole,) and five other eminent ecclesiastics, to examine all abuses and ascertain where reform was most needed. Their report, which proved a most important document, by some means got abroad, and was immediately printed and widely circulated in Germany, where it greatly aided the reformation. It presented a deplorable view of the corruptions and vices of the papal court.†

During the next three years the Roman Catholics and Protestants were busily employed in supporting their respective interests. Attempts were made from time to time to recon-

* Le Plat, 630—632.

† Le Plat, ii. 596—605. Preservative against Popery, vol. i. p. 79—84. "The reformation proposed in this place was indeed extremely superficial and partial: yet it contains some particulars which scarcely could have been expected from the pens of those that composed it. They complained, for instance, of the pride and ignorance of the bishops, and proposed that none should receive orders but learned and pious men; and that, therefore, care should be taken to have proper masters to instruct the youth. They condemned translations from one benefice to another, grants of reservation, non-residence, and pluralities. They proposed that some convents should be abolished; that the liberty of the press should be restrained and limited; that the Colloquies of Erasmus should be suppressed; that no ecclesiastics should enjoy a benefice out of his own country; that no cardinal should have a bishopric; that the questors of St. Anthony, and several other saints, should be abolished; and, which was the best of all their proposals, that the effects and personal estates of ecclesiastics should be given to the poor. They concluded with complaining of the prodigious number of indigent and ragged priests that frequented St. Peter's church; and declared that it was a great scandal to see the whores lodged so magnificently at Rome, and riding through the streets on fine mules, while the cardinals and other ecclesiastics accompanied them in a most courteous and familiar manner."—Mosheim, cent. 16, sect. 1.

Caraffa, one of the cardinals mentioned above, was chosen Pope seventeen years afterwards, and is known in history as Paul IV. In 1559, he published an Index of prohibited books, among which was found the very Report to which his own name was attached! It is entitled "Consilium de emendanda Ecclesia," and is still placed in the condemned catalogue.

cile the contending parties, especially at the diets of Haguenau and Ratisbon;* but the breach was too wide to be healed. The Roman Catholics, with the Emperor at their head, saw no remedy but a council. The Protestants only desired to be let alone, and uniformly refused to submit to the decrees of an assembly convened by the Pope, managed by his agents, and held in his dominions. But the wishes of the more powerful party prevailed: at the diet of Spire, held early in 1542, it was agreed that the council should be holden in the city of Trent. A bull was issued, summoning the prelates of Christendom to meet in that place on the first of November.

Three legates were appointed to preside in the council, in the name of the Pope, cardinals Parisi, Moron, and Pole; the first, observes Father Paul, because he was a skilful canonist; the second, because he was a good politician, and well acquainted with business; and the third, that it might appear that England, though separated from Rome, had a share in the transactions of the assembly.† They were instructed to signify their arrival to the sovereigns of Europe, to avoid disputes with the heretics, to do nothing till a sufficient number of prelates had arrived from Italy, Germany, France, and Spain, and even then to wait for further orders from the Pope.

The time chosen was extremely inopportune, as the Emperor and the King of France were then at war. Till peace was restored, there could be no hope of a prosperous issue. Nevertheless, some Italian bishops were directed by the Pope to proceed to Trent, and the Emperor sent three ambassadors and a few Neapolitan prelates; but the Germans, French, and Spaniards, were prevented from leaving home on account of the war, and without them the council could not be held. Consequently, after the legates had waited eight months in vain, they were recalled, and the council suspended during the good pleasure of the Roman Pontiff.‡

Meanwhile the papal party had adopted vigorous measures for the suppression of the reformation in Italy, in which country evangelical principles were making rapid progress. Urged by Cardinal Caraffa and other ecclesiastics, Paul III.

* A. D. 1540, 1541. Le Plat, iii. 1—127.

† Lib. i. sect. 69.

‡ Le Plat, iii. 195 - 200.

established the inquisition in Rome, by a bull dated April the first, 1543. Six cardinals were constituted inquisitors-general, with full power to try all causes of heresy, and inflict such punishments as the church required. Caraffa was president. He entered upon his office with a zeal and ferocity peculiar to himself. Having hired a large building in Rome for the purposes of the inquisition, he had it immediately fitted up as a prison and a place of torture, and took care that it should not long remain empty. Promptitude and unrelenting severity marked his proceedings. "Popish historians do more homage to truth than credit to their cause when they say, that the creation of the inquisition was the salvation of the catholic religion in Italy. No sooner was the engine of tyranny and torture erected, than those who had rendered themselves obnoxious to it by the previous avowal of their sentiments, fled in great numbers from a country in which they could no longer look for protection from injustice and cruelty. The prisons of the inquisition were everywhere filled with those who remained behind, and who, according to the policy of that court, were retained for years in silent and dark duration, with the view of inspiring their friends with dread, and of subduing their own minds to a recantation of their sentiments. With the exception of a few places, the public profession which had been made of the protestant religion was suppressed. Its friends, however, were still numerous; many of them were animated by the most ardent attachment to the cause. They continued to encourage and edify one another in their private meetings; and it required all the exertions and violence of the inquisitors during twenty years to discover and exterminate them." They succeeded, but only by the employment of means from which humanity revolts, and which are utterly opposed to the principles and spirit of the gospel. The unhappy victims of popish malice were either driven from their homes and forced to pass the remainder of their days in exile, or hunted from place to place till they fell into the hands of their merciless tormentors, and were drowned at Venice, or burnt at Rome, after suffering indescribable privations and agonies.*

* Pal. lib. xiv. c. 9. s. 5. Ranke, *Histoire de la Papauté*, tom. i. liv. 2. s. 6. M'Crie's *History of the Suppression of the Reformation in Italy*, chap. v.

At a diet held at Spire in 1544, the affairs of religion were again seriously discussed. The emperor so much needed the assistance of the Protestants in his wars, that he was glad to court them by compliances which in his more prosperous days he would have disdained. The papal legate was prohibited from attending the diet; and it was enacted that the penal statutes should be suspended till a general or national council had been held. Meanwhile, Protestants and Roman Catholics were exhorted to live in peace, and some civil privileges were bestowed on the former, of which their presumed heresy had deprived them.*

Nothing could exceed the grief and anger of the Pope on this occasion. That anything like equality of rights should be granted to heretics, and that a German diet should dare to legislate in religious matters without the concurrence of the Head of the Church, were intolerable offences. In a long and indignant epistle, his Holiness reproached the Emperor for his conduct. He complained that laymen and even heretics had been permitted to meddle with spiritual things, the exclusive province of the priesthood; and that in referring their disputes and grievances to a council, they had not even mentioned the successor of St. Peter, to whom only the right of convening such an assembly belonged. It resembled the sins of Uzzah, Dathan, Abiram, Korah, and Uzziah. The judgments of God would fall upon him, unless he revoked the decree. By such conduct he had not only endangered the peace and unity of the church, but also exposed his own soul's salvation to imminent peril † The Emperor sent him a calm and dignified reply.

In the autumn of the same year, peace was concluded between the Emperor and the King of France. They engaged, among other things, to co-operate in the defence of the

* Pallav. lib. v. c. 5. sect. 3.

† Le Plat, iii. 237—247. "Ita parum omnino conscientiæ et promissis principum fidi potest, etsi alias honestate et pietate non careant, nisi pro norma politicæ suæ disciplinæ, magnam Jesu Christi regulam habeant, quæ vult, ut ante omnia quærat regnum Dei et justitia ejus, absque qua omnis sapientia hominum nil nisi stultitia coram Deo est, et finem habet infelicem." Maimbourg, in Seckendorf Hist. lib. iii. sect. 28. It is easy to conceive what the Jesuit meant by "the kingdom of God and his righteousness."

Roman-catholic religion, to further by all the means in their power the reformation of manners in the church, and to procure the convocation of a general council, which might now be safely convened. The Pope did not wait for their interference, but issued a bull in November, summoning the princes and prelates of Europe to meet at Trent, March 15, 1545.*

* Le Plat, iii. 255—259.

CHAPTER II.

THE CHURCH.

Description of Trent—Progress of the Reformation—State of Parties—Character of the Legates—Intentions of the Emperor—Fears of the Pope—**OPENING OF THE COUNCIL**—Bishop of Bitonto's Sermon—Measures taken by the Pope to manage the Council—Various Disputes—**SECOND SESSION**—Exhortation of the Legates—Discussions on the Method of Procedure—The Plan adopted—**THIRD SESSION**—The Creed recited—Marks of the Church enumerated—Infallibility—Exclusive Salvation.

TRENT is a city of the Austrian empire, in the territory of the Tyrol, on the confines of Germany and Italy, 67 miles from Venice, and about 250 from Rome. It is situated in a fertile and pleasant plain, almost surrounded by the Alps. The river Adige washes its walls, and thence flows swiftly onwards to the Adriatic. In the sixteenth century it was governed by the King of the Romans, under whom it was held by the Cardinal of Trent. Though not within the papal territories, it was so near that the Italian bishops, by whose efforts the Pope expected to preserve his authority and prevent reform, could reach it without much expense or trouble; and the distance from Rome was not so great as to hinder that communication between his Holiness and the legates by which he purposed to ensure the management of all the proceedings of the council.

When Luther first appealed to a general council he stood almost alone and unsupported; but at the time of the opening of that assembly, the cause of Protestantism had already triumphed extensively in Europe, and was daily advancing. Among its adherents were numbered the kings of Great Britain, Sweden, and Denmark, a large proportion of the princes and states of Germany, and many of the most eminent men of the age, both for learning and piety. The progress of religious inquiry and the course it had taken were no less remarkable. Those who had begun with the exposure

of corruptions and abuses, and were at that time most dutiful sons of the church, ended not till they had explored all the abominations of the papacy, in doctrine, discipline, and worship, and renounced their allegiance to the see of Rome.* The whole system was declared to be anti-christian and unscriptural, alike hostile to the welfare of society, the interests of true religion, and the glory of the only Saviour. They heard the voice of God—"Come out of her, my people," and fearlessly proclaimed the duty of absolute separation from a community in which none could remain without utmost hazard to their souls. It may be easily imagined that those who entertained such views could indulge very feeble hopes from the holding of a council. They saw that fatal errors and childish superstitions had been gradually interwoven with the whole economy of life, and that their eradication would be like plucking out the right eye and cutting off the right hand. Nothing less than a complete revolution could satisfy their wishes; the dogmas of the schoolmen must be exploded, the human mind unfettered, scripture restored to its just honours, and the mummeries and tricks of image-worship suppressed for ever. It was hardly to be expected that such sweeping changes would be sanctioned by a general council, or that the priesthood would tamely consent to lose the hope of their gains. These doubts were justified by facts, and strengthened by time.

On the other hand, the sovereigns and states of Europe looked forward to the council with sanguine expectations. They resolved to exert all their influence to procure a

* Luther's appeal to a general council was dated Nov. 28, 1518. Between that time and the assembling of the council of Trent, the following events occurred:—

- A. D. 1519.—The Reformation commenced in Switzerland, by Zuingle.
- 1520. Dec. 20. Luther withdraws from the Romish church.
- 1522. Publication of the German New Testament, by Luther.
- 1526. Publication of the English New Testament, by Tyndall.
- 1527. The Reformation established in Sweden.
- 1529. Diet of Spire. Origin of the term "Protestant."
- 1530. The diet of Augsburg. The Protestant Confession of Faith published.
- 1533. Papal authority abjured in England.
- 1536. Publication of Calvin's Institutes.
- 1539. The Reformation completed in Denmark. Monasteries suppressed in England.

thorough reformation of abuses. Were this effected, they conceived that the Protestants would cheerfully return to the bosom of the church. Their own interest was also concerned in the favourable issue of the assembly; for ecclesiastical immunities and exactions had shorn them of much of their power, and diffused general discontent and distress among their subjects.

The bishops had similar expectations. Their influence and authority had suffered greatly from the encroachments of the monastic orders, and the frequency of appeals to Rome, which the popes took care to encourage. In the council they intended to assert, and hoped to recover, their rights and privileges.

Such was the state of parties. The feelings and designs of the Roman Pontiff differed from those of all the rest. He determined to make no concessions, to permit no change, except for the further aggrandizement of the Holy See. Protestants, prelates, and princes, were to be duped or disappointed: and they were so.

Three legates were appointed to preside in the council in the name of the Pope—the Cardinals De Monte, Santa Croce, and Pole. De Monte was chairman, or president: he was well versed in the policy of the court of Rome, zealous for the continuance of things as they were, and distinguished by his haughty, overbearing demeanour. Santa Croce was better fitted for the management of theological debates, in which department he was chiefly employed. Pole has been mentioned before. In the instructions delivered to them, the Pontiff commended their faith, learning, probity, skill, and experience; declared that he sent them as “Angels of peace,” and exhorted them to fulfil their important duties in such a manner as to obtain from God, the rewarder of good works, the glory of eternal happiness.* With these instructions they received a secret bull, giving them power to transfer the council to any more suitable place whenever they should think fit. This bull, however, was not published, for obvious reasons; and none knew of its existence till it was produced as the authority for removing the council to Bologna in 1548.

* Le Plat, iii. 260.

† Canones et Decreta (Le Plat), p. 75.

On the arrival of the legates at Trent, March 13, they found but one prelate there, the Bishop of Cava, so that it was impossible to open the council on the day appointed. Ten days after, two others arrived, the Bishops of Feltri and Bitonto. They accompanied Mendoza, the imperial ambassador, who strongly urged the legates to proceed to business immediately, and enter upon the subject of reformation of abuses. He found, however, that this was a very distasteful topic; and the small number of prelates furnished a sufficient excuse for remaining inactive. By the end of May, about twenty had assembled. They were employed in adjusting the ceremonials to be observed, and in such other harmless engagements as the Cardinal of Trent could devise; but his task was by no means easy, for they soon became impatient of delay, and some of them were so poor that the legates were obliged to supply them with money for their support from the papal purse.

The whole summer was spent in various intrigues and negotiations. A diet was held at Worms, from March till July. The Protestants soon perceived that their situation was dangerous. Peace had been granted them till the convocation of a lawful council: they were now called upon to submit to the decrees of the church assembled at Trent, or abide the consequences of their rebellion. But they maintained that the council was not a lawful one, inasmuch as the Pope, who presided in it by his legates, was a party in the cause, and had already prejudged them. No other indulgence was granted than the appointment of another diet, and a conference, to be held at Ratisbon in the ensuing winter; and even this was only done to gain time, and enable the Emperor to mature those warlike preparations by which he hoped to humble and subdue the Protestant states. He had pledged his word to the Pope that nothing should be permitted, either in the diet or the conference, that could in the slightest degree injure the Roman-catholic faith or the interests of the Apostolic See.*

Although the Pontiff had convoked the council under auspices so favourable to himself, he could not dissemble his

* Pallav. lib. v. c. 14. s. 2.

fear of the results,* and laboured hard to persuade the Emperor to agree that the place of meeting should be changed for Rome, or some city within the papal dominions; but to this his Imperial Majesty would not consent. On the other hand, Charles was anxious that the council should postpone the decision of doctrinal points, and commence with reformation, lest the Protestants should be exasperated, and begin hostilities before he was prepared to meet them. His Holiness was too prudent to make such a concession, which would have defeated his own projects. There was now no valid reason for longer delay, and instructions were issued to the legates to open the council of Trent on the thirteenth of December.

Much pomp and religious solemnity were exhibited on this occasion. The legates, accompanied by the Cardinal of Trent, four archbishops, twenty-four bishops, five generals of orders, the ambassadors of the King of the Romans, and many divines, assembled in the church of the Trinity, and thence went in procession to the cathedral, the choir singing the hymn *Veni Creator*. When all were seated, the Cardinal de Monte performed the mass of the Holy Ghost; at the end of which he announced a bull of indulgences issued by the Pope, promising full pardon of sin to all who, in the week immediately after the publication of the bull in their respective places of abode, should fast on Wednesday and Friday, receive the sacrament on Sunday, and join in processions and supplications for a blessing on the council.† A long discourse followed, delivered by the Bishop of Bitonto. After this, the cardinal rose and briefly addressed the assembly; the accustomed prayers were offered, and the hymn *Veni Creator* again sung. The papal bull authorizing their meeting was then produced and read; and a decree was unanimously passed,‡ declaring that the

* "His Holiness *cannot digest the council.*" "One of the reasons why it is said that the Pope dreads the council is, that there are some cardinals, his enemies, to whom money was offered by him at his election, and these know others who accepted it." So wrote two good Catholics, the Viceroy Naples, and the Imperial ambassador at Trent. See the Rev. Blanco W' Practical and Internal Evidence against Catholicism, p. 315—318. § Edition.

† Le Plat, iii. 288.

‡ Assent was signified by the word *Placet*—content: those who said, *Non placet*—not content.

sacred and general council of Trent was then begun—for the praise and glory of the holy and undivided Trinity—the increase and exaltation of true religion—the extirpation of heresy—the peace and union of the church—the reformation of the clergy and Christian people—and the destruction of the enemies of the Christian name. The Cardinal de Monte blessed them, with the sign of the cross: *Te Deum* was sung, and the fathers separated, “greatly rejoicing, embracing each other, and giving God thanks.”*

A brief abstract of the Bishop of Bitonto’s discourse may be here inserted, as a specimen of the ridiculous trifling and silly bombast which amused the fathers at Trent; the devout reader will observe with pain the profane application of Scripture. Adverting to the use and importance of councils, and tracing their history, the bishop found example or authority for such assemblies in the election of the seven deacons, the choice of Matthias, the solemn publication of the law to Israel, and even in the language employed by the Divine Being at the creation of man and the confusion of tongues. He divided religion into three parts—doctrine, the sacraments, and charity, and affirmed that in each the most lamentable degeneracy and corruption prevailed; “the gold was become dim, and the finest colour changed;” princes, people, and priests, were polluted; all were under the influence of lust and ambition, the mother and the nurse of every evil, the two horse-leeches continually crying, “bring, bring;” and as the natural consequence, heresy, schism, superstition, and infidelity, triumphed. Then followed a laboured eulogy of the Pope, and of all that he had done to “gather his children as the bird doth the brood under her wings.” The legates also had their share of flattery; their very names furnished mystic meanings and happy omens;† under their auspices all were invited to join

* The words of the Secretary Massarelli. *Le Plat*, vii. pars. 2. p. 48. The ceremonies were nearly the same at all the Sessions, and therefore need not be described again.

† “His ducibus atque suo ipsius sedis apostolicæ nomine auctoribus, quos in hac sancta corona eminere vides nova Hierusalem, Joanne Maria de Monte, cujus sursum et oculi et corda ad montem, qui Christus est, unde veniat auxilium nobis, perpetuo diriguntur: Marcello Politiano, qui jamdudum ad unam Christianæ politiæ emendationem, cujus labefactati mores hostibus

the council, as the ancient heroes were shut up in the Trojan horse. He apostrophized the mountains and forests of Trent, and charged them to make the echo resound through the earth, that men might know the day of their visitation, and that it might not be said, "the light" of the Pope "is come into the world, and men loved darkness rather than light, for their works were evil." (See John iii. 19.) To the city itself he applied the glowing descriptions of prophecy—"Thy gates shall be open continually; they shall not be shut day nor night—salvation shall possess thy walls and praise thy gates—the Gentiles shall walk in thy light, and kings in the brightness of thy rising—and they shall call thee the city of the Lord, the Sion of the Holy One of Israel." (Isaiah lx. 3, 11, 14, 18.) Turning to the fathers, he reminded them of the honour and glory to which they were raised; the gates of the council were the gates of heaven; through them the knowledge of the Lord would cover the earth as the waters cover the sea. They were admonished to act worthy of their calling, putting away all fear, favour, and contention, and so demeaning themselves that they might justly say, "It hath seemed good to the Holy Ghost and to us," at the sound of which words the enemies of the council would be smitten with dismay and fall to the ground. And he assured them that all who resisted their decrees, and incurred thereby the indignation of the Pope, the Emperor, and the King of France, and the guilt of rebellion against the Holy Spirit, would find it impossible to escape: neither mountains, lakes, nor floods, should save them: swifter than eagles, stronger than lions, the Pontiff and the sovereigns would pursue and seize them, and trample them to death. Finally, he addressed the countries and states of Christendom,—Greece, Spain, France, and Germany, whom "Satan had desired to have, that he might sift them as wheat," and invited them to "come to the marriage, because all things were now ready:" and he concluded by invoking the presence and aid of Jesus Christ through the intercession of Vigilius, the tutelary saint of the valley of Trent.*

nostris aditum præbuerunt, graves illas adjecit severi animi cogitationes: Reginaldo Polo non tam Anglo, quam angelo: id ipsum generale concilium; legitime congregatum, Spiritu Sancto aspiraute ingredimur, aggredimur."

* Pallav. lib. v. c. 17, 18. Sarpi. lib. ii. c. 27, 28. Le Plat, i. 12—22.

The Pope adopted decisive measures to secure his authority, and prevent all intermeddling with his prerogative. He appointed a congregation or committee of cardinals to superintend the affairs of the council, watch its proceedings, and aid him with their advice. The legates were instructed to begin with the discussion of disputed doctrines, and to treat the reformation of abuses as a matter of secondary moment; notes were to be taken and transmitted to him of any observations relative to his court, the reform of which he reserved for himself. To all letters and documents his own name and those of the legates were to be prefixed, that it might appear that he was not only the author, but also "the head and ruler," of the council;* and he appointed the secretary and other necessary officers without consulting the fathers, or permitting them to exercise their undoubted right of election.

Several congregations † were held before the second session, in which there were some interesting discussions. The French bishops, of whom there were but three present, requested that the business of the council might not be entered upon till the arrival of the ambassadors and prelates that were expected from France; but this was overruled. Then disputes arose respecting the right of voting. It was questioned whether abbots and generals of orders enjoyed that right, and some of the bishops were anxious not to concede it, lest they should make themselves masters of the council by their numbers; the legates, however, decided in their favour, though not without encountering strong opposition. Another subject of debate was, the title of the council: the French bishops, who were joined by some Italians and Spaniards, contended that to the epithets, "Sacred" and "Holy," should be added, "representing the universal church," which were used by the councils of Constance and Basle. The legates were aware that the assumption of this title would seem to give the council more power than it was intended it should possess, and

* Pallav. lib. v. c. 16. s. 2.

† It will be seen in the sequel, that the business of the council was generally divided into two or three departments, each under the management of a separate "congregation," or, as we should say, committee. A "General Congregation" was like a "committee of the whole house" in our Parliament.

they stoutly resisted it, chiefly, as they wrote to the Pope, because of the clause which had been subjoined by the above-named assemblies, to this effect, "that a general council holds its power immediately from Jesus Christ, and that all Christians, of what condition and dignity soever, even the popes themselves, are obliged to obey it." Their opponents were as zealous for the insertion of the words in question as they were against it; they maintained their sentiments with much tenacity and warmth, and gave such indications of an independent spirit as vexed the legates not a little.*

At the second session, held January 7, 1546, a papal bull was read, prohibiting the use of proxies,—for had they been allowed, his Holiness would have found it difficult to maintain a majority. An exhortation was addressed to the council, written by Cardinal Pole, and containing some just and useful sentiments. The subject of the decree was the manner of life to be observed during their residence at Trent; it was rather an admonition than a decree. All persons were exhorted to amend their faults and walk in the fear of God, not fulfilling the lusts of the flesh; to be constant in prayer, and frequent in confession; to go to church often, and receive the eucharist; to keep the commandments of the Lord, as far as they were able; to pray for the peace of Christian princes and the unity of the church; to fast at least every Friday, and give alms to the poor. Ecclesiastics were reminded of the duty of performing mass every Lord's day, and presenting constant prayers, supplications, and thanksgivings, for their most holy lord the Pope, for the Emperor, for kings, and all in authority, and for all men. Bishops received a special injunction to observe sobriety and moderation at their tables; to have the Scriptures read at their meals; to instruct and train their domestics in

* The legates made a great ado about the liberty of the council. "Let the fathers speak freely," they were often saying. But it was the mere farce of freedom. The influence of their authority on the suffrages and opinions of the assembly was notorious. They often negatived a proposition at once, without allowing the fathers to give an affirmative vote. They were accustomed to interrupt and contradict those who were speaking contrary to their views. One of their creatures grossly insulted the advocates of the clause mentioned above: he called them "secret enemies" and "foxes;" but no notice was taken of it. "*La chose ne déplut point,*" says Vargas. *Lettres et Memoires de Vargas*, p. 55.

every virtue. Those who were skilled in the Scriptures were urged to give themselves to constant meditation, in order to discover the best means by which the intention of the council might be rightly directed, and the wished-for effects realized; so that what merited condemnation might be condemned, and approbation be awarded where it was deserved; that throughout the whole world men might glorify God with one mouth, and one confession of faith. In giving their opinions or votes, they were to avoid all clamour and tumult, all frivolous or obstinate disputation, and to speak with mildness and modesty. It would have been well if these regulations had been observed.*

Several of the bishops had expressed, in open session, their discontent at the non-insertion of the clause, "representing the universal church." The legates were very angry at this, and reproved the offenders for it, at a congregation held a few days after. In the debate which ensued, the Bishop of Feltri observed, that if the clause were admitted, the Protestants would take occasion to say, that since the church is composed of two orders, the clergy and the laity, it could not be fully represented if the latter were excluded. To this the Bishop of St. Mark replied, that the laity could not be termed the church, since, according to the canons, they had only to obey the commands laid upon them; that one reason why the council was called was, to decide that laymen ought to receive the faith which the church dictated, without disputing or reasoning; and that consequently the clause should be inserted, to convince them that they were not the church, and had nothing to do but to hear and submit! Jerome Seripand advised that the decision should be deferred till the council had issued some decree that would justify the adoption of so magnificent a title. Subsequently, the legates so far yielded as to allow the insertion of the words "œcumenical and universal," and this was approved by the Pope.†

* Two titular archbishops were present,—Olaus Magnus, Archbishop of Upsal, and Robert Wanchop, Archbishop of Armagh, who is said to have first introduced the Jesuits into Ireland. They were sent by the Pope, and supported at his expense; it was easy to see on which side they would vote. Sarpi, l. ii. s. 34.; Pallav. l. vi. c. 5.

† Sarpi, l. ii. s. 35. Pallav. l. vi. c. 6.

An important question next occupied their attention—whether they should begin with doctrine or discipline. The Pope had already determined on the former. On the other side was the Emperor, whose views were powerfully advocated by the Cardinal of Trent. In an address which made a deep impression on the audience, he contended that the reformation of the ecclesiastics would be the fittest means of reclaiming men from heretical pravity. But for the promptitude and address of the Cardinal de Monte, the Pope's party would have been in the minority on this occasion. He perceived the effect produced on the assembly by the speech just delivered, and adroitly replied, that he gave thanks to God, who had inspired the Cardinal of Trent with so excellent a disposition; that for his own part, as he excelled the rest in dignity, he was willing to set them an example; that to shew his sincerity, he would resign the bishopric of Pavia, part with his splendid furniture, and diminish the number of his domestics; that the same might be done by others, and that this would excite the clergy everywhere to imitation. But the declaration of the true faith ought not on this account to be deferred. The reformation so generally desired was a matter of great moment; for not only was the court of Rome corrupt, but abuses had crept in among all ranks and orders of men, the correction of which would require much time; meanwhile, the faithful ought not to be left in uncertainty respecting the true doctrine of Christ. This plausible speech was loudly praised. It touched the Cardinal of Trent to the quick, whose ecclesiastical revenues were immense, and his establishment unusually magnificent and expensive. He answered, murmuringly, that his meaning had been misunderstood; he had intended no personal allusions; of this he was persuaded, that some persons could better govern two bishoprics, than others could one; but that he was willing to resign the see of Brescia, if such were the wish of the council.* In the issue, it was agreed to adopt a plan proposed by the Bishop of Feltri, which was, that some subject both of doctrine and discipline should be decided in each session. This measure was observed in all the future proceedings of the council.

* Pallav. l. vi. c. 7. s. 6—8.

and eventually was allowed by the Pope, who at first was violently enraged at a measure which thwarted his pre-determined plan.

His Holiness began to fear that the free spirit already shewn by some of the fathers would prove very detrimental to his interests. To counteract this evil required artful management and perpetual watchfulness. Under his directions, the council was divided into three congregations, one being assigned to each of the legates, at whose residence their meetings were held. The reasons alleged for this division were, the dispatch of business and the prevention of disorder; but the true motives, as avowed by Pallavicini, were these: first, that separation would facilitate government, according to the old maxim, "divide et impera;" secondly, that cabals and intrigues would be checked; thirdly, that the boldness of any independent prelate would only influence the congregation to which he was attached, and would not infect the whole council.* The same business was brought before each meeting, and a general congregation was afterwards convened, when the results of the discussions were embodied in a decree. Every evening the legates assembled by themselves, reported their observations on the opinions and behaviour of the prelates, and matured their plans and negotiations: thus they preserved the mastery. †

The next session was appointed to be held on the 4th of February. The day was fast approaching, but nothing definitive was agreed upon, and the legates were at a loss how to act, in the absence of instructions from Rome. In this dilemma, Bertani, Bishop of Fano, remarked, that as the ancient councils had usually promulgated a creed, it appeared highly proper that the same should be done again; he therefore proposed that the Nicene creed should be recited in the forthcoming decree, as the received faith of the church. In vain was it objected that it would be very ridiculous to hold a session for the purpose of repeating a creed 1200 years old, and which was universally believed; that it would be of no service against the Lutherans, who received it as well as themselves; and that the heretics would take occasion to say,

* Pallav. l. vi. c. 8. s. 5.

† Vargas, p. 52.

and with good reason, that if that creed contained the faith of the church, they ought not to be compelled to believe anything else. The legates were so pleased with the expedient that they procured its adoption. Nevertheless, many of the fathers could not help expressing their discontent, and were heard complaining to one another as they left the assembly, that the negotiations of twenty years had ended in coming together to repeat the belief.

The third session was celebrated on the appointed day. The following decree was passed:—

“In the name of the holy and undivided Trinity, Father, Son, and Holy Ghost.

“The sacred, holy, œcumenical, and general Council of Trent, lawfully assembled in the Holy Spirit, under the presidency of the three before-mentioned legates of the apostolic see;—considering the importance of the subjects to be discussed, and especially of those which are included in these two articles, the extirpation of heresies and the reformation of manners, for which causes chiefly the council has been assembled;—moreover, acknowledging with the apostle, that its ‘wrestling is not against flesh and blood, but against the spirits of wickedness in high places,’ doth in the first place, after the example of the same apostle, exhort all persons to ‘be strengthened in the Lord, and in the might of his power, in all things taking the shield of faith, wherewith they may be able to extinguish all the fiery darts of the most wicked one, and the helmet of salvation, with the sword of the Spirit, which is the word of God.’* Therefore, that this its pious care may, both in its commencement and its progress, enjoy the favour of God, it hath appointed and decreed, that before all things confession of faith be made; following in this the examples of the fathers, who were accustomed, in their sacred councils, at the very beginning of their proceedings, to hold up this shield against all heresies; by which means alone they have not unfrequently drawn infidels to the faith, confuted heretics, and confirmed believers. Wherefore, the council hath thought proper to recite, in that form of words which is read in all churches, the confession of faith adopted by the holy Roman church, which contains the first

* Ephes. vi. 10—17.

principles in which all who profess the faith of Christ necessarily agree, and is the firm and only foundation, against which the gates of hell shall never prevail. It is as follows:—

“I believe in one God, the Father Almighty,* Maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the only begotten Son of God, and born of the Father before all ages.† God of God; Light of Light; true God of true God; begotten, not made; consubstantial to the Father, by whom all things were made. Who for us men, and for our salvation, came down from heaven, and became incarnate by the Holy Ghost of the Virgin Mary, and was made man.‡ He was crucified also for us, suffered under Pontius Pilate, and was buried.§ And the third day he

* “Let him, who by the divine bounty believes these truths, constantly beseech and implore God that, admitted one day into the eternal tabernacles, he may be worthy to see how great is the fecundity of the Father, who, contemplating and understanding himself, begot the Son like and equal to himself; how a love of charity in both, entirely the same and equal, which is the Holy Ghost, proceeding from the Father and the Son, connects the begetting and the begotten by an eternal and indissoluble bond; and that thus the essence of the Trinity is one, and the distinction of the three persons perfect.” *Catechism of the Council of Trent, translated by the Rev. J. Donovan*, p. 20.

† “Amongst the different comparisons employed to elucidate the mode and manner of this eternal generation, that which is borrowed from thought seems to come nearest to its illustration; and hence St. John calls the Son, ‘the Word;’ for as the mind, in some sort looking into and understanding itself, forms an image of itself, which theologians express by the term ‘word;’ so God, as far, however, as we may compare human things to divine, understanding himself, begets the Eternal Word.” *Ibid.* p. 35.

‡ “As soon as the soul of Christ was united to his body, the divinity became united to both; and thus at the same time his body was formed and animated, and the divinity united to body and soul. Hence, at the same instant, he was perfect God and perfect man, and the most Holy Virgin, having at the same moment conceived God and man, is truly and properly called Mother of God and man.” “As the rays of the sun penetrate, without breaking, or injuring in the least, the substance of glass; after a like, but more incomprehensible manner, did Jesus Christ come forth from his mother’s womb without injury to her maternal virginity, which, immaculate and perpetual, forms the just theme of our eulogy.” *Ibid.* p. 39, 42.

§ “When, therefore, we say that Jesus died, we mean that his soul was disunited from his body; not that his divinity was so separated. On the contrary, we firmly believe and profess, that when his soul was dissociated from his body, his divinity continued always united both to his body in the

rose again according to the Scriptures; and ascended into heaven, sitteth at the right hand of the Father; and he is to come again with glory to judge both the living and the dead, of whose kingdom there shall be no end. And in the Holy Ghost, the Lord and Giver of Life, who proceedeth from the Father and the Son; who, together with the Father and the Son, is adored and glorified; who spoke by the prophets: and one holy, catholic, and apostolic church. I confess one baptism for the remission of sins, and I expect the resurrection of the dead, and the life of the world to come. Amen.”*

As the object of this work is to furnish a correct view of the peculiar tenets of the church of Rome, it is not necessary to offer any observations on those doctrines which she holds in common with other professing Christian communities; such as, the Trinity, the Deity, incarnation, and atonement of the Lord Jesus Christ; the Deity of the Holy Spirit, &c. How far these truths are held in righteousness, and whether their glory is not obscured, and their influence thwarted, by the errors and corruptions which are included in the system, are inquiries which will occur in the sequel.

It is somewhat surprising that the decrees of the Council of Trent contain no definition or description of the true church. This deficiency must be supplied.

The church, according to Roman-catholic writers, “consists principally of two parts, the one called the church triumphant, the other, the church militant:” in the former are comprised the blessed spirits in heaven, in the latter, all the faithful still dwelling on earth.† The church militant is further described as “a body of men united in the profession of the same Christian faith, and communion of the same sacraments, under the government of lawful pastors, and particularly of the Roman Pontiff, Christ’s only vicar on earth.”‡ It is “composed of two classes

sepulchre, and to his soul in limbo.” “It is not, however, our belief, that the body of Christ was alone interred: these words propose, as the principal object of our belief, that God was buried, as, according to the rule of Catholic faith, we also say with the strictest truth, that God was born of a virgin, that God died; for as the divinity was never separated from his body which was laid in the sepulchre, we truly confess that *God was buried.*”—Ibid. p. 49—51.

* Sarpi, l. ii. s. 39, 40. Pallav. l. vi. c. 8, 9.

† Catechism, p. 94.

‡ Bellarmine, de Eccles. militante, c. 2. “Q. What is the Church? A.

of persons, the good and the bad, both professing the same faith, and partaking of the same sacraments, yet differing in their manner of life and morality ;” but “ the condition of both is very different : the wicked are contained in the church as the chaff is mingled with the grain in the threshing-floor, or as dead members, sometimes, remain attached to a living body.”*

Four marks of the true church are generally mentioned by the same writers. 1. *Unity*, in faith and worship, under “ one ruler and governor—the invisible one, Christ, whom the Eternal Father ‘hath made head over all things for the church, which is his body ;’ the visible one, him who, as legitimate successor of Peter, the prince of the apostles, fills the apostolic chair.” † 2. *Holiness* ; “ because she is consecrated and dedicated to God, as other things, such as vessels, vestments, altars, when appropriated and dedicated to the worship of God, although material, are called holy ;” because, “ as the body, she is united to her head, Christ Jesus, the fountain of all holiness,” (notwithstanding that this same body is said to “ consist of two classes, the good and the bad !”) and because she “ alone has the legitimate worship of sacrifice, and the salutary use of the sacraments, by which, as the efficacious instruments of divine grace, God establishes us in true holiness ; so that, to possess true holiness, we must belong to this church !” ‡ These assertions are usually attempted to be proved by reference to the holy men who are said to have lived in the Romish communion, and to the supposed constant succession of miracles, the divine attestations of holiness. § 3. *Catholicity*. “ Unlike republics of human institution, or the conventicles of heretics, she is not circumscribed within the limits of any one kingdom, nor confined to the members of

It is the congregation of all the faithful under Christ Jesus, their invisible head, and his vicar on earth, the Pope.”—Abstract of the Douay Catechism, p. 22.

* Catechism, p. 95, 96. “ The unbaptized, heretics and apostates, the excommunicate and schismatics, do not belong to the church. But the non-predestinate, the imperfect, and even open sinners and concealed infidels, do belong to the church, if they hold the sacraments and the profession of faith, and are subject to the Roman Pontiff.” Bellarmine, *ut supra*.

† Catechism, p. 97.

‡ Catechism, p. 100.

§ See Milner’s “ End of Controversy,” p. 160—190.

any one society of men." "She is also called universal, because all who desire eternal salvation must cling to and embrace her, like those who entered the ark, to escape perishing in the flood."* 4. *Apostolicity*; "for her doctrines are neither novel nor of recent origin, but were delivered of old by the apostles, and disseminated throughout the world:"—"the Holy Ghost, who presides over the church, governs her by no other than apostolic men; and this Spirit, first imparted to the apostles, has, by the infinite goodness of God, always continued in the church."† False and audacious statements! As if the fictions of the middle ages, the absurdities of transubstantiation, the blasphemy of indulgences, the *opus operatum*

* Catechism, p. 101.

† Ibid. p. 102. Bellarmine has increased the number of the marks or notes of the church to *fifteen*,—viz., Catholicity—Antiquity—Duration—Amplitude, or multitude and variety of believers—Succession of bishops—Agreement in doctrine with the primitive church—Union—Sanctity of doctrine—Efficacy of the doctrine—Holiness of life—Miracles—Prophecy—Confession of adversaries—Unhappy end of enemies—Temporal felicity. These are examined and confuted in the "Preservative against Popery," vol. i.

The following summary view of this subject would be amusing, were it not for the glaring falsehoods which it contains. The cause must be bad indeed that can require such support:—

"She alone" [the Roman-catholic church] "has an uninterrupted succession of her pastors from the apostles of Christ. She alone has always been one, by all her members professing one faith, in one communion, under one chief pastor, succeeding St. Peter, to whom Christ committed the charge of his whole flock, (St. John xxi. 15, &c.,) and the keys of heaven, (St. Matt. xvi. 19.) She alone has been always holy, and teaching all holiness, by inviting all to holiness, by affording all helps and means of holiness, and by having in all ages innumerable holy ones in her communion. She alone is catholic, or universal, by subsisting in all ages, by teaching all nations, and by maintaining all truths. She alone is apostolical, by deriving her doctrine, her communion, her orders and mission, from the apostles of Christ. She alone has converted infidel nations, with their kings, to the faith of Christ; and to this day sends her priests and missionaries into all parts of the world; to propagate the kingdom of Christ. She alone has been in all ages illustrated by innumerable miracles, and by the wonderful lives and deaths of innumerable saints. All other sects began by separating from her; their first teachers went out from her, and had before acknowledged her authority; they were all censured by her at their first appearance; but she never departed or separated from any more ancient church, or was ever censured by any lawful authority. In a word, she is the great body of Christians, descending from the primitive apostolic church; consequently, she is the one holy, catholic, and apostolic church."—Gother's "Papist Misrepresented," &c., p. 85.

of the sacraments, had been revealed by the Holy Spirit, and taught by the apostles !

Infallibility is the result of these assumptions. All Roman catholics believe that "the church cannot err in faith or morals."* This virtually includes the infallibility of the Pope, since, according to the Council of Florence, he is "Head of the whole church, and the father and teacher of all Christians; and to him, in St. Peter, was delegated, by our Lord Jesus Christ, full power to feed, rule, and govern the universal church." † That general councils, representing the whole church, are infallible, is also implied; but whether always, and under all circumstances, is more than questioned; that they have frequently erred, and contradicted each other, is not questionable, but plain matter of fact. There are some knotty points connected with this subject. Bellarmine, expounding Luke xxii. 31, 32, maintains that the Saviour promised to Peter and his successors that they should never lose the true faith, nor teach anything contrary to it. ‡ But history informs us that many popes have erred from the faith; and we know that there have been numerous schisms in the popedom, on which occasions two or more persons assumed the tiara, and that in several instances it is yet disputed which was the legitimate successor of St. Peter. What then becomes of infallibility? § Be this as it may, the obedient son of the church has no doubt that it exists somewhere. His faith is summarily comprised in those few words—"I believe in all things accord-

* Catechism, p. 102.

† Concil. Labbe et Cossart. Ed. Mansi, 1759, tom. xxxi. p. 1031. Blanco White's "Practical and Internal Evidence," p. 34. The words of the council are—"Item, diffinimus sanctam apostolicam sedem, et Romanum pontificem in universum orbem tenere primatum, et ipsum pontificem Romanum successorem esse beati Petri principis apostolorum, et verum Christi vicarium, totiusque ecclesiæ caput et omnium Christianorum patrem et doctorem existere; et ipsi in beato Petro pascendi, regendi, ac gubernandi universalem ecclesiam a domino nostro Jesu Christo plenam potestatem traditam esse; quemadmodum etiam in gestis œcumenicorum conciliorum, et in sacris canonibus continetur."

‡ De Rom. Pontif. lib. iv. c. 3. p. 973. Ed. Ingolstad. 1696.

§ A fine specimen of ingenious and conclusive argument is contained in a pamphlet, published a few years ago, entitled, "The Labyrinth, or Popish Circle; being a confutation of the assumed infallibility of the church of Rome; translated from the Latin of Simon Episcopus. By Richard Watson."

ing as the holy catholic church believes;” * and he willingly “promises and swears true obedience to the Roman bishop, the successor of St. Peter, the prince of the apostles, and vicar of Jesus Christ; and professes, and undoubtedly receives, all things delivered, defined, and declared by the sacred canons and general councils, and particularly by the holy Council of Trent; and condemns, rejects, and anathematizes, all things contrary thereto, and all heresies whatsoever condemned and anathematized by the church.” †

Of such a church, the holy, the apostolic, the infallible, how great must be the power! How heinous the sin of rebellion against her mandates! How awful the condition of those unhappy beings who are without her pale! Her injunctions are placed on an equal footing with the behests of Heaven. The “will” of God, which we are taught to pray may “be done on earth,” comprehends, it is affirmed, “all things which are proposed to us as the means of attaining heaven, whether they regard faith or morals; all things, in a word, which Christ our Lord has commanded or prohibited, either in person or *through his church.*” ‡ Those who “fall into heresy, who reject what the church of God teaches,” are declared to be guilty of a breach of the first commandment: § they have committed mortal sin, and if they die in that state, must go “to hell for all eternity!” || Out of this church, it is positively asserted, there is no salvation. Members of the Greek com-

* Challoner’s “Garden of the Soul,” p. 35—a book which Mr. Butler calls “the most popular Prayer-book of the English Catholics.” Mr. White’s description of his own views and feelings, while a member of the church of Rome, will amply confirm the above remarks. “I grounded my Christian faith upon the infallibility of the church. No Roman catholic pretends to a better foundation. ‘I believe whatever the holy mother church holds and believes’ is the compendious creed of every member of the Roman communion. . . . I believed the infallibility of the church, because the Scripture said she was infallible; while I had no better proof that the Scripture said so than the assertion of the church that she could not mistake the Scripture.” —Practical and Internal Evidence, p. 9.

† Pope Pius’s Creed. ‡ Catechism, p. 506. § Ibid. p. 353.

|| “Q. What is mortal sin? A. It is a wilful transgression in matter of weight against any known commandment of God *or the church*, or of some lawful superior. Q. Whither go such as die in mortal sin? A. *To hell for all eternity.*”—Abstract of the Douay Catechism, p. 71.

munion, Protestants of every class and denomination, our Leightons, and Hebers, and Martyns; our Owens, and Baxters, and Howes; our Miltons and Lockes; our Whitefields and Wesleys; our Bunyans and Howards; are all included in the same condemning sentence. No matter what were their excellences: their piety might be seraphic, their benevolence godlike, their path like the "shining light" that illuminates and gladdens all nature: they have committed the unpardonable sin of refusing to pay homage to the man of the triple crown, and therefore the Roman catholic is bound to believe that they are lost for ever. The very children are taught this lesson.* The first lisps of the infant—the conclusions of the learned—the declarations of the noble—the priests' instructions—the pontiffs' decrees—re-echo the sound, "Out of the Roman-catholic church there is no salvation!"†

* Douay Catechism, quoted above. The Roman-catholic child is taught that he is "made a member of Jesus Christ and his church, called to Christianity and the catholic religion, out of which all those who obstinately remain cannot be saved."—Catholic School Book, p. 122, 190.

† "This true catholic faith, out of which none can be saved."—Pope Pius's Creed. "If we believe plain Scripture and the universal tradition of the fathers and all antiquity, heresy and schism are mortal sins; and therefore, in saying that heretics and schismatics are out of the state of salvation, his (the papist's) judgment is not uncharitable, because he advances nothing but a scripture truth."—Gother's "Papist Misrepresented and Represented," p. 83. See also the "Encyclical Letter of Pope Leo XII." p. 15. Even the amiable Pascal expresses his thankfulness to God for his connexion with the "catholic, apostolic, and Roman church," and his desire to live and die therein, and "in communion with the Pope, its sovereign head." Out of this church, he adds, "I am thoroughly persuaded there is no salvation."—*Les Provinciales*, Lett. 17.

CHAPTER III.

THE RULE OF FAITH.

Rejection of the Council by the Protestants—Discussions on the Canon of Scripture—Tradition—The Vulgate Version—and the Right of Interpretation—FOURTH SESSION—Decree on Scripture and Tradition—Manner in which it was received by Protestants—Explanatory Observations and Reflections.

THE proceedings of the council were carefully watched by the Protestants. They quickly perceived that it was altogether under the control of the Pope, and would issue no enactment contrary to the established order of things at Rome. Several publications were sent forth, declaratory of their views and feelings, one of which was written by Melancthon.* In these works, while they expressed their willingness to abide by the decisions of a council composed of learned and pious men, eminent for the fear and love of God, they positively refused to acknowledge the authority of the assembly at Trent. Their reasons were numerous and weighty. They objected to the presidency of the Pope, he being a party in the cause; to the Romish prelates, the appointed judges, many of whom were ignorant and wicked men, and all of them declared enemies of the reformation; to the rules of judgment laid down in connexion with Scripture, and treated with equal or greater deference,—viz., tradition and the scholastic divines; to the method of proceeding already adopted, manifestly proving that the council was not free; and finally, to the place of meeting, rather an Italian than a German city, and at any rate too near the Pope's dominions to afford the assurance of security, should they feel disposed to go.† The sequel of this history will shew how rightly they judged.

Immediately after the third session it was agreed that Scrip-

* Intituled, "Causæ cur non sit probanda Synodus Tridentina."

† Seckendorf, l. iii. sect. 33, § 130.

ture and tradition should be next taken into consideration ; that it might evidently appear, De Monte said, what were the weapons to be used in contending with the heretics, and on what foundation the church of God rested. In pursuing their inquiries, and in the debates which followed, the members of the council now began to employ the divines who had repaired to Trent, and whose aid was of material service in all their subsequent labours. These Christian bishops were for the most part poorly skilled in theology, for which the pursuits of ecclesiastical ambition had given them little relish.

The reformers stedfastly maintained the sole and absolute sufficiency of the Scriptures;—tradition and the apocryphal books were entirely rejected by them ; and they pleaded for the perspicuity of the word of God, which they affirmed was generally easy to be understood, and required neither gloss nor commentary. All these sentiments were condemned at Trent.

Although the apocryphal books were inserted by Jerome in the Vulgate Latin edition, it was notorious that he did not regard them as canonical.* It was probably in deference to his authority that some proposed to publish a twofold list, distinguishing the canonical from the apocryphal, in a manner resembling the method adopted by the Anglican church. There was much discussion on this subject, and the fathers behaved so clamorously that it was necessary to direct them to give their votes one by one, and to number them as they were received. The opinion of the cardinal Santa Croce at length prevailed, and it was agreed to receive as divinely inspired all the books commonly found in the Vulgate, notwithstanding the known declaration of Jerome, and the incontrovertible evidence of the ancient catalogues and the Jewish canon.

Respecting traditions there were as many opinions as tongues.† Some affirmed that Scripture itself rested on tradition. Vin-

* He gives a catalogue of the books of the Old Testament, comprising those now found in our authorized version, and no other. He adds, " Ut scire valeamus quidquid extra hos est, inter apocrypha esse ponendum. Igitur Sapientia, quæ vulgo Salomonis inscribitur, et Jesu filii Sirach liber, et Judith, et Tobias, et Pastor, non sunt in canone," &c.—Prolog. Galeat.

† " Tot sententias quot linguas tunc fuisse comperio."—Pallav. lib. vi. c. 2. Sarpi, lib. ii. s. 45—47.

cent Lunel, a Franciscan, thought it would be preferable to treat of the church in the first instance, because Scripture derived its authority from the church. He added, that if it were once established that all Christians are bound to obey the church, everything else would be easy, and that this was the only argument that would refute the heretics. Anthony Marinier was of a different opinion. He observed, that there was a previous question to be decided,—viz., whether Christianity does in fact consist of two parts, one written and the other unwritten: if so, whether the unwritten part was left in that state by design or accident. If by design, no man ought to commit it to writing; if by accident, the wisdom of God would seem to be impeached. On either hand he saw great difficulties, and therefore judged it best to leave the matter as it was, following the example of the fathers, who ascribed authority to the Scriptures only, not presuming to place tradition on the same footing. This advice, sound as it was, had no approvers; Cardinal Pole, in particular, vehemently opposed it. Some desired a distinction to be made between traditions of faith and those which related to manners and rites; the first to be universally received, but of the rest only such as the custom of the church had sanctioned. Others would have the reception of all enjoined, without the least distinction.

When the decree was proposed for consideration, and that part was read in which it was enacted that Scripture and tradition should be regarded "with equal piety and veneration," Bertani objected to the expression, and said that though he acknowledged that God was the author of both, and that every truth must proceed from the Source of all truth, yet it by no means followed that whatever was true was divinely inspired; and that the fact of many traditions having fallen into disuse seemed to indicate that God himself did not intend that they should be venerated equally with Scripture. The Bishop of Chiozza went much further; he even ventured to assert that it was impious to equalize the authority of Scripture and tradition. So bold an exclamation excited strong feeling; "it was heard," says Pallavicini, "with surprise and horror;" and it called forth vehement reprehension. The legate De Monte recommended that the divines should be sent

for, that they might hear both the decree and the bishop's reasons against it, and then decide whether any alteration should be made, or whether the objector should be punished. "Let them be called," said the bishop; "I have not charged the whole decree with impiety, but only certain words in it; and in saying they are impious I have not so much charged them with heresy as with inhumanity, in laying upon us a heavier burden than we are able to bear;" but the tumult greatly increased; the prelates were loud and angry in their reproaches; and the poor bishop, overcome by the insulting and cruel manner in which he was treated by his brethren, was constrained to acknowledge himself sorry for having offended them, and to promise that he would consent to a decree which was approved by so venerable an assembly.*

A committee which had been appointed for the purpose, reported on sundry evils which required correction. The variety of versions, the number of errors in the printed copies of the Scriptures, the right of private interpretation, and the freedom of the press, were the topics handled in the report. It was alleged that the existence of so many versions, often varying from one another, tended to involve the meaning of Scripture in uncertainty, and that the only way to remedy this would be to fix upon some one version and declare it to be the authentic and acknowledged authority in all cases of controversy. The difficulty lay in the choice. Cajetan's opinion was quoted, who strongly urged the study of the Hebrew and Greek originals, and was accustomed to say, "that to understand the Latin text was not to understand the infallible word of God, but of the translator, who might err; and that if the divines of former ages had held the same sentiment, Luther's heresies would not have so easily prevailed;" and a canon was mentioned, derived from the works of Augustine, which enjoined the examination of the Old Testament in the Hebrew language, and of the New in the Greek.† Some proposed to include the translation of the Scriptures into the vernacular languages among the abuses which required correction and removal. The opposition of the Cardinal of Trent prevented the accomplishment of their nefarious pur-

* Pallav. ut sup. c. 11. s. 3, 4.

† Vide Decret. Coll. Distinct. ix.

pose; and after considerable discussion, it was agreed that the subject should not be included in the decree.* It would seem, indeed, that on this question no argument was necessary, and that none would fall into the absurdity of preferring a version to the original. Yet so did the divines at Trent. They said that unless the Vulgate were declared to be divine and authentic in every part, immense advantage would be yielded to the Lutherans, and innumerable heresies would arise and trouble the church; if any one might examine that version, either by comparing it with other versions or with the originals, everything would be thrown into confusion; these new grammarians would assume the office of the judge, and pedants, instead of divines, would be made bishops and cardinals; nor would the inquisitors be able to execute their office without the knowledge of Greek and Hebrew, since the heretics would be sure to turn round and tell them that the translation was incorrect. Some added, that as Divine Providence had given to the Jews a Hebrew, and to the Greeks a Greek original, it was reasonable to suppose that the Latin church enjoyed a similar favour, and that the Spirit of God who had dictated the sacred volume to the heavenly penmen, had in the same supernatural manner presided over the translation!† Such cogent reasoning could not be resisted; the Vulgate was undoubtedly divine! But as the want of a correct and standard impression of that version was universally acknowledged, six persons were appointed to examine and collate copies, and prepare a new edition before the termination of the council.‡

* Laurentii Pratani Epilogus rerum in Synod. Trid. gestarum in Le Plat, tom. vii. pars. 2. p. 17.

† Sarpi, lib. ii. s. 51. Pallav. lib. vi. c. 12, 15.

‡ The labours of this committee soon closed, as it was ascertained that the whole proceeding had displeased the Pope. After the termination of the council, Pius IV. employed many learned men in preparing a correct edition of the Vulgate. His successor, Pius V., continued the undertaking. The book was published by Sixtus V. in 1590. "This active and resolute pontiff not only assembled round him a number of the most learned and acute linguists and critics, but ardently and personally engaged in the examination of the work himself." He read the whole before it was committed to the press, read it over again as it passed through the press, and when it was all printed off, re-examined it, and corrected it anew. This edition was accompanied

The right of interpreting Scripture was then debated. Here, too, different and opposite opinions were expressed. Some few were willing to leave the liberty of interpretation unmolested ; among them was the Cardinal of Trent. Others thought that this popular licence ought to be controlled, or there would be no end to disputes. Cardinal Pacheco wished to restrict the privilege to Masters of Arts or Doctors. Soto thought that in matters of faith no liberty should be granted, but that on questions relating to manners and ceremonies men might be allowed some latitude of interpretation. Richard du Mans, a Franciscan, was not ashamed to say that the scholastic divines had so well explained the doctrines of Christianity that it was no longer necessary to take them from the inspired volume ; that though the Scriptures were formerly read in churches for the instruction of the people, they were now only used in the devotional exercises of public worship, and ought to be confined to that use ; and at any rate that the study of Scripture should be prohibited to all who were not versed in scholastic divinity ; for the Lutherans had only succeeded with those who had been accustomed to read the Scriptures.* The decision of the council, as might have been expected, was not in favour of freedom.

The decree, as passed at the fourth session, was divided into two parts :—

“ I. *Of the Canonical Scriptures.*

“ The sacred, holy, œcumenical, and general council of Trent, lawfully assembled in the Holy Spirit, the three before-

by a bull, enjoining its universal reception, and forbidding the slightest alterations, under pain of the most dreadful anathemas. But it was scarcely published before it was discovered to abound with errors, and was quickly called in. A more correct edition was issued by Clement VIII. in 1592, accompanied by a similar bull. An edition still further improved left the press in 1593. The difference between these editions is very considerable. Dr. James, in his ‘ *Bellum Papale,*’ notices 2000 variations, some of whole verses, and many others clearly and decidedly contradictory to each other. Yet both editions were respectively declared to be authentic by the same plenitude of knowledge and power, and both guarded against the least alteration by the same tremendous excommunication !” —Townley’s *Illustrations of Biblical Literature*, vol. ii. 487—495.

* Sarpi, lib. ii. s. 52.

mentioned legates of the apostolic see presiding therein, having constantly in view the removal of error and the preservation of the purity of the gospel in the church, which gospel, promised before by the prophets in the sacred Scriptures, was first orally published by our Lord Jesus Christ, the Son of God, who afterwards commanded it to be preached by his apostles to every creature, as the source of all saving truth and discipline; and perceiving that this truth and discipline are contained both in written books and in unwritten traditions, which have come down to us, either received by the apostles from the lips of Christ himself, or transmitted by the hands of the same apostles, under the dictation of the Holy Spirit; following the example of the orthodox fathers, doth receive and reverence, with equal piety and veneration, all the books as well of the Old as of the New Testament, the same God being the Author of both; and also the aforesaid traditions, pertaining both to faith and manners, whether received from Christ himself, or dictated by the Holy Spirit, and preserved in the Catholic church by continual succession.* Moreover, lest any doubt should arise respecting the sacred books which are received by the council, it has been judged proper to insert a list of them in the present decree. They are these:

“Of the OLD TESTAMENT, the five books of Moses,—viz. Genesis, Exodus, Leviticus, Numbers, and Deuteronomy; Joshua; Judges; Ruth; four books of Kings; two books of Chronicles; the first and second of Esdras (the latter is called Nehemiah); Tobit; Judith; Esther; Job; the Psalms of David, in number 150; the Proverbs; Ecclesiastes; the Song of Songs; Wisdom; Ecclesiasticus; Isaiah; Jeremiah, with Baruch; Ezekiel; Daniel; the twelve minor Prophets,—viz. Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Ha-

* Here are two notorious falsehoods. 1. That the “orthodox fathers” received “with equal piety and veneration” all the books as enumerated in the decree; it being well known, that during the first four centuries the apocryphal books were entirely rejected, and that subsequently they were only read for instruction, not regarded as divine. 2. That the Romish traditions, have been “preserved by continual succession;” whereas the invention of the rites and opinions therein alluded to, and their gradual introduction into the church, are historical facts. See Faber’s “Difficulties of Romanism,” a masterly and unanswerable work.

bakkuk, Zephaniah, Haggai, Zechariah, and Malachi; and two books of Maccabees, the first and second.

Of the NEW TESTAMENT, the four Gospels according to Matthew, Mark, Luke, and John; the Acts of the Apostles, written by the Evangelist Luke; fourteen Epistles of the Apostle Paul,—viz., to the Romans, two to the Corinthians, to the Galatians, to the Ephesians, to the Philippians, to the Colossians, two to the Thessalonians, two to Timothy, to Titus, to Philemon, and to the Hebrews; two of the Apostle Peter; three of the Apostle John; one of the Apostle James; one of the Apostle Jude; and the Revelation of the Apostle John. Whoever shall not receive, as sacred and canonical, all these books, and every part of them, as they are commonly read in the Catholic church, and are contained in the old Vulgate Latin edition, or shall knowingly and deliberately despise the aforesaid traditions, let him be accursed. The foundation being thus laid in the confession of faith, all may understand the manner in which the council intends to proceed, and what proofs and authorities will be principally used in establishing doctrine and restoring order in the church.

“ II. *Of the Edition and use of the Sacred Books.*

“ Moreover, the same most holy council, considering that no small advantage will accrue to the church of God, if, of all the Latin editions of the Sacred Book which are in circulation, some one shall be distinguished as that which ought to be regarded as authentic, doth ordain and declare, that the same old and Vulgate edition, which has been approved by its use in the church for so many ages, shall be held as authentic, in all public lectures, disputations, sermons, and expositions; and that no one shall dare or presume to reject it, under any pretence whatsoever.

“ In order to restrain petulant minds, the council further decrees, that in matters of faith and morals, and whatever relates to the maintenance of Christian doctrine, no one, confiding in his own judgment, shall dare to wrest the Sacred Scriptures to his own sense of them, contrary to that which hath been held and still is held by holy mother church, whose right it is to judge of the true meaning and interpretation of Sacred Writ; or contrary to the unanimous consent of the

fathers;* even though such interpretations should never be published. If any disobey, let them be denounced by the ordinaries, and punished according to law.

“ Being desirous also, as is reasonable, of setting bounds to the printers, who, with unlimited boldness, supposing themselves at liberty to do as they please, print editions of the Holy Scriptures with notes and expositions taken indifferently from any writer, without the permission of their ecclesiastical superiors, and that at a concealed or falsely-designated press, and, which is worse, without the name of the author, and also rashly expose books of this nature to sale in other countries; the holy council decrees and ordains, that for the future the Sacred Scriptures, and especially the old Vulgate edition, shall be printed in the most correct manner possible; and no one shall be permitted to print, or cause to be printed, any books relating to religion without the name of the author; neither shall any one hereafter sell such books, or even retain them in his possession, unless they have been first examined and approved by the ordinary, under penalty of anathema, and the pecuniary fine adjudged by the last council of Lateran.† And if they be regulars, they shall obtain, besides this examination and approval, the licence of their superiors, who shall examine the books according to the forms of their statutes. Those who circulate or publish them in manuscript without being examined and approved shall be liable to the same penalties as the printers; and those who possess or read them,

* The Roman-catholic reader of the Scriptures is in a truly pitiable plight. How shall he know that his interpretation is correct? Instead of using his common sense, and praying for divine guidance, he is to find out “ the true meaning and interpretation ” by ascertaining “ the unanimous consent of the fathers ! ” An insuperable difficulty is thrown in his way. Would it not be better to abstain from the use of the volume, and be contented with the priest’s instructions? This will be the almost universal conclusion; and such was the wish of the majority of the Tridentine fathers.

† A.D. 1515. The decree of that council was to this effect: that no book whatever should be printed without examination and licence by the bishop, his deputy, or an inquisitor; and that those who offended should forfeit the whole impression of the book printed, which should be publicly burnt, pay a fine of 100 ducats, be suspended from the exercise of their trade for one year, and lie under excommunication!—Magnum Bullarium. Ed. Lugdunense, 1692, tom. i. p. 561.

unless they declare the authors of them, shall themselves be considered as the authors. The approbation of books of this description shall be given in writing, and shall be placed in due form on the title-page of the book, whether manuscript or printed; and the whole,—that is, the examination and the approval,—shall be gratuitous, that what is deserving may be approved, and what is unworthy may be rejected.

“Finally, the holy council, wishing to repress the audacity of those who apply and pervert words and sentences of Holy Scripture to profane uses, making them serve for railleries, vain and fabulous applications, flatteries, detractions, superstitions, impious and diabolical incantations, divinations, lots, and infamous libels; commands and ordains, in order to abolish this kind of irreverence and contempt, and to prevent any one from daring for the future to abuse the words of Scripture in this or any similar way, that such persons shall be punished at the discretion of the bishops, as wilful violaters of the word of God, in the manner prescribed by law.”*

This decree was received by Protestants with undissembled grief and indignation. They were justly offended at the presumption of an assembly so inconsiderable in numbers, and containing so few men of talent and learning.† To place tradition on an equality with Scripture was, in their opinion, an act of daring impiety. They were surprised to hear that several books which had ever been regarded as of doubtful authority, and had only received the sanction of some provincial councils and of two or three popes, should now, without examination, be ranked among the acknowledged productions of inspired men, and constituted portions of the Sacred Volume.

* Sarpi, lib. ii. s. 56. Pallav. lib. vi. s. 16. Pallavicini says that a committee which had been appointed to inquire into the abuses of the Scriptures, and suggest suitable remedies, presented a long report, containing an immense catalogue of these alleged corruptions. It was like the Augean stable; nothing short of a flood could cleanse away the filth. The fathers shrunk from the burdensome task, and contented themselves with a decree couched in general terms. In these abuses were probably included Scripture “Plays,” and the ancient “Mysteries” and “Moralities,” of which Dr. Townley has given a curious and interesting account in his “Illustrations of Biblical Literature,” i. p. 410—436.

† There were present at the fourth session, eight archbishops, forty-one bishops, three abbots, and six generals of orders.

Great astonishment, too, was excited at the decision respecting the Vulgate, in which that version, though confessed to abound with errors, was made the authoritative and sole standard of faith and morals, to the neglect of the original Greek and Hebrew Scriptures. Nor were the free spirits of the sixteenth century less indignant that so insignificant a company of priests and monks should endeavour, in defiance of the existing struggle for freedom, to crush the germ of inquiry, to strengthen the bonds which had held the nations so long, and to cast the mantle of ignorance over the population of a whole continent. All men saw the futility of those hopes which had been indulged in a general council; for it was evident that the fathers at Trent were determined to alter nothing in the established system of popery, and had only met to confirm, by the sanction of the pretended Universal Church, the unscriptural tenets and anti-christian practices of Rome.*

The decree is sufficiently plain, and therefore needs no comment. A few facts and observations will, however, serve to place the subject in a still more striking point of view.

1. It must be borne in mind that when the Roman Catholic speaks of the Scriptures, he means thereby the Vulgate Latin edition, or the Douay and Rhemish translations, having the apocryphal books intermingled with the rest.† This is his

* The celebrated Bernard Gilpin had been hesitating between Popery and Protestantism, but the publication of this decree decided him for the latter. "While he was distracted with these things, the rule of faith changed by the council of Trent astonished him. For he observed, that not only the ancient divines, but even the modern ones, Lombard, Scotus, and Aquinas, all confessed that the rule of faith was solely to be drawn from Scripture; whereas he found, according to the council of Trent, that it might as well be drawn from human traditions. . . . The church of Rome kept the rule of faith entire till it was changed by the council of Trent. From that time he thought it a point of duty to forsake her communion; that the true church, thus called out, might follow the word of God."—*Life of Bernard Gilpin*, p. 69. Glasgow, 1824.

† "The next example I shall adduce is that of Toby, the father of young Toby, whose conduct, as well in his youth as in his more advanced age, the *Scripture* declares to be worthy our admiration."—*Catholic School Book*, p. 136.

The following is the order of the books of the Old Testament in the authorized Roman-catholic version:—"Genesis—Exodus—Leviticus—Numbers—Deuteronomy—Josue—Judges—Ruth—1 Kings [1 Samuel]—2 Kings

bible, and this, together with tradition, constitutes his rule of faith. "All the doctrines of Christianity" (say the writers of the catechism of the council of Trent) "are derived from the word of God, *which includes Scripture and Tradition.*"* Again: "If we would have the *whole* rule of Christian faith and practice, we must not be content with those Scriptures which Timothy *knew from his infancy*, that is, with the Old Testament alone; nor yet with the New Testament, without taking along with it the traditions of the apostles, and the interpretation of the church, to which the apostles delivered both the book and the true meaning of it."†

Tradition is of the utmost importance to the Papist. It answers many an objection, and stands in the place of argument and evidence. There are in the Roman-catholic church many opinions and practices for which, confessedly, no warrant can be produced from the inspired volume. But where Scripture is silent, tradition speaks. "Such and such things," a Protestant may argue, "are not authorized by the word of God; what mean ye by this service?" To this the true Catholic has a ready reply, "We have received them by tradition from the apostles." Do you ask for evidence? The only answer to be obtained is, "The priests have told us so—their predecessors gave the same instructions to our fathers; and so by continual succession these things have come to us from the apostles, whose *unwritten* opinions and injunctions were carefully preserved by their contemporaries, and subsequently embodied in books." In vain do you urge the great probability of mistake, and the uncertainty attending oral communications; in vain do you allege the differences and contradictions

[2 Samuel]—3 Kings [1 Kings]—4 Kings [2 Kings]—1 Paralipomenon [Chronicles]—2 Paralipomenon—1 Esdras [Ezra]—2 Esdras [Nehemiah]—*Tobias*—*Judith*—*Esther*, with the additional chapters—*Job*—*Psalms*—*Proverbs*—*Ecclesiastes*—*Song of Songs*—*The Book of Wisdom*—*Ecclesiasticus*—*Isaias*—*Jeremias*—*Lamentations*—*Baruch*—*Ezekiel*—*Daniel*, including the *Song of the three children*, *Susanna*, and the *story of Bel and the Dragon*—*Osee* [Hosea]—*Joel*—*Amos*—*Abdias* [Obadiah]—*Jonas*—*Micheas* [Micah]—*Nahum*—*Habacuc*—*Sophonias* [Zephaniah]—*Aggias* [Haggai]—*Zacharias*—*Malachias*—1 *Machabees*—2 *Machabees*."

* Page 7.

† Note on 2 Tim. iii. 16. Roman-catholic authorized Version.

in the writings of the fathers, the supposed conservators of apostolic doctrines; in vain do you ask for proof: the church has decreed that tradition has the same authority as the written word, and fulminated its curse against all impugnors!

The rise of this system of tradition is easily accounted for. Those who had seen and heard the apostles naturally treasured up in their memories many of their observations and opinions, and brought them forward in support of their sentiments. Great attention would be paid to a man who could affirm, "I heard the apostle Paul, or Peter, say so and so." In process of time the true words of the apostles, by passing through so many hands, would be corrupted and gradually lost; for it is utterly impossible to preserve for any lengthened period what is dependent on oral tradition. Nevertheless, the plea was found too advantageous to be suffered to die away. When new opinions were broached, and new rites invented, an alleged apostolical tradition supplied the place of scriptural authority; the decree of some council secured its reception; and all objection would soon be silenced by the dread of incurring the vengeance of "Holy Church." But there is one who has said, "Ye have made the commandment of God of none effect by your tradition," Matt. xv. 6.

2. The unrestrained perusal of the Scriptures, in the vernacular tongue, is regarded by the Romish church as pregnant with danger, and is as much as possible prevented. "It is manifest from experience," say they, "that if the Holy Bible, translated into the vulgar tongue, be indiscriminately allowed to every one, the temerity of men will cause more evil than good to arise from it."* Similar assertions have been uttered in papal bulls from that time to the present, and such still continue to be the acknowledged and recorded sentiments of Roman Catholics.† The famous bull *Unigenitus*, issued by

Fourth Rule of the "Congregation of the Index."

† Pius VII., writing to the Archbishop of Gnezn in 1816, calls the Bible Society a "most crafty device, by which the very foundations of religion are undermined," a "pestilence," and "defilement of the faith, most imminently dangerous to souls." Leo XII. in 1824, speaking of the same institution, says that it "strolls with effrontery throughout the world, contemning the traditions of the Holy Fathers, and contrary to the well-known decree of the council of Trent, labours with all its might, and by every means, to translate,

Clement XI. against the Jansenists, (A. D. 1713,) condemns sundry propositions drawn from Father Quesnel's "Moral Reflections on the New Testament," which it stigmatises as "false, captious, shocking, offensive to pious ears, scandalous, pernicious, rash, seditious, impious, blasphemous." The reader will be astounded to learn that among the propositions so unmercifully condemned are these : that "it is useful and necessary at all times, in all places, and for all sorts of persons, to study and know the spirit, piety, and mysteries, of the Holy Scripture;" that "the reading of the Holy Scripture is for every body;" that "the Lord's day ought to be sanctified by Christians in reading pious books, and above all the Holy Scriptures!"* This can only be equalled by the "Declaration of the Catholic Bishops, the Vicars Apostolic, and their coadjutors in Britain." Thus they write : "When the reading and the circulation of the Scriptures are urged and recommended as the entire rule of faith, as the sole means by which men are to be brought to the certain and specific knowledge of the doctrines, precepts, and institutions, of Christ ; and when the Scriptures so read and circulated are left to the interpretation and private judgment of each individual : then such reading, circulation, and interpretation, are forbidden by the Catholic church, because the Catholic church knows that the circulation

or rather to pervert, the Holy Bible into the vulgar language of every nation ; from which proceeding it is greatly to be feared that what is ascertained to have happened to some passages may also occur with regard to others ; to wit, that by a perverse interpretation, the gospel of Christ be turned into a human gospel, or what is still worse, into the gospel of the devil." The Irish Roman-catholic prelates, to whom this was written, publicly avowed their full concurrence with the Pope's views, and charged their flocks to surrender to the parish priests all copies of the Scriptures received from Bible Societies, as well as all publications disseminated by the Religious Tract Society. See the Encyclical Letter of Pope Leo the 12th, pp. 16, 54—57.

Dr. Wiseman, the popular Roman-catholic lecturer, and one of the editors of the Dublin Review, is of opinion that the inquirer into religion will be "led astray" by adhering solely to Scripture, (Lectures on the Doctrines and Practices of the Catholic Church, vol. i. p. 19;) and Dr. M'Hale, the Roman-catholic Archbishop of Tuam, assures Lord John Russell, that he will preserve the children under his care "from the poison of the Scripture lessons," (nothing but Scripture!) issued by the Irish Education Commissioners.—[†]Patriot Newspaper, Aug. 9th, 1838.

* Bullarium Romanum, tom. viii. p. 118. Luxemburg, 1727.

of the Scriptures, and the interpretation of them by each one's private judgment, was not the means ordained by Christ for the communication of the true knowledge of his law to all nations; she knows that Christianity was established in many countries before one book of the New Testament was written—that it was not by means of the Scriptures that the apostles and their successors converted nations, or any one nation to the unity of the Christian faith—that the unauthorized reading and circulation of the Scriptures, and the interpretation of them by private judgment, are calculated to lead men to *contradictory doctrines on the primary articles of Christian belief*; to inconsistent forms of worship, which cannot all be constituent parts of the uniform and sublime system of Christianity; to *error and fanaticism in religion, and to seditions and the greatest disorders in states and kingdoms!*"*

3. When the Roman Catholic reads the sacred volume, it is not with him the exercise of an undoubted and inalienable right. He has received permission from his confessor; a great privilege is conceded to him, which he may assuredly expect will be taken away, if he ventures to assert his freedom, and presumes to think for himself. Tradition explains Scripture; the church is the depository of tradition, "the living, speaking judge, to watch over and explain the rule of faith in all matters of controversy;"† and the priest is the representative and interpreter of the church. The law in this case made and provided

* Declaration, p. 8. A cunning device is mentioned by Mr. Fisk, an American Missionary. When at Alexandria, in Egypt, he fell into the company of a Roman-catholic priest. "He shewed me a Catholic prayer-book in English, and also what he called the Bible in Italian. It was the history of the Bible, written in other words, with omissions, abbreviations, and comments. I have seen a similar work in French, called 'The Bible Royaumout.' The general plan of these works is much like that of Jameson's Sacred History. The fathers are continually quoted as authorities in support of the expositions given. The grand fault respecting these books is, that the priests give them to the people under the name of the Bible, and the latter often do not know that there is any other Bible, or that these books differ in any respect from the real Scriptures." (Bond's Life of Fisk, p. 175.) No; the *whole* Bible, as it is, must be by all means kept from the people. Probably this is the reason of the high price of the Roman-catholic Scriptures; the cheapest edition of the entire volume costs twelve shillings. It is obvious that with the lower classes this operates as an absolute prohibition.

† Milner's End of Controversy, p. 56.

is contained in the decree; to which may be added a further extract from the fourth rule of the Congregation of the Index:—
 “It is, on this point, referred to the judgment of the bishops or inquisitors, who may, by the advice of the priest or confessor, permit the reading of the Bible translated into the vulgar tongue by Catholic authors *to those persons whose faith and piety, they apprehend, will be augmented, and not injured by it*; and this permission they must have in writing. But if any one shall have the presumption to read or possess it without such written permission, he shall not receive absolution until he have first delivered up such bible to the ordinary.”* The confession is in perfect accordance with the law: “I also admit the sacred Scriptures, according to the sense which the holy mother church has held, and does hold, to whom it belongs to judge of the true sense and interpretation of the Holy Scriptures;

* This is not an obsolete enactment; it is in full force at the present time. “The Catholics in England of *mature years have permission* to read authentic and approved translations of the Holy Scriptures, with explanatory notes; and are exhorted to read them in the spirit of piety, humility, and obedience.”—*Declaration, &c.* ut supra.

A writer in the *Dublin Review* (No. 2, p. 372) states, that “a decree of the Congregation of the Index, (June 13th, 1757,) *permits* the use of the Bible to all, *provided it have an approved commentary attached.*” The reader will bear in mind that “authentic and approved translations” are translations by Roman Catholics, not from the originals, but from the Latin Vulgate. But sometimes even such versions are condemned. An edition of Martini’s Italian New Testament, for instance, printed at Leghorn, 1818, has been placed in the prohibitory Index of the Romish Church. Martini was Archbishop of Florence: his translation is “the most finished and accurate among the Catholic translations,” and “was executed with the sanction of Pius the sixth.” (*Dublin Review*, ut supra.) But the edition in question probably wanted the “explanatory notes,” without which even a Roman-catholic version cannot be trusted.—*Catalogue des Ouvrages mis à l’Index*, p. 235. *Paris*, 1826.

The circulation of the Scriptures, under the auspices of the British and Foreign Bible Society, is at the present time most fiercely opposed in France and Belgium. The versions distributed are accredited Roman-catholic versions, but they are distributed by Protestants, and they are destitute of “explanatory notes!”—Thirty-fourth Report of the British and Foreign Bible Society, p. 18: Appendix, p. 52—72.

Peter Dens says, that the injunctions of the council of Trent, respecting the Scriptures are faithfully observed in Roman-catholic countries; but that where Roman catholics live among heretics, *greater indulgence is allowed*;—doubtless in order to induce Protestants to believe that they are not so hostile to the Scriptures as is commonly supposed.—*Theologia*, tom. ii. p. 103.

nor will I ever take or interpret them otherwise than according to the unanimous consent of the fathers.”*

An individual may stand so high in the favour of his confessor as to obtain the privilege of reading the Scriptures. But he must not presume to choose a version for himself. Luther, Cranmer, Beza, Doddridge, Campbell, Macknight, &c., &c., are prohibited authors; he must neither read nor possess their books, on pain of excommunication. None but “authentic” and “approved” versions are permitted him; that is, none but the Vulgate Latin, or Roman-catholic translations of it; if other translations are sometimes allowed, it is only to “learned and pious men,” and that they may “use them merely as elucidations of the Vulgate version.”† And then as to the interpretation. Let not such a one imagine that he may exercise the powers of his own mind. The work is done already to his hands. He may be a good classical scholar, profoundly versed in Greek and Hebrew, well read in Jewish antiquities, thoroughly acquainted with oriental customs, the best critic of his age; but woe be to him, especially if he happen to live in Italy or Spain, if he presume to employ his stores of knowledge in investigating the sense of Scripture, or dare to bring to the light, even though it should not go beyond the precincts of his own study, any interpretation different from what was promulgated by the Holy Fathers hundreds of years before he was born. He is taught “in all hard, obscure, and indisputable points, to refer all to the arbitration of the church, to the judgment of those whom God has appointed pastors and teachers; never presuming to contend, control, teach or talk of his own sense and fancy in deep questions of divinity, and high mysteries of faith; but expecting the sense of those from the lips of the priest, who shall keep knowledge, and from whose mouth they shall require the law.”‡

* Pope Pius's Creed. † Third Rule of the “Congregation of the Index.”

‡ Gother's Papist Misrepresented, &c. p. 31. Dr. Joseph Francis Allioli, Professor of Scripture and the oriental languages in the Royal University of Munich, has recently published a new Roman-catholic German version of the Scriptures, with notes. He says in his preface, that “*he submits the entire to the judgment of the Holy Roman Church, to which it belongs to decide upon the true interpretation of the Scriptures.*”—Dublin Review, No. 2. p. 381. Such is the slavery of Rome!

4. Whereas the church of Rome accuses Protestants of perverting and corrupting the word of God, it is easy to prove that the charge may be retorted with triumphant success.

The insertion of an intermingled Apocrypha is in itself sufficient proof of the correctness of this affirmation. And it is further confirmed by the care that has been manifestly taken to render the translation of the Scriptures a vehicle for the diffusion of Popish tenets. One specimen will suffice: the word "repentance" is almost invariably translated "penance," even in the Old Testament, where, it must be confessed, it sounds oddly enough; for instance, "Therefore I reprehend myself, and *do penance* in dust and ashes," Job xlii. 6. "If the wicked *do penance* for all the sins which he hath committed," &c. Ezek. xviii, 21. "If they *do penance* in their heart in the place of their captivity," &c. 1 Kings viii. 47. "*Do penance*, for the kingdom of heaven is at hand," Mat. iv. 17. "That they should *do penance*, and turn to God, doing works worthy of *penance*," Acts xxvi. 20. The design of this rendering is obvious.*

The suppression of the second commandment, in which the worship of images is prohibited, is usually considered as one article of accusation against the Roman-catholic church. The fact is this: the first and second precepts of the decalogue are blended into one, and the tenth is divided into two. This division is adopted, they say, in deference to the authority of Augustine; be this as it may, it answers their purpose. In catechisms, spelling-books, and small works for the instruction of the young, the decalogue is often given in an abridged

* The following note on Rom. iv. 7, 8, is an affecting instance of perversion of the word of God:—

"*Blessed are they whose iniquities are forgiven, and whose sins are covered.* That is, blessed are those who, by doing penance, have obtained pardon and remission of their sins, and also are *covered*; that is, newly clothed with the habit of grace, and vested with the stole of charity.

"*Blessed is the man to whom the Lord hath not imputed sin.* That is, blessed the man who hath retained his baptismal innocence, that no grievous sin can be imputed to him. And likewise, blessed is the man who, after falling into sin, hath done penance and leads a virtuous life by frequenting the sacraments necessary for obtaining the grace to prevent a relapse, that sin is no more imputed to him."—*Roman-catholic Version.*

form, by which arrangement the second commandment (that is, *our* second commandment,) is entirely kept out of sight: thus—

1. "I am the Lord thy God; thou shalt have no 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."

This is copied from *Butler's Catechism*, a work extensively used in Ireland. A similar abridgment of the decalogue is inserted in the spelling-book commonly found in Italian schools, but with this difference, that the *fourth* commandment is omitted as well as the second, and that instead of the injunction to observe the Sabbath, the young Italian reads, "Remember to keep holy *the days of festivals!*"*

The following fact is perhaps known only to few: it deserves some imperishable record. In the year 1685, Louis XIV. revoked the edict of Nantes, deprived the Protestants of their civil and religious privileges, and forced hundreds of thousands of them to leave their native land, and seek an asylum where they might worship God without molestation and restraint. But it was soon found that Protestantism, though oppressed, was not destroyed. A new line of policy was then adopted. The Papists saw that they could not prevent the Scriptures from being read, and therefore resolved to force the sacred volume itself into their service, by the most audacious cor-

* Gilly's Travels in Piedmont, p. 167. Grahame's "Three Months' Residence in the Mountains east of Rome," p. 238. It is observable, that though the tenth commandment is thus split into two, the two are again blended into one in the explanations given in Roman-catholic catechisms. Is not this a tacit confession that the division is untenable?

ruptions and interpolations. An edition of the New Testament was published, *so translated that a Roman Catholic might find in it explicit statements of the peculiar dogmas of his church.* The book was printed at Bourdeaux, in 1686. It was entitled, "The New Testament of our Saviour Jesus Christ. Translated from Latin into French, by the divines of Louvain;" and the attestation of the Archbishop of Bourdeaux was prefixed to it, assuring the reader that it was "carefully revised and corrected." Two doctors in divinity of the University of the same place also recommended it as useful to all those who, *with permission of their superiors*, might read it. A few quotations will shew the manner in which the work was executed, and the object which the translators had in view.

In the summary of the "contents" of Matthew xxvi., Mark xiv., and Luke xxii., it is said that those chapters contain the account of the "institution of the mass!" Acts xiii. 2, ("as they ministered to the Lord and fasted,") is thus rendered—"as they offered to the Lord the sacrifice of the mass, and fasted," &c. In Acts xi. 30, and other places, where our English version has the word "elders," this edition has "*priests.*"

A practice that has proved very productive of gain to the priesthood is made scriptural in the following manner:—"And his father and mother went every year *in pilgrimage* to Jerusalem," Luke ii. 41. "And not only so, but also he was appointed by the churches the companion of our *pilgrimage,*" 2 Cor. viii. 19. "Beloved, thou actest as a true believer in all that thou doest towards the brethren, and towards the *pilgrims,*" 3 John 5.

Tradition is thus introduced:—"Ye keep my commandments, as I left them with you *by tradition,*" 1 Cor. xi. 2. "The faith, which has been once given to the saints *by tradition,*" Jude 5.

That the Roman Catholic might be able to prove that marriage is a sacrament, he was furnished with these renderings:—"To those who are joined together *in the sacrament of marriage,* I command," &c. 1 Cor. vii. 10. "Do not join yourselves *in the sacrament of marriage* with unbelievers," 2 Cor. vi. 14.

1 Cor. ix. 5, is so directly opposed to the constrained *celi-*

bacy of the clergy that we can scarcely wonder at finding an addition to the text: it stands thus—"Have we not power to lead about a sister, a woman to serve us in the gospel, and to remember us with her goods, as the other apostles," &c.

In support of *human merit*, the translation of Heb. xiii. 16, may be quoted,—“We obtain merit towards God by such sacrifices.”

Purgatory could not be introduced but by a direct interpolation:—“He himself shall be saved, yet in all cases as by the fire of purgatory,” 1 Cor. iii. 15.

Many other passages might be noticed. “Him only shalt thou serve *with latria*,” i. e., with the worship specially and solely due to God: this addition was evidently made to prevent the text being urged against the invocation of the saints; Luke iv. 8. “Many of those who believed, came to confess and declare their sins,” Acts xix. 18. “After a procession of seven days round it,” Heb. xi. 30. “Beware, lest being led away with others, by the error of the wicked heretics,” &c. 2 Pet. iii. 17. “There is some sin which is not mortal, but venial,” 1 John v. 17. “And round about the throne there were twenty-four thrones, and on the thrones twenty-four priests, seated, all clothed with *albs*,” Rev. iv. 4. The *alb*, it will be recollected, is part of the official attire of a Roman-catholic priest.

But the most flagrant interpolation occurs in 1 Tim. iv. 1—3:—“Now the Spirit speaketh expressly, that in the latter times some will separate themselves from the *Roman faith*, giving themselves up to spirits of error, and to doctrines taught by devils. Speaking false things through hypocrisy, having also the conscience cauterised. Condemning the sacrament of marriage, the abstinence from meats, which God hath created for the faithful, and for those who have known the truth, to receive them with thanksgiving.”

Such was the Bourdeaux New Testament. Whether it was actually translated by the divines of Louvain is doubtful. This is certain, however, that it was printed by the royal and university printer, and sanctioned by dignitaries of the church. It is proper to add, that the Roman Catholics were soon convinced of the folly of their conduct, in thus tampering with the inspired volume. To avoid the just odium brought on their cause by this wicked measure, they have endeavoured to de-

stroy the whole edition. In consequence, the book is now excessively scarce.*

“Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved,” John iii. 20.

* But four copies are known to exist in this country. One is in the library of the Dean and Chapter of Durham; another is possessed by the Duke of Devonshire; a third is in the archiepiscopal library at Lambeth; and the fourth is in the possession of his Royal Highness the Duke of Sussex, who most condescendingly permitted the writer to visit his valuable library for the purpose of examining the book.

See “L’Histoire de l’Edit de Nantes,” tom. iii. pars. 3. p. 944. In 1690, Dr. (afterwards Bishop) Kidder published his “Reflections” on the Bourdeaux New Testament, in a quarto pamphlet, which was reprinted in 1827. Le Long, it should seem, was ignorant of the existence of the version, as his “Bibliotheca Sacra” gives no account of it.

CHAPTER IV.

ORIGINAL SIN.

Debates on the Right of the Regulars to preach and deliver Lectures—Treatment of the Bishop of Fæsuli—Debates on Original Sin—The immaculate Conception of the Virgin—FIFTH SESSION—Decree on Original Sin.

WHEN the Pope received the degrees of the fourth session, perceiving the increasing importance of the council, he augmented the number of the cardinals to whose care its affairs were committed, directing them to watch its proceedings very narrowly; and he wrote to the legates, strictly enjoining them not to suffer anything to be decided which had not been first sent to Rome, and there examined and approved.*

A subject in which most of the fathers were personally interested came next under discussion. This was the right to preach and deliver lectures on divinity. The bishops claimed the sole prerogative to provide for the wants of the church in these respects, and complained bitterly of the usurpations of the regulars, especially the mendicant orders, whose overgrown power had been long regarded with ill-suppressed indignation. The Pope was too well convinced of the justice of their pretensions, to think of offering an unqualified resistance; nevertheless, his regard to the religious orders, whose devotedness to the Roman see was of essential importance to his interests induced him to charge the legates to exert themselves to the utmost, that the bishops might be gratified at as little expense as possible to their rivals.

The debates on this subject were distinguished by great violence and disorder. The prelates stated their grievances in strong, and not always in temperate language; but none were so bold as the Bishop of Fæsuli. He exhorted his brethren to

* Sarpi, lib. ii. s. 58.

be mindful of the duties of their office ; he complained of the intrusion of the regulars into the dioceses, and of the liberty they had to preach in the monasteries, and even ventured to describe them as wolves, who had entered into the sheepfold, but not by the door. He besought the fathers, by all that was sacred, not to suffer these abuses any longer ; if they neglected this opportunity, he would appeal to the tribunal of God himself, before which he would stand innocent in this matter, but that on their heads would be the blood of the people. It was observed, on the other side, that the prelates had no reason to find fault with that which was the consequence of their neglect ; that if the duties of public instruction had been properly discharged by them, the regulars would have confined themselves to the more private exercises of religion ; that to their own ignorance and idleness the present state of things was mainly attributable ; and that they could not justly complain, since, while the monks bore the burden of their ministry, they themselves retained all its gains and honours.

The Bishop of Fæsuli renewed the discussion on a subsequent occasion. He said that there was great want of liberty in the council, and that attempts were daily made to diminish the power and authority of the prelates, whom he besought, in the name of Jesus Christ, not to suffer themselves to be so shamefully treated, but to resolve on the restoration of their pristine dignity. The legates heard his address with great impatience. De Monte told the speaker, that his appeal to the tribunal of God at a former meeting savoured of heresy. Pole followed in the same strain, though with much affected moderation : he hoped that in future such declamations would not be heard, for they only tended to excite discord and sedition. " A man cannot hold his tongue," said the bishop, " when he sees that he is robbed." But he soon found it necessary to alter his tone. De Monte sent a copy of his speech to Rome, and at the next meeting inveighed most angrily against it ; denounced it as calumnious, insulting, seditious, and schismatical ; and excited so much feeling among the fathers that the poor bishop was fain to humble himself and ask forgiveness ! *

A decree was framed, but it was so difficult to give general satisfaction that it was many times altered and amended. In

* Pallav. lib. vii. c. 4. Sarpi, lib. ii. s. 61.

the course of the debates, Seripand, general of the Augustines, spoke largely on the causes of the alleged encroachments of the regulars. He remarked that the liberty of preaching had been enjoyed by them for 300 years; and that if the bishops designed to restore the primitive state of the church, and undertake personally the work of public instruction, their resolve was indeed to be commended; but it would not be so easy of execution as they imagined. He contended that modern prelates required very different qualifications from those which were necessary in the early ages of Christianity; that now they must understand the civil and canon law, and be versed in politics, and the business of courts, and the arts of government; that these studies and engagements equally unfitted them for the patient investigation of theological truth, and for the duties of the Christian ministry;* that on the other hand, the regulars were unencumbered by worldly matters, and wholly devoted to divinity; and that it would be unjust to deprive them of privileges which had been conceded by successive pontiffs.†

The legates succeeded at last in maturing a plan, in which the contending parties severally acquiesced. The regulars were to be prohibited from preaching in churches not belonging to their order, without a bishop's licence; in their own churches, the licence of their superiors would suffice, which, however, was to be presented to the bishop, whose blessing they were directed to ask, and who was empowered to proceed against them, if they preached heresy or acted in a disorderly manner. But this privilege was clogged with a clause, enacting that the

* "To preach God's worde is to much for halfe a man. And to minister a temporall kingdome is to much for halfe a man also. Either other requireth an whole man. One therefore cannot well do both. He that avengeth himselfe on every trifle is not mete to preach the patience of Christ, how that a man ought to forgeve and to suffer all thynges. He that is overwhelmed with all maner riches, and doth but seeke more dayly, is not meete to preach povertie. He that will obey no man, is not mete to preach how we ought to obey all men. Peter saith, Acts vi. 'It is not meete that we should leave the word of God, and serve at the tables.' Paule sayth in the ixth chapter of the first Corinth. 'Wo is me if I preach not : ' a terrible saying, verely, for popes, cardinals, and byshoppes. If he had said, ' Wo be unto me if I fight not, and move princes unto warre, or if I encrease not S. Peter's patrimonie (as they call it), it had been a more easy saying for them.' "—*Tyndal's Obedience of a Christian Man*, Works, 124.

† Pallav. lib. vii. c. 5. s. 9—12.

bishops exercised their power "*as delegates of the holy see!*" Thus the Pope gave with one hand what he took away with the other, and fastened the chains of bondage while he seemed to bestow freedom. The qualifying clause continued to be used in the subsequent proceedings of the council, whenever the pretensions of the prelates appeared to clash with the prerogatives of the holy father.*

Agreeably to the resolution which had been passed, to treat of doctrine and reformation at the same time, the legates proposed for consideration the doctrine of original sin. The fathers determined to discuss this subject methodically. They distributed it into five particulars: the nature of original sin—the manner in which it is transmitted—the effects of the transmission—the remedy—and the efficacy of the remedy. These were discussed by the divines, and such of the prelates as understood theology: the remainder, and they were not a few, sat silent, and assented to the opinions of their more learned brethren.† But it would afford little pleasure, and less profit to the reader, to peruse a full report of the debates. Few Protestants would be interested in the disputes of men who paid more deference to Aquinas and Bonaventura than to the prophets and apostles, and preferred the unintelligible dogmas and subtle distinctions of the scholastic divinity, to the simplicity of the word of God.

The contrary opinions maintained by the fathers were a severe satire on the boasted unity of faith in the Roman-catholic church. Some, following Anselm, affirmed that original sin is the privation of original righteousness; others, after Augustine, said that it consists in concupiscence; a large party held the sentiments of Bonaventura and St. Thomas, that there are in our corrupt nature two kinds of rebellion, one of the spirit against God, the other of sense against the spirit: that the latter is concupiscence, and the former unrighteousness, and that both together constitute sin. The conflict of opinions so puzzled the fathers, and they found it so difficult to explain precisely the nature of original sin, in

* Pallav. lib. vii. c. 5. s. 15. Sarpi, lib. ii. s. 62.

† "Ubi disciplinas theologicas haud professi ibant in sententiam peritorum patrum in ea scientia."—Pallav. ut sup. c. 8. s. 1.

terms in which all could agree, that they actually published a decree without a definition.

The transmission of original sin from Adam to his posterity was scarcely less perplexing. Some thought that it resembled cases of hereditary deformity or disease. Some were of opinion that human souls are created immediately by God, and that the corruption of our nature chiefly affects the body, and is transmitted by ordinary generation, the mind being infected thereby, as liquor may be deteriorated by being put into a tainted vessel.

All agreed that eternal death is the punishment of the original transgression. All affirmed that baptism is the remedy, though some would have joined with it the merits of Jesus Christ, and some would have added faith. Infants dying unbaptized were variously disposed of. The Dominicans said, that they would remain in *Limbo*, a dark and subterraneous place, without fire. The Franciscans thought they would reside on the earth, and enjoy light. Some were of opinion that they would become philosophers, understand natural science, and make great discoveries. Ambrose Catharine added, that they would be visited and comforted by angels and the spirits of the just. Many other fantasies and frivolities were uttered.

The efficacy of the remedy was considered to be so great that no sin remains, and that in the regenerate (i. e., the baptized) there is nothing hateful to God. There was a long dispute respecting concupiscence, which it could not be denied dwells in all men, even in true Christians. The question was, "Is it, or is it not sin?" It was decided in the negative.*

When the debates were ended, and the decree produced for examination, a fresh discussion arose. If Adam's sin was transmitted to all his posterity, the Virgin Mary was born in sin. This impugned the dogma of the immaculate conception, which was zealously maintained by the Franciscans, and by the Dominicans as fiercely denied. The legates were divided: De Monte favoured the immaculate conception; Santa Croce opposed it; Pole's opinion is not recorded. A large party

* Pallav. ut sup. c. 8. Sarpi, lib. ii. s. 63—65.

sided with the Franciscans, but the fear of a schism induced them generally to agree to a suggestion proposed by the Bishop of Astorga, to this effect—that the Council declined any interference with the point in dispute, leaving it undecided and free.

Some historical notices on this subject may not be unacceptable to our readers. Those who hold the immaculate conception maintain “that the Virgin Mary was conceived in the womb of her mother with the same purity that is attributed to Christ’s conception in her womb.” The festal celebration of this pretended fact commenced in the twelfth century.* The Dominicans and Franciscans early embraced opposite views. Their contentions were extremely violent, and engendered such animosity that the Popes were often obliged to interpose. Sixtus IV., in the years 1477 and 1483, enacted, that indulgences should be granted to those who devoutly celebrated the “wonderful conception” (*mira conceptione*) of the Virgin, to the same extent as were enjoyed on Corpus Christi day; and that the disputants on both sides should refrain from reviling and condemning each other, since the church had passed no decision on the subject. (It may be observed, by the way, that the “conception of the blessed Virgin Mary” is annually celebrated by the church of Rome, on Dec. 8: the word “immaculate” is not used, but the services of the day are full of expressions in honour of the Virgin, in the most laudatory style, which cannot be acquitted of the charge of profanity: the Scripture lesson is Prov. viii. 22—35.) These did not quell the contest, nor did the decree passed at Trent restore peace. In the seventeenth century, the kingdom of Spain was thrown into such confusion, and so miserably divided into factions by this controversy, that solemn embassies were sent to Rome, to engage the Pontiff to determine the question, or, at any rate, to put an end to the dispute by a public bull. But “after the most earnest entreaties and importunities, all that could be obtained from the Pontiff by the court of Spain was, a declaration, intimating that the opinion of the Franciscans had a high degree of probability on its side, and forbidding the Dominicans to oppose it in a public manner; but

* Mosheim, Cent. xii. part 2. chap. 3. s. 19.

this declaration was accompanied by another, by which the Franciscans were prohibited, in their turn, from treating as erroneous the doctrine of the Dominicans.* Although the declaration decided nothing, the advocates of the immaculate conception interpreted it in their favour. Public rejoicings were celebrated on both sides of the Atlantic. An order was instituted in honour of the supposed event, and "a law was enacted, requiring a declaration, upon oath, of a firm belief in the immaculate conception, from every individual previous to his taking any degree at the universities, or being admitted into any of the corporations, civil or religious, which abound in Spain. This oath is administered even to mechanics, upon their being made free of a guild."† The Spaniards are remarkably zealous for the Virgin; she is honoured by them at all times; the customary salutations and common courtesies of life are not exchanged without mentioning her name. "When you enter a house," says a respectable traveller, "unless you wish to be considered as impious, you must begin with these words—*Ave Maria purissima*, (hail! spotless virgin;) to which you will certainly receive this answer, *sin peccado concebida*, (conceived without sin.)"‡ In 1708, Clement XI. went far beyond his predecessors, by appointing a festival to be annually celebrated in honour of the immaculate conception, throughout the Romish church. Still the Dominicans deny that the obligation of this law extends to them, and it does not appear that they are ever molested, or even censured, for refusing to join their brethren in the celebration.§ Bellarmine asserts, that the immaculate conception is "piously believed" by "the greater part of the church."|| We have not the means of ascertaining the truth of this affirmation; but the fact is probable.¶

To return. The fifth session was held June 17. Thus ran the decree on original sin :—

* Mosheim, Cent. xvii. sect. 2. part 1. chap. 1. s. 48.

† Doblado's Letters from Spain, pp. 24, 25.

‡ Bourgoing's Modern State of Spain, vol. ii. p. 276.

§ Mosheim, ut sup.

|| De Cultu Sanct. lib. iii. c. 16.

¶ From "The Little Office of the Immaculate Conception of the Blessed Virgin Mary, in Latin and English, for the use of the Confraternity of the Scapulary, and of other devout Christians," published by the Roman-catholic

“ That our Catholic faith, without which it is impossible to please God, may be cleansed from error and remain in its purity, whole and undefiled, and that Christian people may not be carried about with every wind of doctrine, the sacred, holy, œcumenical, and general council of Trent, lawfully assembled, &c., wishing to reclaim the wandering and confirm such as waver, doth, in the following manner, decree, confess, and declare concerning original sin, according to the authority of the sacred Scriptures, venerable fathers, approved councils, and the judgment and consent of the church. For among the many evils with which the old serpent, the perpetual enemy of the human race, has troubled the church in our times, is this, that he has revived the old, and excited new dissensions respecting original sin and the remedy thereof.

“ 1. Whoever shall not confess that when Adam, the first man, transgressed the commandment of God given him in paradise, he lost immediately the purity and righteousness in which he was created; and by the sin of his prevarication incurred the wrath and indignation of God, and consequently death, with which God had before threatened him; and with

booksellers in London, we extract the following passages, that it may be seen how this subject is regarded in England :—

“ Sing, O my lips, and joyfully proclaim
The spotless Virgin’s praise and glorious name.
O Lady pure ! extend thy gracious aid ;
Guard me from all my foes, O spotless Maid ! ”

“ Thee from eternity the world’s great Lord
Ordained the mother of his own pure Word :

• • • • •
Thee he adorned his Spouse, and made thee free
From Adam’s sin, that stained his progeny.”

“ Free art thou from the fatal curse of earth,
Holy and pure before thy joyful birth.”

“ Thou Mother of the living ! Jacob’s star,
Rising in glory o’er his hills afar :
Gate of the saints, and angels’ glorious queen,
Dreadful as mighty hosts embattled seen :
Dispel all terrors from the Christian’s breast,
Be thou our refuge, and our port of rest.”

“ Powerful Virgin ! Mother far renowned !
O bounteous Queen, with stars of glory crowned,

death, captivity to him who thence hath the power of death, that is the devil; so that by this offence of prevarication the whole man was changed for the worse, both in body and soul: let him be accursed.

“2. Whoever shall affirm that Adam’s prevarication injured himself only, and not his posterity, and that he lost the purity and righteousness which he had received from God, for himself only, and not also for us; or that when he became polluted by disobedience he transmitted to all mankind corporal death and punishment only, but not sin also, which is the death of the soul: let him be accursed. For he contradicts the Apostle, who saith, ‘By one man sin entered into this world, and death by sin, and so death passed upon all men, in whom all have sinned.’ (Rom. v. 12.)* ”

“3. Whoever shall affirm, that this sin of Adam, which originally was one offence only, but being transmitted to all by propagation, not by imitation, becomes the sin of all, can be taken away by the strength of human nature, or by any other remedy than the merit of our Lord Jesus Christ, the one Mediator, who hath reconciled us to God by his blood, and ‘is made to us justice, sanctification, and redemption.’ (1 Cor.

All fair art thou, immaculate and chaste,
Higher in glory than the angels placed;
In golden vesture privileged to stand
By heaven’s exalted throne, on God’s right hand.

“Mother of grace! sweet hope is found in thee;
Heaven, at thy prayer, will set the guilty free:
The ocean’s guiding star, serenely bright,
The port that gladdens the wrecked seaman’s sight:
Through thee, the opened gate, the weak one’s aid,
May we heaven’s King behold, and saints be made!”
* * * * *

“O guard us safely in our dubious way,
Lead us secure to heaven’s eternal day;
And in the last and awful hour of death,
Sweet Virgin Queen, receive our parting breath!”

Is not this downright idolatry? Yet the late Dr. Milner prefixed to the book his “approbation,” stating, that he had found nothing in it “contrary to the faith of the church, or to the belief and devotion of its most learned and pious Doctors.”

* The quotations from Scripture occurring in the decrees are taken from the Roman-catholic authorized version.

i. 30;) or shall deny that the merit of Christ Jesus is applied, both to adults and infants, by the sacrament of baptism, rightly administered according to the forms of the church: let him be accursed. 'For there is no other name under heaven given to men, whereby we must be saved.' (Acts iv. 12.) Whence that saying, 'Behold the Lamb of God, behold him who taketh away the sin of the world,' (John i. 29;) and that other, 'As many of you as have been baptized have put on Christ.' (Gal. iii. 27.)

"4. Whosoever shall affirm, that new-born infants, even though sprung from baptized parents, ought not to be baptized; or shall say, that though they are baptized for the remission of sins, yet they derive not from Adam that original guilt which must be expiated in the laver of regeneration, in order to obtain eternal life; whence it must follow, that in those instances the form of baptism is not sincerely, but deceitfully administered: let him be accursed. For those words of the Apostle, 'By one man sin entered into the world, and death by sin, and so death passed upon all men, in whom all have sinned,' are to be understood in no other way than that in which the Catholic church, diffused through the whole world, hath understood them. For even little children, who could not themselves commit sin, are by this rule of faith truly baptized for the remission of sins, according to apostolic tradition, that in regeneration that may be cleansed away which was contracted in generation. For 'unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God.' (John iii. 5.)

"5. Whoever shall deny that the guilt of original sin is remitted by the grace of our Lord Jesus Christ, bestowed in baptism; or shall affirm, that that wherein sin truly and properly consists is not wholly rooted up, but is only cut down,* or not imputed: let him be accursed. For God hates nothing in the regenerate, because there is no condemnation to those who are truly buried with Christ in baptism unto death, who walk not after the flesh; but putting off the old man, and putting on the new, which according to God is created, are made innocent,

* "*Radi.*" It will be perceived that the allusion is to the difference between merely felling a tree and grubbing it up by the roots.

immaculate, pure, harmless, the beloved of God, and even heirs of God, and joint heirs with Christ, so that nothing can wholly prevent them from entering into heaven. Nevertheless, this holy council doth confess and feel that concupiscence, or the fuel of sin, doth still remain in the baptized; which being left to try them, will not hurt those who do not yield thereto, but manfully resist, through the grace of Christ Jesus; on the contrary, 'he who shall strive lawfully shall be crowned.' (2 Tim. ii. 5.) The holy council declares, that the Catholic church hath never understood that this concupiscence, which the apostle sometimes calls sin, is so called sin, as if there were truly and properly sin in the regenerate, but because it is of sin, and inclines to sin.* Whoever thinks differently, let him be accursed.

"The holy council further declares, that it is not its design to include in this decree, which treats of original sin, the blessed and immaculate Virgin Mary, mother of God; but that the constitutions of Pope Sixtus IV., of blessed memory, are to be observed, under the penalties contained in the same; which are hereby renewed."†

It would swell this book to an immoderate size, if we were

* "Concupiscence is the effect of sin, and is nothing more than an appetite of the soul, in itself repugnant to reason. If unaccompanied with the consent of the will, or unattended by neglect on our part, it differs essentially from the nature of sin. This doctrine does not dissent from these words of St. Paul, 'I did not know concupiscence, if the law did not say, thou shalt not covet.' The Apostle speaks not of the importunity of concupiscence, but of the sinfulness of the interior act of the will, in assenting to its solicitations."

"Concupiscence, then, is a certain commotion and impulse of the mind, urging to the desire of pleasures which it does not actually enjoy; and as the other propensities of the soul are not always sinful, neither is the impulse of concupiscence. It is not, for instance, sinful to desire meat and drink; when cold, to wish for warmth; when warm, to wish to become cool. This species of concupiscence was originally implanted in the human breast by the Author of nature; but, in consequence of primeval prevarication, it passed the limits prescribed by nature, and became so depraved that it frequently excites to the desire of those things which conflict with the spirit, and are repugnant to reason."—Catechism, pp. 179—445.

† Maimbourg pretends that Sixtus granted indulgences to those who should celebrate the "*immaculate*" conception of the Virgin. This is false: the Pope carefully guards against any expression that would imply a decision of the litigated question. But Maimbourg was a Jesuit! Vid. Seckendorf, lib. iii. sect. 53; and Extravagant. Commun. tit. xii.

to undertake to refute the errors, and expose the perversions of Scripture, with which the decrees abound. On the subject now before us we will only observe, that the attentive reader will perceive how completely the doctrine of salvation by the grace of God, through faith in the Lord Jesus Christ, is excluded by the decree. According to Scripture, we partake of the benefits of the gospel by believing, and in no other way; and thus the religion of the New Testament is a "reasonable service." But the fathers at Trent say, that the merits of Christ are applied, both to adults and infants, by baptism; so that for faith is substituted the *opus operatum* of a sacrament. The sequel will shew that this is a distinguishing feature of the whole system. Nor will it be overlooked that in this early period of the council the exclusiveness of Popery is distinctly announced, inasmuch as baptism, to be available, must be "rightly administered, according to the forms of the church," that is, the Roman-catholic church.

In the decree of reformation which was passed at the same time, it was ordained, that bishops and parish priests should preach, either personally or by substitute; and provision was made for the establishment of theological lectures in cathedral churches and monasteries, for the instruction of the junior clergy, both secular and regular. Both were salutary measures, but the latter was too important to be suffered to emanate solely from the council. A brief from the Pope was produced, graciously *permitting* the fathers to legislate in this matter!* The decision on the preaching of the regulars has been already mentioned.

* Le Plat, iii. 427. Pallav. lib. vii. c. 10—13. Sarpi, lib. ii. sect. 70.

CHAPTER V.

JUSTIFICATION.

Alliance between the Pope and Emperor against the Protestants—Discussions at Trent, on Justification, Free Will, and Predestination—Negotiations for the transfer of the Council—Episcopal Residence considered—SIXTH SESSION—Decree on Justification, and on Episcopal Residence—Manner in which the Decree on Justification was received by the Protestants—Observations on it—Publications of Catharine, Soto, and Andrew Vega.

IN the summer of 1546, an offensive and defensive alliance was concluded between the Emperor and the Pope, the avowed object of which was, the chastisement of the German Protestants for their continued rejection of the council. The Emperor engaged to declare war immediately and reduce the heretics by force; and he promised to make no treaty with them, nor grant any concessions in religion, without the consent of the Pope, who, on his part, stipulated to send a body of 12,000 men, supported at his own expense for six months, should they be wanted so long, and to furnish a considerable pecuniary subsidy.*

This measure entirely accorded with the general policy of the Papal See, and illustrated the mischievous tendency of the Roman-catholic system, and its utter hostility to all freedom. Conferences and disputations had been held for many years without effect; bulls had been issued, and embassies sent, in vain; and lastly, a council had been summoned, and had already published important decisions. Still these refractory Protestants remained obstinate, and, what was worse, impugned the authority of the council itself, and refused to submit to its decrees! What was to be done? But one method was left, and it was one which Roman Pontiffs had never felt scrupulous in employing. It was plainly a case of contumacy;

* Pallav. lib. viii. c. 1. sect. 2, 3.

and called for the interference of the secular arm. Since spiritual weapons proved powerless, the sword must decide the contest; for the motto of the papacy is, "subjection or death"—death in both worlds.

The Emperor would fain have kept the chief subject of quarrel in the back-ground, and wished it to be believed, that his sole design was to punish certain rebellious princes, against whom he brought heavy charges: he was very anxious to avoid the odium of a spiritual war. But neither the Protestants nor the Pope would suffer the real intention of the enterprise to be concealed. A spirited manifesto was issued by the confederate states, openly accusing his Imperial Majesty of having formed a plan to suppress the liberties of Germany under the shallow pretext of quashing a rebellion, informing him that his views in reference to the council were clearly understood, and reiterating the formal rejection of that assembly. On the other hand, the Pope evidently regarded it as a crusade in defence of the faith. He wrote to the kings of France, and Poland, and to other states, requesting their co-operation; sent Cardinal Farnesius as his legate, to accompany the allied forces; gave his own troops a consecrated banner; and, in a bull prepared for the occasion, promised ample indulgences and remission of sin to those who should pray for the success of the "holy expedition."* The bull was published both at Rome and at Trent.†

It had been determined that the subject to be decided in the next session should be the doctrine of justification; and in pursuance of the prescribed order of proceeding, the question of reform proposed for discussion was, the residence of bishops, and the best means of removing the obstacle thereto.

The legate Santa Croce opened the business. He adverted to the importance of the inquiry they were about to institute. They had condemned the heresies that had been promulgated on the subject of original sin, and must now examine the opinions of the new teachers respecting grace, which is the remedy for sin. Luther had introduced the *unheard-of* doc-

* Le Plat, iii. 437—446, 456—465.

† At Rome, July 15; at Trent, in the presence of the legates and the whole council, Aug. 19.

trine of justification by faith only; he had maintained that good works were unnecessary, and had consequently denied the efficacy of the sacraments, the authority of priests, purgatory, the sacrifice of the mass, and all other remedies instituted by the church for the remission of sins. Such heresies must be destroyed; such blasphemies must be condemned. But the task would not be easy; for whereas, in their late discussions, they had been so much assisted by the writings of the scholastic divines that help would now almost entirely fail them, as very few of those authors had treated of the subject of justification.*

Twenty-three propositions were exhibited, said to contain the errors of Luther, Zuinglius, and others, on the point in question, but consisting, in many instances, of expressions uttered in the heat of controversy, and sentences misconstrued or torn from their connexion: the real opinions of the reformers were very partially and unfairly represented.† On these propositions the subsequent debates were founded.

With regard to justification itself, the divines were pretty generally agreed that it means the translation of an individual from the state of an enemy to that of a friend and an adopted child of God, and that it consists in charity, or grace infused into the soul by the Divine Being; thus evidently confounding it with sanctification. Marinier maintained that the word is used in a forensic sense, as opposed to "condemnation," and that any other interpretation was contrary to the express language of the Apostle Paul; but this opinion found few supporters. The fathers at Trent understood the word "justify" to mean "to *make* righteous," not "to *declare* righteous:" they founded the acceptance of a sinner in the sight of God, partly, at least, on inherent grace, to which the work of the Lord Jesus Christ was supposed to impart efficacy; and they rejected the word "imputation," which, it was said, the ancients had never used. Soto remarked, that he had always suspected that word, because of the evil consequences which the Lutherans derived from it: for instance, that the righteousness of Jesus Christ is sufficient, without inherent righteousness; that the sacraments do not confer grace; that

* Pallav. lib. viii. c. 2. Sarpi, lib. ii. s. 73.

† Le Plat, iii. 431.

the punishment as well as the guilt of sin is remitted; that there is no need of satisfaction, (that is, penance;) and that all are equal in grace, righteousness, and glory; whence followed the horrible blasphemy, that every righteous man is equal to the Virgin!*

Eight general congregations were held on this question, "What is done by the ungodly man himself, when he attains faith, and thence grace?" This was, in fact, the chief point at issue with the reformers, who zealously contended that all works done before faith, so far from being meritorious, are positively sinful. The Archbishop of Sienna ascribed all merit to Christ, none to man; and connected the reception of righteousness with faith only, without any other preparation. On the same side was the Bishop of Cava, who argued that hope and love are the companions of faith, but in no respect the cause of justification. Julius Contarenus, Bishop of Belluno, also ascribed everything to faith in the merits of the Saviour, and nothing to works, which he regarded as only evidences of faith and righteousness; and he maintained that whatever efficacy was attributed to them detracted from the merit of the Redeemer's blood.† But these statements were much disapproved by the majority of the prelates:‡ for the divines agreed that works performed before justification have the merit of *congruity*,§ and this notion met with general approbation. But Ambrose Catharine held, that without the special assistance of God no one can perform a truly good work, and that, consequently, all the actions of the unbeliever are sins. In support of this assertion he quoted Augustine, Ambrose, Anselm, and other fathers, and dwelt much on such passages of Scripture

* Pallav. lib. viii. c. 4. Sarpi, lib. ii. s. 76.

† The scripture doctrine of justification, as held by these prelates, had been embraced by many eminent men, even in Italy. Its suppression in that country was not effected without much cost and pains.—See M'Crie's "Reformation in Italy," p. 165—188.

‡ "Quæ sententiæ patribus malè audierunt"—"Hæc sententia patrum aures offendit,"—"patribus odiosus obstrepuit" [Contarenus.] Pallav. ut sup.

§ "Merit *de congruo*, signifies a good work which is worthy of divine reward, not out of any obligation from justice, but out of a principle of *fitness* (or *congruity*) and from the free bounty of God."—Preservative against Popery, vol. ii. tit. 8. p. 91.

as these, "an evil tree cannot bring forth good fruit;" "make the tree good, and the fruit will be good;" "unto the unbelieving nothing is pure." He said, that it was better to follow the fathers than the scholastic divines, who often contradicted one another; and that it was safer to build on Scripture, the foundation of true theology, than on the philosophical subtleties which had been too popular in the schools. Soto warmly opposed him, and treated his doctrine as heretical, and tending to the denial of free-will. Jerome Seripand, a Dominican, advanced the notion of two justifications; the first, *internal*, partly consisting of infused grace and the gift of adoption, conferred by the sacraments, and partly in virtuous actions and a just life; the second, *external*, by the imputation of the righteousness and merits of the Saviour, as if they were our own. In attaining grace and adoption he affirmed that works had no share, the mercy of God received by faith being the sole source. Neither did he consider works alone as sufficient for the justification of him who lives righteously, but represented faith in the righteousness of Jesus Christ as required to *supply the deficiency!* The Bishop of the Canaries said, that though works done by man in his natural state do not merit grace, yet God may be moved by them to bestow it. The Franciscans contended fiercely for the merit of congruity against the Dominicans, who openly avowed their wish for the suppression of that dogma, which they said was never heard of in the early times of the church, and was unknown to Scripture.*

With regard to works performed by those who are in a state of grace, there was no difference of opinion. All agreed that they are perfect, and merit eternal life: this is what is called, in Roman-catholic theology, the merit of *condignity*.

Great pains were taken to discuss thoroughly the assertion, that "man is justified by faith," and to affix some determinate meaning to that expression: but the task was not easy. Some busied themselves in searching for the different senses in which the word "faith" is used in Scripture, which they made to amount to fifteen, but knew not in which it is employed when applied to justification. At length, after much

* Pallav. ut sup. c. 9. s. 5. Sarpi, ut sup

disputing, it was agreed that faith is the belief of all things which God has revealed, or *the church has commanded to be believed*. It was distinguished into two sorts: the one, said to exist even in sinners, and which was termed, *unformed, barren, and dead*; the other peculiar to the just, and working by charity, and thence called *formed, efficacious, and living faith*. Still, as Father Paul observes, "they touched not the principal point of the difficulty, which was, to ascertain whether a man is justified *before* he works righteousness, or whether he is justified *by* his works of righteousness."*

These disputes were frequently conducted with much heat, and sometimes ended in scenes very unbecoming the character of Christian prelates. The Bishop of Cava, it has been stated, advanced sentiments much more conformable to Scripture than those of the majority. As he left the meeting, the Bishop of Chiron told him that he would refute all he had said, and expose his ignorance and obstinacy. Incensed by such an insult, the poor bishop forgot his character and station, flew upon his opponent, and plucked his beard. The council was much scandalized at it, and directed the offender to be confined in the convent of St. Bernardine till the Pope's pleasure should be known. When directions arrived from Rome, he was sentenced to perpetual banishment, and ordered to repair to the holy father, who only could absolve him from the excommunication he had incurred. The Pope, however, permitted the legates to give him absolution, and he was sent home to his diocese.†

The session was to have been held July 28th, but so little progress had been made in preparing the decree that a postponement became necessary. There was some negotiation, about the same time, respecting a removal of the council to some other place. Many of the bishops were alarmed for their personal safety, on account of the vicinity of Trent to the seat of war. The legates were desirous of removing to Sienna, Lucca, or some city within the papal dominions; partly because De Monte and the Cardinal of Trent had recently quarrelled, partly because heresy was found to prevail to a considerable extent, even under their own eyes: they naturally wished to

* Pallav. and Sarpi, ut sup.

† Pallav. lib. viii. c. 6.

be beyond the reach and observation of their opponents. But when the Emperor heard of it he was violently enraged, and threatened to throw Santa Croce into the Adige, if he persisted in urging the translation: the Pope found it needful to be on good terms with his ally, and directions were given to drop the project altogether.*

A decree, embracing as much of the subject as had been then considered, had been prepared by the Bishop of Bitonto. After some amendments it was put into the hands of Seripand to be revised. When it was again produced, long and intricate debates ensued, on the certainty of grace, the merit of congruity, the imputation of righteousness, the distinction between grace and charity, and other points; on all which there was great diversity of opinion. Some, for instance, thought it highly presumptuous in any man to pretend to assurance, and said, that a state of doubt and uncertainty is useful and even meritorious, since it is a species of suffering. On the other hand it was argued, that Jesus Christ frequently assured individuals that their sins were forgiven; that it could not be presumptuous in them to believe him; and that the doctrine of assurance is plainly taught in Scripture, in such passages as these: "Know ye not that Jesus Christ is in you?" "The Spirit itself beareth witness with our spirit that we are the children of God."—(2 Cor. xiii. 5; Rom. viii. 16.) But this sentiment was deemed to savour of Lutheranism.†

In the course of these disputes, the question of free will having been incidentally mentioned, it was resolved to examine that subject. The alleged doctrines of the reformers were embodied in six propositions, and warm discussions again followed. Some were inclined to think that when the Lutherans said, "that man is at liberty only to do evil, and is not free to do good," they were scarcely deserving censure, since it was universally admitted that without the grace of God nothing truly good can be accomplished: but this was heard with evident dissatisfaction. There was much disputing on the question, "Whether man is at liberty to believe, or not to believe?" The Franciscans held, that as demonstration produces

* Pallav. ut sup. c. 5, 8, 10. Sarpi, s. 78.

† Pallav. ut sup. c. 12. Sarpi, s. 80.

evidence, conviction is necessarily followed by faith, and that no man can believe what he will, but only what appears to him to be true. The Dominicans advanced the contrary opinion, and asserted that belief is entirely in man's power. With regard to the consent of the will to the grace of God, the members of these two bodies were similarly opposed to each other. The Franciscans said, that as it is in the power of the will to prepare itself for grace, it is yet much more so in accepting or rejecting grace when it is offered. The Dominicans denied that those works which precede calling can be deemed preparatory, and maintained that the grace of God is the first cause of all good.*

The last inquiry that engaged the attention of the fathers was predestination. Eight propositions were produced, said to contain the views of Zuinglius and other reformers on this subject. There was little difference of opinion respecting any of them, the first excepted—viz., “that the cause of predestination and reprobation is in the will of God, and not in man.” There were three varieties of sentiment. The majority held, that before the creation of the world, God, in his infinite mercy, chose some from the mass of the human race, for whose salvation he had made ample provision; that the number was fixed and determined; and that those whom God had not predestinated could not complain, as he had provided means for their salvation, though, in fact, none but the elect would ever obtain it. Others exclaimed loudly against this doctrine, as cruel, inhuman, and impious; they said, that it represented God as partial and unjust towards his creatures; and they affirmed that his mercy wills the salvation of all men, and has provided sufficiently for it; that man is at liberty to reject or refuse grace; and that the Divine Being, foreseeing the use that would be made of his goodness, had predestinated to life those who should accept it, and to misery those by whom it should be rejected. Catharine proposed a middle scheme—viz., that God has chosen a certain number, for whose salvation he has infallibly provided; that he wills the salvation of the rest, and has furnished them with sufficient means, leaving it to themselves to accept or reject his grace; that a great number will receive mercy and be saved, though they are not of the elect; and that

* Sarpi, ut sup.

the lost are the authors of their own ruin, by voluntarily refusing to embrace the offered pardon. These details will remind the reader of some modern controversies.*

The debates being ended, nothing remained but to prepare the decree, according to the sense of the majority, and in such a way, that while the heretics were condemned, the opinions of the Catholics, though often varying and opposed to each other, should be left unproved. This was excessively difficult; and to the immense labour employed in rendering the decree unexceptionable must be ascribed much of the obscurity that so frequently veils its meaning. Seripand's revision was so thoroughly revised again that he refused to acknowledge his own work. That the council might not only condemn error, but explain and establish truth, it was resolved to divide the decree into two parts, one containing the Catholic doctrine, and the other anathematizing those who opposed it. In preparing it, the legate Santa Croce took incredible pains, that he might avoid inserting anything that was disputed, and at the same time, express every sentiment so carefully that none should have just reason for complaint. From the beginning of September till the end of November he was almost incessantly employed: scarcely a day passed without some addition, suppression, or alteration. When he had finished, copies were given to all the fathers for their examination, and also sent to Rome, when so many observations were made, so many hints of improvement suggested, that the whole was gone over again before it assumed the form in which it was finally published to the world.†

Meanwhile, the negotiations for a transfer, or suspension, of the council were resumed. The legates retained their former impressions; they foresaw the perplexities they would be involved in when the question of reformation came on; and the submission of the Protestants was hopeless. The Pope was willing to forward their views: there was a majority of prelates on the same side; but the repugnance of the emperor baffled all their projects. The prosperous issue of his plans appeared to depend on the continuance of the council. He was anxious

* Sarpi, ut sup. Pallav. c. 13.

† Pallav. ut sup. c. 13. s. 4. Sarpi, ut sup.

for a still further postponement of the session, as the publication of the impending decree could not fail to exasperate the Protestants. Writing to the legates to that effect, he told them, that while he hoped in a little time to compel all Germany to submit to their decisions, it would be in vain to expect so desirable an event, if the council were either suspended or transferred.*

Notwithstanding the Emperor's wish for longer delay, a day was fixed for the session. Long and warm discussions intervened respecting episcopal residence, and the utmost variety of sentiment was expressed. The legates had been ordered not to suffer the cardinals to be included in the decree; whatever abuses existed among them, the Pope himself would reform. His Holiness gave strict injunctions not to permit the question of the *divine right* of residence to be debated; since, if it were carried in the affirmative, men would conclude, that the exemptions sometimes granted at Rome were null and void. Nevertheless, the subject was immediately introduced by the Spanish bishops, and it was not without some trouble that they were silenced. It was soon ascertained that it would be impossible to proceed far with the business, and that the near approach of the session would compel them to be satisfied with an imperfect and short decree, which was accordingly prepared.†

The sixth session was held Jan. 13, 1547. The following decree, passed on that day, contains the final sentiments of the church of Rome on the subject of justification:—

“ Seeing that in this age many errors are disseminated concerning the doctrine of justification; errors destructive to the

* On one occasion the legates had written, advising that the session should be held, and the council suspended immediately after; and that the Pope should *summon the fathers to Rome*, and then by their advice enact such reforms as he should judge proper by a papal bull! The following fact is also curious: when the legates were blamed that business was not in a more forward state, scarcely anything having been done respecting reformation, they replied, that it was not their fault, for they had written to the Pope, and *he had not yet informed them how far he was willing that the demands of the prelates should be indulged!*—Pallav. ut sup. c. 15.

† Pallav. ut sup. c. 18. The Pope had sent a brief to the legates empowering them to make such concessions as might be deemed advisable,—i. e., *to permit a free council to do as it pleased!*

souls of many, and highly injurious to the unity of the church ; the sacred, holy, œcumenical, and general council of Trent, lawfully assembled, &c., seeking the praise and glory of Almighty God, the tranquillity of the church, and the salvation of souls, doth intend to explain to all the faithful in Christ that true and wholesome doctrine of justification which Christ Jesus, the sun of righteousness, the author and finisher of our faith, hath taught, the Apostles delivered, and the Catholic church, instructed by the Holy Spirit, hath ever retained ; strictly enjoining, that henceforth no one dare to believe, preach, or teach otherwise than is appointed and declared by the present decree.

“ CHAP. I. *Of the inability of nature and the law to justify men.*”

“ In the first place, the holy council maintains that it is necessary, in order to understand the doctrine of justification truly and well, that every one should acknowledge and confess, that since all men had lost innocence by Adam’s prevarication, and had become unclean, and, as the Apostle says, ‘ by nature children of wrath,’ as is expressed in the decree on original sin, they were so completely the slaves of sin, and under the power of the devil and of death, that neither could the Gentiles be liberated or rise again by the power of nature, nor even the Jews, by the letter of the law of Moses.* Nevertheless, free will was not wholly extinct in them, though weakened and bowed down.

“ CHAP. II. *Of the dispensation and mystery of the advent of Christ.*”

“ Whence it came to pass, that when the blessed fulness of time came, the heavenly Father, the Father of mercies and God of all comfort, sent to men Christ Jesus his Son, who had been spoken of and promised by many holy men, both before the law and during the time of the law ; that he might redeem the Jews, who were under the law, that the Gentiles

* “ Per ipsam etiam literam legis Moysis.” Father Paul observes, that at first it was written, “ per ipsam etiam legem Moysis,” but that as some of the divines thought that circumcision procured the pardon of sin, the word “ literam” (letter) was introduced to please them.—Lib. ii. s. 80.

who had not followed after justice, might attain to justice, and that all might receive the adoption of sons. Him hath God set forth as a propitiation for our sins, through faith in his blood; yet not for our sins only, but also for those of the whole world.

“ CHAP. III. *Who are justified by Christ.*

“ But though he died for all, yet all receive not the benefit of his death, but those only to whom the merit of his passion is imparted. For as men could not be born unrighteous, were they not the seed of Adam, contracting real guilt by being his posterity; so, unless they were renewed in Christ, they would never be justified, since that renewal is bestowed upon them by the merit of his passion, through grace, by which [grace] they become just. For this blessing the apostle exhorts us always to give thanks to God the Father, who hath made us worthy to be partakers of the lot of the saints in light, hath delivered us from the power of darkness, and hath translated us into the kingdom of the Son of his love, in whom we have redemption and the remission of sins. (Col. i. 12—14.)

“ CHAP. IV. *A brief description of the justification of the ungodly, and the manner thereof, in a state of grace.*

“ In which words is contained a description of the justification of the ungodly, which is a translation from that state in which man is born, a child of the first Adam, into a state of grace and adoption of the children of God, by Jesus Christ our Saviour, the second Adam. Which translation, now that the gospel is published, cannot be accomplished without the laver of regeneration, or the desire thereof; as it is written, ‘ Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God.’ (John iii. 5.)*

* “ When justification is attributed to faith, without mention of good works, or other Christian virtues or sacraments, it is not meant to exclude any of the same from the working of justice or salvation; for here [Gal. iii. 27,] we learn, that by the sacrament of baptism also we put on Christ, which is to put on faith, hope, charitie, and all Christian justice. . . . And the adversary’s evasion, that it is faith which worketh in the sacrament, and not the sacrament itself, is plainly false; baptism giving grace and faith itself to the infant that had none before.”—*Roman-catholic Version*, note on Gal. iii. 27.

“CHAP. V. *Of the necessity and source of preparation for justification in adult persons.*”

“The council further declares, that in adult persons the beginning of justification springs from the preventing grace of God, through Christ Jesus; that is, from his calling, where-with they are called, having in themselves no merits; so that those who, in consequence of sin, were alienated from God, are disposed to betake themselves to his method of justifying them, by his grace, which excites and helps them, and with which grace they freely agree and co-operate. Thus, while God touches the heart of man by the illumination of his Holy Spirit, man is not altogether passive, since he receives that influence which he had power to reject; while, on the other hand, he could not of his free will, without the grace of God, take any step towards righteousness before him. Hence, when it is said in the sacred Scriptures, ‘Turn ye to me, and I will turn to you,’ (Zech. i. 3,) we are reminded of our freedom. When we reply, ‘Turn us to thyself, O Lord, and we shall be turned,’ we confess that we are influenced by the grace of God.

“CHAP. VI. *The mode of preparation.*”

“Men are disposed for this righteousness when, excited and aided by divine grace, and receiving faith by hearing, they are freely drawn to God, believing that those things are true which are divinely revealed and promised; and this chiefly, that God justifies the sinner by his grace, through the redemption which is in Christ Jesus; and when, perceiving that they are sinners, and moved by that fear of divine justice with which they are salutarily smitten, they are, by the consideration of God’s mercy, encouraged to hope, trust that he will be propitious to them for Christ’s sake, begin to love him as the fountain of all righteousness, and consequently regard sin with a certain hatred and abhorrence,—that is, with that penitence which must necessarily exist before baptism; and finally, when they resolve to receive baptism, to begin a new life, and to keep the divine commandments. Of this disposition it is written, ‘He that cometh to God must believe that he is, and is a rewarder to them that seek him,’ (Heb. xi. 6;) and, ‘Be of good heart, son, thy sins are forgiven thee,’ (Matt. ix. 2;) and

‘ The fear of the Lord driveth out sin,’ (Ecclesiasticus i. 27;) and, ‘ Do penance, and be baptized, every one of you, in the name of Jesus Christ, for the remission of your sins, and you shall receive the gift of the Holy Ghost,’ (Acts ii. 38;) and, ‘ Going therefore, teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you,’ (Matt. xxviii. 19, 20;) lastly, ‘ Prepare your hearts unto the Lord,’ (1 Sam. vii. 5).*

“ CHAP. VII. *Of the nature and causes of the justification of the ungodly.*

“ Justification itself follows this disposition, or preparation; and justification is not remission of sin merely, but also sanctification, and the renewal of the inner man by the voluntary reception of grace and divine gifts; so that he who was unrighteous is made righteous, and the enemy becomes a friend, and an heir according to the hope of eternal life. The causes of justification are these: the final cause, the glory of God and of Christ, and life eternal; the efficient cause, the merciful God, who freely cleanses and sanctifies, sealing and anointing with the Holy Spirit of promise, which is the earnest of our inheritance; the meritorious cause, his well-beloved and only begotten Son, Jesus Christ our Lord, who, through his great love wherewith he loved us, even when we were enemies, merited justification for us by his most holy passion on the cross, and made satisfaction for us to God the Father; the instrumental cause, the sacrament of baptism, which is the sacrament of faith, without which no one can ever obtain justification; lastly, the sole formal cause is, the righteousness of God; not that by which he himself is, righteous, but that by which he makes us righteous; † with which being endued by

* “ The Council of Trent enumerates seven acts by which the ungodly are disposed to justice—viz., faith, fear, hope, love, penitence, the resolution to receive the sacrament [of baptism], and the purpose to lead a new life and keep the commandments.”—Bellarm. de Justificatione, lib. i. c. 12.

† This is generally called by Roman-catholic writers, “infused,” or “inherent” righteousness. “Under the name of faith is contained the whole reformation of our souls and our new creation in good workes. . . Christian justice is a very qualitie, condition, and state of vertue and grace resident in

him, we are renewed in the spirit of our mind, and are not only accounted righteous, but are properly called righteous; and are so, receiving righteousness in ourselves, each according to his measure, which the Holy Spirit bestows upon each as he wills, and according to our respective dispositions and co-operation. For although no one can be righteous unless the merits of our Lord Jesus Christ are imparted to him, yet this takes place in the justification of the ungodly, when, for the sake of his most holy passion, the love of God is infused in the hearts of those who are justified, and abides in them. Therefore, when a man is justified, and united to Jesus Christ, he receives, together with remission of sins, the following gifts, bestowed upon him at the same time, namely, faith, hope, and charity. For faith does not perfectly join us to Christ, nor make us living members of his body, unless hope and charity accompany it; for which reason it is most truly said, 'faith without works is dead and void,' (James i. 20;) and 'in Christ Jesus neither circumcision availeth anything nor uncircumcision, but faith that worketh by charity,' (Gal. v. 6.)* It is this faith that catechumens ask of the church before they receive the sacrament of baptism, according to apostolic tradition, for they seek that faith which procures eternal life, which faith cannot procure, separately from hope and charity. Therefore,

us, and not a phantasticall apprehension of Christ's justice only imputed to us. . . . The faith which justifieth, joyned with the other vertues, is properly the formall cause, and not the efficient or instrumentall cause of justification; that is to say, these vertues put together, being the effect of God's grace, bee our new creature and our new justice in Christ."—*Roman-catholic Version*, note on Gal. vi. 15, *omitted in the modern editions*, as are the notes quoted in pp. 88, 94. "The whole controversy may be brought to this simple question—whether the formal cause of absolute justification be inherent righteousness or not; for he who proves the affirmative does, at the same time refute all opposite errors. For if the formal cause of justification is inherent righteousness, then it is not the indwelling righteousness of God; not the imputed righteousness of Christ; nor solely the remission of sin, without the renewal of the inner man."—Bellarm. de Justificatione, lib. ii. c. 2.

* "The faith to which the apostle here (Rom. iii. 28) attributes man's justification is not a presumptuous assurance of our being justified, but a firm and lively belief of all that God has revealed or promised; a faith *working through charity* in Jesus Christ; in short, a faith which takes in hope, love, repentance, and the use of the sacraments."—*Roman-catholic Version*, note on Rom. iii. 28.

they are immediately reminded of the words of Christ, 'if thou wilt enter into life, keep the commandments.' (Matt. xix. 17.) Then receiving, in their regeneration, true and Christian righteousness, as the best robe, white and spotless, bestowed on them through Christ Jesus, instead of that which Adam lost by his disobedience, both for himself and us, they are commanded to preserve the same, that they may present it before the tribunal of our Lord Jesus Christ, and possess eternal life.

“ CHAP. VIII. *How it is to be understood that the ungodly are justified by faith, and freely.*

“ When the apostle says, that man is justified ‘by faith,’ and ‘freely,’ these words are to be understood in that sense in which the Catholic church hath always held and explained them—namely, that we are said to be justified ‘by faith,’ because faith is the beginning of human salvation, the foundation and root of all justification, without which it is impossible to please God, and come into the fellowship of his children;* and that we are said to be justified ‘freely,’ because nothing which precedes justification, whether faith or works, can deserve the grace thereof. ‘For if by grace, then it is not now by works;’ otherwise, as the same apostle saith, ‘grace is no more grace.’ (Rom. xi. 6.)†

“ CHAP. IX. *Against the vain confidence of the heretics.*

“ But although it must be believed that sin is not forgiven, nor ever was forgiven, unless freely, by the mercy of God, for Christ’s sake; yet no one is authorized to affirm that his sins are or will be forgiven, who boasts of the assurance and certainty thereof, and rests only on that assurance; seeing that this vain and impious confidence may exist among heretics and schismatics, and does actually prevail in these times, and is

* “Justification implieth all graces and vertues received by Christ’s merits, but the entrance and accesse to this grace and happie state is by faith, because faith is the ground and first foundation to build on, and port to enter into the rest.”—*Roman-catholic Version*, note on Rom. v. 2.

† “No man attaineth his first justification by the merits either of his faith or workes, but merely by Christ’s grace and mercy, though his faith and workes, proceeding of grace, be dispositions and preparations thereunto.”—*Ibid.* Rom. iii. 24.

fiercely contended for, in opposition to the Catholic church.* It is on no account to be maintained, that those who are really justified ought to feel fully assured of the fact, without any doubt whatever; or that none are absolved and justified but those who believe themselves to be so; or that by this faith only absolution and justification are procured; as if he who does not believe this doubts the promises of God, and the efficacy of the death and resurrection of Christ. For while no godly person ought to doubt the mercy of God, the merit of Christ, or the virtue and efficacy of the sacraments; so, on the other hand, whoever considers his own infirmity and corruption may doubt and fear whether he is in a state of grace; since no one can certainly and infallibly know that he has obtained the grace of God.

“ CHAP. X. *Of the increase of actual justification.*”

“ Thus, therefore, those who are justified and made the friends and servants of God go from strength to strength, and are renewed, as the apostle says, ‘ day by day;’ that is, mortifying the members of their flesh, and ‘ presenting them as instruments of justice unto sanctification,’ (Rom. vi. 13, 19,) by the observance of the commandments of God and the church, faith co-operating with good works, they gain an increase of that righteousness which was received by the grace of Christ, and are the more justified.† As it is written, ‘ He that is just, let him be justified still,’ (Rev. xxii. 11;) and again, ‘ Be not afraid to be justified, even to death,’ (Ecclesiasticus xviii. 22;) and again, ‘ Do you see that by works a man is justified, and not by faith only?’ (James ii. 24.) Holy Church seeks this

* “ Here may we lambs tremble (saith a holy father) when the ramme, the guide of the flock, must so labour and punish himselfe, (besides all his other miseries adjoynd to the preaching of the gospell,) least perhaps hee misse the marke. A man might thinke S. Paule should bee as sure and as confident of God’s grace and salvation as we poor wretched caitives; but the hereticke’s unhappy securitie, presumption, and faithless persuasion of their salvation, is not *fides apostolorum*, but *fides demoniorum*, not the *faith of the apostles*, but the *faith of the devils*.”—Ibid. 1 Cor. ix. 27.

† This is what the Roman-catholic divines call the “second justification.” In the *first* justification, the sinner is supposed to have no absolute merit, although his faith, hope, &c., *dispose* and *prepare* him for justification; that is, have the merit of *congruity*. In his *second* justification, his works are positively meritorious, and *deserve* heaven; this is the merit of *condignity*.

increase of righteousness, when she prays, ‘Grant us, O Lord, an increase of faith, hope, and charity!’*

“CHAP. XI. *Of the necessity and possibility of keeping the Commandments.*”

“But no one ought to think that, because he is justified, he is released from obligation to keep the commandments; nor is that rash saying to be used which the fathers have prohibited and anathematized, ‘that it is impossible for a justified man to keep God’s precepts;’ for God does not enjoin impossibilities, but commands and admonishes us to do what we can, and to ask his help for what we cannot perform, and by his grace we are strengthened. ‘Whose commandments are not heavy, whose ‘yoke is sweet, and his burden light.’ (1 John v. 3; Matt. xi. 30.) The children of God love Christ; but those who love him ‘keep his words,’ as he himself testifieth, (John xiv. 23;) which by divine aid they are able to do. For though the most holy and righteous persons, while they are in this mortal life, may daily commit small offences, (which are termed *venial*;) they do not, on that account, cease to be righteous: ‘forgive us our debts’ is the humble and sincere prayer of the just. Therefore, the just should consider themselves the more bound to walk in the ways of righteousness; because, being freed from sin, and become servants of God, they are able to persevere in a sober, righteous, and pious life, through Christ Jesus, by whom they have access into this grace; for God does not forsake those who are once justified by his grace, unless he is first forsaken by them. No one therefore ought to flatter himself on account of his faith only, supposing that by faith alone he is made an heir, and shall obtain the inheritance, although he has not suffered with Christ, that he may be glorified together. For Christ himself, as the apostle affirms, ‘though he was the Son of God, learned obedience by the things which he suffered, and being consummated, he became to all who obey him the cause of eternal salvation.’ (Heb. v. 8, 9.) Wherefore the same apostle admonishes the justified in these words: ‘Know you not that they that run in the race, all run indeed, but one receiveth the prize? So run that you may obtain . . . I therefore

* Orat. in 13 Domin. post Pentecost.

so run, not as at an uncertainty ; I so fight, not as one beating the air ; but I chastise my body, and bring it into subjection, lest, perhaps, when I have preached to others, I myself should become a castaway.' (1 Cor. ix. 24—27.) To the same effect, Peter, the prince of the apostles ; ' Labour the more, that by good works you may make sure your calling and election : for doing these things you shall not sin at any time.' (2 Pet. i. 10.) Whence it is plain, that they are enemies to the orthodox doctrine of religion, who affirm that the just man sins in every good work, at least venially ; or, which is yet more intolerable, that he deserves everlasting punishment ; and they also are enemies who maintain, that the just sin in all works in which, by way of rousing themselves from their sloth, and stimulating their diligence in running the Christian race, they set before their minds the eternal reward, as well as the glory of God, which is first of all to be regarded ; since it is written, ' I have inclined my heart to do thy justifications for ever, for the reward.' (Psalm cxix. 112.) And the apostle says of Moses, that ' he looked unto the reward.' (Heb. xi. 26.)

“ CHAP. XII. *That the rash confidence of predestination is to be avoided.*

“ Let no man, while he continues in this mortal state, so far presume respecting the hidden mystery of divine predestination as to conclude, that he is certainly one of the predestinate ; as if it were true that a justified man cannot sin any more, or that if he sin, he can assure himself of repentance ; for no one can know whom God hath chosen for himself, unless by special revelation.

“ CHAP. XIII. *Of the gift of perseverance.*

“ In like manner concerning the gift of perseverance, of which it is written, ' he that shall persevere to the end, he shall be saved,' (Matt. xxiv. 13 ;) which gift can only be received from him who is able to establish him who stands, that he may continue to stand, and to restore the fallen. Let no one indulge himself in the assurance of absolute certainty ; although it behoves all to place the strongest confidence in the help of God. For as God hath begun a good work, so he will perfect it, working in them both to will and to accom-

plish, (Phil. i. 6; ii. 13,) unless they fail of his grace. Nevertheless, let those who think they stand, take heed lest they fall, and work out their own salvation with fear and trembling, by labours, by watchings, by alms, by prayers, by offerings, by fasts, and by chastity. For they ought to fear, knowing that they are renewed to the hope of glory, but are not yet in glory, being still engaged in conflict with the flesh, the world, and the devil; in which conflict they cannot overcome, unless by the grace of God they obey the apostolic word, which saith, 'We are debtors, not to the flesh, to live according to the flesh; for if you live according to the flesh, you shall die; but if by the Spirit you mortify the deeds of the body, you shall live. (Rom. viii. 12, 13.)

“CHAP. XIV. *Of the lapsed, and their recovery.*

“Those who by sin have fallen from the grace of justification received may be justified again, when, moved by divine influence, they succeed in recovering their lost grace by the sacrament of penance, through the merits of Christ. For this method of justification is that recovery of the lapsed which the holy fathers have fitly called the ‘second plank after shipwreck’ of lost grace.* Moreover, Christ Jesus instituted the sacrament of penance for those who may fall into sin after baptism, when he said, ‘receive ye the Holy Ghost; whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained.’ (John xx. 22. 23.) Therefore we must teach, that the penance of a Christian man after his fall is very different from baptismal penance, and includes, not only the cessation from sin, and the hatred thereof, or a contrite and humble heart, but also the sacramental confession of sin, at least in desire, to be performed in due time, with priestly absolution; satisfaction, also, by fasts, alms, prayers, and other pious exercises of the spiritual life; not satisfaction for eternal punishment, which, together with the offence, is

* “The words of St. Jerome, which say, that penance is a ‘second plank,’ are universally known, and highly commended by all who have written on this sacrament. As he who suffers shipwreck has no hope of safety, unless, perchance, he seize on some plank from the wreck; so he that suffers the shipwreck of baptismal innocence, unless he cling to the saving plank of penance, may abandon all hope of salvation.”—Catechism, p. 251.

remitted by the sacrament, or the desire thereof; but for the temporal punishment, which, as the sacred Scriptures teach, is not always remitted (as it is in baptism) to those who, being ungrateful for the grace of God which they received, have grieved the Holy Spirit, and dared to profane the temple of God. Of this penance it is written, 'Be mindful, therefore, from whence thou art fallen, and do penance, and do the first works,' (Rev. ii. 5;) and again, 'The sorrow that is according to God worketh penance, steadfast unto salvation,' (2 Cor. vii. 10;) and again, 'Do penance, and bring forth fruit worthy of penance,' (Mat. iv. 2, 17.)

“ CHAP. XV. *That grace, although not faith, may be lost by any mortal sin.*

“ We must maintain, in opposition to the artful schemes of some men, who by smooth words and flattery deceive innocent minds, that although faith is not lost, the received grace of justification may be, not only by infidelity, (in which even faith itself is lost,) but also by any other mortal sin; in this upholding the doctrine of the divine word, which not only excludes unbelievers from the kingdom of God, but believers also, such as fornicators, adulterers, the effeminate, those who defile themselves with mankind, covetous persons, drunkards, railers, extortioners, and all others who commit deadly sin, from which they might abstain, by the help of divine grace, and for which they are separated from the grace of Christ.

“ CHAP. XVI. *Of the fruit of justification; that is, of the merit of good works, and the reason of that merit.*

“ For this reason the words of the apostle are to be addressed to the justified, whether they have always preserved the grace they received, or whether they have recovered it after it was lost: 'Abound in every good work, knowing that your labour is not in vain in the Lord,' (1 Cor. xv. 58;) 'For God is not unjust, that he should forget your work, and the love which you have shewn in his name,' (Heb. vi. 10;) and 'Do not therefore lose your confidence, which hath a great reward,' (Heb. x. 35.) Therefore eternal life is to be set before those who persevere in good works to the end, and hope in God, both as a favour mercifully promised to the children of

God through Christ Jesus, and as a reward to be faithfully rendered to their good works and merits, according to the divine engagement. For this is the 'crown of justice' which the apostle said was laid up for him, and would be rendered to him by the just Judge, after he had fought his fight and finished his course; and not to him only, but to all them also that love his coming. (2 Tim. iv. 7, 8.) And seeing that Christ Jesus imparts energy to the justified, as the head to the members, and the vine to the branches; which energy always precedes, accompanies, and follows their good works, and without which they could not be acceptable to God, nor meritorious; it must be believed that the justified are in no respect deficient, but that they may be considered as fully satisfying the divine law, (as far as is compatible with our present condition,) by their works, which are wrought in God, and as really deserving eternal life, to be bestowed in due time, if they die in a state of grace:* for Christ our Saviour saith, 'He that shall drink of the water that I shall give him shall not thirst for ever; but the water that I shall give him shall become in him a fountain of water springing up into life everlasting.' (John iv. 13, 14.) So

* "Christ's paines or passions have not so satisfied for all that Christian men be discharged of their particular suffering or satisfying for each man's own part: neither be our paines nothing worth to the attainment of heaven, because Christ hath done enough, but quite contrary; he was, by his passion, exalted to the glory of heaven, therefore we, by compassion, or partaking with him in the like passions, shall attaine to be fellowes with him in his kingdome."—*Roman-catholic Version*, note on Rom. viii. 17. Elsewhere, the same writers affirm, that "Christian men's workes" are "joynd with God's grace as causes of our salvation," and that they "doe merit heaven!"—*Notes on Rom.* xi. 6, 32.

"We will prove," says Bellarmine, "and this is the common opinion of all Catholics, that the good works of the just are truly and properly merits, deserving eternal life itself."—*De Justif.* lib. v. c. 1.

"Not only are we promised those blessings which seem to have reference to earthly happiness, to be 'blessed in the city, and blessed in the field,' (Deut. xxviii. 3,) but we are also promised 'a very great reward in heaven,' 'good measure, pressed down, shaken together, and running over,' (Matt. v. 12; Luke vi. 38,) which, aided by the divine mercy, we merit by our actions when recommended by piety and justice."—"When we offend God by sin, wrong our neighbour, or injure ourselves, we appease the wrath of God by prayer; by alms-deeds we redeem our offences against man; and by fasting we appease God, and efface from our own souls the stains of sin."—*Catechism*, pp. 347, 475.

that neither is our righteousness set up as if it were actually derived from ourselves, nor is the righteousness of God unknown or disallowed. For it is called our righteousness because we are justified thereby, through its indwelling in us; and at the same time it is the righteousness of God, because it is infused into us by God, through the merits of Christ. Nevertheless, it is not to be forgotten, that though the sacred Scriptures attach so much value to good works, that Christ promises, 'that whosoever shall give to drink to one of his little ones a cup of cold water only, he shall not lose his reward,' (Mat. x. 42;) and the apostle testifies, that 'that which is at present momentary and light of our affliction worketh for us above measure exceedingly an eternal weight of glory,' (2 Cor. iv. 17;) yet far be it from a Christian man that he should trust or glory in himself, and not in the Lord, whose goodness towards all men is so great that he wills those excellences which are his own gifts to be also regarded as their merits. And since in many things we all offend, every one ought to set before his eyes the severity and justice of God, as well as his mercy and goodness, nor judge himself, although unconscious of guilt; for the actions of men are not to be examined and judged by human judgment, but by God's; who 'both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts, and then shall every man have praise from God,' who, it is written, 'will render to every man according to his works.' (1 Cor. iv. 5; Rom. ii. 6.)"

“To this exposition of the Catholic doctrine of justification, without a sincere and firm faith in which no one can be justified, the holy council hath thought fit to subjoin these canons, that all may know, not only what is to be held and followed, but also what is to be rejected and shunned:—

“Canon 1. Whoever shall affirm, that a man may be justified before God by his own works, whether performed by the strength of human nature, or according to the teaching of the law, without the grace of God in Christ Jesus: let him be accursed.

“2. Whoever shall affirm, that divine grace by Christ Jesus

was given to this end only, that man might be better able to live righteously, and deserve eternal life; as if he could do both by his own free will, although with extreme difficulty: let him be accursed.

“ 3. Whoever shall affirm, that man is able to believe, hope, love, or repent as he ought, so as to attain to the grace of justification, without the preventing influence and aid of the Holy Spirit: let him be accursed.

“ 4. Whoever shall affirm, that when man’s free will is moved and wrought upon by God, it does in no respect cooperate and consent to divine influence and calling, so as to dispose and prepare him to obtain the grace of justification; or that he cannot refuse if he would, but is like a lifeless thing, altogether inert, and merely passive: let him be accursed.

“ 5. Whoever shall affirm, that the free will of man has been lost and extinct since the fall of Adam; or that it exists only in name, or rather as a name without substance; or that it is a fiction, introduced by Satan into the church: let him be accursed.

“ 6. Whoever shall affirm, that it is not in the power of man to commit sin of himself, but that evil as well as good works are wrought by God, not only permissively, but really, as his own act; so that the treachery of Judas was no less his work than the calling of Paul: let him be accursed.

“ 7. Whoever shall affirm, that all works done before justification, in whatever way performed, are actually sins, and deserve God’s hatred; or that the more earnestly a man labours to dispose himself for grace, he does but sin the more: let him be accursed.*

“ 8. Whoever shall affirm, that the fear of hell, under the influence of which we flee to the mercy of God, sorrowing for sin and abstaining therefrom, is itself sin, or makes sinners worse: let him be accursed.

“ 9. Whoever shall affirm, that the ungodly is justified by faith only, so that it is to be understood that nothing else is

* “Apostolum anathematisent, qui negat absque fide posse quempiam placere Deo. Christum et Paulum anathematisent, qui omnes infideles mortuos esse pronuntiant, ac per Evangelium è morte suscitari.”—*Calvin. Antidot.* p. 230.

to be required to co-operate therewith, in order to obtain justification ; and that it is on no account necessary that he should prepare and dispose himself by the effect of his own will : let him be accursed.

“ 10. Whoever shall affirm, that men are justified without the righteousness of Christ, by which he has merited for us ; or that they are thereby formally just :* let him be accursed.

“ 11. Whoever shall affirm, that men are justified solely by the imputation of the righteousness of Christ, or the remission of sin, to the exclusion of grace and charity, which is shed abroad in their hearts, and inheres in them ; or that the grace by which we are justified is only the favour of God : † let him be accursed.

“ 12. Whoever shall affirm, that justifying faith is nothing else than confidence in the divine mercy, by which sins are forgiven for Christ’s sake ; or that it is that confidence only by which we are justified : let him be accursed.

“ 13. Whoever shall affirm that in order to obtain the forgiveness of sin it is necessary, in all cases, that the individual should firmly believe, without any doubt concerning his own infirmity and corruption, that his sins are forgiven : let him be accursed.

“ 14. Whoever shall affirm, that a man is forgiven and justified, because he stedfastly believes that he is forgiven and justified ; or that no one is truly justified unless he believes himself to be so ; or that it is by such faith only that pardon and justification are obtained : let him be accursed. ‡

“ 15. Whoever shall affirm, that the faith of a renewed and justified man requires him to believe that he is certainly one of the predestinate : let him be accursed.

* It has been already affirmed, that “inherent” righteousness is the *formal* cause of justification ; the redemption of Christ is termed the *meritorious* cause, not because thereby *solely* we are accepted before God—this is denied in the next canon—but because it gives efficacy to *our* righteousness ; so that, according to the Roman-catholic scheme, salvation is of works.

† Bellarmine gives this gloss upon Rom. iii. 24 :—“The ‘favour of God’ is sufficiently explained by the word ‘freely,’ for he who justifies freely, certainly justifies out of benevolence and liberality ; therefore the additional clause, ‘by his grace,’ does not signify his favour, but something else,—namely, the *effect* thereof.”—De Justific. lib. ii. c. 3.

‡ Non video quorsum idem bis damnetur : nisi quod timebant, ne cassum esset prius fulmen.”—Calvin. ut sup. p. 251.

“ 16. Whoever shall affirm, that he shall most surely, certainly, and infallibly enjoy the great gift of perseverance unto the end ; unless he hath learned the same by special revelation : let him be accursed.

“ 17. Whoever shall affirm, that the grace of justification belongs only to those who are predestinated to life ; and that all others, though they are called, are not called to receive grace, being by the ordinance of God predestinated to misery : let him be accursed.

“ 18. Whoever shall affirm, that it is impossible even for a justified man, living in a state of grace, to keep the commandments of God : let him be accursed.

“ 19. Whoever shall affirm, that the gospel contains no positive command but to believe ; and that all the rest are indifferent, being neither enjoined nor prohibited, but free ; or that the ten commandments are not binding upon Christians : let him be accursed.

“ 20. Whoever shall affirm, that a justified man, how perfect soever, is not bound to keep the commandments of God and the church, but only to believe ; as if the gospel were a naked and absolute promise of eternal life, without the condition of keeping the commandments : let him be accursed.

“ 21. Whoever shall affirm, that Christ Jesus was given by God to men as a Redeemer to be trusted in, but not also as a Lawgiver to be obeyed : let him be accursed.

“ 22. Whoever shall affirm, that a justified man is able to persevere in righteousness received without the special help of God ; or that with that help he cannot : let him be accursed.

“ 23. Whoever shall affirm, that a man once justified cannot fall into sin any more, nor lose grace, and therefore that he who falls into sin never was truly justified ; or, on the other hand, that he is able, all his life long, to avoid all sins, even such as are venial, and that without a special privilege from God, such as the church believes was granted to the blessed Virgin : let him be accursed.

“ 24. Whoever shall affirm, that justification received is not preserved, and even increased, in the sight of God, by good works ; but that works are only the fruits and evidences of justification received, and not the causes of its increase : let him be accursed.

“ 25. Whoever shall affirm, that a righteous man sins in every good work, at least venially ; or, which is yet more intolerable, mortally ; and that he therefore deserves eternal punishment, and only for this reason is not condemned, that God does not impute his works to condemnation : let him be accursed.

“ 26. Whoever shall affirm, that the righteous ought not to expect and hope for everlasting reward from God for their good works, which are wrought in God, through his mercy and the merits of Jesus Christ, if they persevere to the end in well-doing and observance of the divine commandments : let him be accursed.

“ 27. Whoever shall affirm, that there is no mortal sin, except infidelity ; or that grace once received cannot be lost by any other sin than infidelity, however great and enormous : let him be accursed.

“ 28. Whoever shall affirm, that when grace is lost by sin, faith is always lost at the same time ; or that the faith which remains is not true faith, being confessedly inactive ; or that he who has faith without charity is not a Christian : let him be accursed.

“ 29. Whoever shall affirm, that he who has fallen after baptism cannot, by the grace of God, rise again ; or that if he can, it is possible for him to recover his lost righteousness by faith only, without the sacrament of penance, which the holy Roman and universal church, instructed by Christ the Lord, and his apostles, has to this day professed, kept, and taught : let him be accursed.

“ 30. Whoever shall affirm, that when the grace of justification is received, the offence of the penitent sinner is so forgiven, and the sentence of eternal punishment reversed, that there remains no temporal punishment to be endured, before his entrance into the kingdom of heaven, either in this world, or in the future state, in purgatory : let him be accursed.*

* “ *Facile quidem est patribus, diabolica securitate ebris, temporales vocare pœnas : quibus peccatum fere nullum est, nisi quis hominem occiderit ; quibus scortatio vix leviculum est erratum ; quibus scdissimæ libidines, virtutis sunt exercitiæ, quæ in laude ponunt ; qui nullum occultum conscientiæ vulnus pilo æstimant. At nobis, qui post longum examen, quasi obruti et confusi, in hanc demum vocem cum Davide erumpere cogemur, ‘ Delicta quis intelliget?’ non tam explicata est solutio.*”—Calvin. Antidot. ut sup. p. 253.

“31. Whoever shall affirm, that a righteous man sins if he performs good works with a view to the everlasting reward : let him be accursed.

“32. Whoever shall affirm, that the good works of a justified man are in such sense the gifts of God, that they are not also his worthy merits; or that he, being justified by his good works, which are wrought by him through the grace of God, and the merits of Jesus Christ, of whom he is a living member, does not really deserve increase of grace, eternal life, the enjoyment of that eternal life if he dies in a state of grace, and even an increase of glory : let him be accursed.*

“33. Whoever shall affirm, that the catholic doctrine of justification, as stated by the holy council in the present decree, does in any respect derogate from the glory of God, and the merits of Jesus Christ our Lord; or that the truth of our faith is not thereby clearly explained, and the glory of God and of Christ Jesus promoted : let him be accursed.”†

By these decisions‡ “faith is made void,” the finished work

* “But, it will be said, if the merits of men are necessary, it proves that the merits of Christ are insufficient. Not so. For the merits of men are not required because of the insufficiency of those of Christ, but because of their own very great efficacy. For the work of Christ hath not only deserved of God that we should obtain salvation; but also that we should obtain it by our own merits.”—Bellarmin. de Justific. lib. v. c. 5.

“The Catholic church pursues a middle course; teaching that our chief hope and confidence must be placed in God, yet *some* also in our own merits.” Ibid. c. 7. In another place, Bellarmine observes, that there is some difference of sentiment respecting the kind of merit attached to good works; but that, according to the “general” opinion of divines, it is the merit of *condignity*, properly so called. “Which opinion,” he adds, “is certainly true. *Que sententia verissima est.*”—Ibid. c. 16.

† Ingeniosa vero cautio : ne quis videat, quod vident omnes. Parum abest, quin et Dei gloriam, et simul Christi gratiam exinaniant. Et interim dira execratione sanciant, ne quis aliqua ex parte utrique derogari putet. Periude ac si quis hominem interficiat, medio foro, sub omnium conspectu, et cædem omnibus conspicuam, prohibeat tamen veram credi. Porro hic suoapte se indicio produnt sorices, quam anathematis terrorem aliis incutiunt, ne impietatem cernere ausint, cujus ipsi sibi conscii erant.”—Calvin. Antidot. ut sup. p. 253.

‡ Fifty-seven prelates were present at the sixth session. Two-thirds of them were Italians, and pensioners, or tools, of the Pope. Yet their decree was the voice of the church!

of the Lord Jesus Christ is transformed into a mere stepping-stone for human merit; and men are taught to look rather to themselves than to the Saviour, and to rely on their own doings, to the exclusion, or at least the depreciation, of his all-glorious righteousness.

“We are accounted righteous before God,” says the Church of England, “only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings; wherefore, that we are justified by faith only is a most wholesome doctrine, and very full of comfort.”* Of the importance of right views of this doctrine no well-informed Protestant can entertain any doubt; whatever else may be considered indifferent or non-essential, this cannot be. It is a foundation-principle; error here is fatal. We may be mistaken in our views of the external or minor points of Christianity, and yet be saved; but if we build our hopes of everlasting life on anything short of the atonement of Christ, or “go about to establish our own righteousness,” we are confiding in “refuges of lies,” and must expect to “lie down in sorrow.” “Other foundation can no man lay than that is laid, which is Christ Jesus.” (1 Cor. iii. 11.)

The Apostle Paul has so clearly and fully explained this subject in his epistles to the Romans and the Galatians, that one might almost suppose it impossible to misapprehend him; and that whatever might be the fate of other truths, this would be transmitted, unimpaired, from one generation to another. But there is reason to believe that the scriptural view of justification was lost or obscured at a very early period in the history of the church. By the introduction of numerous ceremonies and ecclesiastical observances, a scrupulous attention to which was held to be meritorious, the self-righteous principle was daily fed and nourished; a sagacious and aspiring priesthood quickly perceived the advantage to be gained by keeping up the delusion; and at length, by the just judgment of God, men came to “believe their own lie,” and the free grace of God, the imputation of the Redeemer’s righteousness, and justification by faith in him, were banished away from the creed of Christendom.

* Eleventh article.

Such was the state of things in the early part of the sixteenth century, when the reformers entered on their splendid career. Convinced that a right understanding and hearty reception of this doctrine would ensure the downfall of the whole fabric of self-righteousness and superstition, they exerted themselves to the utmost in explaining and defending it. It was their favourite subject—that on which they were all agreed, and its vast importance was deeply felt and constantly urged. “The somme and hole cause of the writing of this Epistle,” said Tyndal in his “Prologue to the Romayns,” “is, to prove that a man is justified by fayth onely; *which proposition whoso denyeth, to him is not onely this Epistle and al that Paul wryteth, but also the hole Scripture so locked up, that he shall never understand it to his soul’s health.*” Luther observes of this doctrine, that “it is the head corner-stone which supports, nay, gives existence and life to, the church of God; so that without it the church cannot subsist for an hour.” He calls it the “*only solid rock.*” “This Christian article,” he writes, “can never be handled and inculcated enough. If this doctrine fall and perish, the knowledge of every truth in religion will fall and perish with it. On the contrary, if this do but flourish, all good things will also flourish,—namely, true religion, the true worship of God, the glory of God, and a right knowledge of everything which it becomes a Christian to know.”*

That salvation is entirely owing to divine grace, and that the sinner is justified when he believes the gospel, are truths written as with a sunbeam in the inspired volume. But they are so opposed to the whole system of popery that none can be surprised at the earnestness with which the prelates and divines at Trent laboured to dilute their meaning and explain them away. In effecting this, they first confounded justification and sanctification, and by making the former include the latter (which they well knew their adversaries would deny) supposed that they had provided a ready and conclusive answer to those who held that man is justified by faith only. This disingenuous artifice can deceive no one. Protestants never

* Milner’s Church History, vol. iv. p. 515. Scott’s Continuation of Milner, vol. i. p. 527.

maintained the absurd position, that we are *sanctified* by faith only; but they distinguish between things that differ. Justification is the foundation; sanctification, the building;—in the former the rebel is pardoned and reconciled; the latter is the obedience of a loyal subject;—“by grace ye are saved, through faith,” explains the one; the other is thus described—“we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them.” (Ephes. ii. 8—10.)

Next, the council taught the necessity of “dispositions” and “preparations,” holding that they constitute a fitness for the favour of God; among these “dispositions,” faith is but one out of seven, and faith, according to Roman-catholic doctrine, is, believing God *and the Church*. Still further to “darken counsel,” they connected justification with baptism, whether in the case of an infant or an adult. Is an individual distressed on account of sin? If he was baptized in infancy, he is told that he was then justified, and that penance is now the path to peace, the “second plank after shipwreck.” If he was not baptized in infancy, as soon as that ordinance is administered, he is assured that he is safe. He is not bidden to look to the cross of Christ; nothing is said of the “blood that cleanseth from all sin; he has been washed in the “laver of regeneration,” the “instrumental cause” of justification, and with this he is to be satisfied. Here is no room for the apostolic declaration, “Being justified by faith, we have peace with God through our Lord Jesus Christ,” (Rom. v. 1;) it is shut out altogether.

The consummation of impiety is the doctrine of human merit, so explicitly and shamelessly set forth. Our blessed Saviour said, “When ye shall have done all those things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do.”* The glorified spirits in heaven, the confessors and martyrs of the church, have “washed their robes and made them white in the blood of the Lamb, *therefore* are they before the throne of God.”† Such is the language of Holy Writ. In direct opposition to this, the council of Trent declares, and Roman Catholics believe, that

Luke xvii. 10.

† Rev. vii. 14, 15.

the good works of the justified man “really deserve increase of grace, and eternal life!”

The effect of these sentiments on the mind, and the influence it is intended they should exert, may be ascertained by a reference to the manner in which they are interwoven with the benevolent efforts and devotional exercises of Roman Catholics.

One specimen of the former will suffice. An institution exists, called the “London Mission Fund,” established “for the purpose of providing funds for the education of Pastors for the Mission, and also to assist in the erection of chapels, or any work that might promote the interests of religion.” Liberality is thus recommended and urged:—“Each person becoming a member enjoys the benefit of having the holy sacrifice offered up for him the first Sunday in every month at Virginia-street chapel; and he also participates in the benefit of four masses, that are celebrated every week in the Bishop’s College for its members and benefactors. Such are the advantages, and such are the objects that are aimed at by this institution—objects, that should induce every Catholic who is sincerely attached to the faith of his ancestors to seize with gladness this opportunity of *propitiating the favour of the Almighty, and laying up for himself immortal treasures in heaven.*”*

The following extracts are taken from Challoner’s “Garden of the Soul.” A “Morning Prayer” contains these expressions: “I desire by thy grace to make satisfaction for my sins by worthy fruits of penance; and I will willingly accept from thy hands whatever pains, crosses, or sufferings, I shall meet with during the remainder of my life, or at my death, as just punishments of my iniquities, begging that they may be united to the sufferings and death of my Redeemer, and sanctified by his passion, in which is all my hope for mercy, grace, and salvation.” (p. 31.) “How very short the time of this life is, which is given us in order to labour for eternity, and to send before us *a stock of good works, on which we may live for eternity,*” (p. 201.) The *sick person* is thus instructed: “Beg that God would accept of all your pains and uneasiness, in union with the sufferings of your Saviour Jesus Christ, in deduction

* Laity’s Directory, 1830. p. 4.

of the punishment due to your sins." (p. 275.) On these passages no comment is required: their design and tendency are sufficiently apparent.

We add some specimens of the prayers prescribed in the Roman Missal. "Let our fasts, we beseech thee, O Lord, be acceptable to thee, that by atoning for our sins, they may both make us worthy of thy grace and bring us to the everlasting effects of thy promise." "Receive, O Lord, we beseech thee, the prayers of the faithful, together with these oblations; that by these duties of piety they may obtain eternal life."* "O God, who by innumerable miracles hast honoured blessed Nicholas, the bishop, grant, we beseech thee, that *by his merits and intercession* we may be delivered from eternal flames."† "O God, who wast pleased to send blessed Patrick, thy bishop and confessor, to preach thy glory to the Gentiles, grant that *by his merits and intercession* we may, through thy grace, be enabled to keep thy commandments."‡ "O God, who hast translated the blessed Dunstan, thy high priest, to thy heavenly kingdom; grant that we, *by his glorious merits*, may pass from hence to never-ending joys."§ "O God, who grantest us to celebrate the translation of the relics of blessed Thomas, thy martyr and bishop, we humbly beseech thee that, *by his merits and prayers*, we may pass from vice to virtue, and from the prison of this flesh to an eternal kingdom."||

* *Roman Missal for the use of the Laity*, pp. 61. 337.

† *Ibid.* p. 527.

‡ *Ibid.* p. 563.

§ *Ibid.* p. 585.

|| *Ibid.* p. 614. "Blessed Thomas" is the notorious Thomas à Becket. The late Dr. Milner said of Bishop Poynter, "that he would give the universe to possess half his merit in the sight of God."—*Laity's Directory*, 1829, p. 74. A Roman-catholic priest has objected to the manner in which the extracts in the text are cited, on the ground that every prayer in the Missal concludes with the formula, "through Jesus Christ:" he therefore charges the author with wilful suppression of the truth. It is sufficient to reply, that the real meaning of the prayers is not affected by the omission complained of, and that the insertion of the clause makes the Romish error appear blacker than before. He who prays to be "delivered from eternal flames" by the "merits and intercession" of "blessed Nicholas" may indeed conclude with the customary words, "through Jesus Christ;" but it is too evident that his hopes are fixed on Nicholas; that the Saviour is supplanted by the saint; and that the closing expressions, like worldly compliments, meant nothing at all.

The reader has now before him the sentiments of the Roman-catholic church on the doctrine of justification ; and he sees the use that is made of these sentiments, and their practical tendency and effect. The conclusion is necessarily this :—that he who thoroughly receives the Romish system, and imbibes its spirit, is an enemy to the “righteousness of God, which is by faith ;” he is instructed either to overlook the finished work of the Saviour or to use it simply as the passport for his own doings, his fasts, his alms, his penance ; and his practical reliance for eternal life is partly on his own merits, and partly on the merits of those saints whose aid he is taught to implore. We know that Roman-catholic advocates attempt to represent the dogmas of their church as far less exceptionable than has been now stated, and would refuse to admit some of our Protestant inferences ; but with their theories and unauthorized “declarations” we have nothing to do ; we have gone to the highest authority for our information, and we challenge them to disprove our statements if they can.

That such an exposition of the doctrine as the decree passed at Trent contains should satisfy the Protestants was neither intended nor expected. The bold avowal of human merit ;—the implied undervaluing of the Saviour’s righteousness ; the severe and uncompromising denunciation of truths which they had long held dear ; convinced the reformers that their censures of the Roman-catholic system were amply vindicated, and strengthened their attachment to those doctrines by the profession of which they were distinguished from their opponents—especially justification by faith—*articulus stantis vel cadentis ecclesie*.*

* “Sic quidem præfantur, ut initio nihil spirent præter Christum : sed quam ad rem ventum est, multum abest quin illi relinquunt, quod suum est. Imo, nihil tandem aliud continet eorum definitio, quam tritum illud scholarum dogma, *partim gratia Dei, partim operibus propriis justificari homines* : ut aliquanto se magis verecundos ostendant quam fuerit Pelagius.”—Calvini. Antidot. ut sup. p. 259.

Melancthon uses much stronger language :—“In Synodo Tridentinâ editus est articulus *περι δικαιοσυνης πιστεως*, qui audacter et impie damnat vocem Evangelii sonantem in Ecclesiis vestris.” And again, “Credamus adfirmanti Deo, nec Tridentiorum decretum audiamus, quod jubet mentes, *Pyrrhonicorum* more, *αποπειν*.”—Epistolæ, pp. 556, 571. Ed. Lond. 1692.

The canons and anathemas, it must be confessed, are sufficiently intelligible; but the decree itself was in several instances purposely rendered ambiguous, that it might include the differing sentiments of the divines and prelates. Of this ambiguity no other proof is needed than the publications that were issued shortly after by Catharin and Soto. The latter, in a work "on nature and grace," maintained that man cannot have an entire and absolute certainty of being in a justified state: the former argued in favour of that certainty. Andrew Vega also published voluminous "Commentaries" on the decree, in the course of which he controverted many of Soto's sentiments. These authors dedicated their works to the council: in support of their conflicting notions, they appealed to its decree on justification, in preparing which they themselves were concerned, and yet interpreted it differently, each in favour of his own scheme! Cardinal Santa Croce sided with Catharin; De Monte professed to be neutral.* Where was the boasted infallibility of the church?

In passing the doctrinal decree the fathers were nearly unanimous.† But when their votes were required for the decree of reformation, there was such difference and opposition of sentiment, such confusion and uproar, that the legates dismissed the assembly without passing the decree. After undergoing frequent revision and amendment, it was at length suffered to be published, about six weeks after the session.‡ The principal enactment related to residence. Patriarchs, archbishops, and bishops, were directed to reside in their respective sees under the penalties inflicted by the ancient canons; if they were absent six months, a fourth part of the year's revenue might be confiscated; if twelve months, one-

* Sarpi, s. 80, 83. Pallav. lib. viii. c. 19. s. 16. Du Pin, cent. xvi. b. 5.

† One prelate was determined to signalize his zeal in an extraordinary manner. Instead of contenting himself with the ordinary "placet," he wrote thus:—"Sanctam hanc et catholicam de justificatione doctrinam, fidem et regulam amplector, et veneror ago archiepiscopus Turritanus: et sic fideliter toto corde suscipio. Ita me Deus perpetuo justificare dignetur. Amen. Et quod sancta Tridentina hæc synodus tenet, teneo: quod anathematizato, anathematizo. Idem archiepiscopus manu propria subscripsi, et placet decies."—Le Plat, iii. 495.

‡ Pallav. lib. ix. c. 1, 2.

half; and they were further allowed to enforce residence on the lower orders of the clergy. But "just and reasonable causes" of absence were excepted; and indulgences and dispensations remained in full force, so that provision was made for the discharge of the official duties of the absentee. Ample scope was thus afforded for evasion of the decree, and it was found necessary to recur to the subject again in subsequent sessions.

CHAPTER VI.

THE SACRAMENTS.—BAPTISM—CONFIRMATION.

Discussions on the Doctrine of the Sacraments, and on Baptism and Confirmation—Debates on Pluralities—Memorial presented by the Spanish Bishops—SEVENTH SESSION—Decree on the Sacraments, and on Baptism and Confirmation—also on Reform, chiefly Pluralities—Infectious Fever at Trent—Resolution taken to transfer the Council to Bologna—EIGHTH SESSION—The Spanish Bishops refuse to leave Trent—Observations on the transfer—Indignation of the Emperor—Proceedings at Bologna—NINTH and TENTH SESSIONS—Diet of Augsburg—Submission of the Protestants procured—The Pope refuses to restore the Council to Trent—The Emperor protests against it—The Interim—Suspension of the Council—Death of the Pope.

At the first general congregation held after the sixth session, it was resolved, that the subject of the sacraments should be next considered, and in connexion with it, the question of episcopal residence, chiefly with a view to the reformation of those abuses by which it was hindered. These subjects were committed to two separate congregations; doctrine was discussed by the divines, discipline by the doctors of the canon law: over the former Santa Croce presided, and De Monte over the latter.

The fathers were pretty generally agreed respecting the number of the sacraments. It was held that they were neither more nor fewer than seven,—viz., baptism, confirmation, the eucharist, penance, extreme unction, orders, and matrimony. In support of this number, nothing better could be adduced than tradition and fanciful analogies;* for though it was endeavoured to be proved, that all the seven sacraments were instituted by the authority of Jesus Christ, it is perfectly obvious that the record of the institution of any, besides baptism and the Lord's Supper, is not to be found in the New Testament.

* It was argued, for instance, that seven is a perfect number; since there are seven days in the week, seven excellent virtues, seven deadly sins, seven planets, &c.—Sarpi, l. ii. s. 85. Such cogent reasoning was irresistible!

There was also an entire unanimity in the condemnation of the reformers, for denying that the sacraments confer grace; but they were not united in their expositions of the manner in which this effect is produced. The divines generally maintained that grace is acquired in two ways: it may flow from the good disposition of the recipient—this is *grace ex opere operantis*; or it may be produced by a supposed virtue in the sacrament itself, as baptism bestows grace on infants and idiots, and extreme unction on the unconscious sick and dying—this is *grace ex opere operato*. Here the Dominicans and Franciscans differed widely in their explanations. The former asserted that the sacraments possess in themselves an efficacious power, producing in the soul a disposition to receive grace, and that they contain grace as the effect is contained in the cause. The latter denied this efficacious power, and held that the virtue of the sacraments consists solely in the promise of God to confer grace when they are administered, and consequently that grace does not flow from any actual energy in the sacrament itself, but from the promise of God, who has connected both together. Long and angry disputations resulted: each party charged the other with heresy, and the legates were compelled to seek the interference of the Pope, to curb the violence of the monks, and restrain their ungovernable fury.*

Baptism, confirmation, and orders, are supposed by the Romish church to produce a peculiar and indelible effect on the party, called the impression of a *character*. The divines at Trent were divided on this subject; whether to call it a spiritual power, a habit, a disposition, a relation, or a quality, they could not agree; nor were they unanimous respecting its seat, some placing it in the essence of the soul, some in the mind, others in the will, and a fourth class in the hands and tongue. Jerome Oleaster thought that the sacraments impart a twofold spiritual quality, the one termed a “character,” and the other an “ornament;” the first being indelible, the second not; that the sacraments which confer the first are never to be repeated, but that the rest are to be resorted to again when the effect is lost, in order to its recovery.†

* Sarpi, ut sup. s. 85. Pal. l. ix. c. 4.

† Sarpi, ut sup. s. 86.

Much was said respecting the *intention of the minister* from whom a sacrament is received. It was generally thought that the validity of the sacrament depends on that intention being rightly directed, in default of which the ceremony is null, and all its presumed benefits lost. Ambrose Catharin laboured hard to procure some modification of this sentiment. He dwelt on the pernicious consequences that must ensue if the decree were so constructed. A priest might be an infidel or a hypocrite; in such a corrupt age, it was to be feared there were many of that description. These individuals would mean nothing less in the administration of the sacraments than what the church intended, and would commonly administer them with secret derision and contempt. But if the inward intention of the priest were essential, how sad must be the condition of those who had received baptism, absolution, extreme unction, &c., from an ungodly administrator, and who must be deemed to be in an unchristianized state! He therefore thought it should be sufficient if the forms prescribed by the church were duly observed, whatever might be the intention of the priest; but the majority were of a different mind.*

As it was soon found impracticable to comprise the whole of the sacraments in one decree, it was decided that only baptism and confirmation should be then discussed. There was scarcely any division of sentiment on these topics.† When the debates had finished, canons were prepared, backed with anathemas, as in the preceding session, and so dexterously formed, by the use of general and vague expressions, as to include the several varieties of Roman-catholic opinion, and condemn none but Protestants. All parties were satisfied with the manner in which this part of the decree was executed; but when a similar attempt was made in preparing explanatory chapters, as on justification, there was so much difficulty in

* Sarpi, ut sup. Pallav. l. ix. c. 6. s. 4.

† Cardinal Cajetan, writing on baptism, had supposed that infants dying in the birth might be saved, if a benediction in the name of the Trinity was pronounced upon them, baptism in such cases being plainly impossible. It was not thought necessary to condemn this notion. Nevertheless, the passage containing it was afterwards ordered to be expunged by Pope Pius V. The infallible Pope detected heresy where the infallible council had not discerned it!—Pallav. ut sup. c. 8. s. 1—3.

combining opposite sentiments that the project was abandoned, and canons only were published.

While the divines were employed in their theological discussions, the canonists were equally busy in preparing the decree of reformation. But it was impossible to meet the views and wishes of all the prelates, especially the Spaniards, who had determined to make a bold stand against the usurpations of the Pope, and to put a stop, if possible, to the aggrandizement of the regulars. In addition to their just complaints on this head, the scandalous intrigues and rapacious exactions of the court of Rome gave great and general offence. Almost anything could be accomplished by money and influence; and the decrees and canons of ancient councils were unceremoniously set aside, when some needy favourite or busy tool of the papacy was to be enriched.

These evils were attacked with much vigour. The prelates revived the discussion of the divine right of residence, which, if it were once determined and declared, would destroy most of the alleged abuses; but here they were treading on forbidden ground. They had touched the Pope's prerogative; and De Monte told them, with an angry and haughty air, that they must not presume to meddle with this subject; such was the will of the Pontiff, and he must be obeyed. Besides, too severe a reformation would not suit the times; they must consider what was possible, as well as what was proper.*

It was agreed that their attention should be principally confined to the abuses arising out of pluralities. The disease was universally acknowledged;† every one was ready to prescribe for it, and each thought his own remedy the best. While some wished all pluralities to be declared unlawful, others thought it sufficient to quash such dispensations, commendams, and unions for life, as had been evidently granted on considerations of private emolument alone. The Bishop of Albenga deprecated the enactment of an *ex post facto* law, and recommended that they should only legislate for the future. Those who held the divine right of residence maintained the unlawfulness of pluralities in the same sense; their opponents regarded it as a question of ecclesiastical right only. The

* Sarpi, s. 84. Pallav. l. ix. c. 1. s. 10.

† Thirty or forty benefices were sometimes enjoyed by one person!

Bishop of Astorga hoped that however they might differ on some points, they would at least agree in prohibiting commendams and unions for life, which he stigmatized as the fruits of avarice and ambition, and said that it would be shameful to preserve abuses so pernicious; but the Italian bishops, the Pope's devoted servants, would not consent to anything beyond a very partial and moderate reform.*

Perceiving that their wishes were either resisted or evaded, the Spanish prelates held a private meeting at the close of one of the congregations, and determined to present in writing a full and formal statement of all their demands. When the legates received the document,† they were greatly disconcerted. In a letter to the Pope, enclosing the paper, they told his holiness that the bishops were becoming bolder every day; that they spoke of the cardinals with little respect, and even dared to insinuate that he himself intended only to amuse the world with vain hopes, instead of accomplishing a thorough reform; and that it would soon be very difficult to restrain them, especially as they had begun to hold secret meetings. After consulting with the cardinals, the Pope replied, expressing entire satisfaction with the conduct of his representatives, and leaving it to them to decide according to circumstances, as they judged best for the interests of the holy see. Santa Croce would have made some concessions, but De Monte maintained the contrary opinion with so much warmth that his colleague yielded, and the decree was prepared accordingly.‡

The legates had inserted in the prologue the following clause: "saving in all things the authority of the apostolic see." This plainly nullified the whole, since it would be worse than useless to issue enactments which the Pope might afterwards dispense with by a stroke of his pen. Nevertheless, though vigorously opposed by the reforming party, the clause was suffered to remain. Various attempts were made to procure a more extensive reform than the decree contemplated,

* Sarpi, s. 88.

† The Spanish bishops demanded the unequivocal declaration of the divine right of residence, and that the same should be enforced on all ecclesiastics, from cardinals to the lowest ranks—the utter abolition of pluralities—and the revocation of all dispensations and unions for life.

‡ Sarpi, s. 89, 93.

but they were entirely ineffectual. Some were afraid to speak their minds freely; some were gained by flattery, or cajoled by assurances that the Pope himself would remedy all evils; and the decree was in consequence approved by a large majority.*

The seventh session was held March 3. No sermon was delivered, as the Bishop of St. Marc, who had been appointed to preach, was detained at his lodgings by a violent cold, and no one was able to ascend the pulpit at so short a notice. The doctrinal decree was divided into three parts, of which the first treated of the *sacraments in general*. It is as follows:—

“In order to complete the exposition of the wholesome doctrine of justification, published in the last session by the unanimous consent of the fathers, it hath been deemed proper to treat of the holy sacraments of the church, by which all true righteousness is at first imparted, then increased, and afterwards restored, if lost. For which cause the sacred, holy œcumenical, and general Council of Trent, lawfully assembled, &c., abiding by the doctrine of the sacred scriptures, the tradition of the apostles, and the uniform consent of other councils and of the fathers, hath resolved to frame and decree these following canons, in order to expel and extirpate the errors and heresies, respecting the most holy sacraments, which have appeared in these times—partly the revival of heresies long ago condemned by our ancestors, partly new inventions—and have proved highly detrimental to the purity of the Catholic church and the salvation of souls. The remaining canons necessary to the completion of the work will be published hereafter, by the help of God.

† *Canon 1.* Whoever shall affirm, that the sacraments of the new law were not all instituted by Jesus Christ our Lord, † or that they are more or fewer than seven, namely, baptism,

* Sarpi, s. 94.

† “Justification comes from God; the sacraments are the wonderful instruments of justification; one and the same God in Christ must, therefore, be the author of justification, and of the sacraments. The sacraments, moreover, contain a power and efficacy which reach the inmost recesses of the soul; and as God alone has power to enter into the sanctuary of the heart, he alone, through Christ, is manifestly the author of the sacraments.”—Catechism, p. 149.

confirmation, the eucharist, penance, extreme unction, orders, and matrimony,* or that any of these is not truly and properly a sacrament : let him be accursed.

“ 2. Whoever shall affirm, that the sacraments of the new law only differ from those of the old law, in that their ceremonies and external rites are different : let him be accursed.

“ 3. Whoever shall affirm, that these seven sacraments are in such sense equal,† that no one of them is in any respect more honourable than another : let him be accursed.

“ 4. Whoever shall affirm, that the sacraments of the new law are not necessary to salvation, but superfluous; or that men may obtain the grace of justification by faith only, without these sacraments, (although it is granted that they are not all necessary to every individual:‡) let him be accursed.

“ 5. Whoever shall affirm, that the sacraments were instituted solely for the purpose of strengthening our faith : let him be accursed.

“ 6. Whoever shall affirm, that the sacraments of the new law do not contain the grace which they signify; or that they do not confer that grace on those who place no obstacle in its

* “ The sacraments, then, of the Catholic church are seven, as is proved from Scripture, from the unbroken tradition of the fathers, and from the authoritative definitions of councils. Why they are neither more nor less may be shewn, at least with some degree of probability, even from the analogy that exists between natural and spiritual life. In order to exist, to preserve existence, and to contribute to his own and the public good, seven things seem necessary to man—to be born, to grow, to be nurtured, to be cured when sick, when weak to be strengthened, as far as regards the public weal, to have magistrates invested with authority to govern, and finally, to perpetuate himself and his species by legitimate offspring. Analogous, then, as all these things obviously are, to that life by which the soul lives to God, we discover in them a reason to account for the number of the sacraments.” The writers proceed to shew, that by baptism we are born again; by confirmation we grow; by the eucharist, are nurtured, &c.—Catechism, p. 147.

† “ All and each of the sacraments, it is true, possess an admirable efficacy given them by God; but it is well worthy of remark, that all are not of equal necessity or of equal dignity, nor is the signification of all the same. Amongst them are three of paramount necessity—a necessity, however, which arises from different causes;” these are, baptism, penance, and orders. “ But, the dignity of the sacraments considered, the eucharist, for holiness and for the number and greatness of its mysteries, is eminently superior to all the rest.”—Catechism, p. 148.

‡ Orders, for instance, are peculiar to the priesthood.

way ; as if they were only the external signs of grace or righteousness received by faith, and marks of Christian profession, whereby the faithful are distinguished from unbelievers : * let him be accursed.

“ 7. Whoever shall affirm, that grace is not always conferred by these sacraments, and upon all persons, as far as God is concerned, if they be rightly received ; but that it is only bestowed sometimes, and on some persons : let him be accursed.

“ 8. Whoever shall affirm, that grace is not conferred by these sacraments of the new law, by their own power, [*ex opere operato* ;] but that faith in the divine promise is all that is necessary to obtain grace : let him be accursed.

“ 9. Whoever shall affirm, that a character—that is, a certain spiritual and indelible mark, is not impressed on the soul by the three sacraments, baptism, confirmation, and orders ; for which reason they cannot be repeated : † let him be accursed.

“ 10. Whoever shall affirm, that all Christians have power to preach the word and administer all the sacraments : let him be accursed.

“ 11. Whoever shall affirm, that when ministers perform

* “ They [the sacraments] possess an admirable and unfailing virtue to cure our spiritual maladies, and communicate to us the inexhaustible riches of the passion of our Lord.”—“ The principal effects of the sacraments are two, sanctifying grace, and the character which they impress.” Of the former it is observed, “ how so great and so admirable an effect is produced by the sacraments, that, to use the words of St. Augustine, ‘ water cleanses the body and reaches the heart ;’ this, indeed, the mind of man, aided by the light of reason alone, is unequal to comprehend. It ought to be an established law, that nothing sensible can, of its own nature, reach the soul ; but we know by the light of faith that *in the sacraments exists the power of the Omnipotent, effectuating that which the elements cannot of themselves accomplish.*”—Catechism, p. 152, 155.

† “ When the apostle says, ‘ God hath anointed us, who hath also sealed us, and given the pledge of the Spirit in our hearts,’ he clearly designates, by the word ‘ sealed,’ this sacramental character, the property of which is, to impress a seal and mark on the soul. This character is, as it were, a distinctive and indelible impression stamped on the soul.” . . . It “ has a twofold effect—it qualifies us to receive or perform something sacred, and distinguishes us one from another.”—Catechism, p. 154. Calvin says of it, “ *Magis consentaneum est incantationibus magicis, quam sanæ Evangelii doctrinæ.*”—Antidot. p. 257.

and confer a sacrament, it is not necessary that they should at least have the intention to do what the church does :* let him be accursed.

“ 12. Whoever shall affirm, that a minister who is in a state of mortal sin does not perform or confer a sacrament, although he observes every thing that is essential to the performance and bestowment thereof : let him be accursed.

“ 13. Whoever shall affirm, that the received and approved rites of the Catholic church, commonly used in the solemn administration of the sacraments, may be despised, or omitted, without sin, by the minister, at his pleasure ; or that any pastor of a church may change them for others : let him be accursed.”

It will be seen that the decree contains no definition of a sacrament. This deficiency is supplied in the catechism, where it is asserted that a sacrament “ is a thing subject to the senses, and possessing, by divine institution, at once *the power of signifying sanctity and justice, and of imparting both to the receiver.*”† As the administration of the sacraments is the prerogative of the priesthood, it will be observed how admirably this doctrine is adapted to exalt the sacerdotal order, which, by the way, is one of the leading principles of the Roman-catholic system. The religion of the New Testament consists of faith and holiness : “ faith cometh by hearing, and hearing by the word of God ;” and faith “ purifieth the heart.” Here is beautiful simplicity ; but what a complex affair is the religion of Rome, (if it be not a prostitution of that venerable name to apply it in this connexion !) We find baptism and the Lord’s supper

* “ Representing, as he does, in the discharge of his sacred functions, not his own, but the person of Christ, the minister of the sacraments, be he good or bad, validly consecrates and confers the sacraments, provided he make use of the matter and form instituted by Christ, and always observed in the Catholic church, and intends to do what the church does in their administration.”—Catechism, p. 150.

“ Si necessaria est ministri intentio, nemo est nostrum, qui certam baptismi sui fidem facere sibi ausit, qui certa fiducia ad sacram cœnam accedat.” . . . “ Ego vero sacro sanctæ Christi institutioni tantum defero, ut si Epicureus quispiam, intus totam actionem subsannans, mihi cœnam ex Christi mandato, et secundam regulam ab eo datam, ritumque legitimo administret, non dubitem panem et calicem illius manu porrecta, vera mihi esse corporis et sanguinis Christi pignora.”—Calvin. Antidot. ut sup.

† Catechism, p. 141.

in the word of God ; the one an initiatory ordinance, the other commemorative ; as for the remaining five sacraments, so called, scripture knows nothing of them as such, and to affirm that they were all instituted by our Lord Jesus Christ is to be guilty of glaring falsehood.

Baptism was the subject of the second part of the decree.

“ *Canon 1.* Whoever shall affirm, that the baptism of John had the same virtue as the baptism of Christ : let him be accursed.

“ 2. Whoever shall affirm, that real and natural water is not necessary to baptism,* and therefore that those words of our Lord Jesus Christ, ‘ Unless a man be born again of water and the Holy Ghost,’ (John iii. 5,) are to be figuratively interpreted : let him be accursed.

“ 3. Whoever shall affirm, that the true doctrine of the sacrament of baptism is not in the Roman church, which is the mother and mistress of all churches : let him be accursed.

“ 4. Whoever shall affirm, that baptism, when administered by heretics, in the name of the Father, and of the Son, and of the Holy Ghost, with the intention to do what the church does,† is not true baptism : let him be accursed.

* “ The pastor will teach that water, which is always at hand and within the reach of all, was the fittest matter of a sacrament which is essentially necessary to all ; and also, that water is best adapted to signify the effect of baptism. It washes away uncleanness, and is therefore strikingly illustrative of the virtue and efficacy of baptism, which washes away the stains of sin. We may also add, that, like water, which cools the body, baptism in a great measure extinguishes the fire of concupiscence in the soul.” . . . “ Our Lord, when baptized by John, gave to the water a power of sanctifying. Should we, however, ask how our Lord has endowed water with a virtue so great, so divine ; this indeed is an inquiry which transcends the power of the human understanding. That when our Lord was baptized, water was consecrated to the salutary use of baptism, deriving, although instituted before the passion, all its virtue and efficacy from the passion, which is the consummation, as it were, of all the actions of Christ—this, indeed, we sufficiently comprehend.”—Catechism, p. 160, 165.

† Bellarmine expounds it thus : “ By ‘ the church ’ is not meant the Roman church, but the true church, *as understood by the administrator* ; so that when a minister of the church of Geneva, for instance, baptizes any one, he intends to do what the church does,—that is, the church of Geneva,—which he holds to be the true church.”—*De Sacramentis in Genere*, l. i. c. 27. There was a reason for this apparent liberality ; see note †, p. 120.

“ 5. Whoever shall affirm, that baptism is indifferent, that is, not necessary to salvation :* let him be accursed.

“ 6. Whoever shall affirm, that a baptized person cannot lose grace, even if he wishes to do so, how grievously soever he may sin, unless indeed he becomes an infidel : let him be accursed.

“ 7. Whoever shall affirm, that the baptized are by their baptism brought under obligation to faith only, and not to the observance of the whole law of Christ : let him be accursed.

“ 8. Whoever shall affirm, that the baptized are free from all the precepts of holy church, either written or delivered by tradition, so that they are not obliged to observe them, unless they will submit to them of their own accord : let him be accursed.

“ 9. Whoever shall affirm, that men are so to call to mind the baptism they have received as to understand that all vows made after baptism are null and void, by virtue of the promise made in that baptism ; as if by such vows any injury were done to the faith which they professed, or to their baptism itself : let him be accursed.

“ 10. Whoever shall affirm, that all sins committed after baptism are forgiven, or become venial, solely by the remembrance of that baptism, or faith therein : † let him be accursed.

“ 11. Whoever shall affirm, that baptism, truly and regularly administered, is to be repeated when a man is brought to repentance, who has denied the faith of Christ, after the manner of the infidels : let him be accursed.

“ 12. Whoever shall affirm, that no one ought to be baptized but at the age at which Christ was baptized, or in the article of death : let him be accursed.

“ 13. Whoever shall affirm, that children are not to be reckoned among the faithful by the reception of baptism, because they do not actually believe ; and therefore that they

* “The law of baptism, as established by our Lord, extends to all, inso-much that, unless they are regenerated by the grace of baptism, be the parents Christians or infidels, they are born to eternal misery and everlasting destruction.”—Catechism, p. 171.

† It is obvious that this canon is directed against those who deny the necessity of *penance*.

are to be re-baptized when they come to years of discretion ; or that, since they cannot personally believe, it is better to omit their baptism than that they should be baptized only in the faith of the church :* let him be accursed.

“ 14. Whoever shall affirm, that when these baptized children grow up, they are to be asked whether they will confirm the promises made by their godfathers in their name at their baptism ; and that if they say they will not, they are to be left to their own choice, and not to be compelled in the meantime to lead a Christian life, by any other punishment than exclusion from the eucharist and the other sacraments, until they repent :† let him be accursed.”

* “That when baptized they receive the mysterious gifts of faith cannot be matter of doubt ; not that they believe by the formal assent of the mind, but because their incapacity is supplied by the faith of their parents, if the parents profess the true faith ; if not, (to use the words of St. Augustine,) ‘by that of the universal society of the saints ;’ for they are said, with propriety, to be presented for baptism by all those to whom their initiation in that sacred rite was a source of joy, and by whose charity they are united to the communion of the Holy Ghost.”—Catechism, p. 173. . . . “Insane persons, who are favoured with lucid intervals, and during these lucid intervals, express no wish to be baptized, are not to be admitted to baptism, unless in extreme cases, when death is apprehended. In such cases, if previously to their insanity, they gave intimation of a wish to be baptized, the sacrament is to be administered ; without such intimation previously given, they are not to be admitted to baptism ; and the same rule is to be followed with regard to persons in a state of lethargy. But if they never enjoyed the use of reason, the authority and practice of the church decide that they are to be baptized in the faith of the church, on the same principle that children are baptized, before they come to the use of reason.”—Ibid. p. 175.

† “Every member of the church of Rome is bound to believe that all baptized persons are liable to be compelled, *by punishment*, to be Christians ; or, what is the same in Roman-catholic divinity, spiritual subjects of the Pope. It is indeed curious to see the Council of Trent, who passed that law, prepare for the free and extended action of its claims by an unexpected stroke of liberality. In the session on baptism, the Trent Fathers are observed anxiously securing to Protestants the privilege of true baptism ;” [see Canon 4.] “Observe now the consequences of this enlarged spirit of concession, in the two subjoined canons ;” [see Canons 8 and 14.] Thus the council “has converted the sacrament of baptism into an indelible brand of slavery ; whoever has received the waters of regeneration is in the thrall of her who declares that there is no other church of Christ. She claims her slaves wherever they may be found, declares them subject to her laws, both written and traditional, and by her infallible sanction, dooms them to indefinite punishment, till they shall acknowledge her authority and bend their necks to her yoke. *Such*

Other opinions and practices connected with this sacrament are detailed in the "Catechism;" they must be briefly noticed.

The mode of baptism is declared to be indifferent. "According to the common practice of the church, baptism may be administered by immersion, infusion, or aspersion; administered in either of these forms, it is equally valid. In baptism, water is used to signify the spiritual ablution which it accomplishes, and on this account, baptism is called by the apostle a 'laver.' This ablution takes place as effectually by immersion, which was, for a considerable time, the practice in the early ages of the church, as by infusion, which is now the general practice, or by aspersion, which was the manner in which Peter baptized, when he converted and gave baptism to 'about three thousand souls.' It is also matter of indifference to the validity of the sacrament, whether the ablution is performed once or thrice; we learn from the epistle of St. Gregory the Great to Leander, that baptism was formerly and may still be validly administered in the church in either way."*

The ministers of the sacrament are, bishops and priests by right of office; deacons by permission of the bishop or priest; in case of necessity, all persons, "even the laity, men and women, to whatever sect they may belong. This power extends, in case of necessity, even to Jews, infidels, and heretics, provided, however, they intend to do what the Catholic church does in that act of her ministry."..... "Let not the faithful, however, imagine that this office is given promiscuously to all; so as to supersede the propriety of observing a certain order amongst those who administer baptism; when a man is present, a woman; when a clerk, a layman; when a priest, a simple clerk should not administer this sacrament. Midwives,

is, has been, and will ever be, the doctrine of the Roman-catholic church; such is the belief of her true and sincere members; such the spirit that actuates her views, and which by every possible means she has always spread among her children. Him that denies this doctrine, Rome devotes to perdition. The principle of religious tyranny, supported by persecution, is a necessary condition of Roman Catholicism; he who revolts at the idea of compelling belief by punishment is severed at once from the communion of Rome."—Practical and Internal Evidence against Catholicism, p. 121—124.

* Catechism, p. 164.

however, when accustomed to its administration, are not to be found fault with, if sometimes, when a man is present who is unacquainted with the manner of its administration, they perform what may otherwise appear to belong more properly to men.”*

It has been found necessary to limit the number of sponsors to one male or female, or at most, to one male and one female; chiefly, “to prevent the multiplication of affinities, which must impede a wider diffusion of society by means of lawful marriage;” for the administrator contracts a spiritual affinity with the candidate, and the sponsor with the godchild and its parents, “so that marriage cannot be lawfully contracted by them, and if contracted, it is null and void.”†

The ceremonies with which the church of Rome has encumbered baptism may be reduced to three heads: such as are observed before coming to the font; such as are used at the font; and those which immediately follow the administration.

In the first place, the water is prepared, and “consecrated with the oil of mystic unction;” this is most commonly done at the festivals of Easter and Pentecost. The person to be baptized is brought or conducted to the door of the church, and is prohibited entrance, “as unworthy to be admitted into the house of God, until he has cast off the yoke of the most degrading servitude of Satan, devoted himself unreservedly to Christ, and pledged his fidelity to the just sovereignty of the Lord Jesus. Catechetical instruction follows:—“if the person to be instructed be an adult, he himself answers the interrogatories; if an infant, the sponsor answers according to the prescribed form, and enters into a solemn engagement for the child.” Next comes exorcism, consisting of “words of sacred and religious import, and of prayers; and is used to expel the devil, to weaken and crush his power.” Salt is put into the mouth, intimating that “by the doctrines of faith, and by the gift of grace, he shall be delivered from the corruption of sin, experience a relish for good works, and be nurtured with the food of divine wisdom.” The forehead, eyes, breast, shoulders, ears, are signed with the sign of the cross, “to declare, that

* Catechism, p. 167, 168.

† Ibid. p. 170, 171.

by the mystery of baptism, the senses of the person baptized are opened and strengthened, to enable him to receive God, and to understand and observe his commandments." The nostrils and ears are touched with spittle:—"by this ceremony we understand, that as sight was given to the blind man mentioned in the gospel, whom the Lord, having spread clay on his eyes, commanded to wash them in the waters of Siloe; so by the efficacy of holy baptism, a light is let in on the mind, which enables it to discern heavenly truth."

At the font, the person to be baptized is asked, "dost thou renounce Satan?" "and all his works?" "and all his pomps?" To each question, "he, or the sponsor in his name, replies in the affirmative." Next, he is anointed with the oil of catechumens—"on the breast, that by the gift of the Holy Ghost he may lay aside error and ignorance, and receive the true faith; for 'the just man liveth by faith,'—on the shoulders, that by the grace of the Holy Spirit he may be enabled to shake off negligence and torpor, and engage actively in the performance of good works; 'for faith without works is dead.'" The apostles' creed, in the form of questions, is then propounded to him, and belief is signified, personally or by the sponsor. Upon this baptism is administered.

After baptism, the crown of the head is anointed with chrism, "thus giving him to understand, that from the moment of his baptism, he is united as a member to Christ, his head, and engrafted on his body; and that he is therefore called a Christian, from Christ, as Christ is so called from Chrism." A white garment is put on him, with these words, "receive this white garment, which mayest thou carry unstained before the judgment-seat of our Lord Jesus Christ, that thou mayest have eternal life. Amen." Infants receive only a white kerchief, accompanied with the same words: "According to the doctrine of the holy fathers, this symbol signifies the glory of the resurrection, to which we are born by baptism; the brightness and beauty with which the soul, when purified from the stains of sin, is invested; and the innocence and integrity which the person who has received baptism should preserve through life." A burning light is put into the hand, "to signify that faith, received in baptism, and inflamed by charity, is to be fed and augmented by the exercise of good works." Lastly, a name

is given, "which should be taken from some person whose eminent sanctity has given him a place in the catalogue of the saints: this similarity of name will stimulate to the imitation of his virtues, and the attainment of his holiness; and we should hope and pray, that he who is the model of our imitation, *may also, by his advocacy, become the guardian of our safety and salvation.*"* Such are the unauthorized and foolish additions made by the church of Rome to the simple ritual of Scripture. Justly may it be asked, "Who hath required this at your hands?"

Seven *effects* of baptism are enumerated by the compilers of the "Catechism." It is said to "remit original sin and actual guilt however enormous;" to remit all the punishment due to sin; to bestow invaluable privileges, such as justification and adoption; to produce abundance of virtues; to unite the soul to Christ; to seal it with an ineffaceable character; and to open the portals of heaven.† Here, again, "faith is made void."

Confirmation was the last subject of the decree.

"Canon 1. Whoever shall affirm, that the confirmation of the baptized is a trifling ceremony, and not a true and proper sacrament; or that formerly it was nothing more than a kind of catechizing; in which young persons explained the reasons of their faith before the church: let him be accursed.

"2. Whoever shall affirm, that they offend the Holy Spirit, who attribute any virtue to the said chrism of confirmation: let him be accursed.

"3. Whoever shall affirm, that the usual administrator of confirmation is not the bishop only, but any ordinary priest: let him be accursed."

According to the doctrine of the Romish church, confirmation is so called, because the person who receives it "is confirmed in strength, by receiving new virtue, and becomes a perfect soldier of Christ." It is affirmed that it was instituted as a sacrament by the Redeemer himself, and that "at his last

* Catechism, p. 187—192. The Spaniards are noted for the number of their names. They suppose that "as many saints as have their names given to a child at baptism are in some degree engaged to take it under their protection."—Doblado's Letters from Spain, p. 323.

† Catechism, p. 177—186.

supper he committed to his apostles the manner of making chrism ;” for this, no evidence is adduced, but, say the compilers of the “Catechism,” the fact is “of easy proof to those who believe confirmation to be a sacrament, for all the sacred mysteries are beyond the power of man, and could have been instituted by God alone.” Although not essential to salvation, it is “necessary for those who have occasion for spiritual increase, and hope to arrive at religious perfection ; for as nature intends that all her children should grow up and reach full maturity, so it is the earnest desire of the Catholic church, the common mother of all, that those whom she has regenerated by baptism may be brought to perfect maturity in Christ. This happy consummation can be accomplished only through the mystic unction of confirmation ; and hence it is clear, that this sacrament is equally intended for all the faithful.” It is not to be administered till children have attained the use of reason ; they must therefore be at least seven years of age. Sponsors are required, as in baptism, and the same spiritual affinity is contracted.

Confirmation is administered in the following manner :—The bishop anoints the forehead with chrism, saying, “I sign thee with the sign of the cross, and I confirm thee with the chrism of salvation, in the name of the Father, and of the Son, and of the Holy Ghost.” Then he gently slaps the person on the cheek, “to remind him, that as a courageous champion, he should be prepared to brave with unconquered resolution all adversities for the name of Christ.” Lastly, he receives the kiss of peace, “to give him to understand that he has been blessed with the fulness of divine grace, and with that ‘peace which surpasseth all understanding.’” The chrism is a mixture of oil and balsam, the mystical meaning of which is thus explained :—“Oil, by its nature unctuous and fluid, expresses the plenitude of divine grace, which flows from Christ the head, through the Holy Ghost, and is poured out, ‘like the precious ointment on the head that ran down upon the beard of Aaron, to the skirt of his garment ;’ for ‘God anointed him with the oil of gladness, above his fellows,’ and ‘of his fulness we all have received.’ Balsam, too, the odour of which is most grateful, signifies that the faithful, made perfect by the grace of confirmation, diffuse around them, by reason of their many

virtues, such a sweet odour that they may truly say with the apostle, 'we are the good odour of Christ unto God.' Balsam has also the quality of preserving incorrupt whatever it embalms; a quality well adapted to express the virtue of this sacrament. Prepared by the heavenly grace infused in confirmation, the souls of the faithful may be easily preserved from the corruption of sin,"*

In common with the other sacraments, confirmation is said to confer grace. Its peculiar characteristic is, to "perfect the grace of baptism: those who are initiated into the Christian religion share, as it were, the tenderness and infirmity of newborn infants; but they afterwards gather strength from the sacrament of chrism, to combat the assaults of the world, the flesh, and the devil." Like baptism, it has the effect of impressing a character, on which account it is not to be administered a second time.†

The principal provisions of the decree of reformation were these: that none should be created bishops who were not born in lawful wedlock, or had not arrived at mature age, whose character was not good, and literary attainments creditable; that no more than one bishopric should be held at the same time; that other pluralities, arising from unions for life, commendams, &c. should be abolished; that dispensations for holding more benefices than one should be produced before the ordinary, who should see that provision was made for the religious instruction of all; that perpetual unions of benefices constituted within the preceding forty years should be examined by the bishops, *as delegates of the Holy See*, that if any had been made contrary to law, they might be declared null and void; that churches exempted from episcopal government should nevertheless be annually visited by the bishops, *under the authority of the Pontiff*, in order to provide for the due observance of the services and ceremonies of religion, &c. These and other regulations were good in theory; many of them, however, have been little regarded; and the Pope has power to dispense with the whole, at the call of interest or ambition.

The subject fixed for the next session was the Eucharist, and the divines had opened their debates upon it, when the

* Catechism, p. 197, 205.

† Ibid p. 202—204.

progress of the council was suddenly suspended by an event which happened most opportunely for the Pope and his adherents, and enabled them to accomplish an object which they had long had at heart.

It was notorious that the council was extremely unpopular at Rome. The Pope feared the diminution of his power; his courtiers were terrified at the thought of losing their ill-gotten emoluments; and the resolution was taken to fight for every inch of ground. Hitherto they had succeeded, though not without difficulty; but the sturdy zeal of the reforming party not a little alarmed them; and the persevering energy which the Spanish bishops displayed in seeking the recovery of their lost rights could not be viewed without deep concern. Those bishops, doubtless, acted in compliance with the directions and wishes of the Emperor. That monarch had testified great displeasure at the proceedings of the last session respecting justification; his desire for reform was well-known, and the prospect of a favourable issue of the war in which he was engaged with the Protestants rendered him an object of great jealousy to the Pope, who feared that he might become master of the council and dictate all its proceedings. It seemed very desirable, therefore, to transfer that assembly to some place within the papal dominions.

Two days after the session, it was reported that a distemper prevailed in the city, of which many persons had died; among them were some individuals connected with the council—the Bishop of Capaccio, the general of the Friars Minors, and several servants. Great alarm was excited, and some of the prelates left the place, without asking permission of the legates. It was affirmed that the distemper was infectious, and that the neighbouring towns would soon interdict all communication with Trent. Baldwin, domestic physician to De Monte, and Jerome Fracastorio, physician to the council, were consulted: they said, that the disease was a contagious fever; that the danger would increase as the weather became warmer; and that persons of delicate constitutions, studious men, and noblemen, and gentlemen, were chiefly in peril.*

These circumstances were communicated to the fathers by

* Pallav. l. ix. c. 13. s. 3—5.

De Monte. Opinions were various : some wished for suspension, some for translation, some for leave of absence. Cardinal Pacheco strongly urged the necessity of consulting the Emperor and the Pope before they came to any decision. After a long debate the meeting was adjourned till the next day. When they met again, De Monte said, that on mature consideration, he and his colleagues had agreed that it was desirable to transfer the council to some other place not far distant, and they jointly recommended Bologna, a city belonging to the Pope. Cardinal Pacheco replied that the power of translation rested in the sovereign Pontiff only. He dwelt on the scandal that would be occasioned if the council should be broken up without any adequate reason. He denied the danger said to exist, and denied it after having made particular inquiry into the alleged facts. It had been ascertained, he said, that in the populous parish of St. Peter but two persons had died in the preceding month, one an infant, and the other a dropsical patient. There were only forty sick in the whole city, and but five of them had the fever. He placed little confidence in the testimony of Baldwin and Fracastorio, whose depositions the Trent physicians had refused to sign. He proposed, therefore, that a committee should be appointed to examine witnesses. The majority of the prelates, however, whether really terrified by the fear of death, or glad to get away from Trent, embraced the views of the legates.

Accordingly, the eighth session was held March 11. After mass, De Monte addressed the council. He discoursed on the unwholesomeness of the air of Trent, the sterility of its soil, and the extreme danger of remaining in the city, during the prevalence of the fever. Having stated that measures had been taken to procure the depositions of witnesses respecting the nature and effects of the disease, those depositions were read ; they confirmed the testimony of the physicians. On the question being put, Cardinal Pacheco repeated his opposition to the measure ; he complained that the committee proposed by him had not been appointed, and that none of those who were hostile to the translation had been invited to attend the examination of the witnesses, some of whom, to his own knowledge, had perjured themselves. He placed more confidence in the Trent physicians, who might be supposed to understand

the nature of the air and climate of the district better than strangers; and he advised that the session should be prorogued for a short time, that the fathers might enjoy a little rest from their labours, and recover from their distressing fears. There were but few disposed to support this opinion; thirty-eight voted for the translation, fourteen against it; four were neutral. The minority were chiefly Spanish bishops, the majority for the most part Italians. On the next day (it was Sunday) the legates publicly left the city, accompanied by the prelates who had voted for the translation. The rest remained at Trent, waiting the orders of the Emperor.*

There can be little doubt that this affair was managed by the legates, under the full conviction that what they did would be highly agreeable to the Pope. If they had not his express orders, they knew very well his repugnance to the council, and his desire for its removal to some other place whenever a suitable occasion might offer. The appearance of the fever at Trent was a fortunate occurrence, and furnished an opportunity which they were too sagacious not to discern and embrace. A plausible pretext for the translation was thus supplied; but that it was only a pretext will now, perhaps, be generally conceded. The impartial inquirer will weigh well the following considerations:—the witnesses were mostly persons connected with the council, and under the influence of the legates; they were not examined by the opponents of the translation; the physicians of the place were not questioned; the prelates who remained at Trent enjoyed their usual health; the danger, if any, was soon over;† and the council met again in the same place at two subsequent periods without any mention being made of the insalubrity of its air, or the prevalence of contagious disorders.‡ In fact, the fever dis-

* Pallav. ut sup. c. 14, 15. Le Plat, iii. p. 584—608. Sarpi, l. ii. s. 97—99.

† “Paulatim defluxit, et innocentem exitum tandem habuit.”—Pallav. ut sup. c. 16. s. 1.

‡ A zealous advocate for the council, in a work published the year after its termination, speaks in the strongest terms of the fine air of Trent, and the salubrity of the place. When contagion prevailed almost throughout Germany, Trent was free; he was there two years, but neither was the heat oppressive nor the cold severe. In short, from his account, Trent must be one of the healthiest places under the sun.

“Jam vero tam salubri aura, et benigno cœlo Tridentum fruitur, ut cum

appeared when the prevailing party had left for Bologna; and the world soon saw that the whole was a crafty manœuvre to check the spirit of reform, and bring the business of the council more fully, if possible, than before, under the dictation and control of the Pope.*

The news of the translation was received at Rome with undisguised pleasure. The Pope did not fail to express his

duobus his proximis annis nusquam in plerisque Germaniæ locis pestis esse desierit; quæ ingentem hominum copiam abstulit, atque absumpsit; certè Tridentum nullo morbo non dico populari, sed qui aliqua ratione timeri posset, perturbatum est, usque adeò, ut ex quadringentis fere Episcopis et presbyteris, doctis hominibus, qui magna ex parte, annis graves, ætate confecti, affectaque valetudine ex studiis atque negotiis, Tridenti adsunt, vix unus aut alter interierit. Nisi hoc summo Dei beneficio hæretici adscribant, qui eos servare vult, qui in unum convenerunt, ut Ecclesiæ suæ causam agant, et hostibus fidei, ac religionis gladio spiritus resistent, quod est verbum Dei.

“Duas ætates integras, duasque hyemes egimus Tridenti, sed neque ætate usquam molestus fuit, atque gravis calor, neque hyems ullo modo sæviit, quæ in Germania atrocissima et exteris inimica nimis esse solet: quin imo quodam veluti temperamento, et vitali atque cœlesti aura videmur fuisse semper recreati, ut vitam, sine ullis temporis incommodis transigeremus.”—*Disputationes adversus protestationem triginti quatuor hereticorum Augustanæ confessionis; habite a Gasparo Cardillo, Villalpandeo*, p. 54. Venetiis, 1564.

* De Thou says of Fracastorio's deposition, “ad id, uti creditur, a Pontifice inductus.”—*Hist. sui temp.* l. iv. s. 18.

The following curious particulars are stated by an eye-witness:—“There were some remarkable circumstances, not observed by the generality of people. The first is, that as the sitting held for the translation of the council was on the 11th of March, I believe that it must have been by the advice of some astrologer, on account of the approaching equinox. The second, that on that day, at the mass, they chanted the gospel, *Into whatever city ye enter, &c.* where it is said, *Shake off the dust of your feet, &c.*, which is, in a manner, to execrate this city. The third is, that when they started for Verona, some of them looked back, saying, *There you may stay, ye swine!* alluding to the Spaniards. The fourth is, that some Italian bishops, speaking of the translation, and how the Spaniards opposed it, observed, that as the latter had spent two years in a land of heretics, they were not disposed to go to that of Christ. The fifth, that they took so little notice of the reasons given by the bishops against the removal, of their protests against the evil consequences which might ensue therefrom, and of their determination to continue the council at Trent, in the absence of those who chose to go, that these votes and protests, written and signed, were left thrown about on the floor, though it was necessary that all should appear *in actis*.”—*Practical and Internal Evidence against Catholicism*, p. 323.

entire satisfaction with the proceeding, which he affirmed was "necessary, prudent, and lawful." By the members of his court it was regarded as a deliverance demanding thanksgivings to God. But the Emperor was excessively enraged. He foresaw that the Germans would not be persuaded to submit to a council held in one of the papal cities; he felt it as a high affront to his dignity that the removal to Bologna had taken place without consulting him; he denied the validity of the reasons alleged for that measure, and maintained that it had been procured by false evidence; and he scrupled not to say that the Pope was an obstinate old man, and would ruin the church, but that he himself would take care that a council should be held, which would give satisfaction to all parties, and correct whatever needed correction. Meanwhile, he commenced a series of negotiations for the return of the prelates to Trent.* The Pope, however, who had fortified himself by an alliance with the King of France, cared little for the discontent and anger of Charles, and received his remonstrances with frigid indifference, bordering on contempt.

On the arrival of the legates at Bologna, the divines who had accompanied them commenced discussions on the eucharist and penance, in order to prepare for the approaching session. A bull was issued by the Pope, declaring his approval of the translation, and guaranteeing the security of all who should repair to Bologna, and a letter was sent to the prelates at Trent, inviting them to join their brethren, and resume the business of the council. The invitation was not accepted, as the dissentients had been directed by the Emperor to remain where they were; but they abstained from all public acts, lest a schism in the church should result, and contented themselves with studying in private the subjects which yet remained to be decided.†

No ambassadors had arrived at Bologna, and none but Italian bishops were there. It seemed hardly consistent with the dignity of the council to issue any decrees under such circumstances, and accordingly a prorogation till the second of June was agreed upon, in compliance with directions trans-

* Pallav. ut sup. c. 17—19. Sarpi, s. 99.

† Pallav. ut sup. c. 20. Sarpi, l. iii. s. 1.

mitted by the Pope. This was published at the ninth session, held April 21. After the session the fathers continued their labours. A decree on the eucharist was prepared ; considerable progress was made in framing one on penance ; extreme unction, orders, the mass, matrimony, purgatory, and indulgences were successively studied, besides various questions of reform. The debates and decisions were carefully preserved, that they might be in readiness whenever it might be thought proper to publish another decree. In addition to these exercises, a funeral service was performed for the late King of France, (Francis I., who died March 31, 1547,) and solemn thanksgivings were offered for the victory obtained by Charles over the Protestants at the fatal battle of Muhlberg, fought April 24.*

As the Pope and the Emperor were still at variance, nothing was done at the tenth session (held June 2), save that another prorogation, till Sept. 15, was announced, and power was given to enlarge or contract the period at a general congregation. In the meantime, the discussions on doctrine and discipline were to go on as before. Besides these discussions the fathers busied themselves in various ways. Many of the bishops and divines preached before the council, in the cathedral church. Dominic Stella, Bishop of Salpi, is said to have discoursed several months on the "infusion of righteousness." Florimonte, Bishop of Sessa, translated into Italian various sermons from the works of Augustine, Chrysostom, Basil, and other fathers, which were afterwards published.† On Sept. 14th the session was again prorogued for an indefinite period.

Having humbled and subdued the Protestants, Charles summoned a diet of the empire, which met at Augsburg, in September. He was extremely anxious to obtain a general submission to the decrees of the council, but he had much difficulty in accomplishing that object. The ecclesiastical electors being Roman-catholics, had no scruples ; they were willing to yield unconditional subjection, provided that the assembly was again convened at Trent. Maurice of Saxony, the Elector

* Pallav. ut sup. c. 20 ; l. x. c. 2. Sarpi, ut sup. s. 2. Le Plat, iii. pp. 608—644. Robertson's Charles V., book ix.

† At Venice, in 1556 and 1564, in two volumes, 4to. Fleury, l. cxliv. s. 53.

Palatine, and the Elector of Brandenburg, declared that they would submit only to a free council, in which the Pope should not preside, either personally or by his legates, and in which the Protestant divines should have a deliberative voice; and in order to secure perfect liberty, they demanded that the prelates should be released from their oath of allegiance to the Pope, and that the decrees already passed at Trent should be re-examined. Charles spared no pains to induce them to comply with his wishes; and at length, on his assurance that he would use all possible efforts that their conditions should be granted, and that at any rate the Protestant divines should have full liberty of speech, they gave consent. The ambassadors of the imperial cities were far less tractable; they resolutely refused to yield to the council, and all the negotiations and attempts of the Emperor's ministers to procure a different decision were unavailing. After several fruitless conferences, being summoned before the Emperor and again urged to submission, they presented a paper, containing the conditions on which they would submit. Charles took no notice of the document, but thanked them for following the example of Maurice and the others, and thus they were dismissed, without any further explanation on either side! The remaining members of the diet acceded to the council, and required that all should be obliged to obey its decrees; only they wished that the Protestants should be furnished with an ample safe-conduct, and be permitted to state and defend their opinions.*

Nothing now remained but to persuade the Pope to remove the council back again to Trent; but his holiness was inexorable. He pretended that he had not interfered in the translation: the council had voluntarily removed to Bologna, and must voluntarily return to Trent; he left it to their unfettered decision. On the other hand, they were sufficiently aware of his inclinations, and refused even to consider the question till the dissenting prelates had joined them. Various plans were suggested, in the hope of effecting conciliation or mutual compromise; but every effort was unsuccessful, and it was evident that a resolution was formed to refuse all the Emperor's

* Pallav. ut sup. c. 5, 6. Thuan. l. iv. s. 17.

requests. Perceiving this, he ordered solemn protestation to be made in his name against the translation, and against all the subsequent proceedings of the council. This was done, both at Bologna and Rome, according to the usual forms.*

The publication of the Interim followed. It was a bold and extraordinary step. A system of doctrine decidedly Roman-catholic, though framed and expressed with studied ambiguity, and a scheme of ecclesiastical discipline, comprising some useful innovations, were imposed upon Germany, and both were to remain in force till the decisions of a satisfactory general council had restored peace and unity to the church.† By this act, the Emperor openly set at defiance the authority of the assembly at Bologna; and the papal party saw, that it was necessary to settle the dispute respecting the translation, since otherwise the long-agitated question of reform would probably be decided in a manner little palatable to the Roman see.

At first, great excitement was occasioned by the publication of the Interim. Before it was issued to the world, copies had been sent to Bologna and Rome, that it might be examined by the papal divines. Catharin and Seripand, who were charged with the examination, complained that in the statement of those doctrines which had been already decided at Trent the language of the decrees was not adopted; and on the remainder they made sundry unfavourable remarks and criticisms. Some proposed to declare the translation to Bologna lawful, in direct opposition to the Emperor, and then to suspend the council till happier times. De Monte was much exasperated; he earnestly requested the Pope to transfer the whole business of the assembly to Rome, where it might be managed under his own inspection, without fear of interference. Others wished that legates might be sent into Germany with all possible dispatch, in the hope that they would be permitted to mould the Interim into some more tolerable form before it was published. The

* At Bologna, January 16th, 1548, by Vargas and Velasco: at Rome, by the ambassador, Mendoza.—Pallav. ut sup. c. 11. Sarpi, s. 16. Le Plat, iii. p. 684—727. The narrative is curious and interesting, but too long for insertion. Vargas says, that he was in danger of his life at Bologna, and owed his safety to the Bishop of Venosa.—Lettres et Memoires, p. 378.

† Pallav. ut sup. c. 17. Sarpi, s. 21—24. Le Plat, iv. p. 32—101.

wiser part exhorted their brethren to let it alone. But all were astonished at the arrogance of the Emperor, a secular prince, in presuming to dictate in matters of religion, which had been for ages considered the sole prerogative of the priesthood. As for the Pontiff, though he was somewhat agitated by this new attempt to infringe upon his authority, he soon perceived the folly and futility of the measure, and foresaw that, like many other attempts to reconcile opposite systems and interests, it would displease all parties. And so it proved. Both Protestants and Roman Catholics wrote against the Interim, and refused to submit to it; it was altogether a mortifying failure.

Almost two years had now elapsed since the translation of the council, and there was less hope than ever of healing the breach which was then made. Fear of the Emperor, and concern to preserve the friendship of his new ally, the King of France, kept the Pope in a state of hesitation, and prevented him from taking any decisive step. But the assembly at Bologna had dwindled into utter insignificance; scarcely any were left but the avowed pensionaries of the apostolic see; to dignify it by the appellation of "General Council," was too ridiculous to be permitted any longer. The reputation of the Roman-catholic church required the dissolution of that body; and De Monte was informed (Sept. 17th, 1549) that as the Pope intended to have the question of reform discussed at Rome, the labours of the fathers were no longer required. In obedience to this message, the few remaining prelates left Bologna.*

Paul III. did not long survive the suspension of the council. He died November 10th, 1549. In his last moments he bitterly bewailed the ingratitude and neglect with which he was treated, and wished he had never been born.† But it may be easily imagined that few popes have found a death-bed easy.

* Pallav. l. xi. c. 4.

† Thuan. l. vi. s. 10. The curious reader may be diverted by the perusal of an amusing pasquinade, purporting to describe the reception of the Pontiff in the infernal regions.—Wolf. *Lectiones Memorabiles*, tom. ii. pp. 554—559.

CHAPTER VII.

THE EUCHARIST.—TRANSUBSTANTIATION.

Election of Julius III. to the Papal Chair—Negotiations between the Pope and the Emperor respecting the Resumption of the Council—Publication of the Bull—Objections of the Protestants—The Council re-opened—ELEVENTH SESSION—TWELFTH SESSION—Exhortation of the Legates—Protestation of the King of France—Debates on the Eucharist, and on Appeals to Rome—THIRTEENTH SESSION—Decree on the Eucharist—Postponement of certain Articles till the arrival of the Protestants—Safe-conduct granted them—Ambassadors from the Elector of Brandenburg.

WHEN the cardinals entered into the conclave to choose a new pope, they prepared and signed a series of resolutions, which they severally bound themselves by solemn oath to observe, in the event of being elected to the apostolic chair. The resumption of the council, the establishment of such reforms as it might enact, and the reformation of the court of Rome, were included.* It was long before they could agree, so powerful was the influence of party feeling and conflicting interests, producing complicated intrigue, and thereby extending their deliberations to a most inconvenient and wearisome length. At last the choice fell on De Monte, the former legate at Trent, who was publicly installed into his high office, February 23rd, 1550, and assumed the name of Julius III.†

The well-known character and previous conduct of the new Pontiff gave little hope of an amicable adjustment in matters of religion. Proud, passionate, and unyielding, he could not endure to be opposed or thwarted, and counted those his

* Le Plat, iv. pp. 156—159.

† Histoire des Conclaves, tom. i. pp. 101—110. Julius bestowed his cardinal's hat on a young man named Innocent, the keeper of his monkey, of whom he was suspected to be too fond. When the cardinals remonstrated with him on occasion of this promotion, he replied, "And what merit did you discover in me, that you raised me to the popedom?" They could not easily answer such a question.—Vide Thuan. Hist. ut sup. Du Pin's Ecclesiastical History, cent. xvi. book iii. ch. 6.

enemies who resisted his will. He who in a subordinate capacity had manifested such a haughty bearing, could not be expected to lower his tone when raised to so high an exaltation, and regarded as a god upon earth. Nevertheless, the proudest minds must sometimes stoop, and circumstances will often force concessions which the character and constitutional tendencies of the individual would have induced him indignantly to refuse. The difficulties of a new and untried situation, and the injury already sustained by the Roman see, through the late contentions, led Julius to think of conciliation. Probably, too, this disposition was nurtured by his inordinate love of pleasure, for which he would scarcely have found time, had he resolutely opposed the remonstrances and demands of the Emperor.*

Charles thought this a favourable opportunity to press the resumption of the council, and sent Mendoza to Rome to carry on the negotiation. On his arrival, the matter was referred to a committee of cardinals, who, after long deliberation, recommended the Pope to accede to the Emperor's wishes, and to convene the council again at Trent, on the following conditions:—1. That the co-operation of the King of France should be obtained. 2. That as great expenses were incurred by the maintenance of the Italian prelates, who were generally poor, arrangements should be made to bring the council to a speedy conclusion. 3. That the decrees already passed at Trent should not be disturbed. 4. That the papal authority should be entirely preserved. Julius adopted these suggestions, and gave instructions to his nuncios at the courts of the Emperor and the King of France to inform those monarchs of his intention. At the same time, he wrote a private letter to Charles, reminding him that for this compliance he expected a suitable return, and that it would be mutually advantageous to consider themselves under reciprocal engagements to preserve each other's authority and rights. The sagacious pontiff had no thought of playing an uncertain game. He had no objection to amuse Christendom with the imposing solemnities of a general council, but he would first be saved harmless.

* Julius's love of luxury and pleasure is attested by all the historians.—Sarpi, l. iii. s. 29. Pallav. l. xi. c. 7. s. 4. Onuphrius in vit. Du Pin, cent. xvi. book iii. ch. 6.

The Emperor might enslave Germany, persecute the Protestants, and do anything else he pleased, so that he left the papal prerogatives untouched, and repressed those busy intermeddlers who were always urging the reformation of manners and discipline. Charles was too ready to further his views.*

A diet was held at Augsburg in the autumn, when the Emperor informed the assembled states of the projected re-opening of the council, and required on their part an unreserved submission to its decrees. But the Protestant princes and cities refused to bind themselves in such an unqualified manner, unless their demands at the previous diet were conceded. The Emperor was much embarrassed, and wrote to the Pope, stating his difficulties, and requesting that he might see a rough copy of the bull for convening the council before it was published, that if it contained anything likely to offend the Germans it might be altered. Julius, however, deemed such a proceeding beneath his dignity. Instead of complying with the Emperor's wish, he caused the bull to be immediately prepared, and sent it to him in its complete state, signed and sealed, though not published. Nor did he deign to shew any moderation in the style and temper of the document; on the contrary, it contained expressions that could not but be obnoxious and offensive, even to many Roman catholics. The Pontiff asserted that he possessed the sole power of convening and directing general councils; commanded, "in the plenitude of apostolic authority," the prelates of Europe to repair forthwith to Trent; promised, unless prevented by his age and infirmities, or the pressure of public affairs, to preside in person; and denounced the vengeance of Almighty God, and of the apostles Peter and Paul, on any who should resist or disobey the decree.†

* Pallav. ut sup. c. 8—10. Sarpi, s. 30—31. "Sa Magisté a promis qu'on ne procédera à la réformation, qu'autant que le Pape le trouvera bon, et qu'elle fera ensorte que les évêques ne s'opposeront point à sa sainteté, et qu'ils laisseront passer tout ce qu'elle voudra."—Vargas, p. 76.

† Pallav. ut sup. c. 11. s. 3. Sarpi, l. iii. s. 33. Le Plat, iv. p. 167. The bull was re-published by Vida, accompanied with a severe and sarcastic commentary.—Wolf. Lect. Memorab. tom. ii. pp. 640—644. Wolfius says, that a new coinage was issued by Julius III., with this motto—"Gens et regnum quod mihi non paruerit peribit—*The nation and kingdom which will not obey me shall perish.*"

The Emperor's perplexity was greatly increased by the arrival of the bull. There was just cause to apprehend the effects it would produce on the Protestants, and that they would be so exasperated as to refuse submission to the council. To avert that evil, instructions were sent to the imperial ambassador at Rome to use his utmost efforts to persuade Julius to revise the bull, and expunge the most objectionable passages. But his Holiness was inflexible. It was evident that he wished to hinder the Protestants from going to Trent, and was determined by this means to prevent the discussions which would result from their appearance there; for that reason he had employed the expressions so loudly complained of, nor could any arguments or remonstrances induce him to consent to the least alteration. In short, to get rid of the importunities of the ambassador, he published the bull in due form, January 27th, 1551, and transmitted it to the archbishops, to be by them communicated to the prelates, and all other parties concerned.

When the bull was presented at the diet, it produced exactly the effects that were anticipated. The Protestants declared, that such arrogant pretensions precluded the hope of conciliation, and that they must retract any promise they had given to submit to the council, since it could not be done without wounding their consciences and offending God. The catholics said, that, as there was no probability of reconciling the Protestants, it would be useless to waste their time and money by going to Trent. Charles had enough to do to allay the agitation. He entreated them to consider that the bull was drawn up in the style usually adopted in convening general councils, and assured them that, as far as related to Germany, he would take care that nothing was done prejudicial to their interests. He promised also to repair in person to Trent, or some neighbouring place, to watch over the proceedings of the assembly. Upon these assurances, the effervescence of feeling partially subsided. In the recess of the diet, published February 13th, the Emperor engaged that everything transacted at the council should be done in a legal and orderly manner; that its decisions should be according to the doctrine of Scripture and the fathers; and that none should be prevented from proposing whatever they conscientiously judged conducive to

the general welfare. When the Pope was informed of it, he jocosely said, that Charles had chosen this method of balancing the account between them for publishing the bull without his concurrence.*

Cardinal Crescentio was appointed to preside over the council, as the pontifical legate. With him were joined, in the capacity of nuncios, Pighino, Archbishop of Siponto, and Lippoman, Bishop of Verona. Nominally, the latter were inferior in power and authority to the legate; but in reality there was little or no distinction; the commission was given to them jointly, and they were intrusted with ample power to resume, direct, and carry on the council, as if the Pope himself were present. Three ambassadors were sent by the Emperor, Counts de Montfort and Toledo, and William of Poitiers, severally representing his Imperial, Spanish, and Flemish dominions. The Protestant States also prepared to advocate their cause, both by ambassadors and divines. Melancthon was selected by Maurice of Saxony, and ordered to prepare a confession of faith, to be presented to the assembled fathers in his name. The Elector of Brandenburg employed Brentius for the same purpose. A safe-conduct granted by the Emperor assured the Protestants that they should have full liberty to go to Trent, remain there, and return when they pleased, without fear of molestation. But the fate of John Huss had made such an impression on their minds that even the Emperor's pledge for their safety was regarded as insufficient. For anything they knew, the council of Trent might do as the council of Constance had done. These doubts and difficulties being laid before the Emperor by Maurice, he engaged to procure from the council such a safe-conduct as should satisfy all parties.†

A quarrel between the Pope and the King of France‡ had

* Le Plat, iv. pp. 170—210. Sarpi, l. iii. s. 34.

† Sarpi, l. iv. s. 4. Le Plat, iv. p. 212. Melancthon anticipated little good effect to result from the appearance of himself and his brethren at Trent. "Etsi iter nostrum multi reprehendunt, et ego longe malim consuetudine et conspectu meæ familiæ et amicorum frui; tamen sive serio sive εἰρωνικῶς aguntur hæc in aula, ideo obtempero, ne ut aliquoties dictum est metu nos aut petulantia defugere publicos congressus dicant."—*Epistolæ*, p. 286.

‡ Respecting the causes of this quarrel, see Du Pin, cent. xvi. book iii. ch. 6, 7.

so alienated the mind of the latter, that he refused to co-operate with his holiness in his endeavour to repair the breaches of the church, and prevented the prelates of his kingdom from going to Trent. He even threatened to summon a national council, by which his subjects might obtain redress of grievances, and relieve themselves from the oppressive yoke of Rome. Fearing that the threat would be executed, Julius determined to proceed to business at once, it being held unlawful to convene a national council while a general assembly of the representatives of the church was sitting. Accordingly, having re-appointed Massarelli to the office of secretary, offered public prayers for the success of the enterprise, and issued a bull of indulgences, after the example of his predecessor,* he dispatched the legate and nuncios to Trent, and ordered all the bishops then at Rome to follow them immediately.

On May 1st, 1551, the eleventh session was held, and the council re-opened with the usual solemnities.† During the next four months scarcely anything was done. The fathers were occupied in settling some questions of precedence; and the discussions that had taken place at Bologna were read in their hearing; but in the absence of the Germans they were unwilling to commence the regular business of the council. In August, the Electors of Mentz and Treves, with several prelates, arrived. Still the number assembled was very small, and it was judged expedient again to postpone the publication of a decree; nevertheless, the session was held at the appointed time, (Sept. 1.) Instead of a sermon, an exhortation, addressed to the assembly in the name of the president, was read by the secretary. The fathers were reminded that their undertaking was most important and difficult, being nothing less than to extirpate heresy, reform discipline, and restore amity and concord among the rulers of the European states. They were exhorted to feel their own insufficiency, and to look to God with earnest desire and humble confidence; for the cause in which they were engaged was the cause of religion, and involved the safety of the church, for which the Supreme Being gave his only-begotten Son. With humility and godly sorrow it behoved them to present themselves before

* Le Plat, iv. p. 217.

† Pallav. l. xi. c. 40. Sarpi, l. iv. s. 1.

the Lord, and by good works and fruits worthy of repentance to prepare their hearts for the influences of the Holy Spirit, who undoubtedly presided over general councils lawfully convened. If the Saviour promised to be where only two or three were gathered together in his name, how much more might the presence and aid of the Spirit of God be expected when so many priests and holy fathers were assembled, and on such an occasion ! Their decrees would be not so much the decrees of men, as of God. Did the Redeemer promise eternal life to him who should give food, clothing, or relief, to one of his disciples ? How much greater would be their merits, by whose pious care not one or two souls only, but whole countries, would be snatched from the jaws of Satan ! To them the church looked for help ; the ship was well-nigh broken by the violence of the tempest ; the negligence of the sailors had exposed her to imminent peril ; they only could bring her safely into port. But if they hoped to succeed in this attempt, they must put away all contention, envy, and strife ; be grave, gentle, meek ; exhibiting the lovely example of charity and perfect union ; not seeking their own, but the things that were Jesus Christ's.*

On this occasion the council was compelled to hear another protestation against itself. James Amyot, Abbot of Bellosane, appeared at the session with a letter from the King of France, which, after some quibbling about the form of superscription, was suffered to be read, as was also the protestation. His most Christian majesty informed the fathers that, being prevented from taking part in their proceedings by the differences existing between himself and the Pope, he could not consider them as a general council of the Catholic church, but only as a private assembly, convened for the promotion of party views and private interests ; that France would not be bound to observe their decrees ; and that he should adopt such measures as were deemed necessary for the welfare of religion in his dominions, without any regard to their assembly.† No answer

* Pallav. l. xi. c. 15. Sarpi, l. iv. s. 6. Le Plat, i. pp. 170—174.

† Pallav. ut sup. c. 17. Sarpi, s. 7. Instructions et Lettres des Rois Très-Chrétiens, &c. pp. 21—37. Paris, 1654. Some of the prelates, especially the Spaniards, were greatly offended, because the king's letter was directed to the "assembly" of holy fathers (*conventus*), and not to the

was given at the time, but Amyot was directed to attend at the next session, appointed to be held Oct. 11. It was resolved that on that day a decree should be passed on the sacrament of the eucharist, and that the remaining obstacles to episcopal residence should also be treated.

The debates on the eucharist were unusually languid; partly because little difference of opinion prevailed among the fathers, and partly because the whole question had been examined at Bologna so thoroughly as almost to render any further investigation unnecessary. The following regulations were made, to be observed by the divines in carrying on the discussions—viz., that their sentiments should be supported by the authority of the Scriptures, apostolic traditions, approved councils, papal constitutions and decrees, the writings of the fathers, and the general consent of the Catholic church; that they should observe brevity, and abstain from all superfluous and useless questions, and unseemly contention; and that, in delivering their opinions, the Pope's divines should first speak, then the Emperor's, and after them the others—the seculars according to the dates of their degrees, and the regulars according to the rank of their orders. Although this method of proceeding was very far from being adapted to elicit truth, the word of God being only considered as one among other authorities, the Italians were much dissatisfied. They were so accustomed to the metaphysical subtleties of the scholastic divinity, and so imperfectly versed in Scripture, that they dreaded the consequences of being compelled to adopt even so partial a reference to its pages, and loudly complained of the regulations.*

There was some disputing respecting the necessity of auricular confession before participation of the eucharist. Melchior Cano and many others denied that necessity; the majority, however, thought differently; but the language of

“*General Council*,” (*Concilium Generale*.) “If you will not hear the king's letter,” said the Archbishop of Mentz, “how will you hear the German Protestants, who call us a *council of malignants*?” The reader will not fail to observe that the absence of the French prelates totally destroys the claim of the council to be considered “general,” during this period of its history.

* Le Plat, iv. p. 258. Sarpi, s. 10.

the decree was modified and softened, and an anathema was not pronounced against those who held the other opinion. Some other minor varieties of sentiment were observed, which were easily reconciled, and need not be enumerated. The chief contest respected the mode of Christ's presence in the sacrament, and the true meaning of the word "transubstantiation." The Dominicans and Franciscans were divided. The former maintained, "that Jesus Christ exists in the sacrament, not as coming thither from a place in which he was before, but because the substance of the bread being changed into his body, he is in the place where the bread was before without coming to it from any other place; and that as the whole substance of the bread is changed into the whole substance of his body,—that is to say, the matter and form of the bread into the matter and form of his body, this is the change which is properly called transubstantiation." They also distinguished two modes of existence in the Saviour; "the one his heavenly, the other his sacramental, presence; the first being natural, the second altogether extraordinary, and totally different from all other beings." The Franciscans held, "that the power of God may cause a body to exist truly and substantially in many places, and that when it occupies a new place, it is because it goes thither, not by a successive motion, as if it left one to go to another, but by an instantaneous change, which causes it to occupy a second place without leaving the first; that, by the ordinance of God, wherever the body of Jesus Christ exists, there remaineth no other substance there; not that this latter substance is destroyed, but the body of Christ has taken its place; and that transubstantiation does not consist in the formation of the body of Jesus Christ out of the substance of the bread, as the Dominicans maintained, but that it is the succession of the first to the second." They also held, in opposition to the Dominicans, that the mode of Christ's existence in heaven is not different from his existence in the sacrament as to substance, but solely as to quantity; for that in heaven his body occupies the space that naturally belongs to it, while in the sacrament, substance occupies no place! Each party was fully convinced of the truth of the opinion it maintained, and that it was perfectly

clear and intelligible; and each charged the other with folly and absurdity. The decree was so framed that both could subscribe it, and accommodate it to their respective views.*

It was deemed expedient on this occasion to recur to the plan adopted in the sixth session, and to introduce the canons by explanatory chapters, containing the doctrine of the church as now revised and corrected. The importance of the subject, involving some of the leading peculiarities of the Protestants, was a sufficient reason for this measure. In accordance with the determination, a committee was appointed, by whom the decree was prepared. Upon this the imperial ambassadors interposed, and represented to the legate, that if the decree should pass, there would be no hope of obtaining the submission of the Protestants. They therefore urged the suspension of the decree till their arrival, and requested on their behalf, a safe conduct in the name of the council. The legate was very angry at this demand, and even threatened to give up his office, if he were thus thwarted; it was with difficulty that a rupture was avoided. At last he reluctantly yielded, and wrote to the Pope, soliciting direction. After some discussions in the consistory, instructions were sent to suspend that part of the decree which related to communion in both kinds, and to issue a safe-conduct, but in such general terms that no advantage could be taken of it, nor anything inferred prejudicial to the authority of the Pope, of or the council.†

It was evident that the arrival of the Protestants was rather dreaded than desired. The Pope had formed his plans, and did not intend to be hindered in carrying them into effect. Much embarrassment, and probably some mortification, might ensue, if the Protestants were permitted to join the council. They would be expected to declaim freely and fearlessly against those corruptions and abuses which even good Catholics wished to see removed, but wished in vain. They had openly declared their purpose to demand a hearing on all the controverted points, including those which had been already decided; and a revision of decrees passed in solemn session, and, as men were taught to believe, under the direct influences

* Pallav. l. xii. c. 2. Sarpi, s. 13.

† Pallav. lib. xii. c. 8. Sarpi, s. 12. Vargas, pp. 115, 116.

of the Holy Spirit. It was manifestly inexpedient, therefore, to allow their appearance at Trent, unless they came as humble disciples to receive the instructions of the fathers, and renounce their abominable errors. By acting on these principles, the legate kept the Protestants at a distance, or neutralized their efforts, and the Papal divines were spared the necessity of encountering their opponents in the field of controversy.*

Very little was done in furthering ecclesiastical reform, owing to the determined resistance of the legate, who resolutely opposed the prelates in their attacks on the encroachments of the papal court.† The abuse of appeals was the only subject discussed at any length. By a gradual progress of usurpation, the Popes had contrived that almost all causes should be carried to Rome. As a necessary consequence, the power of the bishops was nearly annihilated, and innumerable vexations and oppressions, together with enormous expenses, awaited the hapless individual who found himself involved in an ecclesiastical suit. John Gropper‡ addressed the fathers on this subject, and his speech produced so powerful an impression, and was so much applauded by the Spaniards and Germans, that the legate engaged John Baptiste Castelli§ to answer it, which he did in an elaborate harangue. The result was, that

* “ Le Pape et ses ministres craignent et detestent mesmes d’une furieuse manière l’arrivée des Protestans à Trente . . . Tout le maneige des ministres du Pape tend à faire croire au monde qu’ils attendent les Luthériens, et qu’ils souhaitent de les voir. Mais en même temps ils emploient toutes sortes de moiens pour leur fermer la porte du concile.”—Vargas, p. 117.

† “ Quand à la Réformation, nous avons grand besoin que sa Magisté nous appuie, et qu’elle agisse efficacement auprès du Pape et des pères du Concile. Si cela nous manque, on ne remédiera que fort superficiellement aux abus. Le mauvais levain qui restera ne manquera pas de causer la mesme corruption. Les Présidens du Concile ne font paroître ni zèle, ni empressement, pour la réformation du Clergé. Ils déclarent sans façon que nous devons nous contenter de ce qu’on voudra bien nous accorder, sans qu’il nous soit permis d’ouvrir la bouche, pour demander quelque chose de plus. . . . Les Evêques sont fort affligés de ce qu’on les écoute d’un air si chagrin, quand ils parlent de réformation.”—Vargas, p. 170.

‡ Archdeacon of Cologne, an eminent divine and canonist.—See Du Pin. Cent. xvi.

§ An Italian. *Promoter* of the Council, an office somewhat analogous to that of the Speaker of our House of Commons.

power triumphed over justice, and none but trivial and unsatisfactory reforms were suffered to pass.*

When the decrees were prepared and adopted, the legate laid before the council the demands of the imperial ambassadors on behalf of the Protestants, which, he said, appeared to him reasonable, and ought to be complied with. On his recommendation it was agreed to postpone till January 25th, in the following year, the decision of the question of communion in both kinds, and the communion of infants; and in the meantime to prepare a decree on penance and extreme unction. The presidents of the council were requested to prepare a safe-conduct. This was procured by the legate's management, and enabled him to make use of the form sent him from Rome for that purpose.†

The thirteenth session was celebrated October 11th, with great pomp. In the following terms did the council settle the long-disputed subject of transubstantiation:—

“The sacred, holy, œcumenical, and general Council of Trent, lawfully assembled, &c. being convened under the special guidance and government of the Holy Spirit, in order to expound the true and ancient doctrine of faith and the sacraments, and apply a remedy to all heresies and other most grievous evils, by which the church of God is now miserably vexed and rent in pieces; hath from the first particularly desired to root out utterly the tares of accursed errors and schisms, which the enemy has sown in these calamitous times, respecting the doctrine, use, and worship, of the most holy eucharist, which sacrament our Saviour hath left in the church as a symbol of the unity and love in which he hath willed all Christians to be joined and knit together. Therefore, the same most holy council strictly enjoins all the faithful in Christ, that they presume not hereafter to believe, teach, or preach otherwise respecting the most holy eucharist than is explained and defined in this present decree; in which is delivered the genuine and wholesome doctrine of the venerable and divine sacrament of the eucharist, as the Catholic church, instructed by our Lord Jesus Christ and his apostles, and taught by the

* Pallav. lib. xii. c. 12. s. 4. Sarpi, lib. iv. s. 15, 16.

† Pallav. lib. xii. c. 8. Sarpi, lib. iv. s. 18.

Holy Spirit, who constantly leadeth her into truth, hath held, and will keep to the end of the world.

“ CHAP. I. *Of the real presence of our Lord Jesus Christ in the most holy sacrament of the eucharist.*”

“ In the first place, the holy council teacheth, and openly and plainly professeth, that our Lord Jesus Christ, true God and man, is truly, really, and substantially, contained in the pure sacrament of the holy eucharist, after the consecration of the bread and wine, and under the species of those sensible objects. Neither is it to be regarded as contradictory, that our Saviour should always sit at the right hand of the Father in heaven, according to his natural mode of existence, and yet be sacramentally present with us in his substance, in many other places, according to that mode of existence, which, though we cannot express it in words, we can nevertheless, when thought is illumined by faith, conceive to be possible with God, and ought most firmly to believe. For all our ancestors who belonged to the true church of Christ did most plainly acknowledge, in discoursing on this most holy sacrament, that our Redeemer instituted the same, when after the benediction of the bread*”

* The Roman-catholic church orders wheaten bread only to be used, and unleavened, because the eucharist was instituted “ on the first day of unleavened bread.” A little wine is mingled with the water: the reasons for this mixture are thus stated :—

“ With the wine used in the sacred mysteries, the church of God, however, has always mingled water ; because, as we know on the authority of councils and the testimony of St. Cyprian, our Lord himself did so ; and also because this admixture renews the recollection of the blood and water which issued from his sacred side. The word water we also find used in the Apocalypse to signify the people, and therefore water mixed with wine signifies the union of the faithful with Christ their head. This rite, derived from apostolic tradition, the Catholic church has at all times observed. The propriety of mingling water with the wine rests, it is true, on authority so grave that to omit the practice would be to incur the guilt of mortal sin ; however, its sole omission would be insufficient to render the sacrament null. But care must be taken, not only to mingle water with the wine, but also to mingle it in small quantity ; *for in the opinion of ecclesiastical writers, the water is changed into wine.*”

The following remarks are made on “ the aptitude of these two elements to declare those things of which they are the sensible signs :”—

“ In the first place, they signify Christ, the true life of the world ; for our

and wine, he testified in clear and express words, that he presented to his disciples his own body and his own blood. Which words, recorded by the evangelists, and repeated afterwards by blessed Paul, do evidently require that appropriate and clear interpretation which has been given them by the fathers: it is therefore a most heinous crime, that they should be turned by certain contentious and wicked men into pretended and imaginary figures, to the denial of the truth of the flesh and blood of Christ; contradicting therein the universal sense of the church,* the pillar and ground of the truth, which detests these vain comments, devised by impious men under the influence of Satan, and thankfully acknowledges and holds in perpetual remembrance this most excellent gift of Christ.

“CHAP. II. *Of the reason of the institution of this most holy sacrament.*”

“Therefore, when our Saviour was about to depart from this world to the Father, he instituted this sacrament, in which he did, as it were, pour forth the riches of his divine love to

Lord himself has said, ‘My flesh is meat indeed, and my blood is drink indeed.’ As, therefore, the body of our Lord Jesus Christ nourishes to eternal life those who receive it with purity and holiness, with great propriety is this sacrament composed principally of those elements which sustain life; thus giving the faithful to understand, that the soul is nurtured with grace by a participation of the precious body and blood of Christ. These elements serve also to prove the dogma of the real presence. *Seeing, as we do, that bread and wine are every day changed by the power of nature into human flesh and blood, we are, by the obvious analogy of the fact, the more readily induced to believe that the substance of the bread and wine is changed, by the celestial benediction, into the real body and blood of Christ.* This admirable change also contributes to illustrate what takes place in the soul. As the bread and wine, although invisibly, are really and substantially changed into the body and blood of Christ, so are we, although interiorly and invisibly, yet really renewed to life, receiving in the sacrament of the eucharist the true life. Moreover, the body of the church, although one and undivided, consists of the union of many members, and of this mysterious union, nothing is more strikingly illustrative than bread and wine. Bread is made from many grains, wine is pressed from many grapes, and thus are we too, although many, closely united by this mysterious bond of union, and made, as it were, one body.”—Catechism, pp. 212—216.

* Vide Bellarmine de Sac. Eucharist. lib. ii.; and, on the other side, Preservative against Popery, vol. ii. tit. 7. pp. 176—252.

men, and establish a memorial of his wonderful deeds; and he hath commanded us, in partaking thereof, to cherish his memory, and declare his death, till he shall come to judge the world. Now, he intended this sacrament to be received as the spiritual food of souls, by which those who live by his life should be sustained and strengthened, as he said, 'he who eateth me, the same shall live by me;' and as an antidote to deliver us from daily faults, and preserve us from mortal sins. Moreover he designed it as a pledge of our future glory and everlasting bliss, and therefore as a symbol of that one body of which he is the head, and to which it is his will that we, the members, should be joined by the closest bonds of faith, hope, and charity, that we might all speak the same thing, and no schisms be among us.*

“ CHAP. III. *Of the excellence of the most holy eucharist above the other sacraments.*”

“ The most holy eucharist hath this in common with the other sacraments, that it is a symbol of sacred things, a visible form of invisible grace. But herein is discovered its peculiar excellence, that while the other sacraments then first possess the power of sanctifying when they are used by any one, the

* The reasons or effects of the sacrament are thus enumerated and described by the compilers of the “Catechism:”—1. It imparts grace: “it is not, like bread and wine, changed into our substance; but, in some measure, changes us into its own nature.” 2. It remits venial sins: “whatever losses the soul sustains by falling into some slight offences, through the violence of passion, these the eucharist, which cancels lesser sins, repairs in the same manner, not to depart from the illustration already adduced, that natural food, as we know from experience, gradually repairs the daily waste caused by the vital heat of the system.” 3. It is “an antidote against the contagion of sin, and a shield against the violent assaults of temptation.” 4. It “represses the licentious desires of the flesh, and keeps them in due subjection to the spirit.” 5. It “*facilitates to an extraordinary degree the attainment of eternal life.*” “The grace which it imparts brings peace and tranquillity to the soul; and when the hour shall have arrived in which he is to take his departure from this mortal life, like another Elias, who, in the strength of his miraculous repast, walked to Horeb, the mount of God, the Christian, invigorated by the strengthening influence of this heavenly food, shall wing his way to the mansions of everlasting glory and never-ending bliss.”—Catechism, pp. 234—237.

very author of sanctity is in the eucharist before it is used :* for the apostles had not yet received the eucharist from the hand of the Lord, when he affirmed that what he was presenting to them was really his body. And this faith has always remained in the church of God, that immediately after the consecration,† the true body of our Lord, and his true blood, together with his soul and divinity, do exist under the species of the bread and wine ; his body under the species of bread, and his blood under the species of wine, by virtue of the words of consecration ; his body also under the species of wine, and his blood under the species of bread, and his soul under each species, through that natural connexion and concomitance by which all the parts of Christ our Lord, who has risen from the dead, no more to die, are closely connected together ;‡ and his divinity, through the wonderful and hypostatical union thereof with his body and soul. Wherefore it is most certain that all

* “ With great truth is the holy eucharist called the fountain of all grace, containing, as it does, after an admirable manner, the source of all gifts and graces, the author of all the sacraments, Christ our Lord, from whom, as from their source, they derive all their goodness and perfection.”—Catechism, p. 234.

† It is surely passing strange, that our Lord should have committed so wondrous a power to the Christian priesthood as is claimed by the Roman-catholic church, and yet have left no instructions as to the form and manner in which it is to be exercised ; so that they have been obliged to borrow or alter his own words, and turn them into presumed forms of consecration : thus—

“ From the Evangelists Matthew and Luke, and also from the Apostle [Paul], we learn that the form of the sacrament consists in these words, ‘ *This is my body,*’ . . . and this form of consecration, made use of by Jesus Christ, has been uniformly and inviolably observed in the Catholic church.” . . . “ The form of consecrating the chalice is comprehended in these words, ‘ *This is the chalice of my blood of the new and eternal testament ; the mystery of faith ; which shall be shed for you, and for many, to the remission of sins.*’ These words are for the most part taken from Scripture ; some of them, however, have been preserved in the church by apostolic tradition.” . . . “ The words ‘ and eternal,’ and also the words, ‘ the mystery of faith,’ have been transmitted to us by holy tradition, the interpreter and guardian of Catholic unity.”—Ibid. pp. 216—218.

‡ “ As, however, to the body are united his blood, his soul, his divinity, they, too, must be found to co-exist in the sacrament ; not, however, by virtue of the consecration, but by virtue of the union that subsists between them and his body ; and this theologians express by the word ‘ concomitance.’ ”—Ibid. p. 227.

is contained under either species, and under both ; for Christ, whole and entire,* exists under the species of bread and in every particle thereof, and under the species of wine, and in all its parts.†

“CHAP. IV. *Of Transubstantiation.*”

“ Since therefore Christ our Redeemer affirmed, that it was truly his body which was presented under the species of bread, the church of God hath always held, and this holy council doth now renew the declaration, that by the consecration of the bread and wine, the whole substance of the bread is converted into the substance of the body of Christ our Lord, and

* “ The word Christ designates the man-God, that is to say, one person, in whom are united the divine and human natures ; the holy eucharist therefore contains both, and whatever is included in the idea of both, the divinity and humanity whole and entire, the soul, the body, and blood, of Christ with all their component parts ; all of which faith teaches us are contained in the sacrament. In heaven the whole humanity is united to the divinity in one hypostasis or person, and it were impious, therefore, to suppose that the body of Christ, which is contained in the sacrament, is separated from his divinity.”—Catechism, p. 226. This extract forms part of a paragraph which begins thus :—“ Here the pastor will also explain to the faithful, that in this sacrament not only the true body of Christ and all the constituents of a true body, *as bones and sinews (velut ossa et nervos)*, but also Christ, whole and entire,” &c. It is remarkable that the clause in italics (“ as bones and sinews”) is omitted in the Roman-catholic translation ! The reader will guess the reason of the omission : the lesson is, that Popish translations must be vigilantly scrutinized.

† “ The Catholic church, then, firmly believes, and openly professes, that in this sacrament the words of consecration accomplish three things ; first, that the true and real body of Christ, the same that was born of the Virgin, and is now seated at the right hand of the Father in heaven, is rendered present in the holy eucharist ; secondly, that however repugnant it may appear to the dictate of the senses, *no substance of the elements remains in the sacraments* ; and thirdly, a natural consequence of the two preceding, and one which the words of consecration also express, that the accidents which present themselves to the eyes, or other senses, exist in a wonderful and ineffable manner, without a subject. *The accidents of bread and wine we see, (it should be ‘ all the accidents’—‘ accidentia omnia’—another omission !)* but they inhere in no substance, and exist independently of any. The substance of the bread and wine is so changed into the body and blood of our Lord that they altogether cease to be the substance of bread and wine.”—Ibid. p. 221. “ The accidents cannot inhere in the body and blood of Christ ; they must, therefore, *contrary to the physical laws*, subsist of themselves, inhering in no subject.”—p. 232.

the whole substance of the wine into the substance of his blood, which conversion is by the holy Catholic church fitly and properly called transubstantiation.*

* "If, after consecration, the body of Christ is really and truly present under the species of bread and wine, not having been there before, it must have become so by change of place, by creation, or by transubstantiation. It cannot be rendered present by change of place, because it would then cease to be in heaven; for whatever is moved must necessarily cease to occupy the place from which it is moved. Still less can we suppose it to be rendered present by creation, an idea which the mind instantly rejects. In order that the body of our Lord be present in the sacrament, it remains, therefore, that it be rendered present by transubstantiation, and of course that the substance of the bread entirely cease to exist."—Catechism, p. 228. "This admirable change, as the council of Trent teaches, the Catholic church most appropriately expresses by the word 'transubstantiation.' When, in the natural order, the form of a being is changed, that change may be properly termed a 'transformation;' in like manner, when in the sacrament of the eucharist, the whole substance of one thing passes into the whole substance of another, the change our predecessors in the faith wisely and appropriately called 'transubstantiation.' But according to the admonition so frequently repeated by the holy fathers, the faithful are to be admonished against the danger of gratifying a prurient curiosity, by searching into the manner in which this change is effected. *It mocks the powers of conception, nor can we find any example of it in natural transmutations, nor even in the wide range of creation.* The change itself is the object, not of our comprehension, but of our humble faith; and the manner of that change forbids the temerity of a too curious inquiry."—Ibid. p. 231. Again: "To explain this mystery in a proper manner is extremely difficult. On the manner of this admirable conversion, the pastor, however, will endeavour to instruct those who are more advanced in the knowledge and contemplation of divine things: those who are yet weak may, it were to be apprehended, be overwhelmed by its greatness."—Ibid. p. 230. How those "who are more advanced" are to be instructed, is more fully explained in another place; the pastor "will, first of all, impress on the minds of the faithful the *necessity of detaching, as much as possible, their minds and understandings from the dominion of the senses; for were they, with regard to this sublime mystery, to constitute the senses the only tribunal to which they are to appeal, the awful consequence must be, their precipitation into the extreme of impiety.* Consulting the sight, the touch, the smell, the taste, and finding nothing but the appearances of bread and wine, the senses must naturally lead them to think that this sacrament contains nothing more than bread and wine. Their minds, therefore, are as much as possible to be withdrawn from subjection to the senses, and excited to the contemplation of the stupendous power of God."—Ibid. p. 220. The Dublin Review, No. 6., contains an article "on the fallacious evidence of the senses." Having adduced many facts to prove that the senses are often deceived, (the phenomena of the *mirage*, and other optical illusions, are particularly mentioned,) the writer comes to the conclusion that they are "utterly incompetent and inadmissible

“CHAP. V. *Of the worship and veneration to be rendered to this most holy sacrament.*”

“There is, therefore, no room to doubt that all the faithful in Christ are bound to venerate this most holy sacrament, and to render thereto the worship of *latria*, which is due to the true God, (*latriæ cultum, qui vero Deo debetur,*) according to the custom always observed in the Catholic church. Neither is it to be less adored, because it was instituted by Christ the Lord, as has been stated; for we believe him who is present therein to be the same God of whom the Eternal Father said, when he brought him into the world, ‘And let all the angels of God adore him,’ (Heb. i. 6;) before whom the Magi prostrated themselves, adoring; and whom, as scripture testifies, the apostles worshipped in Galilee.

“The holy council further declares, that the custom of annually celebrating this pre-eminent and adorable sacrament with peculiar veneration and solemnity, on an appointed festal day, carrying it reverently and honourably in procession through the streets and public places, was piously and religiously introduced into the church of God; for it is most proper that certain sacred days should be fixed, on which all Christians may in a special manner testify with what grateful remembrance they regard their common Lord and Redeemer, for a benefit so ineffable and divine, wherein is represented the victory and triumph of his death. Thus, also, it is fit that all-conquering truth should display its triumph over heresy and lies, that when its enemies witness so great splendour and such joy in the whole church, they may be disheartened, and, as it were, smitten with pining sickness, or else, struck with shame and confusion, may betimes repent.*

as faithful guides in any investigation on the mysteries of religion, and objects of divine faith. The inference is, that we Protestants are incorrigible heretics, because we “refuse credence to the doctrines of the real presence and transubstantiation,” and pertinaciously reject the decisions of Rome on those points. Jesuitical sophistry and unfair reasoning characterize the entire article; but who can expect to “gather grapes from thorns?” The Biblical Repository for January 1834 (a valuable American periodical, published quarterly, and procurable in London) has an article on transubstantiation, in which the errors and absurdities involved in that dogma are exposed in a very masterly manner.

* The annual festival of the holy sacrament, or Corpus Christi day, was instituted by Urban IV., in 1264, and the institution was confirmed at a

“CHAP. VI. *Of preserving the sacrament of the holy eucharist, and carrying it to the sick.*”

“The custom of preserving the holy eucharist in the sacristry is so ancient that it was acknowledged even in the age of

general council held at Vienna in 1311. Its origin is variously related. Some say that a woman named Juliana, residing at Liege, had a vision, “intimating to her, that it was the will of God, that a peculiar festival should be annually observed in honour of the holy sacrament, or rather of the real presence of Christ’s body in that sacred institution,” and that this induced the Pope to institute the feast. Juliana declared, “that as often as she addressed herself to God or to the saints in prayer, she saw the full moon with a small defect or breach in it; and that having long studied to find out the signification of this strange appearance, she was inwardly informed by the Spirit, that the moon signified the church, and that the defect or breach was the want of an annual festival in honour of the holy sacrament.” Others say, that a certain priest was performing mass, who doubted the dogma of the real presence, and that blood flowed from the host which he held in his hands, which of course completed his conviction; this being reported to the Pope, he instituted the festival.—See Mosheim, cent. xiii. part ii. chap. 4. s. 2; Hospinian de Orig. Fest. Christian. pp. 74—78; Regnum Papisticum, pp. 153—156.

Corpus Christi day is the Thursday after Trinity Sunday. In Roman-catholic countries it is celebrated with much pomp. The host is carried about in solemn procession and devoutly adored; the streets and houses are splendidly decorated; all is joy and festivity. In some instances allegorical representations of truths or events form part of the pageant. A Spanish custom is thus described:—

“At a short distance in front of the procession appeared a groupe of seven gigantic figures, male and female, whose dresses, contrived by the most skillful tailors and milliners of the town, regulated the fashion at Seville for the ensuing season. A strong man being concealed under each of the giants and giantesses, they amused the gaping multitude, at certain intervals, with a very clumsy dance performed to the sound of the pipe and tabor. Next to the Brobdnag dancers, and taking precedence of all, there followed on a moveable stage the figure of a hydra encircling a castle, from which, to the great delight of all the children at Seville, a puppet not unlike punch, dressed up in a scarlet jacket trimmed with morrice-bells, used often to start up, and having performed a kind of wild dance, vanished again from view into the body of the monster. The whole of this compound figure bore the name of *Tarasca*, a word of which I do not know either the meaning or the derivation. That these figures were allegorical no one can doubt who has any knowledge of the pageants of the sixteenth and seventeenth centuries. It would be difficult, however, without the help of an obscure tradition, to guess that the giants in perriwigs and swords, and their fair partners in caps and petticoats, were emblems of the seven deadly sins. The hydra, it should seem, represented heresy, guarding the castle of schism, where folly, sy-

the council of Nice.* Moreover, the practice of carrying the same holy eucharist to the sick, and carefully preserving it for that purpose in churches, is not only perfectly agreeable to the strictest equity and reason, but has also been enjoined by many councils, and sanctioned by the long-standing observance of the Catholic church. Therefore, this holy council decrees, that this very salutary and necessary custom be retained †

“ CHAP. VII. *Of the preparation to be used, in order to receive the holy eucharist worthily.*

“ If it is not fitting to engage in any sacred duty but in a holy manner, the Christian will clearly perceive, that the surpassing purity and divinity of this heavenly sacrament require him the more diligently to take heed that he do not attempt to receive it without great reverence and sanctity, especially when those fearful words of the apostle are considered, ‘ He that eateth and drinketh unworthily, eateth and drinketh judg-

lized by the strange figure in scarlet, displayed her supreme command. This band of monsters was supposed to be flying in confusion before the triumphant sacrament.”—Doblado’s Letters from Spain, p. 303; see also Miss A. Plumtre’s Residence in France, vol. ii. pp. 220—241.

* See Bingham’s Christian Antiquities, book xv. ch. 4. sec. 9—11. Extravagant notions of the efficacy of the Lord’s supper were entertained at an early period, and led to many superstitions.

† In Spain, when a priest carries the consecrated wafer to a dying man, a person with a small bell accompanies him. At the sound of the bell, all who hear it are obliged to fall on their knees, and to remain in that posture till they hear it no longer. “ Its sound operates like magic upon the Spaniards. In the midst of a gay, noisy party, the word ‘*Sa Magestad*’ (*his Majesty*, the same expression being applied both to God and the king) will bring every one upon his knees until the tinkling dies in the distance. Are you at dinner? you must leave the table. In bed? you must, at least, sit up. But the most preposterous effect of this custom is to be seen at the theatres. On the approach of the host to any military guard, the drum beats, the men are drawn out, and as soon as the priest can be seen, they bend the right knee, and invert the firelocks, placing the point of the bayonet on the ground. As an officer’s guard is always stationed at the door of a Spanish theatre, I have often laughed in my sleeve at the effect of the *chamade* both upon the actors and the company. ‘*Dios, Dios!*’ resounds from all parts of the house, and every one falls, that moment, upon his knees. The actors’ ranting, or the rattling of the castanets in the *fandango*, is hushed for a few minutes, till the sound of the bell growing fainter and fainter, the amusement is resumed, and the devout performers are once more upon their legs, anxious to make amends for the interruption.”—Doblado’s Letters from Spain, p. 13.

ment to himself, not discerning the body of the Lord,' (1 Cor. xi. 29.) Wherefore he who wishes to communicate must be reminded of the precept, 'Let a man prove himself,' (1. Cor. xi. 28.) Now the custom of the church declares this preparation to be necessary; that no one who is conscious of mortal sin, however contrite he may think himself to be, should venture to receive the holy eucharist, without previous sacramental confession. Which custom this holy council decrees to be strictly observed by all Christians, and even by the priests, whose office it is to administer the sacrament, unless there happens to be no confessor at hand. If, therefore, through necessity, the priest solemnizes the sacrament without previous confession, let him confess as soon as possible.*

“CHAP. VIII. *Of the use of this admirable sacrament.*”

“As regards the use of this holy sacrament, our fathers have rightly and wisely distinguished three ways of receiving it. They have taught that some receive it only sacramentally, as

* “1. The first preparation, then, which the faithful should make is, to distinguish table from table, this sacred table from profane tables, this celestial bread from common bread. This we do, when we firmly believe, that the eucharist really and truly contains the body and blood of the Lord, of him whom the angels adore in heaven, ‘at whose nod the pillars of heaven fear and tremble,’ of whose glory the heavens and the earth are full. This is to discern the body of the Lord, in accordance with the admonition of the apostle, venerating rather the greatness of the mystery than too curiously investigating its truth by idle disquisition. 2. Another very necessary preparation is, to ask ourselves, if we are at peace with, if we sincerely and from the heart love, our neighbour. 3. We should, in the next place, carefully examine our consciences, lest perhaps they be defiled by mortal guilt, which sincere repentance alone can efface. This severe scrutiny is necessary in order to cleanse the soul from its defilement, by applying to it the salutary medicine of contrition and confession. 4. We should also reflect in the silence of our own hearts, how unworthy we are that God should bestow on us this divine gift. 5. We should also put the question to ourselves, whether we can truly say with Peter, ‘Lord, thou knowest that I love thee.’ 6. Our preparation should not, however, be confined to the soul: it should also extend to the body. We are to approach the holy eucharist fasting, having neither eaten nor drunk, at least from the preceding midnight. The dignity of so great a sacrament also demands, that married persons abstain from the marriage-debt for some days previous to communion.”—Catechism, pp. 239, 240.

sinners. Others receive it only spiritually, namely, those who eating with desire the heavenly bread presented to them, enjoy its fruit and use, through lively faith, working by charity. A third class receive it both sacramentally and spiritually; these are those who so examine and prepare themselves beforehand, that they come to this divine table adorned with the nuptial garment. Now, it hath been the custom of the church of God, that in receiving this sacrament, the laity should take the communion from the priests, and the officiating priests administer to themselves;* which custom, transmitted by apostolic tradition, rightfully deserves to be retained. Lastly, the holy council doth with paternal affection admonish, exhort, beg, and intreat, by the tender mercies of our God, all who bear the Christian name, that they would at length unite and agree, in this sign of unity, this bond of charity, this symbol of concord; and that, mindful of the exceeding majesty and wonderful love of Jesus Christ our Lord, who gave his precious soul as the price of our salvation, and his flesh to us to eat, they would believe in these sacred mysteries of his body and blood, regard them with constant and firm faith, devotion, piety, and reverence, and frequently receive that supersubstantial bread which will be the true life of their souls, preserve the health of the mind, and so strengthen them that they will be able to pursue the course of this miserable pilgrimage till they arrive

* "To priests alone has been given power to consecrate and administer the holy eucharist. That the unvarying practice of the church has also been that the faithful receive the sacrament from the hand of the priest, and that the priest communicates himself, has been explained by the Council of Trent; and the same holy council has shewn that this practice is always to be scrupulously adhered to, stamped, as it is, with the authoritative impress of apostolic tradition, and sanctioned by the illustrious example of our Lord himself, who with his own hands consecrated and gave to his disciples his most sacred body.

"To consult as much as possible for the dignity of this so august a sacrament, not only is its administration confided exclusively to the priestly order, but the church has also, by an express law, prohibited any but those who are consecrated to religion, unless in case of necessity, to touch the sacred vessels, the linen, or other immediate necessities for consecration. Priest and people may hence learn what piety and holiness they should possess who consecrate, administer, or receive, the Holy of holies. The eucharist, however, as was observed with regard to the other sacraments, whether administered by holy or unholy hands, is equally valid."—Catechism, p. 245.

at the heavenly country,* and eat without disguise that angels' food which they now receive under sacred veils.†

“ But since it is not sufficient to state truth unless errors are detected and exposed, the holy council has thought fit to subjoin the following canons, that the Catholic doctrine being now declared, all persons may understand what heresies they ought to shun and avoid :—

“ Canon 1. Whoever shall deny, that in the most holy sacrament of the eucharist there are truly, really, and sub-

* When the eucharist is administered to a dying person, it is called the “ Viaticum,” “ because it prepares for us a passage to eternal happiness and everlasting glory. Hence, in accordance with the ancient practice of the church, none of the faithful are suffered to depart this life without being previously fortified with this living bread from heaven.”—Catechism, p. 208.

† Dr. Challoner gives the following directions for receiving the communion :—

“ At the time of communion go up to the rail, and take up the towel and hold it before you. Whilst the clerk says the *confiteor*, humbly confess your sins, and beg God's pardon for them. When the priest turns about to give the absolution, receive it with your head bowed down, *as from the hand of the invisible High Priest*, whom you are going to receive.

“ When the priest holds up a particle of the blessed sacrament, with these words, *Ecce Agnus Dei, &c. Behold the Lamb of God, behold him who taketh away the sins of the world*, humbly beg, with a lively confidence in the merits of his death and passion, that he would take away your sins.

“ When the priest repeats three times, *Domine, non sum dignus, &c. Lord, I am not worthy thou shouldst enter under my roof, speak only the word, and my soul shall be healed*, say the same with him in your heart, and humble yourself exceedingly through the sense of your unworthiness and sins; but let this be joined with a lively confidence in him who can raise you up, and perfectly heal your soul by his only word.

“ When the priest gives you the blessed sacrament, saying, *The body of our Lord Jesus Christ preserve thy soul to life everlasting, Amen*, receive it with a lively faith, a profound humility, and a heart inflamed with love. At the time of your receiving, let your head be erect, your mouth opened moderately wide, and your tongue a little advanced, so as to rest upon your under lip, that the priest may conveniently convey the blessed sacrament into your mouth; which being done, shut your mouth, let the sacred host moisten a little upon your tongue, and then swallow it down as soon as you can, and afterwards abstain awhile from spitting. If the host should chance to stick to the roof of your mouth, be not disturbed; neither must you put your finger into your mouth to remove it, but gently and quietly remove it with your tongue, and so convey it down; and then return to your place, and endeavour to entertain, as well as you can, the guest whom you have received. Spend at least a quarter of an hour after communion in devotions suitable to that occasion.”—Garden of the Soul, p.2 51.

stantially contained the body and blood of our Lord Jesus Christ, together with his soul and divinity, and consequently Christ entire ; but shall affirm that he is present therein only in a sign or figure, or by his power : let him be accursed.

“ 2. Whoever shall affirm, that in the most holy sacrament of the eucharist, there remains the substance of the bread and wine, together with the body and blood of our Lord Jesus Christ ; and shall deny that wonderful and peculiar conversion of the whole substance of the bread into his body, and of the whole substance of the wine into his blood, the species only of bread and wine remaining, which conversion the Catholic church most fitly terms transubstantiation : let him be accursed.

“ 3. Whoever shall deny, that Christ entire is contained in the venerable sacrament of the eucharist, under each species, and under every part of each species, when they are separated : let him be accursed.

“ 4. Whoever shall affirm, that the body and blood of our Lord Jesus Christ are not present in the admirable eucharist as soon as the consecration is performed, but only as it is used and received, and neither before nor after ; and that the true body of our Lord does not remain in the hosts, or consecrated morsels, which are reserved or left after communion : let him be accursed.

“ 5. Whoever shall affirm, that remission of sins is the chief fruit of the most holy eucharist, or that other effects are not produced thereby : let him be accursed.

“ 6. Whoever shall affirm, that Christ, the only begotten Son of God, is not to be adored in the holy eucharist with the external signs of that worship which is due to God ; and therefore that the eucharist is not to be honoured with extraordinary festive celebration, nor solemnly carried about in processions, according to the laudable and universal rites and customs of holy church, nor publicly presented to the people for their adoration ;* and that those who worship the same are idolaters : let him be accursed.

* It is well known that, at the elevation of the host in Roman-catholic chapels, all present (excepting Protestants) kneel down and adore. Many a semi-Protestant would call this an imposing sight : rightly considered, it is deeply humiliating and affecting—the triumph of superstition over common sense, reason, and scriptural piety.

“7. Whoever shall affirm, that it is not lawful to preserve the holy eucharist in the sacristy, but that immediately after consecration it must of necessity be distributed to those who are present; or that it is not lawful to carry it in procession to the sick: let him be accursed.

“8. Whoever shall affirm, that Christ, as exhibited in the eucharist, is eaten in a spiritual manner only, and not also sacramentally and really: let him be accursed.

“9. Whoever shall deny that all and every one of the faithful in Christ, of both sexes, are bound to communicate every year, at least at Easter, according to the injunction of holy mother church: * let him be accursed.

“10. Whoever shall affirm, that it is not lawful for the officiating priest to administer the communion to himself: let him be accursed.

“11. Whoever shall affirm, that faith only is a sufficient preparation for the reception of the most holy sacrament of the eucharist: let him be accursed. And lest so great a sacrament should be taken unworthily, and therefore to death and condemnation, the said holy council doth decree and declare, that previous sacramental confession is absolutely necessary, if a confessor is at hand, for those who are conscious of the guilt of mortal sin, however contrite they may think themselves to be. Whoever shall presume to teach, preach, or obstinately assert the contrary, or to maintain opposite opinions in public disputation: let him be ipso facto excommunicated.”†

* “The faithful are frequently to be reminded that they are all bound to receive this sacrament; and that the church has decreed that whoever neglects to approach the holy communion once a year, at Easter, subjects himself to sentence of excommunication. However, let not the faithful imagine that it is enough to receive the body of the Lord once a year only, in obedience to the decree of the church: they should approach oftener, but whether monthly, weekly, or daily, cannot be decided by any fixed universal rule.” The obligation of communion is not considered as binding on infants. “From persons labouring under actual insanity, the sacrament should also be withheld. However, according to the decree of the council of Carthage, it may be administered to them at the close of life, provided they had evinced previously to their insanity a sincerely pious desire of being admitted to its participation, and if no danger arising from the state of the stomach, or other inconvenience or indignity, is to be apprehended.”—Catechism, pp. 241—243.

† Certain additional canons were framed at Bologna, which did not ultimately pass. They were intended to counteract the “cold and negligent

O the "depths of Satan!" Surely here we have his masterpiece. To what a state of degradation is the mind reduced that can swallow the monstrous dogma maintained in this decree, and submit to the imperious dictation of a pretended infallible church, in opposition to reason and common sense, the laws of nature, and the word of God!* The bread is placed upon the altar. All know that it is bread, nothing but bread, prepared from the flour of wheat. "Hoc est corpus meum," exclaims the priest, and it is held to be bread no longer. It looks like bread—tastes like bread: no visible change has passed upon it. And the wine, in like manner, has undergone no discernible alteration; its colour, appearance, flavour, are just the same. But in defiance of the senses, we are commanded to believe that the one is become the body, and the other, the blood, of the Lord Jesus Christ, and that his soul and divinity are included in the same space. Nor is this enough: as if in very mockery of their humiliation, the

devotion" which, according to the confession of the fathers, was extensively prevalent; "from which sprang irreverence, from irreverence contempt, and from contempt impiety." These provisions were, that whenever the host was exhibited on the altar or carried in the street, none should be allowed to sit or stand, but all should kneel with uncovered heads; that it should be constantly kept in churches, in a clean and stately vessel—be carried to the sick whenever necessary—be renewed always within fifteen days—and have a lamp burning before it both by day and night; that when the priest carried the host to the sick, he should appear in becoming and splendid attire, never without a light, and bear the object of adoration in a reverent manner, so as to be recognised by all; and that great care should be taken to persuade the people to frequent communion, and punish defaulters.—Le Plat, iii. p. 637. The reader scarcely need be reminded that these are existing customs in decidedly Roman-catholic countries, such as Spain, Portugal, &c.

* "Believing, as they do, the holy Catholic church, they must necessarily believe that the doctrine propounded by us is that which was revealed by the Son of God."—Catechism, p. 225. So then, whatever this "church" may think fit to promulgate, however repugnant to reason and Scripture, is to be "necessarily" received as divine. Is not this abject slavery?

"If Juggernaut be not true," said a Hindoo priest to one of his countrymen whose mind had been impressed by a missionary's discourses,— "if Juggernaut be not true, how can his car move forward of itself?" The man confessed the force of the argument, and determined to go on pilgrimage to the idol's temple, to ascertain the truth of the fact. After waiting a good while, "at last there came running several thousands of men, who took hold on the car-ropes, and after a deal of flogging and pulling, the car began to

victims of this debasing superstition are further required to hold that "Christ whole and entire" is present in both the bread and the wine, respectively, and that the smallest crumb of bread, the minutest drop of the wine, contains as much as the whole quantity consecrated! And the communicant eats, swallows, digests—what? Horrible profaneness! Is not this to "crucify the Son of God afresh, and put him to an open shame?"

But we check ourselves. Sorrowful and indignant feelings agitate the breast of the friend of scriptural religion. The blasphemous absurdities of transubstantiation cannot be contemplated without keenest emotions, nor exposed but in language of the sternest severity. This task belongs to professed controversialists. From their instructive pages the reader will learn how artfully this branch of the Roman-catholic system has been contrived to further the great objects of that imposture, the substitution of the carnal for the spiritual, and the exaltation of the priesthood. Pardon and holiness are to be obtained, not by faith in the atoning sacrifice, but by the reception of the consecrated wafer; and the wondrous transformation which the sacramental element has undergone, then and then only took place when the appointed words were uttered by the priest. How reverently must he be regarded who possesses such authority and power; "who does not say, 'This is the body of Christ,' but 'This is my body;' and *thus invested with the character of Christ*, changes the substance of the bread and wine into the substance of his real body and blood!"*

The decree of reformation passed at this session was brief and unsatisfactory, comprising only certain enactments for the regulation of appeals, and provisions for the preservation of

grate on its wheels. When I saw this," observed the inquirer, "I said, this is all a lie." He remonstrated with them on their wickedness in deluding the people with lies. "Why," said they, "don't you see that he is going by himself now?" "Where? where?" he asked. "Where!" they rejoined, "*everybody sees that he is going by himself now; but the fact is, that you are so sinful that you can see nothing; and it is for your sins that Juggernaut has blinded your eyes that you cannot see!*"—Missionary Register, 1830 p. 541. Verily, Popery and Hindooism are not dissimilar.

* Catechism, p. 249.

the rights and dignities of prelates, and the prevention of hasty or vexatious procedures against them, if accused of any crime. It was received with chagrin and disappointment.*

The questions of communion in both kinds, and the communion of infants, were postponed till the arrival of the Protestants: meanwhile, decrees were to be prepared and passed on the sacraments of penance and extreme unction. Had any desire existed to conciliate the Protestant party, *all* doctrinal discussions would have been deferred till their representatives had at least been allowed a hearing. But it was already evident that every possible obstacle would be placed in their way; and of this, sufficient proof was given in the safe-conduct published in this session. It is true, that full liberty was guaranteed to go to Trent, remain there, and leave the place—and to discuss the disputed subjects with the fathers, or such of them as might be selected for that purpose. But this liberty was granted “as far as the council was concerned,” without mention of the civil powers—nothing was said of the right of suffrage; and if judges favourable to themselves might be appointed, to award punishment for any offences committed by the Protestants during their stay, it was expressly added, “even such as savour of heresy,” indicating that security for the exercise of their religion was not to be expected.†

This session was distinguished by the first appearance of ambassadors from a Protestant prince—Joachim, Elector of Brandenburg. Chistopher Strassen, one of the number, addressed the fathers in very respectful and complimentary terms, promising, on behalf of his master, all that regard to their decisions which would become an obedient son of the

* “Je n'ai qu'une chose à dire des decrets touchant la Reformation. Ils sont d'une si petite importance, que plusieurs gens ne purent les entendre sans confusion. Tout le monde s'en appercevroit, si on n'avoit pas eu soin de les revêtir d'expressions magnifiques. Tout sera de mesme, à moins que Dieu n'y mette la main.”—Vargas, p. 132.

† Vargas had prepared a safe-conduct of a much less objectionable character. It was presented to the legate, and received; but so retrenched and altered before it appeared in the decree, that he hardly knew his own work again. Its rejection was anticipated and even desired, on account of the delay it would occasion.—pp. 126—129.

church, yet cautiously confining himself to very general expressions, that might be variously interpreted. The papal party were greatly elated by this circumstance, and predicted the speedy and unqualified subjection of all the Protestants. But they were mistaken; for Joachim meant much less than the language of his ambassador was understood to convey, and his seeming reverence for the Pope and the council was merely an act of policy, intended to serve his private interests. His son, a Roman Catholic, had been chosen Bishop of Halberstad and Archbishop of Magdeburg, which dignities could not be held together without a papal dispensation. By his apparent obsequiousness to the council, the Elector hoped to obtain his wishes in this respect.*

The session closed by reciting an answer to the protestation of the King of France. The council replied at some length to his objections and complaints, and entreated his most Christian Majesty to lay aside all resentment, and co-operate with them in their great undertaking; but they entreated in vain.†

* Pal. l. xii. c. 9. Sarpi, l. iv. s. 19. Sleidan, l. 23. Vargas, pp. 123—126.

† Pallav. l. xii. c. 9. Sarpi, l. iv. s. 19. Vargas, pp. 134—154.

CHAPTER VIII.

PENANCE.

Rejection of the Safe-conduct by the Protestants—Discussions on Penance—Opposition to Reform—Affair of the Bishop of Verdun—Arrival of Protestant Ambassadors from Wirtemberg, Strasburg, &c.—FOURTEENTH SESSION—Decree on Penance—Reflections thereon—Detection of error in the Decree after its Publication.

It might have been expected that the Protestants would be dissatisfied with the safe-conduct issued by the council; and so it proved. They particularly animadverted on the words "as far as the council is concerned," which they thought left an opening for a breach of faith on the part of the civil power; and they complained of the clause containing the proposed appointment of judges, to take cognizance of any crimes they might commit during their stay at Trent, in which the expression was found—"even such as savour of heresy;" they could not help suspecting that it concealed a purpose to entrap them. The safe-conduct was therefore unanimously rejected, and it was agreed to demand another, exactly conformable to that which had been granted to the Bohemians by the council of Basle. Should this request be denied, they would be justified in rejecting the council altogether; should it be conceded, a great advantage would be gained, as they would then have power to "deliberate and decide," and the decisions of the assembly must be founded on the authority of scripture.*

Penance and extreme unction were the subjects fixed for the ensuing session. With a view to expedite business, and decide as much as possible before the arrival of the Protestants, two congregations were held every day; one in the morning, the other in the afternoon.† Certain articles, con-

* Sarpi, lib. iv. s. 20.

† From 14 o'clock to 17, and from 20 o'clock to 23. The Italians reckon from sunset. The hours just mentioned were about equivalent, at that time

taining the presumed heresies of the reformers, were submitted to the consideration of the divines. But it was impossible to confine them to the prescribed rules of discussion. They were much more apt at citing the school doctors and the canon law than the word of God; and when they did appeal to the testimony of scripture, the manner in which they used it shewed how poorly skilled they were in biblical theology, and how imperfectly they understood the true method of ascertaining the "mind of the Spirit." For instance, to prove that auricular confession is taught by the inspired writers, they collected all the passages in which the words "confess" and "confession" are found, and unceremoniously converted them into evidence on their side, regardless of the real meaning of the texts so quoted; and they busied themselves in searching the Old Testament for figures, by which it might be supposed that confession was typified, and he was accounted the most skilful who produced the greatest number.* By such labours were the decisions of an *infallible council* framed!

Although there was much better agreement among the fathers on the present than on some previous occasions, some differences of opinion appeared, which led to warm and complicated disputes. The divines of Louvain and Cologne objected to the condemnation of those who disapproved of "reserved cases." Protestants, they said, regarded them as only contrivances to get money, and Cardinal Campeggio had confessed the same in his work on reformation. They required also that public penance should be mentioned, which Cyprian and Gregory the Great had so strongly recommended in their writings, and even declared to be of divine right. The Franciscans complained that those were condemned who held sacramental absolution to be only declarative, and who in this followed Jerome, the Master of the Sentences, Bonaventura, and almost all the scholastic divines. Ambrose Pelargo said, that scarcely any of the fathers had considered the words of Christ, "Whose sins soever ye remit," &c., to contain the

of the year, to 8 and 11 o'clock in the morning, and 2 and 5 o'clock in the afternoon, according to our reckoning.

* Sarpi, lib. iv. s. 23. Pallav. lib. xii. c. 10.

institution of the sacrament of penance, and that to restrict them to that interpretation, and declare those to be heretics who understood them otherwise, would be, in effect, to condemn the ancient doctrine of the church.*

The legate was extremely angry at these observations. It was beneath the dignity of the council, he said, thus to humour the inclinations of private individuals; the decrees and canons had been composed with great care, and ought to pass. Nevertheless, he wished it to be understood, any one might suggest such alterations as he thought proper. This was the language of his public addresses; in conversing with his colleagues and confidants he was less guarded. The custom of disputing, the freedom of speech, he would remark, must be suppressed; or the Protestants, when they come, will follow the evil example in defending their heresies. He maintained that all reasonable liberty was given if every one was permitted to speak freely during the course of discussion; but that when the decrees had been framed by a committee, approved by the presidents, examined and confirmed at Rome, they must not be again called in question.†

Very little was done in furtherance of ecclesiastical reform. The legate's furious opposition, his haughty and tyrannical demeanour to those who resisted his measures, and the number of purchased votes, left no chance of success. Many prelates would have retired in disgust, but for the solicitations of the imperial ambassadors; despair enfeebled their energies; they began to think that nothing short of a miracle could cleanse away the corruptions and abuses of the church; and there were not wanting some suspicions that the Protestant interpretations of the prophecies respecting antichrist were founded in truth.‡

An occurrence that happened a short time before the session will illustrate these statements. The legate proposed that no

* Sarpi, ut sup. s. 24.

† Sarpi, ut sup.

‡ "Le Legat tâche de nous epouvanter, en parlant avec hauteur et fierté Il traite les évêques comme des esclaves : il menace et il jure de s'en aller... La conclusion et l'issue du concile seront comme je l'ai toujours dit, à moins que Dieu ne fasse un miracle pour l'empescher."—Vargas, pp. 218, 219. "La prediction de S. Paul dans la seconde Epistre au Thessaloniens,

bishopric should be given *in commendam* to those who had not attained the age prescribed by the canons. Many objected to this, as it seemed to imply a tacit approbation of commendams, if bestowed on persons of suitable age: the article was ultimately withdrawn. In the course of the debate, the Bishop of Verdun said that such a reformation as was evidently intended would be fruitless, unworthy of the council, and ill-suited to the exigencies of the times. He added, that commendams were a gulf that swallowed up the wealth of the church, and in the honest warmth of his zeal, ventured to utter the words "*pretended reformation.*" The legate was much enraged, and grossly insulted the prelate, calling him an ignorant, stupid fellow, and using many other opprobrious epithets. This conduct was repeated some days after; and when the bishop attempted to defend himself, he was silenced. All this took place in the full assembly of the fathers; yet so completely had they the fear of the legate before their eyes that no one ventured to say a word in defence of his injured brother. Stifled murmurs and low whispers were the only manifestations of concern and anger. "Tell me now," said the Archbishop of Cologne to the Bishop of Orenza, as they left the place of meeting, "do you think that this is a free council?" "My lord," replied the bishop, "you ask me a very difficult question. I cannot answer it immediately. All that I can say now is, that the council ought to be free." "Speak plainly," rejoined the archbishop, "is there really any liberty in the council?" "I beseech you, my lord," answered the timid prelate, "do not press me any further with the subject now. I will give you a reply at your own house."*

Towards the end of October, John Theodoric Pleninger and John Echlin, ambassadors from the Duke of Wirtem-

chap. 2. achève de s'accomplir dans l'Eglise de Rome. Car enfin, S. Anselme explique ce passage de l'Eglise Romaine, à cause des abus et des vices qui y regnent. Il y a des auteurs qui sont de ce même sentiment. Je scai bien aussi qu'on donne d'autres interprétations à cet endroit. Dieu veuille avoir pitié de nous, et ne nous punir pas autant que nos péchez le méritent."—Ibid. pp. 237. See also pp. 222, 230.

* Vargas, pp. 245, 263. Some of the Spanish bishops, while they appeared among the most zealous adherents of reform, employed their leisure moments in endeavours to procure better benefices, by flattering and cringing to the Emperor's prime minister, Granvelle, Bishop of Arras.—Ibid. pp. 204—209.

burg, arrived at Trent. They were instructed to present the confession of faith prepared by Brentius, and to demand a safe-conduct for the divines, who were ready to enter the lists with their Roman-catholic opponents as soon as that document should be received. In the following month they were joined by the ambassadors from Strasburg and five other cities; among them was Sleidan, the celebrated historian. As they all engaged to act in concert, and refused the offer of a private audience with the legate, lest it should be construed into a recognition of the Pope's authority, their arrival was regarded with no small anxiety and alarm. In reply to a letter sent to the pontiff, his holiness instructed the legate to take particular care that the papal authority should not be infringed; to avoid mild measures and temporizing expedients; if necessary, to transfer or dissolve the council, the odium of which measure he [the Pope] undertook to bear; to propose as many doctrinal questions as possible, partly that the Lutherans might despair of any accommodation without subjection to the council, and partly to furnish employment to the prelates, and prevent them from thinking on reform.* If he found himself compelled to yield to the bishops, in regard to the increase of their authority, he might do so, after having resisted as long as possible; because, should anything be done prejudicial to the interests of the court of Rome, *it would be easy to restore things afterwards to their former state, if the papal authority were preserved uninjured.*†

The fourteenth session was held November 25. The decisions of the council on the subject of penance were expressed in the following terms:—

“Although in the decree concerning justification many observations on the sacrament of penance were necessarily

* Sarpi, lib. iv. s. 28. Vargas bears similar testimony. It was too evident to be unobserved, that the legate purposely protracted the doctrinal discussions, in order to abridge the deliberations on reform. “Tout cela n'est qu'un jeu prémédité. Le concile ne peut rien faire par lui mesme. On l'a depouillé de son autorité. Il n'y a point de liberté. Le Légat est le maitre, il tient tout dans sa main.”—Vargas, p. 203.

† “It is a surprising thing,” said Vargas, “that God's affairs go on so badly. No one is on his side, no one dares speak for him. We are all dumb dogs, that cannot bark.” . . . C'est une chose surprenante, que les affaires de

introduced, on account of the connexion of the subjects ; nevertheless, such is the multitude and variety of errors promulgated in our times on that point, that it will greatly tend to the public welfare to give a more exact and full explanation thereof, by which, through the assistance of the Holy Spirit, all errors may be exposed and eradicated, and the Catholic truth rendered more clear and illustrious : which explanation the sacred, holy, œcumenical, and universal Council of Trent, lawfully assembled, &c. doth now propound to all Christians, to be by them ever preserved.

“ CHAP. I. *Of the necessity and institution of the sacrament of penance.*”

“ If, in all the regenerate, there were such gratitude to God that they always kept the righteousness received by his goodness and grace in baptism, there would have been no need to institute another sacrament for the remission of sins, besides baptism. But since God, who is rich in mercy, knoweth our frame, he hath provided a saving remedy for those who yield themselves again to the slavery of sin, and the power of the devil ; namely, the sacrament of penance, whereby the benefits of the death of Christ are applied to those who sin after baptism.* Now, in order to obtain grace and righteousness, penance was always necessary for all men who had defiled themselves with mortal sin, even for those who sought to be

Dieu se fassent si mal. Il n’y a personne qui se déclare pour lui, et qui ose parler. Nous sommes tous des chiens muets, *canes muti non valentes latrare.*” p. 247.

* The word “penance” is used by Roman-catholic writers in a twofold sense:—1. “Interior sorrow of heart” on account of sin ; this is “penance as a *virtue*,” and it “consists in turning to God sincerely and from the heart, and in hating and detesting our past transgressions with a firm resolution of amendment of life, hoping to obtain pardon through the mercy of God.” 2. “Exterior indication of such sorrow ;” this is *external penance*, or the *sacrament of penance* ; and it “consists of certain sensible things, significant of that which passes interiorly in the soul.” . . . “Pronouncing upon his own actions, every man has reason to question the accuracy of his own judgment, and hence, on the sincerity of interior penance, the mind must be held in anxious suspense. To calm this our solicitude, the Redeemer instituted the sacrament of penance, in which we cherish a well-founded hope that *our sins are forgiven us by the absolution of the priest* ; and the faith which we justly have in the efficacy of the sacraments has much influence in tranquillizing the

washed in the sacrament of baptism, that, renouncing and amending their perverseness, they might regard so great offences against God with utmost abhorrence and hatred, and pious grief of mind. Whence the prophet saith, 'Be converted, and do penance for all your iniquities, and iniquity shall not be your ruin.' (Ezek. xviii. 30.) The Lord also said, 'Except you do penance, you shall all likewise perish.' (Luke xiii. 5.) And Peter, the prince of the apostles, recommending penance to those sinners who were about to be initiated by baptism, said, 'Do penance, and be baptized every one of you.' (Acts ii. 38.) Yet penance was not a sacrament before the coming of Christ, nor since his coming is it a sacrament to any before baptism. But the Lord specially instituted the sacrament of penance, when, after his resurrection, he breathed on his disciples, saying, 'Receive ye the Holy Ghost; whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained.' (John xx. 22, 23.) By this remarkable action, and by these express words, as the fathers have by universal consent always understood the same, the power of forgiving and retaining sins, in order to reconcile the faithful who have sinned after baptism, was communicated to the apostles and their lawful successors; and the Catholic church hath, with good reason, rejected and condemned as heretics the Novatians, who obstinately deny the power of forgiving.* Wherefore this holy synod, approving and receiving the above most evident sense of those words of our Lord, condemns the

troubled conscience, and giving peace to the soul. *The voice of the priest, who is legitimately constituted a minister for the remission of sins, is to be heard as that of Christ himself*, who said to the lame man, 'Son, be of good cheer, thy sins are forgiven thee.'" "Moreover, as salvation is unattainable but through Christ and the merits of his passion, the institution of this sacrament was in itself accordant to the views of divine wisdom, and pregnant with blessings to the Christian. Penance is the channel through which the blood of Christ flows into the soul, washes away the stains contracted after baptism, and calls forth from us the grateful acknowledgment, that to the Saviour alone we are indebted for the blessing of a reconciliation with God."—Catechism, pp. 253—257.

* The Novatians first appeared in the third century. They held that those who had lapsed in the time of persecution were not to be restored to the fellowship of the church, although they did not deny the possibility of their repentance and final salvation.

vain interpretations of those persons who falsely restrict them to the power of preaching the word of God and publishing the gospel of Christ, in opposition to the institution of this sacrament.*

“CHAP. II. *Of the difference between the sacrament of penance and the sacrament of baptism.*”

“But this sacrament is known to differ from baptism in many respects. For besides that the matter and form in which the essence of a sacrament consists, are exceedingly different, it is very plain that the minister of baptism cannot be a judge, since the church exercises judgment only on those who have first entered into her by the gate of baptism. ‘For what have I to do,’ saith the apostle, ‘to judge them who are without?’ (1 Cor. v. 12.) But it is otherwise with those who are of the household of faith, whom Christ the Lord hath made members of his body in the laver of baptism. For if these afterwards defile themselves by any transgression, it is not his will that they should be cleansed by a repetition of baptism, which is on no account lawful in the Catholic church; but they should be placed as offenders before the tribunal of penance, that they may be absolved by the sentence of the priests, not once only, but as often as they penitently flee thereto, confessing their sins. The fruit of baptism is also different from the fruit of penance; for in baptism we put on Christ and are made new creatures in him, obtaining the full and entire remission of all our sins; but divine justice requires that we should not be able

* “That penance is a sacrament the pastor will not find it difficult to establish; baptism is a sacrament because it washes away all, particularly original sin; penance also washes away all sins of thought or deed committed after baptism: on the same principle, therefore, penance is a sacrament. Again, and the argument is conclusive, a sacrament is the sign of a sacred thing, and what is done externally, by the priest and penitent, is a sign of what takes place internally, in the soul; the penitent unequivocally expresses, by words and actions, that he has turned away from sin: this is also clearly evinced by these words of the Saviour, ‘I will give to thee the keys of the kingdom of heaven; whatever sins you loose on earth shall be loosed also in heaven.’ The absolution of the priest, which is expressed in words, seals therefore the remission of sins, which it accomplishes in the soul, and thus is penance invested with all the necessary conditions of a sacrament, and is, therefore, truly a sacrament.”—Catechism, p. 257.

again to attain this new and perfect state, through the sacrament of penance, without many tears and great efforts, so that penance was deservedly called by the holy fathers a kind of laborious baptism. And the sacrament of penance is as necessary to salvation for those who have sinned after baptism, as baptism itself for the unregenerate.*

“ CHAP. III. *Of the parts and fruit of this sacrament.*

“ The holy council further teaches that the form of the sacrament of penance, in which its power chiefly lies, resides in the words of the minister, ‘ I absolve thee from thy sins, in the name of the Father, and of the Son, and of the Holy Ghost.’ To which words certain prayers are added, by a laudable custom of holy church ; yet they do not belong to the essence of its form, nor are they necessary to the administration of the sacrament itself. Moreover, the acts of the penitent,—namely, contrition, confession, and satisfaction,—are the matter, as it were, of this sacrament ;† which, inasmuch as they are required by divine appointment in order to the completeness of the sacrament, and the full and perfect remission of sins, are for this reason called the parts of penance.‡ And, assuredly, the substance and effect of this sacrament, as far as relates to its

* “ To it belongs, in so special a manner, the efficacy of remitting actual guilt, that without its intervention we cannot obtain or even hope for pardon.”—Catechism, p. 261.

† “ When the holy synod says that they are ‘ the matter as it were,’ it is not because they are not the real matter, but because they are not, like water in baptism, and chrism in confirmation, matter that may be applied externally. With regard to the opinion of some, who hold that the sins themselves constitute the matter of this sacrament, if well weighed, it will not be found to differ from what has been already laid down ; we say, that wood which is consumed by fire is the matter of fire ; and sins which are destroyed by penance may be also called, with propriety, the matter of penance.”—Ibid. p. 258.

‡ “ To this sacrament it is peculiar that, besides matter and form, which are common to all the sacraments, it has also what are called integral parts of penance, and these integral parts are contrition, confession, and satisfaction. These component parts of penance are such as we say are necessary to constitute a whole. The human form, for instance, is composed of many members, of hands, of feet, of eyes, &c., of which, if any are wanting, man is justly deemed imperfect, and if not, perfect. Analogous to this, penance consists of the three parts which we have already enumerated ; and although, as far as

power and efficacy, is reconciliation with God ; which produces in pious souls, who receive this sacrament in a devotional manner, tranquillity and peace of conscience, accompanied with strong spiritual consolation.* In making these statements respecting the parts and effects of this sacrament, the holy council condemns the sentiments of those persons who contend that the terrors with which the conscience is smitten, and faith, are the parts of penance.

“ CHAP. IV. *Of contrition.*

“ Contrition, which holds the first place in the above-mentioned acts of the penitent, is the sorrow and detestation which the mind feels for past sin, with a purpose of sinning no more. Now, this emotion of contrition was always necessary in order to obtain the pardon of sins ; and when a man has sinned after baptism it prepares him for the remission of sin, if joined with confidence in the mercy of God, and an earnest desire of performing whatever is necessary to the proper reception of the

regards the nature of penance, contrition and confession are sufficient for justification, yet, if unaccompanied with satisfaction, something is still wanting to its integrity. . . . Why these are integral parts of penance may be thus explained :—We sin against God by thought, word, and deed : when recurring to the power of the keys we should therefore endeavour to appease his wrath, and obtain the pardon of our sins, by the very same means by which we offended his supreme majesty. In further explanation we may also add, that penance is, as it were, a compensation for offences, which proceed from the free-will of the person offending, and is appointed by the will of God, to whom the offence has been offered. On the part of the penitent, therefore, a willingness to make this compensation is required, and in this willingness chiefly consists contrition. The penitent must also submit himself to the judgment of the priest, who is the vicegerent of God, to enable him to award a punishment proportioned to his guilt, and hence are clearly understood the nature and necessity of confession and satisfaction.”—Catechism, p. 262.

* “ Of penance it may be truly said, that its root is bitter, but its fruit sweet. The great efficacy of penance is, therefore, that it restores us to the favour of God, and unites us to him in the closest bonds of friendship. From this reconciliation with God, the devout soul, who approaches the sacrament with deep sentiments of piety and religion, sometimes experiences the greatest tranquillity and peace of conscience—a tranquillity and peace accompanied with the sweetest spiritual joy. There is no sin, however grievous, no crime however enormous or however frequently repeated, which penance does not remit.”—Ibid. p. 260.

sacrament. Therefore the holy council declares, that this contrition includes not only the cessation from sin, and the purpose of beginning a new life, but also hatred of former transgression, according as it is written, 'Cast away from you all your transgressions by which you have transgressed, and make to yourselves a new heart and a new spirit.' (Ezek. xviii. 31.) And certainly, whoever considers those cries of the saints, 'To thee only have I sinned, and have done evil before thee,' (Psalm li. 6;) 'I have laboured in my groanings, every night I will wash my bed,' (Psalm vi. 7;) 'I will recount to the Lord my years, in the bitterness of my soul,' (Isa. xxxviii. 15;) and others of the same kind, will easily perceive that they spring from vehement hatred of the past life, and a strong abhorrence of sin. The council further teaches, that although it may sometimes happen that this contrition is perfect in charity, and reconciles a man to God before the sacrament of penance is actually received, nevertheless the reconciliation is not to be ascribed to contrition without the desire of the sacrament, which was, in fact, included in it.* The council also declares that that imperfect contrition which is called attrition, commonly arising from a consideration of the turpitude of sin, and a fear of hell and punishment, (the intention of continuing in sin with the hope of receiving pardon at last being disavowed,) not only

* The *qualities* of true contrition are thus described :—“ 1. We must, in the first place, detest and deplore all our sins; if our sorrow and detestation extend only to some, our repentance cannot be sincere or salutary. 2. In the next place, our contrition must be accompanied with a desire of confessing and satisfying for our sins. 3. The penitent must form a fixed and firm purpose of amendment of life. 4. True contrition must be accompanied with forgiveness of the injuries which we may have sustained from others.”—Catechism, p. 268.

On the *efficacy* of contrition the same writers observe :—“ Other pious exercises, such as alms, fasting, prayer, and the like, in themselves holy and commendable, are sometimes, through human infirmity, rejected by Almighty God; but contrition can never be rejected by him, never prove unacceptable to him: 'A contrite and humbled heart, O God!' exclaims the prophet, 'thou wilt not despise.' Nay more, the same prophet declares that, as soon as we have received this contrition in our hearts, our sins are forgiven: 'I said, I will confess my injustice to the Lord, and thou hast forgiven the wickedness of my sin.'”—Ibid. p. 269. Query. If sin is forgiven as soon as contrition is experienced, what becomes of the assertion, that the sacrament of penance is “necessary to salvation”?—See chap. ii.

does not make a man a hypocrite and a greater sinner, but is really a gift of God, and an impulse of the Holy Spirit; not that the Spirit does as yet dwell in the soul, but merely excites the penitent, who, thus aided, prepares his way to righteousness. And although it cannot of itself conduct the sinner to justification, without the sacrament of penance, yet it disposes him to seek the grace of God in the sacrament of penance; for the Ninevites, being salutarily impressed with this fear by the terror-inspiring preaching of Jonah, did penance and sought mercy of the Lord. Therefore Catholic writers have been basely calumniated, as if they had affirmed that the sacrament of penance confers grace on those who receive it, without good dispositions; which sentiment the church of God hath never taught nor held. Some also falsely teach that contrition is extorted and forced, not free and voluntary.

“ CHAP. V. *Of confession.*”

“ The universal church has always understood that a full confession of sins was instituted by the Lord as a part of the sacrament of penance, now explained; and that it is necessary, by divine appointment, for all who sin after baptism, because our Lord Jesus Christ, when he was about to ascend from earth to heaven, left his priests in his place, as presidents and judges to whom all mortal offences into which the faithful might fall should be submitted, that they might pronounce sentence of remission or retention of sins, by the power of the keys. For it is plain that the priests cannot sustain the office of judge if the cause be unknown to them, nor inflict equitable punishments if sins are only confessed in general, and not minutely and individually described. For this reason it follows that penitents are bound to rehearse in confession all mortal sins, of which, after diligent examination of themselves, they are conscious, even though they be of the most secret kind, and only committed against the two last precepts of the decalogue,* which sometimes do more grievously wound souls, and are more perilous than those which are open and manifest. For venial offences, by which we are not excluded from the grace of God, and into which we so frequently fall, may be concealed with-

* The *tenth*, according to the Protestant classification.

out fault, and expiated in many other ways, although, as the pious custom of many demonstrates, they may be mentioned in confession very properly and usefully, and without any presumption. But seeing that all mortal sins, even of thought, make men children of wrath and enemies of God, it is necessary to seek from him pardon of every one of them, with open and humble confession. Therefore when the faithful in Christ labour to confess every sin that occurs to their memory, without doubt they place all before the divine mercy, that they may be pardoned. Those who do otherwise, and knowingly conceal any sins, present nothing to the divine goodness to be forgiven by the priest; for if the sick man is ashamed to shew his wound to the surgeon, that cannot be cured which is unknown. Moreover, it follows that even those circumstances which alter the species of sin are to be explained in confession, since otherwise the penitents cannot fully confess their sins, nor the judges know them; and it becomes impossible to form a right estimate of the heinousness of the offence, or inflict a suitable punishment.* Whence it is very unreasonable to teach that these circumstances are the inventions of idle men, or that it is sufficient to confess one circumstance only,—as for instance, that we have sinned against a brother. And it is truly impious to assert that such confession as is here enjoined is impossible, or to call it a torture of consciences; for it is plain that nothing else is required by the church of penitents, than that when they have carefully examined themselves, and explored all the corners and recesses of their consciences, they should confess those sins in the commission of which they remember to have mortally offended their Lord and God; but that other offences, which are not brought to mind in this diligent inquiry, are understood to be generally included in the same confession; concerning which offences we sincerely adopt the language of the prophet, ‘From secret ones cleanse

* “With the bare enumeration of our mortal sins, we should not be satisfied; that enumeration we should accompany with the relation of such circumstances as considerably aggravate or extenuate their malice. Some circumstances are such as, of themselves, to constitute mortal guilt; on no account or occasion whatever, therefore, are such circumstances to be omitted. Has any one imbrued his hands in the blood of his fellow-man? He must state whether his victim was a layman or an ecclesiastic. Has he had criminal intercourse with any one? He must state whether the female was married or unmarried,

me, O Lord,' (Psalm xix. 13.)* Besides, the difficulty of such confession as this, and the shame of discovering our offences, which seem hard to be overcome, are alleviated by the many and great advantages and consolations which are unquestionably bestowed in absolution on those who worthily receive the sacrament. And now with regard to the practice of confessing secretly to the priest alone: although Christ has not prohibited any one from publicly confessing his crimes, as a punishment for his offences, and for his own humiliation, as well as for an example to others and for the

a relative, or a person consecrated to God by vow. These are circumstances which alter the species of the sins: the first is called simple fornication; the second, adultery; the third, incest; and the fourth, sacrilege. Again, theft is numbered in the catalogue of sins: but if a person has stolen a guinea, his sin is less grievous than if he had stolen one or two hundred guineas, or a considerable sum; and if the stolen money were sacred, the sin would be still aggravated." "So important, as we have already said, is integrity to confession, that if the penitent wilfully neglect to accuse himself of some sins which should be confessed, and suppress others, he not only does not obtain the pardon of his sins, but involves himself in deeper guilt. Such an enumeration cannot be called sacramental confession; on the contrary, the penitent must repeat his confession, not omitting to accuse himself of having, under the semblance of confession, profaned the sanctity of the sacrament." "Our confession should be such as to reflect a true image of our lives, such as we ourselves know them to be, exhibiting as doubtful that which is doubtful, and as certain that which is certain."—Catechism, p. 278.

* Dr. Challoner has furnished Roman Catholics with an "Examination of conscience upon the ten commandments," to be used before confession. Take some specimens:—

"1. Have you been guilty of heresy, or disbelief of any article of faith, or of voluntary doubting of any article of faith? How often? and for how long a time? or have you rashly exposed yourself to the danger of infidelity, by reading bad books, or keeping wicked company? How often?"

"Have you, by word or deed, denied your religion, or gone to the churches or meetings of heretics, so as to join any way with them in their worship? or to give scandal? How often?"

"Have you blasphemed God or his saints? How often?"

"3. [4.] Have you broke the days of abstinence commanded by the church, or eaten more than one meal on fasting days? or been accessory to others so doing? How often?"

"Have you neglected to confess your sins once a year, or to receive the blessed sacrament at Easter?"

"Have you presumed to receive the blessed sacrament after having broken your fast?"

"5. [6.] Have you committed anything that you judged or doubted to be

edification of the offended church; nevertheless, such public confession, especially of secret sins, is not enjoined by any divine command, nor has it been expressly provided for by any human law. Therefore, seeing that sacramental confession, as it has been practised by holy church from the beginning and is still practised, was at all times recommended by the manifest and unanimous consent of the holiest and most ancient fathers, the groundless calumny of those persons is clearly refuted, who presume to teach that such confession is opposed to divine commands, and that it is a human invention, first introduced by the Council of Lateran.* Whereas the church assembled in the Council of Lateran did not decree that Christians should confess, which was well known to be necessary and instituted by divine command; but only that

a mortal sin, though, perhaps, it was not so? How often? Or have you exposed yourself to the evident danger of mortal sin? How often? And of what sin?"

9. [10.] "Have you entertained with pleasure the thoughts of saying or doing anything which it would be a sin to say or do? How often?"

"Have you had the desire or design of committing any sin? Of what sin? How often?"

"Have you been guilty of eating and drinking to excess, so far as considerably to prejudice or endanger either your health or reason? How often? And with what scandal?"

"Have you made others drunk, or sought to make them so? or gloried in having made them so? How often?"

"Have you gloried in any other sin whatsoever? How often? And before what company? And what sin?"—Garden of the Soul, pp. 208—218.

The questions on the seventh commandment (the sixth of the Roman Catholics) are positively indecent. The publication of them reflects deep disgrace on their author. But Dr. Challoner's pages are purity itself compared with those of Peter Dens. See his "Theologia," tom. vi. pp. 124, 239, 240, 285, 347—350. Will any Roman-catholic priest dare to translate and publish these passages?

* Held A.D. 1215. Notwithstanding the above-cited assertion to the contrary, it is undeniably certain that auricular confession, as now enjoined and practised in the Romish church, owes its invention to Pope Innocent III., who procured the enactment of the celebrated canon, "omnis utriusque sexus, &c." "Before this period several doctors, indeed, looked upon this kind of confession as a duty inculcated by divine authority; but this opinion was not publicly received as the doctrine of the church. For though the confession of sins was justly looked upon as an essential duty, yet it was left to every Christian's choice to make this confession mentally to the Supreme Being, or to express it in words to a spiritual confidant and director."—Mosheim, cent. xiii. part 2. ch. 3. s. 2. See Appendix, No. 4.

the duty of confession should be fulfilled at least once a year by all persons who have attained to years of discretion. For which reason the salutary custom of confessing at the sacred and most acceptable season of Lent has been observed by the whole church with very great benefit to the souls of believers; which custom this holy council highly approves and adopts, as pious and deserving to be retained.

“ CHAP. VI. *Of the minister of this sacrament, and of absolution.*”

“ Respecting the minister of this sacrament, the holy council declares that all those opinions are false, and utterly opposed to the truth of the gospel, which mischievously extend the power of the keys to all men whatsoever, besides bishops and priests; supposing that those words of our Lord, ‘ Whatsoever you shall bind upon earth shall be bound also in heaven; and whatsoever you shall loose upon earth shall be loosed also in heaven,’ (Mat. xviii. 18,) and ‘ Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained,’ (John xx. 23,) were spoken indifferently and promiscuously to all believers in Christ, (to the denial of the institution of this sacrament,) so that every one has the power of forgiving sins; public sins by reproof, if the offender shall acquiesce therein, and secret sins by voluntary confession, to whomsoever made.* The council further teaches

* “ That the minister of the sacrament of penance must be a priest possessing ordinary or delegated jurisdiction, the laws of the church sufficiently declare; whoever discharges this sacred function must be invested, not only with the power of orders, but also with that of jurisdiction. This admirably accords with the economy of religion; for, as the grace imparted by this sacrament emanates from Christ the head, and is diffused through his members, they who alone have power to consecrate his true body should alone have power to administer this sacrament to his mystical body, the faithful; particularly as they are qualified and disposed by means of the sacrament of penance to receive the holy eucharist.” In imminent danger of death, any priest may give absolution, even from excommunication. And in all cases inviolable secrecy is enjoined. “ All laws, human and divine, guard the inviolability of the seal of confession; and against its sacrilegious infraction the church denounces her heaviest chastisements.”—Catech. p. 280—282. It is obvious that this may be productive of the most dangerous and destructive consequences; the Jesuit Garnet justified his concealment of the Gunpowder Plot by the plea that he had received the knowledge of it in confession.—See Townsend’s “ Accusations of History against the Church of Rome,” pp. 302—306.

that even those priests who are living in mortal sin exercise the function of forgiving sins, as the ministers of Christ, by the power of the Holy Spirit conferred upon them in ordination; and that those who contend that wicked priests have not this power hold very erroneous sentiments. Again; though the priest's absolution is the dispensation of a benefit which belongs to another, yet it is not to be considered as merely a ministry, whether to publish the gospel or to declare the remission of sins, but as of the nature of a judicial act, in which sentence is pronounced by him as a judge;* and therefore the penitent

* "Humbled in spirit, the sincere penitent casts himself down at the feet of the priest, to testify, by this his humble demeanour, that he acknowledges the necessity of eradicating pride, the root of all those enormities which he now deplores. In the minister of God who sits in the tribunal of penance, as his legitimate judge, *he venerates the power and person of our Lord Jesus Christ; for in the administration of this as in that of the other sacraments, the priest represents the character, and discharges the functions of Jesus Christ.*"—Catechism, p. 260.

The following is a copy of the *confiteor*, or usual form of confession.—

"I confess to Almighty God, to blessed Mary, ever a Virgin, to blessed Michael the Archangel, to blessed John Baptist, to the holy apostles Peter and Paul, and to all the saints, that I have sinned exceedingly in thought, word, and deed, through my fault, through my most grievous fault: Therefore I beseech the blessed Mary, ever a Virgin, the blessed Michael the Archangel, the blessed John Baptist, the holy apostles Peter and Paul, and all the saints, to pray to the Lord our God for me.

"May Almighty God have mercy on me, and forgive me my sins, and bring me to everlasting life. Amen.

"May the Almighty and merciful Lord grant me pardon, absolution, and remission, of all my sins. Amen."—Garden of the Soul, p. 28.

The "*method of confession*" is thus described in the same work:—

"1. The penitent kneeling down at the side of his ghostly father, makes the sign of the cross, and asks his blessing: *Pray father give me your blessing, I have sinned.* Then he says the *confiteor* in *Latin*, or in *English*, as far as *mea culpa, &c., through my fault, &c.*

"2. After this he accuses himself of his sins, either according to the order of God's commandments, or such other order as he finds most helpful to his memory; adding after each sin the number of times that he has been guilty of it, and such circumstances as may very considerably aggravate the guilt; but carefully abstaining from such as are impertinent or unnecessary, and from excuses and long narrations.

"3. After he has confessed all that he can remember, he may conclude with this or the like form:—*For these, and all other my sins, which I cannot at this present call to my remembrance, I am heartily sorry; purpose amendment for the future; most humbly ask pardon of God, and penance and absolution of*

ought not to flatter himself on account of his faith, so as that, though he should have no contrition, and though the priest should not intend to act seriously and really to absolve him, he should suppose that he is nevertheless truly absolved before God, on the ground of his faith only. For faith without penance cannot procure remission of sins; nor would any one, unless extremely negligent of his own salvation, be satisfied with a priest who absolved him jestingly, but would carefully seek for one who should be serious in the performance of his office.

“CHAP. VII. *Of the reservation of cases.*”

“Since therefore the nature and reason of a judicial process require that sentence should be pronounced only on those who are inferior to the judge; the church of God has always been persuaded, and this council establishes it as a certain truth, that absolution can be of no value when it is bestowed on one over whom the priest has not ordinary or delegated jurisdiction. Now, our venerable ancestors judged it greatly to the advancement of Christian discipline that certain heavy and heinous offences should not receive absolution from any priests but those of the highest rank. Whence the Supreme Pontiffs, deservedly exercising the sovereign power which is given them over the universal church, have been accustomed to reserve to their own decision the more weighty causes and crimes.* Nor, seeing that in the divine government all things

you, my ghostly father: and so he may finish his *confiteor*, and then give attentive ear to the instructions and advices of his confessor, and humbly accept of the penance enjoined by him.

“4. Whilst the priest gives him absolution, let him bow down his head, and with great humility call upon God for mercy; and beg of him that he would be pleased to pronounce the sentence of absolution in heaven, whilst his minister absolves him upon earth.

“5. After confession let the penitent return to his prayers; and after having heartily given God thanks for having admitted him by the means of this sacrament to the grace of reconciliation, and received him, like the prodigal child, returning home, let him make an offering of his confession to Jesus Christ, begging pardon for whatever defects he may have been guilty of in it; offering up his resolutions to his Saviour, and begging grace that he may put them in execution.

“6. Let him be careful to perform his penance in due time, and in a penitential spirit.”—Garden of the Soul, pp. 229, 230.

* These “weighty causes and crimes” are not enumerated. From other

are well ordered, is it to be questioned that similar power (given for edification, not for destruction) belongs to all bishops in their respective dioceses, according to the authority invested in them over inferior priests, especially with regard to those offences to which the censure of excommunication is annexed. Moreover, it is perfectly consistent with the method of the divine administration that this reservation of sins should be valid, not only in the external government of the church, but also before God. Nevertheless, lest for this cause any should perish, the church of God has always piously taken care that there should be no reservation in the article of death, and therefore that in that case all priests may absolve such penitents as they think proper from all sins and censures whatsoever; only, as priests have no power in reserved cases, except in the article of death, it becomes them to endeavour to persuade penitents to repair to their superior and lawful judges for the benefit of absolution.

“CHAP. VIII. *Of the necessity and fruit of satisfaction.*”

“It remains to treat of satisfaction, which, of all the parts of penance, was ever particularly recommended to Christian people by our fathers, and has, in our days, been chiefly impugned, and that with great pretences to piety, by men who have indeed the appearance of godliness, but deny the power thereof. The holy council declares that the notion that offence is never forgiven by the Lord, without a remission of the whole punishment, is altogether false and contrary to the word of God. For, besides the evidence of divine tradition, there are many plain and striking examples in holy writ, by which this error is clearly refuted.† And truly the justice of God seems reasonably to require that those who have sinned

sources we learn that they are such as these:—heresy, simony, assault on an ecclesiastic, robbery of a church, violation of an interdict, attempts to tax the clergy, and generally all offenders against the persons and property of that privileged order.—Vide Decret. Causa 17. 9. 4; Extravagant. Commun. lib. v. tit. 9. c. 3. On Thursday and Friday in Passion week, a cardinal sits to receive confessions of such crimes, “armed with the delegated powers of the Pope.”—Rome in the Nineteenth Century, vol. ii. p. 261.

† The case of David and several circumstances in the history of the Israelites are adduced in the “Catechism,” (p. 287,) in illustration of this position. It is readily admitted that forgiveness of sin may be fully enjoyed, while the

through ignorance before baptism should be received into a state of grace in a different manner from those who, having been once freed from the slavery of sin and the devil, and having received the gift of the Holy Spirit, dread not knowingly to violate the temple of God, and grieve the Holy Ghost. And it is agreeable to the divine goodness that our sins should not be forgiven without satisfaction; lest, taking occasion therefrom, we should think lightly of them, treat the Holy Spirit in an injurious and contumelious manner, fall into more grievous offences, and treasure up for ourselves wrath against the day of wrath. For, doubtless, these satisfactory penances tend powerfully to preserve and restrain penitents from sin, and render them more cautious and watchful in future; they cure also the remains of sin, and remove vicious habits, contracted by evil living, substituting for them the opposite practices of virtue. Nor has the church of God ever devised a more efficacious method of averting the punishment impending over us from the Divine Being than a frequent performance of these works of penance, with genuine sorrow of heart. In addition to this, when in making satisfaction we suffer for our sins, we are conformed to Christ Jesus, who has satisfied for our offences, and from whom is all our sufficiency; receiving thence also the sure pledge that if we suffer with him, we shall be glorified together. Nevertheless, this our satisfaction which we make for our offences is not otherwise to be regarded than as being through Christ Jesus; for we, who of ourselves, as of ourselves, can do nothing, can do all things through his co-operation who strengtheneth us; so that man has nothing to glory in, but all our glorying is in Christ, in whom we live, in whom we merit, in whom we make satisfaction, bringing forth fruits worthy of penance, which from him derive their value, by him are offered to the Father, and through him are accepted by the Father.* Therefore the

effects and consequences of sin are, to a certain extent, endured, even to the end of life, as all suffering is the effect of sin. The believer regards affliction as the "*chastening*" of the Lord, intended to mortify sin and promote holiness. But how different is this from *compensation* and *satisfaction*!

* Still, according to the Roman-catholic system, something is done, and done *meritoriously*, by the sinner. If he believes that Christ's merits have rescued him from eternal punishment, he equally believes that by his own

priests of the Lord, following the suggestions of wisdom and prudence, are bound to enjoin salutary and suitable satisfaction, according to the nature of the offence and the capability of the offender;* lest, if they connive at sin and deal too indulgently with penitents, by adjudging small penalties to heinous crimes, they become partakers of other men's transgressions. But let them take special care that the satisfaction which they impose shall not only tend to the preservation of a new life and the cure of human infirmity, but shall also act as a punishment and affliction for past sins;† for, as the ancient fathers believed and taught, the power of the keys was not given to loose only, but also to bind. Yet they did not imagine that for this reason the sacrament of penance is a tribunal of anger and punishment, nor has any Catholic ever supposed that the efficacy of the merit and satisfaction of our Lord Jesus Christ is obscured or in the least diminished by these our works of

merits the stain of sin is effaced, and satisfaction made for temporal punishment. To say that the efficacy of human works is derived from Christ is nothing to the purpose; it is maintained that they are *meritorious*, and thus, according to this scheme, salvation cannot be wholly of grace, in flat contradiction to holy Scripture.

* "Every species of satisfaction is included under these three heads, prayer, fasting, and alms-deeds, which correspond with these three sorts of goods, those of the soul, of the body, and what are called external goods, all of which are the gifts of God. Than these three sorts of satisfaction, nothing can be more effectual in eradicating sin from the soul. Whatever is in the world is 'the lust of the flesh,' the 'lust of the eyes,' or the 'pride of life;' and fasting, alms-deeds, and prayer, are, it is obvious, most judiciously employed as antidotes, to neutralize the operation of these three causes of spiritual disease; to the first is opposed, fasting; to the second, alms-deeds; to the third, prayer. If, moreover, we consider those whom our sins injure, we shall easily perceive why all satisfaction is referred principally to God, to our neighbour, and to ourselves; God we appease by prayer, our neighbour we satisfy by alms, and ourselves we chastise by fasting."—Catechism, p. 292.

† "In satisfaction two things are particularly required: the one, that he who satisfies be in a state of grace, the friend of God; works done without faith and charity cannot be acceptable to God; the other, that the works performed be such as are of their own nature painful or laborious. They are a compensation for past sins, and to use the words of S. Cyprian, 'the redeemers, as it were, of sins,' and must, therefore, be such as we have described. It does not, however, always follow that they are painful or laborious to those who undergo them; the influence of habit, or the intensity of divine love, frequently renders the soul insensible to things the most diffi-

satisfaction;* although this has been maintained by recent innovators, who teach that a new life is the best penance, and thus take away all the efficacy and use of satisfaction.†

“CHAP. IX. *Of works of satisfaction.*”

“The council further teaches, that such is the abundance of the divine bounty that we are able to make satisfaction to God the Father through Christ Jesus, not only by punishments voluntarily endured by us as chastisements for sin,‡ or imposed at the pleasure of the priest according to the degree of the offence, but also (and this is an amazing proof of love)

cult to be endured. Such works, however, do not, therefore, cease to be satisfactory; it is the privilege of the children of God to be so inflamed with his love that, whilst undergoing the most cruel tortures for his sake, they are either entirely insensible to them or at least bear them, not only with fortitude, but with the greatest joy.”—Catechism, p. 291.

* “His passion imparts to our good actions the twofold quality of meriting the rewards of eternal life, so that a cup of cold water given in his name shall not be without its reward, and also of satisfying for our sins. Nor does this derogate from the most perfect and superabundant satisfaction of Christ, but, on the contrary, renders it still more conspicuous and illustrious; the grace of Jesus Christ appears to abound more, inasmuch as it communicates to us, not only what he alone merited, but also what, as head, he merited and paid in his members,—that is, in holy and just men. This it is that imparts such weight and dignity to the good actions of the pious Christian, for our Lord Jesus Christ continually infuses his grace into the devout soul united to him by charity, as the head to the members, or as the vine through the branches, and this grace always precedes, accompanies, and follows our good works; without it we can have no merit, nor can we at all satisfy God.”—Ibid. p. 290.

† Great, indeed, is that efficacy, if it be believed that “the punishment which the sinner endures disarms the vengeance of God, and prevents the punishments decreed against us;” that “he has granted to our frailty the privilege, that one may satisfy for another;” that “those who are gifted with divine grace may pay through others what is due to the divine justice, and thus we may be said in some measure to bear each other’s burdens;” and that “works of satisfaction are common to all the members of the church.”—Ibid. pp. 290, 292.

‡ Of these punishments there is an almost inconceivable variety, from the repetition of Ave Marias and Pater Nosters, to the endurance of the most execrating tortures and painful privations. “Open the Breviary at any of the pages containing the lives of saints, males or females, and you will find uninterrupted abstinence from food, (whether real or not, certainly held out to admiration, and sanctioned by the assertion of miracles in its favour,) from

by temporal pains inflicted by God himself, and by us patiently borne.”*

The council also delivers the following canons to be inviolably observed, and condemns and anathematizes for ever those who assert the contrary:—

“*Canon 1.* Whoever shall affirm, that penance, as used in the Catholic church, is not truly and properly a sacrament, instituted by Christ our Lord, for the benefit of the faithful, to reconcile them to God, as often as they shall fall into sin after baptism : let him be accursed.

“*2.* Whoever, confounding the sacraments, shall affirm, that baptism itself is penance, as if these two sacraments were not distinct, and penance were not rightly called a ‘second plank after shipwreck :’† let him be accursed.

“*3.* Whoever shall affirm, that the words of the Lord our Saviour, ‘Receive ye the Holy Ghost ; whose sins you shall forgive, they are forgiven them ; and whose sins you shall retain, they are retained,’ are not to be understood of the power of forgiving and retaining sins in the sacrament of penance, as

Ash-Wednesday till Whitsunday ; living one-half of the year on bread and water ; confinement for four years to a niche excavated in a rock ; and everywhere the constant use of flagellation, lacerating bandages, and iron chains bound constantly about the body ; immersions in freezing water, and every method of gradually and painfully destroying life.” St. Theresa’s “ardour in punishing the body was so vehement as to make her use hair-shirts, chains, nettles, scourges, and even to roll herself among thorns, regardless of a diseased constitution.” St. Rose “bore day and night three folds of an iron chain round her waist, a belt set with small needles, and an iron crown armed inside with points ; she made to herself a bed of the unpolished trunks of trees, and filled up the interstices with pieces of broken pottery.”—*Practical and Internal Evidence, &c.* pp. 208—212. The folly of these self-inflictions might provoke a smile ; but when such persons are lauded as models of sanctity, and such deeds are represented as methods of satisfaction for sin, it is enough to make an angel weep.

* “The faithful are to be particularly reminded that afflictions coming from the hand of God, if borne with patience, are an abundant source of satisfaction and merit.”—*Catechism, p. 292.*

† The words of Jerome, speaking of repentance, and that public confession of sin, followed by church discipline, which prevailed in his days. “As he who suffers shipwreck has no hope of safety, unless, perchance, he seize on some plank from the wreck ; so he that suffers the shipwreck of baptismal innocence, unless he cling to the saving plank of penance, may abandon all hope of salvation.”—*Ibid. p. 252.*

the Catholic church has always from the very first understood them ; but shall restrict them to the authority of preaching the gospel, in opposition to the institution of this sacrament : let him be accursed.

“ 4. Whoever shall deny, that in order to the full and perfect forgiveness of sins three acts are required of the penitent, constituting, as it were, the matter of the sacrament of penance,—namely, contrition, confession, and satisfaction, which are called the three parts of penance ; or shall affirm, that there are only two parts of penance,—namely, terrors wherewith the conscience is smitten by the sense of sin, and faith, produced by the gospel, or by absolution, whereby the person believes that his sins are forgiven him through Christ : let him be accursed.

“ 5. Whoever shall affirm, that that contrition which is produced by examination, enumeration, and hatred of sins, and in the exercise of which the penitent recounts his years in the bitterness of his soul, pondering the weight, multitude, and baseness, of his offences, the loss of eternal happiness, and the desert of eternal condemnation, with a resolution to lead a better life—that such contrition is not sincere and useful sorrow, and does not prepare for grace, but makes a man a hypocrite and a greater sinner, and that it is in fact a forced sorrow, and not free and voluntary : let him be accursed.

“ 6. Whoever shall deny, that sacramental confession was instituted by divine command, or that it is necessary to salvation ; or shall affirm, that the practice of secretly confessing to the priest alone, as it has been ever observed from the beginning by the Catholic church, and is still observed, is foreign to the institution and command of Christ, and is a human invention : let him be accursed.

“ 7. Whoever shall affirm, that in order to obtain forgiveness of sins in the sacrament of penance, it is not by divine command necessary to confess all and every mortal sin which occurs to the memory after due and diligent premeditation—including secret offences, and those which have been committed against the two last precepts of the decalogue, and those circumstances which change the species of sin ; but that such confession is only useful for the instruction and consolation of the penitent, and was formerly observed merely as a

canonical satisfaction imposed upon him ; or shall affirm, that those who labour to confess all their sins wish to leave nothing to be pardoned by the divine mercy ; or, finally, that it is not lawful to confess venial sins : let him be accursed.

“ 8. Whoever shall affirm, that the confession of every sin, according to the custom of the church, is impossible, and merely a human tradition, which the pious should reject ; or that all Christians, of both sexes, are not bound to observe the same once a year, according to the constitution of the great Council of Lateran ; * and therefore that the faithful in Christ are to be persuaded not to confess in Lent : let him be accursed.

“ 9. Whoever shall affirm, that the priest’s sacramental absolution is not a judicial act, but only a ministry to pronounce and declare that the sins of the party confessing are forgiven,

* This is not a dead letter. The following extracts describe its operation in Italy :—

“ If every true-born Italian, man, woman, and child, within the Pope’s dominions, does not confess and receive the communion at least once a year, before Easter, his name is posted up in the parish church ; if he still refrain, he is exhorted, entreated, and otherwise tormented ; and if he persist in his contumacy, he is excommunicated, which is a very good joke to us, but none at all to an Italian, since it involves the loss of civil rights, and perhaps of liberty and property.”—Rome in the Nineteenth Century, ii. 262.

“ Every Italian must at this time confess, and receive the communion. A friend of ours, who has lived a great deal in foreign countries, and there imbibed very heterodox notions, and who has never to us made any secret of his confirmed unbelief of Catholicism, went to-day to confession with the strongest repugnance. ‘ What can I do ? ’ he said. ‘ If I neglect it, I am reprimanded by the parish priest ; if I delay it, my name is posted up in the parish church ; if I persist in my contumacy, the arm of the church will overtake me, and my rank and fortune only serve to make me more obnoxious to its power. If I chose to make myself a martyr to infidelity, as the saints of old did to religion, and to suffer the extremity of punishment in the loss of property and personal rights, what is to become of my wife and family ? The same ruin would overtake them, though they are Catholics ; for I am obliged not only to conceal my true belief, and profess what I despise, but I must bring up my children in their abominable idolatries and superstition ; or, if I teach them the truth, make them either hypocrites or beggars.’ I shall not enter into the soundness of my friend’s arguments, or defend the rectitude of his conduct ; but certainly the alternative is a hard one ; and I believe there are thousands whose virtue would not be proof against it ; for this reason he would not live a day in Italy if he could live out of it, which is not in his power.”—Ibid. iii. p. 160.

so that he believes himself to be absolved, even though the priest should not absolve seriously, but in jest ; or shall affirm, that the confession of the penitent is not necessary in order to obtain absolution from the priest : let him be accursed.

“ 10. Whoever shall affirm, that priests living in mortal sin have not the power of binding and loosing ; or that priests are not the only ministers of absolution, but that it was said to all believers, ‘ Whatsoever you shall bind upon earth shall be bound also in heaven ; and whatsoever you shall loose upon earth shall be loosed also in heaven ;’ and, ‘ whose sins you shall forgive, they are forgiven ; and whose sins you shall retain, they are retained ;’ by virtue of which words any one may absolve from sin, from public sin by [public] reproof, if the offender shall acquiesce therein, and from private sins by voluntary confession : let him be accursed.

“ 11. Whoever shall affirm, that bishops have not the power of reserving to themselves certain cases, excepting such as relate to the external polity of the church, and therefore that the reservation of cases does not hinder priests from absolving, even in such reserved cases : let him be accursed.

“ 12. Whoever shall affirm, that the entire punishment is always remitted by God, together with the fault ; and therefore that penitents need no other satisfaction than faith, whereby they apprehend Christ, who has made satisfaction for them : let him be accursed.

“ 13. Whoever shall affirm, that we can by no means make satisfaction to God for our sins, through the merits of Christ, as far as the temporal penalty is concerned, either by punishments inflicted on us by him, and patiently borne, or enjoined by the priest, though not undertaken of our own accord, such as fastings, prayers, alms, or other works of piety ; and therefore that the best penance is nothing more than a new life : let him be accursed.

“ 14. Whoever shall affirm, that the satisfactions by which penitents redeem themselves from sin through Christ Jesus, are no part of the service of God, but, on the contrary, human traditions, which obscure the doctrine of grace, and the true worship of God, and the benefits of the death of Christ : let him be accursed.

“ 15. Whoever shall affirm, that the keys are given to the

church to loose only, and not also to bind ; and that therefore when priests impose punishments on those who confess, they act in opposition to the design of the keys, and against the institution of Christ ; and that to maintain, that if the power of the keys be denied, both temporal and eternal punishment remain to be endured, is to advance a mere fiction : let him be accursed."

The contrariety between Scripture and this decree is too evident to require any proof. How different is Popery from the simple, intelligible system of the word of God ! Who that was previously unacquainted with the fact could have supposed that the "repentance" of the New Testament would be metamorphosed into popish "penance," and that besides the "godly sorrow" for which the sacred writers plead, wherein the essence of true repentance consists, auricular confession to a priest would be declared necessary, and satisfaction demanded, even to God—as if that were possible for a sinful being ? To maintain that all this was intended by the Saviour, when he said, "Repent ye and believe the gospel," and to assert that it was acted upon by the apostles and their fellow-labourers, in the absence of all evidence in support of the allegation, may indeed be consistent with the religion of Rome ; but that religion has long ago received its appropriate designation, and the impartial student of prophecy will know where to fix the charge of fraud, and imposture, and "deceivableness of unrighteousness."

By the doctrine and practice of penance, the priesthood is armed with tremendous power. The director of a king's conscience, for instance, has the means of inflicting incalculable misery on millions. The refusal to give absolution till his behests are obeyed may enable him to procure the sanction of measures of the most cruel and tyrannical character, and even to advance for them a claim to sanctity, as in the persecution of alleged heretics. Illustrations of this remark are not infrequent in the histories of Spain, Portugal, and France. Many an act of despotism, many a deed of oppression, has been committed, and many a martyr's fire has blazed, to make satisfaction for some royal sin, and move the confessor to absolve his sceptered slave. If the proud masters of millions have thus

succumbed to a shaven crown, none can be surprised that their ignorant subjects have participated in the thralldom. The awful majesty of the priest may well appal the penitent. He is to him as Christ, as God; he holds the keys of heaven and hell; he may bind or loose, remit or retain sin. These are they that "creep into houses, and lead captive silly women" and foolish men. With such pretensions and authority, it is not to be wondered at that they obtain absolute sway. The enthralled Catholic will do anything, go anywhere, submit to any privation or suffering, that his ghostly father may choose to enjoin; and he believes, in his simplicity, that when the words "I absolve thee" are uttered, his sins are all forgiven.

"Believe in the Lord Jesus Christ, and thou shalt be saved," was the primitive exhortation to a troubled conscience. Such language is never employed by the Romish priesthood; it presents too short and easy a path to pardon to serve their purpose. The Redeemer occupies but a subordinate station in their system; his commands are nullified or superseded by tradition; the sufficiency of his atonement is denied, or merged in the vaunted efficacy of fastings, pilgrimages, and painful austerities: under pretence of exalting him, they have thrust him from his throne, and usurped his place; and every member of the hierarchy is to his flock as prophet, priest, and king.

Here is the show of liberty and consolation, but the sad reality of bondage. At the early age of seven years, the Roman-catholic child is taught to kneel before his confessor, and ransack his young heart for sin. From that time till the hour of his death, he is bound under the heaviest penalties to disburden his soul at stated periods to the priest. Nor is he allowed to conceal anything. It is not enough to confess actions and words; thoughts, purposes, wishes, must be equally disclosed. The laws of delicacy are rudely violated, and the timid female dares not refuse to answer questions which other lips than those of her spiritual instructor would not have presumed to utter in her presence, or even to withhold from him such feelings and imaginations as are kept secret from the dearest earthly friend. It is industriously inculcated that concealment is mortal sin. Hence absolution often fails to produce comfort. Some trivial matter, some thought which the penitent was ashamed to avow, remained unacknowledged. The

tender conscience is racked and torn with agony; no peace can be enjoyed till all obstacles are surmounted, and the tongue is made willing to betray the most retired privacies of the soul. Thus the priest becomes entire master. Confession may not reach the ear of Deity but by his intervention; and pardon is supposed to be bestowed, not when the gracious promises of the gospel are believed, but at the will of a sinful fellow-mortal.

“Confession,” say the compilers of the Catechism, “contributes powerfully to the preservation of social order. Abolish sacramental confession, and that moment you deluge society with all sorts of secret crimes—crimes too, and others of still greater enormity, which men, once that they have been depraved by vicious habits, will not dread to commit in open day. The salutary shame that attends confession restrains licentiousness, bridles desire, and coerces the evil propensities of corrupt nature.”* Seldom have so much misrepresentation and untruth been conveyed in so few words. The very reverse of these statements is the fact, as might be shewn by a comparative view of the state of morals in popish and protestant countries. History fully warrants the assertion, that priestly absolution, as practised in the Romish church, offers a large bounty to crime; and that the confessional is a school of every vice.†

The effects of this system on the moral character of the priests are of the most deplorable kind. What else could have been expected? As a celebrated writer justly remarks—“The practice of auricular confession would entail a thousand evils and dangers upon the parties concerned, even apart from the unnatural condition to which one of these parties has been

* Page 272.

† “I have often heard of wicked young men saying to each other, ‘Come, let us go to confession, and the curate will teach us a great many corrupt things which we never knew.’ And many young girls have told me in confession, that in order to become acquainted with details on those matters pleasing to their corrupt nature, they went purposely to the confessional to speak about it with their spiritual father.”—Confessions of a French Catholic Priest, p. 110, New York, 1837. The chapter whence this extract is taken describes scenes of such villainy as we have been accustomed to look for only in the records of the middle ages: their recurrence in the nineteenth century shews the incurable corruption of the papal system.—See also M’Gavin’s Protestant, vol. ii. pp. 306, 329—339.

reduced. But what must we think of auricular confession, when he, into whose prurient ear it is poured, lives under the irritation of a vow of virginity? The wretched being within whose bosom distorted passions are rankling is called daily to listen to tales of licentiousness from his own sex; and, infinitely worse, to the reluctant or shameless disclosures of the other. Let the female penitent be of what class she may, simple-hearted or lax, the repetition of her dishonour, while it must seal the moral mischief of the offence upon herself, even if the auditor were a woman, enhances it beyond measure when the instincts of nature are violated by making the recital to a man. But shall we imagine the effect upon the sentiments of him who receives the confession? Each sinner makes but one confession in a given time; but each priest in the same space listens to a hundred! What, then, after awhile, must that receptacle become, into which the continual droppings of all the debauchery of a parish are falling, and through which the copious abomination filters?"* To some these remarks may seem severe; but they are more than justified by facts continually occurring in the history of the Romish priesthood. The demoralizing tendencies of auricular confession are too notorious to be denied, and too gross to be palliated.

It was remarked that the legate did all in his power to prevent any publication of the decrees passed at the fourteenth session. He even hindered the ambassadors and others from obtaining copies.† There was a reason for this, which was not generally known at the time. After the session, certain divines of Louvain and Cologne who were attending the council discovered several errors, both in the decrees and canons. They immediately informed the Archbishop of Cologne, who reported it to the legate. He was excessively chagrined, but found himself compelled to hear the observations of the divines, and refer the matter to a committee. The result was, that the divines established their charge. What was to be done? Should the decrees be corrected, or should they be permitted to go forth to the world as passed at the session? Of two evils, the archbishop rightly observed, it was wise to choose the least. Son

* "Fanaticism," by the Author of "Natural Enthusiasm," pp. 20^f

† Sarpi, l. iv. s. 29. Vargas, p. 238.

additions and corrections being made, the divines were satisfied; and the publication was allowed to take place. Where was the boasted infallibility of the church of Rome on this occasion? The council holds its solemn session "under the presiding influence of the Holy Spirit," and announces its decrees. Theological blunders are detected in those decrees; they are examined, acknowledged to be erroneous, and amended before they are committed to the press. Who, then, were inspired; the fathers of the council, or the divines of Louvain and Cologne? If the former, how was it that their labours required correction? If the latter, who can trust to the decisions of a council?*

But notwithstanding all the pains that were taken, the decree on penance was far from being satisfactory to Roman Catholics. Hitherto, free discussion had been allowed on this subject; and instead of enforcing absolute uniformity of opinion, the church had permitted her sons to differ from each other in their explanations. This freedom was now at an end. Dogmas invented in the middle ages were constituted articles of faith, and dissent from them subjected to anathema. It was useless to murmur. Those who consent to wear the Romish yoke have no right to complain that it galls the neck.

* Vargas, pp. 79, 80, 243, 257. "Si le Pape se conduit par la raison, cela doit faire beaucoup d'impression sur son esprit. Je crois que D permis cet accident, pour achever de les couvrir de honte et de confusion. Après cela ils ouvriront les yeux, suivant cette parole du Psalmiste, *Imple facies eorum ignominia, ut querant nomen tuum*. Dieu veuille qu'ils la comprennent bien. Mais je n'ose l'esperer encore. Je l'ai toujours dit, il faut que Dieu fasse un miracle pour cela."

Pallavicini says, that there is no account of this affair in the acts of the council. He may be believed: Vargas informs us, that even in his time the secretary and notaries were suspected of unfair dealing, p. 62.

It is amusing to read Vargas's professions of entire submission to the council, notwithstanding the chicanery which he daily witnessed. "Pour moi, je baisserai toujours la teste, et je me soumetrai sans peine à ce qui sera défini sur les matières de foi." "J'ai dit que le Saint Esprit ne permettra pas que le concile se trompe dans les articles principaux."—pp. 235, 245.

CHAPTER IX.

EXTREME UNCTION.

Decree on Extreme Unction—Reflections—Decree on Reformation—Arrival of Ambassadors from Maurice of Saxony—Negotiations respecting a new Safe-conduct—Refusal to meet the Wishes of the Protestants—The Protestant Ambassadors admitted to Audience—Defeat of the Legate's Project to establish the uncontrolled Despotism of the Pope—FIFTEENTH SESSION—Insolent Sermon preached by a Monk—Six Protestant Divines arrive at Trent—Their ineffectual Attempts to obtain a Hearing—War between Charles V. and Maurice of Saxony—SIXTEENTH SESSION—Suspension of the Council.

THE decisions of the council on the subject of Extreme Unction were expressed in the following terms:—

“ It hath seemed good to the holy council to subjoin to the preceding exposition of the doctrine of penance what now follows concerning the sacrament of extreme unction, which was regarded by the fathers as the consummating act, not of penance only, but of the whole Christian life, which ought to be a perpetual penance. In the first place, therefore, with regard to its institution, the council declares and teaches, that as our most merciful Redeemer, who intended that his servants should be provided at all times with salutary remedies against every dart of their enemies, has in the other sacraments prepared powerful helps, by which Christians may be safely preserved, during life, from all great spiritual evils—so he has fortified the close of their existence with the sacrament of extreme unction, as with a most secure defence. For though our adversary seeks and takes occasion, during our whole life, to devour our souls in whatever manner he may, there is no period in which he so vigorously exerts all the strength of his subtlety to accomplish our utter ruin, and disturb, if possible, our confidence in the divine mercy, as when he sees that we are approaching the termination of our course.

“ CHAP. I. *Of the institution of the sacrament of extreme unction.*”

“ This sacred unction of the sick was instituted as a true and proper sacrament of the New Testament by Christ Jesus our Lord; being first intimated* by Mark, (ch. vi. 13,) and afterwards recommended and published to the faithful by James the apostle, brother of our Lord. ‘ Is any man,’ saith he, ‘ sick among you ? Let him bring in the priests of the church ; and let them pray over him, anointing him with oil in the name of the Lord : and the prayer of faith shall save the sick man, and the Lord shall raise him up ; and if he be in sins, they shall be forgiven him.’ (James v. 14, 15.) In which words, as the church has learned by apostolical tradition, handed down from age to age, he teaches the matter, form, proper minister, and effect of this salutary sacrament. For the church understands the matter of the sacrament to be the oil, blessed by the bishop ; the unction most fitly representing the grace of the Holy Spirit, wherewith the soul of the sick man is invisibly anointed.† The form is contained in the words of administration.‡

* “ Intimated :”—It is a doctrine of the Roman-catholic church, that the apostles were not made priests before the institution of the Lord’s supper. Had it been affirmed that the passage in Mark recorded the *institution* of the sacrament in question, it would have followed that other persons besides priests might administer it. To avoid this, the word “intimated” (*insinuatum*) was employed ; so that though the apostles did the very same thing which James afterwards enjoined, in the latter instance it is to be considered as the sacrament of extreme unction ; but in the first as only something like it !—Sarpi, l. iv. s. 25.

† “ Its element or matter, as defined by many councils, particularly by the Council of Trent, consists of oil of olives, consecrated by episcopal hands. No other sort of oil can be the matter of this sacrament ; and this its matter is most significant of its efficacy. Oil is very efficacious in soothing bodily pain, and this sacrament soothes and alleviates the pain and anguish of the soul. Oil also contributes to restore health and spirits, serves to give light, and refreshes fatigue ; and these effects correspond with, and are expressive of, those produced, through the divine power, on the sick, by the administration of this sacrament.”—Catechism, p. 296.

‡ “ The sacred unction is to be applied, not to the entire body, but to the organs of sense only—to the eyes, the organs of sight ; to the ears, of hearing ; to the nostrils, of smelling ; to the mouth, of taste and speech ; to the hands, of touch. The sense of touch, it is true, is diffused throughout the entire body, yet the hands are its peculiar seat. This manner of administering extreme unction is observed throughout the universal church, and accords with

“CHAP. II. *Of the effect of this sacrament.*”

“The power and effect of this sacrament are explained in the words—‘and the prayer of faith shall save the sick man, and the Lord shall raise him up; and if he be in sins, they shall be forgiven him.’ For this power is the grace of the Holy Spirit, whose unction cleanses away sins, if any remain to be expiated, even the last traces of sin;* and relieves and confirms the soul of the sick man, exciting in him strong confidence of the divine mercy; by which strengthened, he bears far better the inconveniences and pains of his disorder; resists more easily the temptations of the devil, who does, as it were, lie in wait at his heels; and sometimes obtains the restoration of his bodily health, if the same shall further the salvation of his soul.†

the medicinal nature of this sacrament. As in corporal disease, although it affects the entire body, yet the cure is applied to that part only which is the seat of the disease; so in spiritual malady, this sacrament is applied, not to the entire body, but to those members which are properly the organs of sense, and also to the loins, which are, as it were, the seat of concupiscence; and to the feet, by which we move from one place to another.”—Catechism, p. 300.

The unction is applied to all the parts above-mentioned. At each anointing the priest says, “*By this holy unction, and through his great mercy, may God indulge thee whatever sins thou hast committed by sight*”—or “*smell*”—or “*touch,*” &c. This is called the “*form*” of the sacrament. “The form is to be applied by way of prayer, although the apostle does not say of what particular words that prayer is to consist. But this form has been handed down to us by apostolic tradition, and is universally retained, as observed by the church of Rome, the mother and mistress of all churches.”—Ibid. p. 297. Many other prayers are also used: “There is no sacrament the administration of which is accompanied with more numerous prayers.”

* “The grace of this sacrament remits sins, especially lighter offences, or, as they are commonly called, venial sins. Its primary object is not to remit mortal sins. For this the sacrament of penance was instituted, as was that of baptism for the remission of original sin.”—Ibid. p. 301.

† “However, should this effect not follow, it arises not from any defect in the sacrament, but from weakness of faith on the part of him by whom it is received, or of him by whom it is administered; for the Evangelist informs us, that our Lord wrought not many miracles amongst his countryman, because of their incredulity. *It may, however, be proper to observe, that Christianity, now that it has taken deep root in the minds of men, stands less in need of the aid of such miracles in our days, than in the early ages of the church.*”—Ibid. p. 303. It would have been well had this observation been better regarded; fewer “lying wonders” would have disgraced the pages of Roman-catholic history.

“CHAP. III. *Of the minister of this sacrament, and the time at which it is to be given.*”

“And now as to the law relative to the persons who are to receive and administer this sacrament; this is laid down with sufficient clearness in the afore-cited words. For there it appears that the ‘elders of the church’* are the proper ministers of this sacrament: which appellation is to be understood in that passage as meaning either bishops or priests regularly ordained by them, with laying on of the hands of the presbytery; and not persons advanced in years, or of elevated rank.† The council also declares that this unction is to be applied to the sick, and especially to those who lie in so dangerous a state as in all appearance to be appointed to death, whence it is called the ‘sacrament of the dying’‡ But if the sick recover after receiving this unction, they may again enjoy the aid of the sacrament, when they are in similar danger of their lives. Wherefore, those persons are on no account to be listened to, who teach, in opposition to the most express and

* “*Priests of the church*”—Douay version. The reader will see that in this place it was necessary to give the Protestant translation, which every scholar knows is the only correct one.

† “In this, as in the other sacraments, it is also to be distinctly recollected, that the priest is the representative of Jesus Christ and of his church.”—Catechism, p. 301.

‡ “Extreme unction is to be administered to those only whose malady is such as to excite apprehensions of approaching dissolution. It is, however, a very grievous sin to defer the holy unction until, all hope of recovery now lost, life begins to ebb, and the sick person is fast verging into insensibility.” . . . “Extreme unction, then, can be administered only to the sick, and not to persons in health, although engaged in anything however dangerous, such as a perilous voyage, or the fatal dangers of battle. It cannot be administered even to persons condemned to death, and already ordered for execution. Its participation is also denied to insane persons, and to children incapable of committing sin, who, therefore, do not require to be purified from its stains, and also to those who labour under the awful visitation of madness, unless they give indications, in their lucid intervals, of a disposition to piety, and express a desire to be anointed. To persons insane from their birth, this sacrament is not to be administered; but if a sick person, whilst in the possession of his faculties, expressed a wish to receive extreme unction, and afterwards becomes delirious, he is to be anointed.” . . . “The pastor will follow the uniform practice of the Catholic church, and not administer extreme unction until the penitent has confessed and received.”—Ibid. pp. 299, 300.

lucid statements of the Apostle James, that this unction is a human invention, or a rite received from the fathers, but not a command of God, with promise of grace; nor those who affirm that its power has long ago ceased, as if the gift of healing belonged to the primitive church only; nor those who say that the rites and customs observed by the holy Roman church, in the administration of this sacrament, are opposed to the language of the Apostle James, and therefore may be changed for any other; nor, finally, those who assert that this extreme unction may be despised by the faithful without sin. For all these assertions are manifestly contradictory to the plain words of the great apostle. Nor, indeed, has the church of Rome, the mother and mistress of all other churches, adopted any other observance in administering this unction, as far as relates to the substance of the sacrament, than was enjoined by the blessed Apostle James. Neither can so important a sacrament be despised without great sin and insult to the Holy Spirit himself."

The following canons were added:—

"*Canon 1.* Whoever shall affirm, that extreme unction is not truly and properly a sacrament, instituted by Christ our Lord, and published by the blessed Apostle James, but only a ceremony received from the fathers, or a human invention: let him be accursed.

"2. Whoever shall affirm, that the sacred unction of the sick does not confer grace, nor forgive sin, nor relieve the sick; but that its power has ceased, as if the gift of healing existed only in past ages: let him be accursed.

"3. Whoever shall affirm, that the right and practice of extreme unction observed by the holy Roman church is repugnant to the doctrine of the blessed Apostle James, and therefore that it may be altered or despised without sin: let him be accursed.

"4. Whoever shall affirm, that the 'elders of the church,' whom blessed James exhorts to be brought in to anoint the sick man, are not priests, ordained by the bishop, but persons advanced in years, in any community; and therefore that the priest is not the only proper minister of extreme unction: let him be accursed."

All will confess the vast importance of right views and feelings in the prospect of death. Perilous as is deception or delusion in things spiritual at any time, the danger is immeasurably increased when the last change is fast approaching, and the final destiny is about to be sealed for ever. It is then that the church of Rome "lays the flattering unction to the soul." The dying man sends for the priest, and makes confession; absolution is promptly bestowed; the eucharist is administered; and lastly, the sacred chrism is applied. These are the credentials of pardon, the passports to heaven. No attempt is made to investigate the state of the heart, detect false hopes, bring the character to the infallible standard; nothing is said of the atonement of Christ and the sanctifying influences of the Spirit. Without repentance, without faith, without holiness, the departing soul feels happy and secure, and is not undeceived till eternity discloses its dreadful realities—and then it is too late. It is not affirmed, indeed, that the description is universally applicable; but that, with regard to a large majority of instances, it is a fair statement of facts cannot, alas, be questioned.

The decree of reformation, passed at the fourteenth session, embraced the following particulars:—papal dispensations, or licences, exempting their possessors from episcopal jurisdiction, were abolished; titular bishops were forbidden to exercise their authority in extra-diocesan places, or to ordain priests whom other bishops had rejected; the power of issuing letters conservatory, by which certain individuals and public bodies were privileged to have their causes tried by a judge appointed by the Pope, was restrained, though very partially; priests were ordered to appear in grave and becoming attire; ecclesiastics who had committed murder were adjudged to be for ever deprived of all their dignities and benefices; for involuntary homicide dispensations might be granted, under some restrictions, which, however, were not to bind the Roman pontiff; the right of patronage was granted to those only who built a new church, or endowed one already built; and patrons were required to present the priests of their choice to none but the bishop of the diocese for induction. Some regulations of less importance were also included. But the decree was received by the friends of reform with great dissatisfaction. It was very

evident that all their zeal and labour would be expended to very little purpose.*

It had been decided that the subjects of the next decree should be communion in one kind, the mass, and orders. Of the debates no account need be given in this place, as the decrees on those points were not passed till the third period of the history of the council. The circumstances that occurred between the fourteenth session and the suspension of the council will now be briefly stated.

Early in January the Protestant ambassadors already at Trent were joined by Wolfius Coler and Leonard Badehorne, the representatives of Maurice of Saxony. They were instructed to say, that it was indispensably necessary to issue a safe-conduct exactly conformable to that granted by the Council of Basle, to suspend the decision of those matters which were then under discussion, and to re-examine all the former decrees; besides which, the Pope must not preside, but declare his own submission to the enactments of the council, and absolve the bishops from their oath of allegiance to himself, that their suffrages might be free. They were directed to request an early audience, in order to lay these demands before the fathers, as the Protestant divines were about forty miles from Trent, and would repair to the city as soon as they were assured of safety. The ambassadors refused to treat with the legate and his colleagues, lest that act should be construed into an acknowledgment of the supremacy of the Pope. Consequently, the negotiations were carried on by the intervention of the imperial envoys.†

* “La réformation, de la manière dont on s’y prend, ne peut pas être plus mauvaise.” “Elle est inutile et malheureuse pour nous : mais la cour de Rome y trouve ses avantages. On l’y fera valoir autant qu’on pourra. Les subtilitez, qu’on a mises dans les decrets, sont la semence d’une infinité de procès, et elles maintiendront les abus. Nous sommes en un siècle trop malheureux. Si la cour de Rome vous accorde quelque chose, c’est pour vous faire encore plus de mal.”—Vargas, pp. 244, 248.

The Bishop of Astorga writes to the same effect :—“On a fait aussi quelques decrets touchant la reformation. Ils ne sont pas tels qu’il faudroit, pour corriger les abus qui se trouvent dans l’Eglise catholique, et pour faire cesser les scandales qui ont donné occasion aux gens de tomber dans l’erreur. Mais nous faisons ce qu’on nous laisse la liberté de faire, et non pas ce qu’on nous voudrions, conformément aux besoins que nous voions.”—Ibid. p. 254

† Sarpi, l. iv. s. 36. Sleidan, l. 23. p. 389. Ed. 1559.

The presidents of the council conducted themselves with great haughtiness and violence, and absolutely refused to concede anything. It was a great insult, they said, that the sectaries should hesitate to trust a council that represented the universal church; they would rather lose their lives than permit the relaxation of the episcopal oath, or hear such impious blasphemies as were then uttered against the holy see; the ambassadors were sent to the council, and were bound to acknowledge them as its presidents. If such unreasonable demands were persisted in, they would withdraw, dismiss the assembly, and forbid the fathers to perform any public and official act. So far did Crescentio suffer himself to be influenced by his indignation and fears, that, to prevent the council from granting the required safe-conduct, he abstracted the seal, and thus left them without the means of issuing a formal and authoritative decree of any kind.*

It was soon perceived, however, that such conduct was both unwise and unsafe. The Emperor directed his ambassadors to interfere and remonstrate; and after a hard struggle, the legate consented that the Protestants should be received, not in public session, but at a general congregation to be held in his own house. This point being gained, the ambassadors next pressed the suspension of the forthcoming decree. Count Toledo remarked that he had often heard preachers say, that the salvation of one soul was so dear to Jesus Christ that, if it were necessary, he would consent to be crucified afresh in order to redeem it; how, then, could they refuse to grant the little delay that was asked, when on that delay the salvation of Germany depended? The legate started various objections, but they were quickly answered; and he at last agreed to propose the matter to the council.

A congregation being convened, the suspension of the decree was readily conceded. But the affair of the safe-conduct was not so easily settled. The very name of the Council of Basle awakened the most unpleasant emotions in the breasts of the fathers; and the concessions demanded went far beyond their intentions. No considerations could induce them to follow the ominous example of that detested council, although

* Vargas, pp. 401, 403. Sarpi, ut sup.

they knew that the pacification of the heretics depended upon it. A new safe-conduct was, indeed, granted, which was affirmed to be substantially the same as that of Basle;* but in fact those parts on which the greatest stress had been laid were either omitted or altered.†

When the safe-conduct was prepared, a copy was given to the imperial ambassadors, by whom it was presented to the Protestant envoys, who had all agreed to act in concert. On examining it they found that it materially differed from the model which had been proposed to the council. Four things had been granted at Basle to the Bohemians:—1. That they should have a deliberative voice, or right of suffrage; 2. that everything should be decided by the authority of Scripture, the practice of Christ and his apostles, and the primitive church, approved councils, and those fathers who regarded the word of God as the sole appeal in matters of faith; 3. that they should have liberty to exercise their religion in their own houses; 4. that nothing should be said or done to bring their doctrine into contempt.‡ Of these the first, third, and fourth, were altogether omitted, and the second was so altered as to neutralize its provisions, for the legate had added, “Apostolic tradition,” and “the consent of the Catholic church,” to the authorities there mentioned; and they well knew that if these were suffered to remain, a Romanist might prove anything he wished, and justify every corruption that would pay for its preservation. The imperial ambassadors were immediately informed that such a safe-conduct could not be received.

When the presidents of the council heard this, they affected great surprise and displeasure. They denied that a deliberative voice had been granted to the Bohemians; and with regard to the rest, they maintained that the safe-conduct was in substance like that of Basle, but that, as the Protestants evidently sought a pretext for complaint and dispute, nothing remained but to publish the decree as it was, and leave it to them to accept it or not. Count Montfort replied, that if it was really in substance like that given at Basle, the best plan would be to stop the mouths of their opponents by transcrib-

* “*Ipsa pene verba.*” Pallav. l. xii. c. 15. s. 17.

† Sarpi, ut sup. Vargas, pp. 487—489.

‡ Decreta et Acta Concilii Basiliensis, fol. 28. Parisiis, 1512.

ing the latter word for word. The presidents looked at one another in silence; it was an observation they were not prepared to meet. At length Crescentio said that the whole affair should be laid before the fathers, and the result communicated to them. A congregation was summoned; the fathers were persuaded that the cause of God and the church was in danger, and the legate manœuvred so well that it was unanimously agreed to preserve the original form of the safe-conduct, without any alteration.*

The general congregation for the reception of the Protestant ambassadors met at Crescentio's house, Jan. 24. The legate addressed the assembly in a short discourse; he said, that the business on which they had met was more important than any that had occurred to the church for many ages, and that on such an occasion they needed special assistance from God. Prayers followed. Then the secretary read a protestation in the name of the council, purporting that the reception of the Protestant ambassadors was entirely an act of condescension and grace, and that it was not to be considered as a precedent, nor any consequence derived therefrom, prejudicial to the authority and rights of general councils.† The Wirtemberg ambassadors being introduced, they presented their confession of faith, and briefly stated their master's demands. This was in the morning. In the evening the congregation was again assembled, and the Saxon ambassadors were admitted. Badehorne spoke with great freedom and courage, little regarding the presumed dignity of his audience. He renewed the demand for a safe-conduct similar to that granted at Basle, and justified the demand by referring to the unrepealed decision of the Council of Constance, "that faith is not to be kept with heretics."‡ He strongly urged the propriety of absolving the bishops from their oath of allegiance to the Pope, that they might be entirely unshackled and uninfluenced in considering the important question of reform, the necessity for which became every day more apparent. The free spirit and bold manner of the ambassadors produced a powerful impression in their favour. "They have spoken," said the

* Sleidan, p. 390. Sarpi, l. iv. s. 38.

† Vargas, pp. 474—476. Le Plat, iv. p. 217.

‡ See Appendix, No. 5.

Bishop of Orenza, "much at length in full congregation, and said such things respecting reform as we ourselves dare not say. It is true there were some bad passages in their discourse; but there were so many good ones that it was right to take care that the people should not hear them. We have great hopes of doing something for the service of God, *if they would give us liberty!*"* There was the evil—the secret cause of all the mischief that was practised at Trent; the most part spoke and voted according to orders; if any acted otherwise, they were insulted and silenced. It need scarcely be added that the speeches of the ambassadors were delivered in vain, and that the fathers resolved to leave the safe-conduct unaltered and risk the consequences.†

The resolution to suspend the publication of the decrees till the Protestants had been heard prevented the accomplishment of a project which the legate had secretly formed in the true spirit of Romish policy. During the progress of the negotiations with the Protestant ambassadors, the subject of the sacrament of orders had been discussed by the divines. A decree was framed, comprising three chapters and eight canons, and conveying the sentiments of the council on "the necessity and institution of the sacrament of orders," the "visible and external priesthood of the church," and "the ecclesiastical hierarchy, and the difference between priests and bishops." In the last chapter, which taught the divine right of episcopacy, and enumerated the exclusive privileges belonging to that order, the crafty legate had caused to be inserted a direct acknowledgment of the absolute and unqualified supremacy of the Pope in all things pertaining to the church, expressed in such strong and unequivocal terms that if the decree had passed in that state, all hopes of amendment and reform would have been completely quashed, and the chains of spiritual tyranny more firmly riveted than ever.‡

By consenting to the decree, the prelates would have

* Vargas, p. 472.

† Pallav. l. xii. c. 15. Sarpi, l. iv. s. 39, 40. Le Plat, iv. pp. 418—533
Le Plat has reprinted the confessions presented by the ambassadors: the may also be seen in the "Corpus et Syntagma Confessionum Fidei Geneva, 1654.

‡ Vargas, pp. 345—369. Le Plat, iv. pp. 397—405.

yielded to the pontiff the little remnant of power that was left, and confessed themselves his slaves. Yet, strange to say, none of them saw their danger, and the decree was about to receive the final approval of a general congregation, when Vargas discovered the objectionable passages and immediately gave the alarm. By his means, the Spanish bishops were awakened to a sense of their peril, and placed themselves in the attitude of determined opposition. Probably the concession of the divine right of their order had so gratified and soothed them, that the jealous suspicions with which they were accustomed to watch the proceedings of the legate were lulled to rest. But they were soon convinced that this concession was entirely nullified by the grasping pretensions with which it was associated. Crescentio had, indeed, acknowledged the divine right of episcopacy; but at the same time he had taught that the Pope was absolute lord and master of the bishops in everything pertaining to their office, so that, in fact, they were only to be considered as the servants and delegates of the holy see! And he had denied to the laity, of whatever rank, all right of interference in the appointment or election of the clergy, resting the same ultimately in the Pope. Had the decree passed, a perfect ecclesiastical despotism would have been established, without remedy or appeal. A long and angry contest ensued. The legate was infuriated by the opposition he encountered. His colleagues disapproved of his measures; the whole strength of the imperial party was vigorously directed against him; while on every side he met the resistance of the incensed prelates. Yet he recklessly maintained his ground, and endeavoured to obtain by threats what his wily policy had failed to accomplish. The Bishop of Orenza presumed to say, that he doubted the truth of the assertions contained in the obnoxious paragraphs. "He who doubts in a matter of faith," said Crescentio, "is a heretic, therefore you are one."* Taunting insults and fierce me-

* Vargas, p. 434. "Le Légat a été échauffé plus qu'aucun autre. Il veut emporter les affaires par ses bravades et par ses menaces." "Le Légat a fait et il fait encore le diable." "Le Légat dit des injures; il fait des menaces à tous ceux qui s'opposent à lui. Je ne sçai comment Dieu permet de pareils excès. Peut-être qu'il veut nous couvrir encore de honte et de confusion."—Ibid. pp. 433, 436, 492.

naces awaited all who dared oppose him ; deep-laid intrigues were employed to procure favourable suffrages ; and there was some reason to fear that he would succeed, monstrous as were the claims which he sought to establish. The postponement of the decree was a most opportune event for the Catholic church, as it saved her from the shame of a publicly acknowledged thralldom. But the Protestant will discern in this affair the natural fruits of pure and undisguised popery.

The fifteenth session was held January 25th. In the decree passed on that occasion, the postponement of the doctrinal articles was announced, and a hope expressed that the Protestants, for whose sake the delay had been granted, would at length repair to Trent, not obstinately to oppose the Catholic faith, but to learn the truth and acquiesce in the decrees and discipline of holy mother church. The new safe-conduct was published in the form previously settled, without any regard to the remonstrances and demands of the ambassadors ; and it was particularly observable that in guaranteeing perfect liberty, notwithstanding any statutes, decrees, laws, canons, or decisions of councils, and especially of the Council of Constance, the infamous enactment of that assembly respecting the preservation of faith with heretics was declared to be superseded "*for that time,*"* an expression not obscurely intimating that the church of Rome still tenaciously clings to the sentiment contained in that abominable decree. An official copy of the safe-conduct was forwarded to the Protestant ambassadors : their own opinions on it had been already expressed ; all they could do was to transmit it to Germany, and wait for further directions.†

It seems that the fathers occupied the interval of leisure they now enjoyed, partly in hearing sermons and attending the devotional solemnities of the church, and partly in intrigue. What sort of discourses were usually delivered before the prelates we have not the means of ascertaining ; but it will be confessed that there was little to promote conciliation and charity in the sermon preached by Ambrose Pelargo. His subject was the parable of the tares. The tares he understood to signify the heretics ; and he taught, in open contradiction to

* "*Pro hac vice.*"

† Pallav. l. xii. c. 15. Sarpi, l. iv. s. 41.

his text, that they should be rooted up, if it could be done without injury to the wheat. When complaints were made, and the preacher was interrogated respecting his assertions, he boldly vindicated himself. It was his decided opinion, he said, that heretics ought to be exterminated, by fire, by sword, by the halter, or in any other way in which their destruction might be safely accomplished ; but he had taken care to employ only general terms, not mentioning the Protestants by name, and he had said nothing in contravention of the safe-conduct recently granted by the council. This impudent excuse was accepted, and the fellow went free.* Doubtless, the monk's sermon expressed the feelings of a large proportion of the fathers at Trent. But it augured ill for reconciliation or union that such an outrage should be committed with impunity. And small hopes of reform could be indulged when an office in the gift of the Pope was put up for sale by public auction, in the city of Rome ; and that, too, while a general council was sitting, avowedly for the purpose of retrieving the lost honour of the church, by the removal of its manifold corruptions and abuses !†

Six Protestant divines arrived at Trent in the month of March ; four from Wirtemberg, (Brentius was one of them,) and two from Strasburg ; notwithstanding the acknowledged deficiency of the safe-conduct, they had ventured to the council to explain and defend their confession of faith, should the fathers give them opportunity. They had brought with them printed copies of their confession, which were eagerly sought after by the bishops and divines, much to the annoyance of the legate, who had contrived that very few should see it in manuscript, though it had been publicly presented to the council.‡

Various ineffectual endeavours were made by the imperial ambassadors to procure a hearing for the Protestant divines ; but some excuse for delay was always at hand. They would have consented to any method of discussion which the legate

* Sleidan, p. 392.

† Vargas, p. 531. Manners and morals were at a low ebb at Trent. The imperial ambassador confesses having indulged too freely with the bottle ; and the Spanish bishops had taken the precaution to secure good cooks ; unfortunately, they had forgotten to provide themselves with a physician, and they suffered for their neglect.—Ibid. pp. 509, 547.

‡ Sleidan, p. 394.

might prefer ; they were willing to re-examine the former decrees of the council, or to discuss separately the articles of their confession, or to proceed in any other way that their adversaries might choose to adopt. But it had been already determined that they should not be heard ; difficulty after difficulty was placed in their way, and at length it was so evident that there existed no sincere desire to effect an amicable adjustment of the differences between them, that the divines resolved to return home. The Protestant ambassadors had already departed, in consequence of the serious aspect of political affairs, and the rumours of approaching war.*

Charles V. had aimed a deadly blow at the civil and religious liberties of Germany. For many years he had prosecuted his favourite scheme of becoming uncontrolled despot of that country. But the day of retribution was now come. An event for which he was totally unprovided dissipated all his plans, and dashed to the ground the edifice on which he had spent so much time, and treasure, and blood, just when he expected to lay the last stone and enjoy the reward of his toils. Nor could it fail to be observed that his defeat was the more signal, inasmuch as it was accomplished in such a way as deeply to mortify his pride at the same time that it crushed his power. By detaching Maurice of Saxony from the Protestant cause, he had ensured his former success. When that same individual, perceiving the imminent danger of his country, took up arms against Charles and declared himself the avenger of the wrongs of Germany, he who had so often valued himself on his skill in the arts of worldly policy was foiled and overreached in the sight of all the world, and “the wise was taken in his own craftiness.”

As almost every day brought fresh intelligence of Maurice's success, and his forces were known to be moving in the direction of Trent, the necessity of suspending the proceedings of the council was generally confessed. The cardinal of Trent wrote to the Pope, stating that he could not answer for the safety of the city ; and at the same time Pighino, who had presided since the latter end of March in consequence of the dangerous illness of the legate, sent to Rome for explicit

* Sleidan, p. 395. Le Plat, iv. p. 542.

directions how to act. At a congregation of cardinals it was unanimously decreed that the council should be suspended for two years. Still the nuncio hesitated to execute his orders, on account of the opposition of the Spaniards, who affected to disbelieve the extent of the danger. But before he could receive further instructions, the consternation had become so general that all difficulty was removed. On the 28th of April the sixteenth session was held, but with much less pomp than ordinary. No sermon was preached. Instead of the gospel for the day, the following passage from the gospel of John was chanted, "Yet a little while, and ye shall see me," &c. The decree was then read, declaring the council to be suspended for two years, with this proviso, that whenever peace should be restored, whether before or after the termination of that period, the suspension should be considered at an end. Meanwhile, Christian princes and prelates were exhorted to observe, and cause to be observed, within their respective kingdoms, dominions, or dioceses, all the decrees and enactments of the council.*

Immediately after the session the prelates separated, anxious to secure their personal safety by getting as far as possible from the seat of war. Crescentio, though very ill, had sufficient strength to reach Verona, where he died three days after his arrival.

It was asserted, that great dissatisfaction was expressed at Rome on account of that part of the decree in which the observance of the enactments of the council was enjoined, but without any reference to their confirmation by the Pope, which was supposed to be essential to their validity. Some went so far as to say, that according to the canons, a censure had been incurred by the nuncios for infringing on the authority of the holy see. They alleged in their defence that the decree only *exhorted* to the observance, but did not *command* it. It would have been much better, as father Paul observes, to confess the truth,—viz., that the Pope had seen and confirmed everything beforehand.

* Pallav. l. xiii. c. 3. Sarpi, l. iv. s. 50. Twelve Spanish bishops protested against the suspension.

CHAPTER X.

COMMUNION IN ONE KIND.

Abortive Project of Reform at Rome—Death of Julius III.—Election of Marcellus II.—His Death—Election of Paul IV.—Peace of Passau—Arrogant Behaviour of the Pope—His pretended Anxiety for Reform—Proceedings of the Inquisition in Italy—State of Affairs in Europe in 1559—Death of Paul IV.—Election of Pius IV.—Re-assembly of the Council projected—Negotiations on that Subject—Nuncios sent to Germany and other Countries—Appointment of Legates—Re-opening of the Council—SEVENTEENTH SESSION—The Prohibition of Books considered—Historical Notices—EIGHTEENTH SESSION—Decree on prohibited Books—Safe-conduct issued to the Protestants—Debates on the divine Right of Residence—NINETEENTH SESSION—Arrival of the French Ambassadors—their Reception—Treatment of the reforming Bishops—TWENTIETH SESSION—Debates on Communion in one Kind, and the Concession of the Cup to the Laity—Efforts of the Bavarian, Imperial, and French Ambassadors to procure that Privilege—Postponement of the Question—TWENTY-FIRST SESSION—Decree on Communion in one Kind—Observations—Decree on Reform.

IT was decreed that the council should be suspended for two years. Ten years, however, elapsed before it was re-assembled. The events that occurred in the interval must be briefly detailed.

When the Pope saw that he was delivered from the council, he affected to think that the best means of preventing the disquietude which the existence of such an assembly always occasioned in the minds of the Roman Pontiffs would be to set about ecclesiastical reform. With this view he appointed a committee or congregation, composed of a large number of cardinals and prelates, to whom this important affair was entrusted. But the hindrances and objections that arose in the papal court were so great, and the opposition of interested persons so powerful, that this project shared the fate of its predecessors, and was almost entirely unproductive of good.*

* Pallav. l. xiii. c. 10. Sarpi, l. v. s. 1.

At the expiration of the term for which the council was suspended, a meeting of the consistory was held, and the propriety of summoning that assembly again was debated. The majority were of opinion that a dormant evil should not be roused, and that since both princes and people seemed to have forgotten the council, the best policy would be to say nothing about it. To this the Pope agreed, and a profound silence was observed on the subject.*

Julius III. died March 23rd, 1555. His character requires no comment. Proud, crafty, fierce, luxurious, dissolute, and profane, he lived without honour, and died unlamented.†

The choice of the conclave fell on Marcellus Cervinus, the Cardinal Santa Croce, one of the former legates at Trent. It soon appeared that his views differed greatly from those of his predecessors, for he signified his intention to re-assemble the council as early as possible, and avowed the conviction of his mind that the interests of the church would be best promoted by a vigorous and extensive reform, in prosecuting which, he purposed that the luxury and pomp of the prelates should be effectually retrenched. In furtherance of these designs a congregation of cardinals was appointed, and the well known sincerity and uprightness of the Pontiff induced the belief that his would be a pure and energetic administration. But these expectations were disappointed by the early and sudden death of the Pope. The excessive fatigue attendant on the burdensome ceremonies of Easter week was more than his feeble frame could bear. An attack of apoplexy was the result, and Marcellus died April 30th, having enjoyed the pontificate but twenty-one days.‡

Cardinal Caraffa was chosen to succeed Marcellus, and assumed the name of Paul IV. This election was viewed by many with great alarm. Caraffa had always affected severe sanctity, and was equally noted for the austerity of his manners

* Sarpi, ut sup. s. 11.

† Pallav. ut sup. The cardinal is sadly perplexed with Julius's character, and labours hard to modify the censure he feels compelled to pass upon him : his concluding words are, "ipsius quippe vitia majora quidem ad speciem erant quam virtutes, sed non fortasse ad pondus."—See also Thuan. Hist. l. xv. s. 7 ; Wolf. Lecton. Mem. ii. p. 638.

‡ Pallav. l. xiii. c. 11. Sarpi, l. v. s. 14.

and his ferocious disposition. He had founded the order of the Theatine monks, an order distinguished for abstraction from worldly affairs, self-denying poverty, and zealous discharge of all priestly duties,* and he was therefore supposed to be the sworn enemy of all indulgence and display; hence the creatures of the court expected nothing less than a sweeping reformation. But no sooner had he ascended the pontifical chair than he laid aside his austerity and self-denial. When he was asked how he wished to be served, he replied, "splendidly, as becomes a great prince." His installation was unusually magnificent, and at all public solemnities he chose to appear with more than ordinary pomp."†

By the peace of Passau, confirmed by the decree of the diet of Augsburg,‡ the Protestants of Germany were not only secured from molestation, but also acquired the complete recognition and establishment of their religious freedom. The struggles of the preceding twenty-five years had issued in the erection of this bulwark of their liberties, which, though it was not raised without great sacrifices, and the loss of much precious blood, was worth all that it cost, and happily proved firm and secure. It must be confessed, indeed, that the edict was far from being perfect, since it included in its provisions those Protestants only who followed the confession of Augsburg, and it may be doubted whether either party acted from enlightened views of the rights of conscience. But a great point is gained when opposing sects agree to let each other alone, whatever may be the motives by which they are influenced. Almost three centuries have passed away since this celebrated decree was published, and still there are those to be found who claim the privilege of dictation to their brethren, and deny to others the liberty which they demand for themselves. It will be a happy time for the Christian church when the apostolic law shall be universally obeyed—"Let every man be fully persuaded in his own mind." (Rom. xiv. 5.)

The Pontiff was excessively irritated at the result of the diet of Augsburg, and its "pernicious" decree, as he chose to

* Mosheim, Cent. xvi. Sect. 3. Part 1. ch. 1. s. 17. Ranke's *Histoire de la Papauté*, tom. i. pp. 233—237.

† Sarpi, ut sup. s. 15.

‡ A. D. 1552—1555.

call it.* He expressed his dissatisfaction in the most violent manner, and even threatened the Emperor with excommunication, unless the decree were repealed. When the imperial ambassador urged the power of the Protestants, his master's late defeat, and the solemn oaths by which he was bound to fulfil his engagements, the Pope replied, *that he would release him from those oaths, and command him not to keep them!* All this was in perfect accordance with his known character. Few popes have had such high conceptions of the dignity of their office as Paul IV. He advanced the most extravagant pretensions, and supported them with a violence and haughtiness of demeanour that have been seldom equalled. He claimed absolute domination over all orders of men, civil and ecclesiastical, and the right to dispose of kingdoms. No prince, he said, should be his companion; he would be above them all, and (stamping on the floor, and thus suiting the action to the word) he would have them all under his feet.†

Paul IV. professed great concern for reform, and within a few months after his election had established a numerous congregation, consisting of twenty-four cardinals, forty-five bishops, and other learned men, amounting in the whole to a hundred and fifty persons. He charged them to inquire into the abuses connected with simony, and sent notifications of his proceedings to all the sovereigns of Europe, that they might procure the assistance and advice of the universities in an affair of so great importance. Not indeed, he said, that he himself needed instruction, for he understood all the commands of Christ; but in a matter of universal concern, he was desirous that it should be seen that he did not take everything upon himself. To this he added, that when he had reformed his own court, and thus prevented the application of the proverb, "Physician, heal thyself," he intended to shew that simony prevailed also in the courts of princes, which he would take care should be reformed in their turn. Several meetings of the congregation were held, and various opinions expressed: some thought that money might be taken for the use of the church, provided that it was not received as the price of an office, but from some other motive; others judged it unlawful

* Le Plat, iv. p. 569.

† Sarpi, lib. v. s. 17.

under any pretence whatever. The Pope took the severest view of the subject, and declared it utterly unlawful to ask or receive a price, a present, or a voluntary alms, for any spiritual favour; abolished many abuses, the connivance at which had produced considerable gains; ordered the sale of offices to be discontinued; and restored, in his own court, the rigid observance of the rites of the church. Scarcely a day passed in which some reforming ordinance was not issued.*

Some of the cardinals having ventured to suggest that these matters should be discussed in a general council, he flew into a violent passion, and said that he needed no council, for he was above them all. It was observed, that though a council added nothing to the authority of the Pope, it was useful in devising the means of executing his designs. Whereupon he replied, that if there must be a council, he would have it at Rome, and nowhere else; and that he would suffer none but bishops to attend it. He had always objected to Trent, because it was situated in the midst of heretics; it was a foolish thing to send some threescore bishops and forty divines among the mountains, and to suppose that they were better able to reform the world than the vicar of Jesus Christ, aided by all his cardinals, and prelates, and divines, the most learned in Christendom, who were always to be found at Rome in greater numbers than had ever assembled at Trent. He would have another council in the Lateran, and he enjoined the ambassadors at his court to send information of his purpose to their respective masters. How far he was sincere may be justly questioned; for while he avowed this intention in public, he was engaged in intrigues that involved almost all Europe in war, and entirely precluded the possibility of convening the projected assembly.†

The resignation of the empire by Charles, in favour of his brother Ferdinand, afforded another opportunity for the display of the insufferable pride and haughty pretensions of the Pontiff. A meeting of the electors was held at Frankfort, Feb. 24, 1558, when the instrument of Charles's abdication was laid before them. Ferdinand was immediately chosen as

* Sarpi, ut sup. s. 22. Ranke's *Histoire de la Papauté*, ii. 89.

† Sarpi, ut sup. s. 23. Pallav. l. xiii. c. 17.

his successor, and shortly after solemnly installed into office. But the Pope refused to admit the validity of the election, and never acknowledged the new emperor. He pretended that the empire ought to have been resigned into his hands, and that the appointment of a successor rested with him also; besides this, *three of the electors were heretics, and therefore the whole proceeding was null and void.*”*

But the fierceness of his anger was reserved for heretical pravity. It has been already shewn that the establishment of the inquisition in Italy was chiefly owing to his zeal. In full unison with the principles of that infamous tribunal, he issued a decree, (February, 1558,) by which all the ancient canons and edicts against heresy, of whatever age, were revived, with the censures and penalties enacted by his predecessors; obsolete and forgotten laws were renewed; and all prelates, princes, kings, and emperors, who should fall into heresy, were declared to be ipso facto deprived of their benefices, dominions, kingdoms, or empires, which his holiness bestowed on the first good Catholic who was strong enough to lay his hands on them.† Men smiled at the childish ravings of the old man; but he seriously meant all he said, and those who were within reach of his power felt it to their cost. The congregation of the inquisition met every Thursday. On these occasions the Pope was always present; he would neglect any public business for that purpose; and exerted his utmost energies to keep the sacred office (as it is profanely called) in full activity. He instituted the feast of St. Dominic, (celebrated Aug. 4,) in honour of that sanguinary monk, the founder of the inquisition.‡ During his government, the inquisitors found ample

* Pallav. l. xiv. c. 6. Sarpi, s. 37.

† Ranke, ii. p. 92. The following prayers are offered on St. Dominic's day:—“O God, who hast enlightened thy church by the eminent virtues and preaching of blessed Dominic, thy confessor, grant that by his prayers we may be provided against all temporal necessities, and daily improve in all spiritual good.” “Sanctify, O Lord, the gifts we have offered thee; and by the merits of blessed Dominic, thy confessor, grant that they may be healing to us.” “Grant, we beseech thee, O Almighty God, that we who are oppressed with the burden of our sins may be delivered therefrom by the intercession of blessed Dominic, thy confessor.”—Roman Missal for the use of the Laity, p. 633.

‡ During his government, the inquisitors found ample

employment; the dungeons were crowded with prisoners, and the dreadful work of torture and death was plied with unremitting diligence. "The inquisition spread alarm everywhere, and created the very evils which it sought to allay. Princes, and princesses, priests, friars, and bishops, entire academies, the sacred college, and even the holy office itself, fell under the suspicion of heretical pravity. The conclave was subjected to an expurgatory process. Cardinals Morone and Pole, with Foscarari, Bishop of Modena, Aloysio Priuli, and other persons of eminence, were prosecuted as heretics. It was at last found necessary to introduce laymen into the inquisition, 'because,' to use the words of a contemporary writer, 'not only many bishops, and vicars, and friars, but also many of the inquisitors themselves, were tainted with heresy.'.... Such was the frenzied zeal of this infallible dotard, that if his life had been spared a little longer, the poet's description of the effects of superstition would have been realized, 'and one capricious curse enveloped all.'"*

The peace of Cambray (April, 1559) restored general tranquillity to Europe. By one of its articles, the contracting parties (the Kings of France and Spain) bound themselves to use their utmost endeavours to procure the resumption of the council. The execution of their design would probably have involved them in a quarrel with the Pope, since it is not likely that he would have met their wishes, either as to the place of meeting or the method of procedure. But his death removed every difficulty out of the way.

At his advanced age, (he was upwards of eighty,) and in the shattered state of his health, which had been long declining, Paul was ill-prepared to struggle with disappointment and mortification. Several events occurred about this time that deeply affected his mind, filled him with anxiety and alarm, and ultimately brought him to the grave.

At home, the popular discontent was daily increasing. The general distress occasioned by the late war, and the heavy taxes with which the people had been burdened in order to carry it on, together with the violent and sanguinary proceedings of the Pontiff, had completely alienated from him

* M'Crie's History of the Reformation in Italy, p. 269.

the affections of his subjects, so that he had become the object of universal detestation, and only the supposed sanctity of his office prevented open rebellion.*

Abroad, there was no cheering prospect to counterbalance these evils. Protestantism was almost everywhere triumphant, and bade defiance to the efforts which had been employed for its suppression. Spain itself was not free from the infection, and even the household of the late Emperor had been suspected of the taint of heresy. In France, the labours of Calvin and Beza, and their excellent coadjutors, had produced a very considerable impression. The reformed opinions were adopted by the King and Queen of Navarre, many members of the legislature, and great numbers of the people. Paul had hoped that the King's avowed zeal for popery would have sufficed to check the growing evil, and, indeed, he had already commenced a course of energetic measures, and signified his intention to proceed with unrelenting severity; but his death disappointed these expectations. His son and successor, Francis II., was but sixteen years of age, and it could not be supposed that, during his minority, he would be able to carry into effect his father's plans. But nowhere was the defection from the Roman-catholic church so marked and extensive as in Flanders. Fifty thousand persons had been put to death for their attachment to the Protestant faith, and still that faith prevailed. Added to this, England was again separated from the holy see, by the accession of Elizabeth, and Germany was farther removed than ever from re-union. At a diet held at Augsburg, in the early part of the year, Ferdinand had made a last effort to restore the Protestants to the bosom of the church, by again urging them to yield submission to a general council, should one be convened. But they steadfastly refused to obey the decrees of such an assembly, unless on the conditions which had been repeatedly proposed in former years, and as often rejected by the Roman Pontiffs. The Emperor knew that it would be useless to refer such propositions to the Pope; he therefore confirmed the peace of Passau, and the proceedings of all subsequent diets, and thus finally settled this long-agitated controversy.†

* Pallav. l. xiv. c. 9.

† Pallav. ut sup. Sarpi, l. v. s. 40.

Such was the state of affairs in 1559. It was contemplated by Paul with much apprehension and concern. He saw enemies on every side—he had no friends. Worn out with grief and vexation, he found death fast approaching, and summoned the cardinals to his bedside. But it was not to give utterance to pious emotions, nor to discourse on the solemn truths and realities of religion. His last breath was spent in commending to their attention the office of the holy inquisition, as their best defence against prevailing heresies. Thus he died, Aug. 18, 1559. No sooner was his death announced than the populace rose in tumultuous fury, forced open the prison of the inquisition, liberated all the prisoners, burned the building to the ground, pulled down the Pope's statue, which he had set up only three months before, broke off its head and right hand, and after having dragged the head through the city with every mark of ignominy, threw it into the Tiber. They carried their indignation so far that the very name of Caraffa was proscribed, and the venders of earthenware, who were accustomed to cry in the streets *bichieri, caraffe* (cups, pots) were compelled to change the latter word for another (*ampolle*), though less proper. The cardinals saw that it was impossible to quell the storm, and judged it best to let it spend its fury. They waited eight days beyond the usual time for this purpose, and then went into conclave to elect a new Pope.*

The intrigues of opposing parties protracted the election till Christmas-day, when the Cardinal de Medici was chosen, and assumed the name of Pius IV. Agreeably to resolutions which had been passed by the cardinals before proceeding to the election, he immediately declared his intention to acknowledge Ferdinand as Emperor of Germany, and to convene a general council as quickly as possible.† He also professed great concern for reform, and directed the cardinals to inquire into all alleged abuses, and point out suitable remedies. But these professions speedily evaporated and vanished.

Like his predecessors in the papal chair, Pius IV. cherished mortal hatred against all dissidents from the Romish faith, and was by no means scrupulous in the choice of preventing

* Pallav. ut sup. Sarpi, ut sup. s. 46.

† Le Plat, iv. p. 612.

exterminating measures. Like them also, he dreaded a council, unless controlled and directed by himself, and consequently divested of all freedom. For this reason, hoping to divert the minds of men from that hated subject by lighting up the flame of general war, he proposed to the French king a crusade against Geneva, the residence of Calvin and nursery of the reformed faith.* When this proposition was rejected, he began to consult in earnest with the cardinals respecting the convocation of a council, or rather the resumption of that which had already met twice at Trent. But he was resolved not to suffer the former decrees of that assembly to be re-examined, or called into question; in order to which, it was decided that it should be considered as a "continuation" of the proceedings at Trent, and that those subjects only should be discussed which were then left unsettled. The Pope's intention was communicated to the foreign ambassadors at an extraordinary meeting called for the purpose, at which his holiness addressed them at great length, and concluded by expressing his conviction that no benefit would result from the council, unless the Catholic princes would form a general league to execute its decrees by force of arms.†

The sovereigns most interested were the Kings of Spain and France, and the Emperor of Germany. When the intelligence reached them, they severally communicated to the Pope their opinions and wishes. The King of Spain readily acquiesced in the views of his holiness. The King of France received the intimation with much pleasure, but strongly objected to Trent, and suggested Constance, Treves, Spire, Worms, or Haguenau, as much more convenient, both for his subjects and the Germans; neither would he consent that it should be considered as a continuation of the former meeting, but required that it should be entirely a new council: on no other terms could he anticipate the submission of the Protestants in this kingdom. A long memorial was sent by the Emperor, in which, besides alleging the same objections as had been advanced by the King of France, he stated that he could not answer for the German princes and states, whose views and intentions could only be

* Sarpi, ut sup. s. 53, 54. Thuan. Hist. l. xxvi s. 16.

† Sarpi, ut sup. s. 55. Pallav l. xiv. c. 14.

known by summoning a diet; and that even with regard to his hereditary dominions, he had no hope of procuring subjection to the council, unless the use of the cup and the marriage of the priests were conceded, and a thorough reform accomplished.*

Intelligence received from France quickened the tardy steps of the Pontiff. He was assured that the state of religion in that country required prompt and decisive measures, and that it would be impossible to prevent the meeting of a national council, unless the projected assembly of the prelates of Christendom shortly took place. Having succeeded in removing the objections that had been raised against Trent, he resolved to make immediate arrangements for the opening of the council. On the 24th of November, 1560, he went in solemn procession, attended by the cardinals and all his court, from St. Peter's to the church of Minerva, and celebrated the mass of the Holy Ghost for the success of the undertaking. Five days after, the bull of convocation was issued. That document had been composed with great care, in order to avoid expressions that might be offensive to any of the sovereigns and states whom it concerned; but it was sufficiently clear that though the word "continuation" was not used, the Pope meant it to be understood, and thus, in the very onset, all intention of conciliating the Protestants was publicly disavowed, in opposition to the known wishes of the Emperor and the King of France.† The latter died before the bull could reach him, and was succeeded by his brother, Charles IX., then only eleven years old. When it was perceived that the repeated demands for a new council had not been complied with, but that, on the contrary, the former decisions at Trent were evidently sanctioned and confirmed, negotiations with the Pope and the Emperor were immediately commenced, in order to the removal of this difficulty, which, as far as the Protestants were concerned, was

* Pallav. l. xiv. c. 13. Sarpi, l. v. s. 56. Le Plat, iv. pp. 626—637.

† Pallav. ut sup. c. 17. Sarpi, l. vi. s. 4. At this very time, when the final decisions of the church of Rome on several articles of faith were yet to be promulgated, the Pope required of all prelates, before they entered into office, subscription to a creed in which all the peculiarities of popery were contained, expressed even more strongly than in that celebrated confession which bears his name.—Le Plat, iv. p. 647.

known to be insuperable. On the other hand, there was sufficient ambiguity in the language of the bull to awaken the suspicions of the King of Spain. He saw that the continuation of the council was not actually expressed, and feared that there was some concealed intrigue to prevent it : in consequence, he declined doing anything till his doubts were removed. Ultimately, all parties were satisfied or silenced ; but the Pontiff, as usual, gained his end, and made no concessions.*

The Pope spared neither pains nor expense in announcing the convocation of the council, and inviting the several states of Europe to assist at its deliberations. He determined, if possible, to have an assembly on a scale suited to the grandeur of the Roman see, and he was equally resolved to procure an obsequious subjection to his own will, and to make use of the council as the instrument of accomplishing his purposes and forwarding the plans of his ambition. In accordance with these views, he exerted himself to the utmost to obtain the countenance of the ruling powers of Christendom, and secure a numerous attendance of prelates and divines well affected to the interests of the papacy. In addition to his communications with the sovereigns before-mentioned, whose co-operation was first and chiefly desirable, he wrote to the Kings of Denmark, Norway, Sweden, and Poland, to all the German states, and even to the Czar of Muscovy and the Emperor of Abyssinia.† He sent the Abbot Martinenghi to the Queen of England, in the vain hope of persuading her to acknowledge the council. But Elizabeth would not permit the papal envoy to touch the shores of this country, although the Spanish ambassador employed all his influence to obtain her consent. If a free council were convened, her majesty said that she would send thither fit representatives of the English church : as for the expected assembly at Trent, she well knew that there would be no freedom in its proceedings ; and she did not scruple to avow her fears, that the real object of the abbot's mission was very different from his pretended one, and that his chief pur-

* Pallav. l. xv. c. 2. Sarpi, l. v. s. 65, 66. Le Plat, iv. pp. 668—674.

† Raynald, ad An. 1560. s. 70, 78 ; An. 1561. s. 1—6, 63, 64. Le Plat, iv. pp. 617, 625, 666—668, 678.

pose was to excite her Roman-catholic subjects to rebellion. Experience had furnished just grounds for this suspicion.*

Two nuncios were appointed to visit the numerous princes and states of Germany; Zechariah Delphino, Bishop of Lesina, and James Commendon, Bishop of Zante. Having waited on the Emperor, (January 1561,) they proceeded to Naumburg, where a meeting of the Protestant states was to be held. There were assembled on that occasion the Elector of Saxony, the Elector Palatine, the Dukes of Naumburg and Wittemberg, the Marquis of Baden, and other princes, together with several ambassadors. The nuncios were admitted to a public audience, delivered the Pope's letters, and addressed the assembly, strongly urging the reception of the council.† Three days after, a deputation was sent to them, with the following answer:—That the princes of Germany greatly wondered at the boldness of the Pope in sending an embassy to them, since he could not possibly be ignorant of their separation from the church of Rome thirty years before—a separation which was not grounded on slight reasons; that they should not obey the papal requisition to attend the council, not acknowledging the authority by which it was convened; and that it was not to be borne that he should be appointed arbiter of the controversies and discord then existing who was himself the fountain and origin of them all, and that the criminal should usurp the judge's office. For who had not heard of the violent and wicked dealings of the Roman Pontiffs—their attempts to sow divisions among nations for their own emolument—their cruel treatment of such as opposed the errors and superstitions of popery—their open resistance of the pure truth of the gospel—their constant refusal to sanction any effectual reform—and the specious pretences by which they sought to conceal or justify the most notorious corruptions and crimes? As for themselves, they acknowledged no other earthly sovereign than the Emperor, and judged that to him belonged the power and right of convening a general council: to his

* Pallav. l. xv. c. 7. Le Plat, iv. p. 623.

† The nuncios had scarcely left the meeting a quarter of an hour, when the Pope's letters were returned to them. The princes had not observed when the letters were presented, that the Pontiff had addressed them as his "beloved sons:" they owned him not as their spiritual father, and therefore could not receive any communication from him with such a superscription.

ambassadors they would state the reasons of their conduct; but with the Pope they were determined to have no communication whatever. To this address Commendon replied with much warmth. He indignantly repelled the accusations brought against the holy see, expatiated on the Pope's deep concern for the peace and purity of the church, asserted his absolute supremacy, and inveighed bitterly against the reformers, reproaching them for their want of unity, and the almost innumerable divisions of sentiment found among their jarring sects. Scarcely a house, he said, was free from religious discord. Husbands and wives, parents and children, disputed about the meaning of scripture; and even women and boys presumed to intermeddle with sacred things. Far wiser and better would it have been had they followed the example of the Apostle Paul, who submitted his opinions to the judgment of the apostolic council, lest, as he himself affirmed, he should run, or had run, in vain. But since they refused to accept the invitation now given them, the holy father, having discharged towards them the duties of his paternal relation, and done all in his power to restore his wandering and rebellious sons, could only say, in the words of the Saviour, "How often would I have gathered thy children," &c. This harangue produced no effect: the states resolved that they would not acknowledge the council, unless the former decrees were re-examined, and the right of suffrage granted to the Protestant divines—conditions which they had good reason to believe would not be granted at Rome.* The wisdom of this resolution cannot be disputed.

On leaving Naumburg, the nuncios separated; Commendon being appointed to Upper, Delphino to Lower Germany. The former visited the Elector of Brandenburg, the Dukes of Brunswick and Cleves, the Archbishop of Cologne, and many other princes and prelates: his success was various, some receiving, some rejecting the council. Then he traversed Belgium, publishing the council everywhere. From Saxony he would have crossed over to Denmark, but the king of that country, a zealous friend of the reformation, refused admittance to any agent of the Pope. Commendon spent the whole year in attending to the duties of his mission, and did not return to Rome till March, 1562. Delphino met with little encourage-

* Pallav. l. xv. c. 2—4. Sarpi, l. v. s. 64. Le Plat, iv. pp. 679—687.

ment in Lower Germany. The free cities, Strasburg, Nuremberg, Frankfort, Augsburg, and others, refused submission to any council called by the Pope. Even Roman-catholic prelates were very lukewarm and indifferent. They promised unqualified obedience, it is true; but some pleaded their age, others their bad state of health, and few would engage to leave their dioceses to attend the council. About the same time a nuncio was sent to Switzerland, where nine cantons accepted the papal bull; the remaining five refused. "Thus," observes Pallavicini, "there was much seed sown, but a small harvest; nevertheless," he adds, "this was not the fault of the sower, but of the soil."*

While the nuncios were thus engaged, the Pope's attention was fully occupied in making the necessary preparations for the opening of the council. His first care was to select suitable legates. Hercules Gonzaga, Cardinal of Mantua, Stanislaus Osius, Bishop of Varmia, and Cardinals Seripand and Simonetta, all of whom were men of acknowledged talent and skill in the management of public business, were appointed to that office.† Full power was given them to preside, direct, and manage, in the name and on the behalf of the Pontiff; and authority also to grant indulgences to all who should attend their entry into Trent, and offer prayers for the success of the council. Massarelli was re-appointed secretary.‡

The legates Gonzaga and Seripand entered Trent, April 16, 1561, but they found only nine prelates there. It would have been manifestly ridiculous to open the council with so small a number, and several circumstances combined to delay that event till nearly twelve months beyond the time first fixed.§

* Lib. xv. c. 9.

† James Dupuy, Cardinal of Nice, was also appointed, but he was prevented by illness from undertaking the office.

‡ Pallav. ut sup. c. 11. Le Plat, iv. 697.

§ The King of Spain did not accept the bull till June. The French prelates were prevented leaving France by the astonishing progress of the Reformation, requiring personal and unremitting attention to their dioceses. The state of that country perplexed the Pope not a little. He wrote to the king, strongly urging him to exterminate the heretics "by fire and sword;" but the government had resolved to adopt milder measures, severity having been already tried in vain. A long and fruitless conference between the Roman Catholics and Protestants took place, at a meeting held at Poissy, (August

Towards the latter end of the year, the Pope made final arrangements for the commencement of proceedings. Determined to prevent, if possible, any ill consequences to the Roman see, he furnished the legates with a bull, giving them power to transfer the council to any other place, should circumstances render such a measure desirable. He procured resolutions to be passed in the consistory, restricting the election of the Pope to the cardinals, in the event of a vacancy occurring while the council was sitting. Voting by proxy was prohibited. Another legate was appointed, Cardinal Altemps, the Pope's nephew; and a congregation of cardinals was established, as on former occasions, to superintend and manage the affairs of the council. Prayer and fasting were again decreed, and ample indulgences promised to those who should observe the decree: the Pope himself went in procession, bareheaded, and on foot, attended by his court, to celebrate high mass for the success of the undertaking. And having been informed that some of the prelates who had already arrived were disaffected,—that is, inclined to oppose his arbitrary measures,* he collected together a number of Italian bishops, appointed them salaries of twenty-five crowns a month, and upwards, and sent them immediately to Trent, to support and defend his interests by their votes.†

Simonetta entered Trent, December 8th, and found ninety-two prelates assembled there.‡ He was the bearer of a letter from the Pope, directing the legates to prepare for the opening of the council as soon as possible. The 18th of January, 1562, was the day appointed. In the interval an admonition

and September, 1561.) At the same meeting some reforming enactments were passed; bishops were enjoined to reside in their dioceses, and to preach; priests were required to explain the gospel to the people, and to repeat the Lord's Prayer, the Creed, Ave Maria, and the Decalogue, in the vulgar tongue; strict discipline was also enforced. The French ambassador at Rome received instructions to apply to the Pope for the use of the cup to the laity, and permission of marriage to the priests; whereat his Holiness was highly indignant.—Le Plat, iv. pp. 713—717, 733. Du Pin. cent. xvi. book 3. c. 13. Pallav. l. xv. c. 14. Smedley's "History of the Reformed Religion in France" is a useful work for general readers.

* "Infectez de mauvaise humeur."

† Le Plat, iv. pp. 721—724, 739—751, 753—755.

‡ Osius had been there since August 20.

to the prelates was written and circulated by the legates, earnestly recommending a pious and discreet deportment, silent reverence in the exercises of public worship, and abstinence and sobriety in their manner of living.*

On Sunday, January 18, the first session under Pope Pius IV., or seventeenth from the commencement, was held. After mass and a sermon, the bull of convocation was read. Four other bulls or briefs were also produced; the first contained the Pope's instructions to the legates; in the second and third he gave them authority to grant licences to the prelates and divines to read heretical books, and to receive privately into communion with the Romish church any persons who might abjure their heresies; by the fourth he regulated the order of precedence among the fathers, some childish disputes having already arisen among them on that account. The decree was then read by the secretary, setting forth that the council was then assembled *to discuss such measures as the legates and presidents should propose*, and which might be adapted to alleviate the calamities of the times, settle religious controversies, restrain deceitful tongues, correct depraved manners, and promote the true peace of the church. On the suffrages being collected, the Archbishop of Granada, and three other Spanish prelates, recorded their dissent from the clause in which the legates had artfully secured to themselves the sole right of proposing the subjects of debate, and thus made themselves absolute masters of the assembly. They said, and very justly, that the expression in question was unusual, unnecessary, and ill-suited to the times; that a disgraceful restriction was thereby laid on the council, and that the papal bull, by which the decree ought to have been framed, contained nothing to justify it. But they constituted a very small minority, for there were present one hundred and six bishops, chiefly Italians, four abbots, and four generals of orders, besides the Duke of Mantua and the legates.†

* Pallav. l. xv. c. 15.

† Pallav. l. xv. c. 16. Sarpi, l. vi. s. 3. Seripand augured favourably for the council, because January 18, the day of the session, was the festival of St. Peter's chair, and also St. Prisca's day. Pius IV. was Cardinal of St. Prisca when he was elevated to the popedom. These coincidences led Seripand to infer that Peter's successor would derive much advantage from the

A new subject was introduced to the fathers after the session. It was the question of prohibited books. Various efforts had been made at different times to prevent the circulation of the works of presumed heretics, it being sometimes much easier to punish an author and suppress his book than to answer his arguments. Constantine led the way by commanding the books written by heretics to be destroyed; succeeding emperors followed his example, prohibited the publications of the heterodox, and inflicted penalties on those who purchased, possessed, or read them; but no systematic or general measure was adopted till the rise of the reformation. The revival of literature, and the invention of the art of printing, effected a wonderful change in society; books multiplied with unexampled rapidity, and were eagerly read. The appetite for mental food being once excited, the necessity of a constant supply became obvious; nor was it difficult to make adequate provision. A powerful stimulus was operating on the human mind, and with a force so great that no subject, sacred or secular, was left untouched; and in a short time there were as many writers, as formerly there had been readers.* This altered state of things was viewed by the Roman pontiffs with deep and melancholy interest. They saw that a mighty engine of attack was brought to bear on the system of iniquity, and that it would work with tremendous effect. Everything connected with themselves and their proceedings would be openly exposed and freely canvassed. The darkness and secrecy in which their nefarious deeds had been perpetrated would conceal them no longer. The tide of knowledge was setting in with irresistible force; no human power could stop it. What was to be done? One method only seemed feasible.

council—"ut *prisca* redeat fides, et *prisca* religio." His holiness was as much pleased with the good omen as the legate.—*Le Plat*, v. p. 17.

* Speaking of printing, John Fox says—"Hereby tongues are known, knowledge groweth, judgment increaseth, books are dispersed, the scripture is seen, the doctors be read, stories be opened, times compared, truth discerned, falsehood detected, and with finger pointed, and all through the benefit of printing. Wherefore, I suppose, that either the Pope must abolish printing or he must seek a new world to reign over; for else, as this world standeth, printing doubtless will abolish him."—*Acts and Monuments*, vol. i. 803. Ed. 1684.

If the press could not be destroyed, it might possibly be controlled. This policy was adopted by the fifth Council of Lateran (A. D. 1515), which ordained that no books should be printed without being examined and approved by the master of the sacred palace at Rome, the inquisitor, or the bishop of the diocese in which the printer lived. Disobedience exposed the offender to excommunication. But this had no effect on Protestant presses. It was requisite that something should be done to prevent Roman Catholics from reading publications issued by their opponents, and this object could not be accomplished but by printing indexes or catalogues of such works. The most complete that had yet appeared was sent forth by Paul IV. in 1559. A decree accompanied it, to the following effect:—that if any one should dare to buy, sell, print, or cause to be bought, sold, or printed, any of the works therein mentioned—or should borrow, give, receive, or possess them, he should incur the awful penalty of excommunication. Then followed a list of sixty-one prohibited printers, whose presses were interdicted with equal severity.* Still the evil was not exterminated, and new works being published from time to time, no index could be long complete, but must require frequent revision and enlargement.

Several meetings were held before the fathers came to a decision. Although there was no division on the main question, they differed with regard to the means of effecting the object. Some thought that the late Pontiff's index was both faulty and defective, and that it needed a careful revisal. The Archbishop of Granada recommended that the work should be intrusted to the universities of Bologna, Paris, Salamanca, and Coimbra. Others advised to call in the assistance of those who had prepared Paul the Fourth's Index, and suggested that it would be unnecessary to read the works of acknowledged heretics, which might be forthwith condemned; only books of doubtful tendency required examination. The general of the Eremites recommended a scrupulous care in distinguishing the good from the evil, since it would be discovered that many volumes containing here and there a hurtful sentence were otherwise well-adapted for instruction; a

* Mendham's "Literary Policy of the Church of Rome," pp. 22—29.

suitable expurgation would restore them to the public, fitted for use. In the issue, however, all acquiesced in the opinion of the Patriarch of Jerusalem,—namely, that the proposed measure, though difficult of execution, would be fraught with advantage to the church, and that the best plan would be to place the whole business in the hands of a committee, to be appointed by the legates.*

The eighteenth session was held February 26. A papal brief was read, authorizing the council to prepare a catalogue of prohibited books : this expedient was adopted by Pius, lest it should be said that the council was superior to the Pope, which the proposed revision of Paul the Fourth's index would seem to imply. The decree adverted to the wide dissemination of pernicious,—that is, heretical books, and the importance of interfering to avert the dangers to which the souls of men were exposed thereby, and separate the tares from the wheat. Then, in a strain of affected tenderness and compassion, the dissidents from the Romish communion were invited to the council, and exhorted not to harden their hearts nor seek to please themselves, but to listen to the wholesome admonitions of the church, and turn at her reproof. A committee was subsequently appointed by the legates, to prepare the catalogue of prohibited books ; the result of their labours will appear in the sequel.†

At the request of the Emperor, the discussion of doctrinal points had been postponed, to give time for the arrival of the Protestants, whom he hoped to persuade to attend the council ; that hope, however, proved fallacious, for the experience of past years afforded no encouragement to the friends of scriptural truth and religion, and warned them to place no reliance on any assembly controlled by the Pope. In compliance with the imperial wishes, the propriety of issuing a safe-conduct

* Pallav. l. xv. c. 19. Sarpi, l. vi. s. 5.

† Pallav. l. xv. c. 21. Sarpi, l. vi. s. 9. The committee consisted of the Patriarch of Venice, five archbishops, nine bishops, an abbot, and two generals of orders. The legates furnished them with licences to read prohibited books, having received power from the Pope for that purpose, with strict injunctions, however, to grant the licence to such persons only whose "piety" and "zeal for the Catholic church" pointed them out as fit to be trusted with so great a liberty.—Mendham's Memoirs of the Council of Trent, p. 185.

was discussed. Thomas Stella, a Dominican, objected to it altogether. The heretics, he said, were treacherous foxes and venomous vipers, and it would be a most dangerous indulgence to suffer them to come near the council. Some feared that so many would take advantage of the permission that the fathers would be overwhelmed by numbers, and, perhaps, exposed to violence. The Archbishop of Granada remarked, that while he acknowledged and lamented the deep depravity of the heretics, he trusted that they would come to the council as to a salutary laver, where the foxes would wash away their treachery, and the vipers their venom; he advised that the safe-conduct to be issued should be an exact copy of that granted to the Germans in the fifteenth session, with an additional clause, extending the privilege to other nations. His advice was followed: the safe-conduct was published March 8, and copies transmitted to the European sovereigns.* But the German Protestants had already decided the question, and promulgated their reasons for rejecting the council.†

The legates had resolved to take the whole question of reform into their own hands. The management of this business was confided to Seripand, who was assisted by a select committee of prelates, privately appointed by himself and his colleagues. Twelve articles were presented to the fathers for discussion, but they were received with little satisfaction. The bishops had thought to explore the length and breadth of papal abuses, but they now saw that a very slight and insufficient reform was intended, and could not refrain from expressing their discontent. In fact, the conduct of the legates began to be viewed with jealous distrust; persevering opposition to their measures was not obscurely threatened; they beheld the gathering storm with apprehension and dismay.

Of the twelve articles, the first and the last were the most important; that relating to ecclesiastical residence, this to the abuse of indulgences. When the debates commenced, the Patriarch of Jerusalem observed, that the question of residence had been discussed before, and that two remedies had been proposed for the evil which was so generally complained of,—viz., the infliction of heavy penalties on non-residents, and the

* Pallav. l. xvi. c. 1. Sarpi, ut sup. s. 10. † Le Plat, v. pp. 48—76.

removal of impediments to residence. With regard to the first, the council had already done all that was necessary, and had made good progress in the second: nothing now remained but to perfect the measures that were then begun. But the Archbishop of Granada was of a different opinion. He reminded the fathers that another and more effectual remedy had been proposed at the former meetings of the council—the declaration of the divine right of residence; that it had been discussed at great length, and would have been decided but for the unfortunate interruption of their proceedings. He regarded this as the only true and lasting cure for the disease, and strongly urged its adoption.

A violent and protracted contest followed. The question thus mooted became the rallying point of the opposing parties. On the affirmative side were the Spanish bishops, some few Italians, and all who sincerely wished for reform. On the negative appeared the larger portion of the prelates of Italy, and the hired creatures of the Pope, supported by the influence of the legates. Eleven congregations were held previous to any attempt at decision, during which time the council exhibited scenes of the most disgraceful tumult; and the sober dignity of theological debate was exchanged for the noise of passion and the fury of contentious zeal. When order was sufficiently restored, the votes were collected. The numbers were,—for the declaration of the divine right, sixty-six; against it, thirty-three; besides thirty-eight who gave their suffrages on the negative side, with this qualifying clause,—“unless the Pope be first consulted.”* Thus stated, the numbers appear to be almost equally balanced; but a large majority would have declared themselves on the affirmative side could they have ascertained that the Pope would consent. Their opponents were chiefly Italians. Of this circumstance his holiness was fully aware, and he could not but perceive that the spirit of reform was extensively diffused among the bishops. An opinion pretty generally prevailed, that the alarming growth of Protestantism could only be checked by an effectual restoration of ecclesiastical discipline, and that the former enact-

* These debates are related at length by the historians of the council, but would be uninteresting to modern readers.

ments of the council were trivial, inadequate, and fruitless. The prelates openly avowed their intentions: they said, that nothing effective could be accomplished till the court of Rome itself was reformed; and they even purposed to make the attempt, taking as the basis of their measures the memorable "advice" given by the committee of cardinals to Paul III.

The legates dispatched a trusty messenger to Rome, who took with him a scheme of reformation, comprised in ninety-five particulars, and containing the substance of the bishops' demands. In the letters which he brought back with him, the Pope warmly expressed his indignation at the conduct of the opposition bishops,* admonished the legates to suffer nothing to be done that would be detrimental to his prerogatives or imply his inferiority to the council, and directed them to suppress the question of residence, if possible, or at any rate to defer the final decision to an indefinite period. To neutralize the expected opposition of the French bishops, who were supposed to be extremely zealous for reform, all the prelates then at Rome were collected and sent to Trent, the poor being bribed by pensions, and the rich by promises. Visconti, Bishop of Vintimilli, was commissioned at the same time as nuncio extraordinary, and dispatched to the council, in order to watch the proceedings of the legates and the conduct of the bishops, and forward accurate reports of everything that transpired; in a word, to perform the office of a vigilant and active spy.†

At the nineteenth session, held May 14th, nothing had been done, as the French ambassadors were shortly expected, and had written to the legates to request the postponement of any decree till their arrival. They reached Trent a few days after. M. de Lanssac, who had recently been at Rome as ambassador extraordinary to the Pope; Arnold du Ferrier, president of the parliament of Paris; and Guy Faur de Pibrac, chief justice of Toulouse, were the chosen representatives of Charles IX. on this important occasion. They were tried men, of commanding talents, and a bold, free spirit, who were accustomed to cringe to none, nor would ever hesitate to declare their senti-

* Le Plat, v. p. 165.

† Pallav. l. xvii. c. 4, 8. Sarpi, l. vi. s. 15, 18—20.

ments, however obnoxious or unpalatable they might be in any quarter. Their first impressions on reaching the seat of the council may be gathered from the language used by Lansac, in a letter written the day after his arrival to De Lisle, the French ambassador at Rome. He expressed his fear that little advantage would be derived from the assembly, unless the Pope would suffer the deliberations and votes of the fathers to be entirely free, and no more *send the Holy Spirit in a travelling bag from Rome to Trent!** The phrase was homely, but the description was just; and the ambassador's pleasantry exhibited an accurate view of the manner in which the decisions of the council were commonly framed.

On the 26th of May, the ambassadors were admitted to a public audience, at a general congregation. Pibrac addressed the fathers in a long and powerful speech, which was heard with great impatience by the legates and their adherents. He described the miserable condition of France, torn by intestine religious contention, and bleeding, as it were, at every pore. Relief and cure were sought at their hands: if they failed, the case was desperate. He reminded them, that as their undertaking was of the most important and serious character, it particularly exposed them to the machinations of the great adversary, who would strive to the utmost to turn them aside from the honourable career of reform, by magnifying the difficulties and sacrifices inseparable from such a course; and he dwelt at great length on the advantages that would accrue from preserving their freedom inviolate, and stoutly resisting all attempts to interfere with their just authority. In a subsequent interview with the legates, the ambassadors apologized for the continued absence of the French bishops, very few of whom were yet at Trent: the doctrines of the reformation were making such progress that they considered it extremely dangerous to leave their sees. They also strongly solicited a declaration, to the effect, that the council was an entirely new one, and not a continuation of the former sittings. The legates accepted the apology, but evaded the request.†

The arrival of the French ambassadors was hailed with much

* Le Plat, v. p. 169.

† Pallav. l. xvi. c. 11, 12. Sarpi, l. vi. s. 24. Le Plat, v. pp. 175—184.

pleasure by the reforming party, who greatly needed their patronage and assistance. They were subjected to continual reproach, mortification, and insult. The crooked dealings of the legates excited their suspicions, and inflamed their indignation. They knew and felt that the council was not free: forty prelates, pensioned by the Pope, were already at Trent, and more were expected. If they followed the dictates of their consciences, they were stigmatized as turbulent spirits, and persecuted in every possible way. Angry letters were sent from Rome to terrify them into compliance with the Pope's will. They were treated as movers of sedition, and charged with aiming at the subversion of the holy see. The legate Simonetta had a number of bishops under his control to contradict and browbeat every free speaker, and bear him down by clamour; while, on the other hand, the partisans of the Pontiff were caressed and rewarded.* There was reason to fear that no real amendment in things ecclesiastical would be allowed; for though the Pope affected great concern for reform at Rome, he was extremely unwilling that anything of the kind should be originated at Trent, and did not conceal his displeasure at the conduct of those who were not obsequious enough to render implicit obedience to his commands. But by Lanssac and his companions the frowns of the Pontiff were disregarded, if not despised: they did not scruple to write or speak of him and his measures with the most provoking indifference and freedom; his power excited no alarm—even his office was treated with small respect or reverence.†

* Thirty-one bishops, chiefly Italians, who had voted on the affirmative side of the question of residence, finding in what light their conduct was viewed at Rome, wrote an apologetical letter to the Pope. It was couched in a strain of abject and servile flattery. They entreated his holiness to believe that their votes were given conscientiously, and that they had no intention to infringe on his rights, having in fact supposed that he himself held the same opinion as they had expressed. They hoped he would indulge no suspicions respecting them, and assured him that they were willing to make any sacrifice for the honour and advantage of the apostolic see; in short, they apologized for the liberty they had taken in thinking and acting for themselves, and sought the holy father's forgiveness for so great presumption.—Pallav. l. xvi. c. 2, 8. Sarpi, l. vi. s. 28. Le Plat, v. p. 299.

† The Pope was very angry with the French ambassadors. It seemed to him, he said, that they behaved as if they were Huguenots. They maintained

Intrigue still hindered the business of the council, and involved the legates in constant perplexity. The King of Spain urged them to declare the "continuation," and threatened to withdraw his ambassadors if his request were not granted. The Emperor and the King of France persevered in their resistance to that measure. A decision of the question of residence was warmly pressed by the reforming bishops, whose numbers and resolute spirit occasioned no little vexation; and their difficulties were increased by the countenance given to the opposition by the ambassadors.* These circumstances induced them to listen to the urgent applications made for further postponement. The twentieth session was held June 4th, when it was decreed that the next session should be celebrated on the 16th of July. But the decree did not pass unanimously: thirty-six prelates refused to give their sanction, some demanding the decision of the question of residence,

the superiority of the council to the Roman Pontiff, they neglected the sacrament, and it was reported that Lanssac had said to some bishops whom he had invited to dine with him, that there would come so many prelates from France and Germany that they should drive away the Romish idol!—Le Plat, v. pp. 329, 333.

* A memorial was presented to the legates by the imperial ambassadors, containing the Emperor's wishes with regard to reformation. It included, among others, the following demands: that the Pope should reform himself and his court;—that no more scandalous dispensations should be given;—that the ancient canons against simony should be renewed;—that the number of human precepts in things spiritual should be lessened, and prelatial constitutions no longer placed on a level with the divine commands;—that the breviaries and missals should be purified;—that prayers faithfully translated into the vernacular tongues should be interspersed in the services of the church;—that means should be devised for the restoration of the clergy and the monastic orders to primitive purity;—and that it should be considered whether the clergy might not be permitted to marry, and the cup be granted to the laity. The legates were alarmed, and exasperated at this memorial, ("vehementer eo sunt commoti," says Pallavicini—"qu'ils sont trouvés de bien d'être digestion," observes Lanssac:) they quickly perceived how dangerous it would be to suffer its introduction to the council, and persuaded the ambassadors to wait till they had negotiated with the Emperor. Delphino was at the imperial court; he assured Ferdinand that if he persisted in requiring the memorial to be presented, a dissolution of the council would be the consequence. The Emperor yielded, and that important document was suppressed!—Pallav. l. xvii. c. 1. Sarpi, l. vi. s. 28. Le Plat, v. pp. 262—268.

others that the continuation of the council should be declared. This was the fourth session since the re-opening of the assembly, and as yet nothing whatever had been effected: the delay was caused by the collision of opposing interests, and the Pope's determined opposition to freedom and reform.*

It will be remembered, that when the decree concerning the eucharist was passed, the question of communion in both kinds was left undecided. The legates now determined to bring forward that question. The French ambassadors would have opposed it, but yielded to the importunities of the imperials, who entertained sanguine hopes of the concession of the cup to the laity, and were willing to believe that such a measure would greatly facilitate the restoration of the heretics to the church.

Five articles of inquiry were submitted to the divines. On the first,—viz., “whether all Christians are bound by divine command to receive the eucharist in both kinds,” they unanimously decided in the negative. “The church cannot err,” said Alphonso Salmeron, a Jesuit sent to the council by the Pope; “but for the last three hundred years the church has absolutely prohibited the use of the cup to the laity, and the custom of communion in one kind only was known to exist even long before that period, and must have been derived from apostolic usage; therefore communion in both kinds is not a divine command.” Others said, that the bread and wine were both essential to the eucharist as a sacrifice, (referring to the mass,) but not as a sacrament; and that the church had power to alter such things as were accidental and indifferent. And whereas the language used by the Saviour, in instituting the sacrament, was ordinarily alleged on the other side, it was affirmed that when Jesus said, “Drink ye all of it,” he spoke to his apostles, *as such*, and that therefore the interpretation of the words must be restricted to the successors of the apostles,—namely, the priesthood. James Payva d’Andrada asserted, that in receiving the bread the apostles represented the universal church, but that when Christ said, “Do this in remembrance of me,” he consecrated and ordained them priests, in which capacity they afterwards

* Pallav. l. xvi. c. 12. Sarpi, l. vi. s. 26.

partook of the wine! The 6th chapter of John was adduced; it was maintained that sacramental communion is there described, and much stress was laid on the words, "Whosoever eateth of this bread shall live for ever." Some observed that the Saviour used no wine in his communion with the disciples at Emmaus, and that Paul blessed the bread only when he was in the ship; and others said that the eucharist was pre-figured by the manna, which consisted of only one kind.*

But although the divines were entirely agreed in defending the church from the imputation of error, in prohibiting the cup, there was great diversity of sentiment among them respecting the policy or propriety of granting it in certain cases. This was the second article of inquiry. The opponents of concession denied the necessity or expediency of any alteration, and declaimed at great length on the evil that would result therefrom. They said, that people would lose their reverence for the holy sacraments; that the difference between the clergy and laity would be almost destroyed; that if the petitioners succeeded in this particular, they would soon advance further, and present other demands; in short, that Providence had intended the existing custom to constitute the visible mark of distinction between Catholics and heretics, and that if it were taken away, Protestants would creep into the church—a "little leaven would leaven the whole lump"—and irreparable injury be sustained. To this it was replied, that it was very uncharitable thus to misinterpret the pious requests and purposes of their weaker brethren, and to cast suspicion on their principles, characters, or motives; that since human laws admitted of alteration, (and the prohibition of the cup was confessedly a human law,) there would be nothing novel or unseemly in the concession proposed; that legislators had always found it necessary to consult times and circumstances; and that in the present instance tremendous risk would be incurred by refusing the desired indulgence. Such, in substance, were the arguments employed in this controversy. Both parties maintained their opinions with much warmth, and there appeared scarcely any hope of entire unanimity.†

* Pallav. l. xvii. c. 6. Sarpi, l. vi. s. 30.

† Pallav. ut sup. Sarpi, ut sup. s. 31.

Little was said on the third article, respecting the conditions on which the cup might be granted, as the previous question was left unsettled. In answering the question, "Whether he who communes in one kind only receives less benefit than he who communes in both kinds," (the fourth article,) some said that more is received in partaking the wine, because the communicant is then in a better state of preparation, having already received the bread; and some, because the effects of sacraments are proportioned to that which they signify, and the signification is expressed by the sign; therefore, said they, the more signs, the more grace. But the majority held the contrary, and affirmed that there is a perfect equality in both cases. The fifth article, relative to giving the eucharist to children, was soon decided, it being the general opinion that it is by no means necessary, since otherwise baptism would not be sufficient for salvation. Besides, it was observed, infants cannot examine themselves, nor discern the Lord's body, nor distinguish between sacramental and common bread.*

Those who advocated the concession of the cup to the laity were warmly seconded by some of the ambassadors. Baumgartner, the Bavarian envoy, led the way. On his introduction to the council, June 27, he delivered a long speech that proved highly offensive to the legates and their adherents. He said, that Bavaria was overrun with heresy of every description; that the contagion was not confined to the lower orders, but had seized the nobility and middle ranks, so that scarcely a city or town was uninfected. He affirmed, that the evil was greatly aggravated by the shameful conduct of the clergy, great numbers of whom indulged in gluttony, drunkenness, and all kinds of vice, with unblushing effrontery, as if in open contempt of God and man, and lived in flagrant violation of their vows of chastity; so that out of a hundred priests, not more than three or four could be found who did not openly keep concubines, or had not contracted public or clandestine marriages. He added, that the general discontent was still further increased by the prohibition of the cup to the laity, on which account many had joined the sectaries, who administered the communion in both kinds;—that the Bavarians loudly complained of being deprived of a

* Pallav. and Sarpi, ut sup.

privilege which belonged to them by the express appointment of God himself;—that the dissatisfaction arising from this cause almost approached to sedition;—and that it would be impossible to preserve the peace of the country unless some relief were quickly afforded. Till then, it would be wholly unavailing to publish decrees on doctrine; the church must be purified before she could resist her assailants with any well-grounded hopes of success.

The imperial ambassadors followed. They presented a memorial on the state of Bohemia to this effect:—that ever since the Council of Constance, the Bohemians had practised communion in both kinds, and had adhered to the custom with such tenacity that neither arguments nor arms could induce them to relinquish it;—that in other respects they differed little from the Catholic church, and would probably return to her communion, if they were indulged in this particular; but that a refusal would cause them to join the Lutherans or other sectaries, and probably be attended with dangerous consequences;—that the fathers ought not to wonder at their firm adherence to this practice, since many learned Catholics maintained the superior efficacy of communion in both kinds, and in Austria, Moravia, Silesia, and other parts of Germany, large bodies of men, faithful members of the church of Rome, were earnestly desiring the privilege:—further, that the condition of Hungary was extremely perilous, the inhabitants of that country having so zealously espoused the new opinions on this subject that many priests were compelled by force to administer the cup to the laity.

The French ambassadors appeared on the same side. In a remonstrance presented by them, they protested against any decree being issued that should interfere with the privileges of their sovereign or his subjects; for the Kings of France had always received the communion in both kinds at their coronation, and several monasteries in that kingdom had followed the same practice from time immemorial. And they strongly recommended the adoption of lenient and conciliatory measures in those things which depended on the authority of the church, and were therefore confessedly susceptible of alteration.*

* Pallav. l. xvii. c. 4, 7. Sarpi, l. vi. s. 34, 35. Le Plat, v. pp. 335—50, 366.

But the denial of the cup was predetermined at Rome. The legates were aware of this, and endeavoured to persuade the ambassadors to agree to a postponement of the decision on this subject, for which a plausible pretext was found in the manifest differences of opinion existing among the prelates and divines. They succeeded; but not without great difficulty, nor till they had engaged that the undecided points should be mentioned in the decree, with a promise that they should be shortly settled. Having accomplished this, they prepared for the approaching session. A decree, with accompanying canons, was submitted to the fathers for their final approval, as also a decree on reformation; from this latter, however, the subject of residence was excluded, by the Pope's express injunction. And yet the Council of Trent was free!*

The twenty-first session was held on the day appointed, July 16, 1562. Its doctrinal decree was as follows:—

“ Seeing that many and monstrous errors, concerning the awful and most holy sacrament of the eucharist, are by the arts of the wicked spirit disseminated in different places; through which, in some provinces, it appears that many have departed from the faith and obedience of the Catholic church:—the sacred, holy, œcumenical, and general Council of Trent, lawfully assembled, &c., hath judged proper to explain in this place the doctrine of communion in both kinds, and of children. Wherefore, all Christ's faithful are strictly enjoined, that henceforth they presume not to believe, teach, or preach, otherwise than is explained and defined in this decree.

“ CHAP. I. *That the laity and non-officiating clergy are not bound by the divine law to receive the communion in both kinds.*

“ The sacred council, therefore, taught by the Holy Spirit, the Spirit of wisdom and understanding, the Spirit of counsel and piety, and following the judgment and practice of the church, doth declare and teach that the laity and non-officiating clergy are not bound by any divine precept to receive the sacrament of the eucharist in both kinds; nor can any

* Pallav. ut sup. c. 7.

one who holds the true faith indulge the slightest doubt that communion in either kind is sufficient to salvation. For although Christ the Lord did in the last supper institute this venerable sacrament of the eucharist in the species of bread and wine, and thus delivered it to the apostles; yet it does not thence follow that all the faithful in Christ are bound by divine statute to receive both kinds. Nor can it be fairly proved from the discourse recorded in the 6th chapter of John, that communion in both kinds is commanded by the Lord, howsoever the same may have been interpreted by various holy fathers and doctors.* For he who said, ‘Except you eat the flesh of the Son of man, and drink his blood, you shall not have life in you,’ (v. 54,) said also, ‘If any man eat of this bread, he shall live for ever,’ (v. 52;) and he who said, ‘He that eateth my flesh and drinketh my blood hath everlasting life,’ (v. 55,) said also, ‘The bread that I will give is my flesh for the life of the world,’ (v. 52;) and lastly, he who said, ‘He that eateth my flesh and drinketh my blood abideth in me and I in him,’ (v. 57,) said nevertheless, ‘He that eateth this bread shall live for ever,’ (v. 59.)

“CHAP. II. *Of the power of the church regarding the dispensation of the sacrament of the eucharist.*

“The council further declares, that in the dispensation of the sacraments, the church hath always possessed the power, so that their substance was preserved, of making such appointments and alterations, according to the change of things, times, and places, as it should judge would best promote the benefit of the recipients, and the veneration due to the sacraments themselves. Which, indeed, the apostle seems to have not obscurely intimated, when he said, ‘Let a man so account of us, as of the ministers of Christ and the dispensers of the mysteries of God,’ (1 Cor. iv. 1.) For it is sufficiently plain, that he himself used this power, not only in other respects, but also with regard to this sacrament, because, when he had given various directions respecting its use, he added, ‘And the

* Various interpretations are here admitted; what then becomes of the “unanimous consent of the fathers,” by which, as the council decreed in the session, the explanation of Scripture is to be regulated?

rest I will set in order when I come.' (1 Cor. xi. 34.) Wherefore, though from the beginning of the Christian religion the use of both kinds was not infrequent, yet when in process of time that practise was for weighty and just causes changed, holy mother church, recognising her acknowledged authority in the administration of the sacraments, approved the custom of communion in one kind, and commanded it to be observed as law; to condemn or alter which at pleasure, without the authority of the church itself, is not lawful.*

“CHAP. III. *That the true sacrament, and Christ whole and entire, is received under either kind.*

“Moreover, the council declares, that though our Redeemer, as has been before said, did in the last supper institute this sacrament in two kinds, and thus delivered it to the apostles, it must nevertheless be granted that the true sacrament, and Christ whole and entire, is received in either kind by itself; and therefore that, as far as regards the fruit of the sacrament, those who receive one kind only are not deprived of any grace that is necessary to salvation.

* “The church, no doubt, was influenced by numerous and cogent reasons, not only to approve, but confirm by solemn decree, the general practice of communicating under one species. In the first place, the greatest caution was necessary to avoid accident or indignity, which must become almost inevitable, if the chalice were administered in a crowded assembly. In the next place, the holy eucharist should be at all times in readiness for the sick, and if the species of wine remained long unconsumed, it were to be apprehended, that it may become vapid. Besides, there are many who cannot bear the taste or smell of wine; lest, therefore, what is intended for the nutriment of the soul should prove noxious to the health of the body, the church, in her wisdom, has sanctioned its administration under the species of bread alone. We may also observe, that in many places wine is extremely scarce, nor can it be brought from distant countries without incurring very heavy expense, and encountering very tedious and difficult journeys. Finally, a circumstance which principally influenced the church in establishing this practice, means were to be devised to crush the heresy which denied that Christ, whole and entire, is contained under either species, and asserted that the body is contained under the species of bread, without the blood, and the blood under the species of wine, without the body. This object was obtained by communion under the species of bread alone, which places, as it were, sensibly before our eyes the truth of the Catholic faith.”—Catechism, p. 244.

“ CHAP. IV. *That sacramental communion is not obligatory on children.*

“ Lastly, the same holy council teaches, that the sacramental communion of the eucharist is not necessarily obligatory on children, who have not attained the use of reason. For being regenerated in the laver of baptism, and incorporated into Christ, they cannot lose the gracious state of children of God, which was acquired at that time. Nevertheless, antiquity is not to be condemned on account of that practice having been formerly observed in some places. For though the holy fathers had sufficient grounds for the custom in the then existing state of things, yet it must be without doubt believed that they did not attend to it, as necessary to salvation.*

“ *Canon 1.* Whoever 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.

“ 2. Whoever shall affirm, that the holy Catholic church had not just grounds and reasons for restricting the laity and non-officiating clergy to communion in the species of bread only, or that she hath erred therein : let him be accursed.

“ 3. Whoever shall deny, that Christ, whole and entire, the fountain and author of every grace, is received under the one species of bread ; because, as some falsely affirm, he is not then received, according to his own institution, in both kinds : let him be accursed.

“ 4. Whoever shall affirm, that the communion of the eucharist is necessary to children, before they reach the years of discretion : let him be accursed.

“ Who opposeth and exalteth himself above all that is called God, or that is worshipped ; so that he, as God, sitteth in the temple of God, shewing himself that he is God.” (2 Thess. ii. 4.) Such is the apostolic description of the “ man of sin ;” the decree just quoted presents an apt illustration of it. It was not enough to “ make the commandment

* The student in ecclesiastical history need not be reminded that this is contrary to fact. See Mosheim, cent. 111. part 2. chap. 4.

of God of none effect by tradition ;” the church of Rome has added to it the impiety of mutilating an express ordinance. And the audacity is equal to the impiety :—first, the council confesses that the Saviour instituted the sacrament in both kinds, and then dares to assert that the church had “weighty and just causes” for altering the divine institution, as if the church were wiser than Christ ! After this, what is safe ?

Transubstantiation and communion in one kind are ingeniously dovetailed together. Good Catholics are required to believe that Christ, whole and entire, his body and blood, soul and divinity, is contained in either species, and in the smallest particles of each. If this be true, it necessarily follows, that whether the communicant receive the bread or the wine, he enjoys the full benefit of the sacrament. But it is true, says the church, and communion in one kind is adduced as overwhelming proof. Excellent logic ! An absurd and monstrous dogma is promulgated ; to support it, a Christian ordinance is cut in twain ; transubstantiation justifies communion in one kind, and communion in one kind proves the truth of transubstantiation ! Who can withstand such arguments ?

Assurance often increases in proportion to the weakness of the cause, and the boldest and most confident tone is sometimes adopted, when there is the greatest deficiency of evidence. This is clearly seen in the discussion of the present subject. Nothing can be plainer or more express than the testimony of scripture. That testimony is impiously perverted or denied. By the method of interpretation employed by Roman-catholic writers, it may be easily proved that neither the bread nor the wine is to be received by the laity ; but that the Lord’s supper belongs exclusively to the priesthood.* And, indeed, the exaltation of the clerical order is the natural result, as it was probably the chief design, of this corruption. How greatly must they be revered, at whose word so wondrous a transmutation is accomplished, and who only are permitted to touch the sacred cup, or taste the consecrated wine !

* Vide Bellarmin. de Eucharist. l. iv. c. 25. The whole chapter is a fine specimen of jesuitical sophistry.

The reformation enacted at the twenty-first session was superficial and unimportant. It was decreed that bishops should require no fees for collating or inducting priests; that ordination should not be granted unless a benefice was actually possessed; that large parishes should be provided with additional priests, and small ones be united in perpetuity; that coadjutors should be appointed to ignorant clergymen, &c. The very name and office of the papal collectors, who had for so many years carried on the gainful traffic of indulgences, were declared to be abolished; and it was enacted that henceforth all spiritual privileges of that kind should be dispensed freely, and that voluntary alms should be substituted for compulsory payment. It will be seen hereafter that the sale of indulgences continues to the present day, notwithstanding this decree.

* Pallav. l. xvii. c. 11. Sarpi, l. vi. s. 39. Pius IV. was as averse to reformation as any of his predecessors had been. The French ambassadors continually complained of his interference, and lamented the subjection and thralldom of the council. Nothing was suffered to be advanced that might prove prejudicial to the profit or authority of the court of Rome.—Le Plat, v. pp. 391—398.

CHAPTER XI.

THE MASS.

Discussions on the Mass—Debates on the Concession of the Cup to the Laity—Division on that Question—Subsequent Determination to refer it to the Pope—TWENTY-SECOND SESSION—Decree on the Mass—Reflections.

THE mass was the subject proposed for the next session.* This point had been fully discussed at the former sitting of the council, but the publication of the decree was prevented by the unexpected and abrupt termination of the proceedings. Some advised the adoption of that decree, after suitable revision; this, however, was opposed by the legates, and it was generally judged more becoming the dignity of the council to examine the whole subject *de novo*, especially as the number of the prelates was now so much greater, being nearly two hundred, more than three times as many as were assembled under Julius III.

Thirteen articles were submitted to the divines for examination. Their discussions occupied but little time, as scarcely any difference of opinion existed, and no Protestants were there to object or dispute. The principal point to be proved

* The "mass" is the "liturgy of the Catholic church, and consists of the consecration of the bread and wine into the body and blood of Christ. And the offering up this same body and blood to God, by the ministry of the priest, for a perpetual memorial of Christ's sacrifice upon the cross, and a continuation of the same till the end of the world."—Challoner's "Catholic Christian Instructed," p. 154. "High mass" is the same service, accompanied by all the ceremonies which custom and authority have annexed to its celebration. An account of these may be seen in the fourth volume of Geddes' "Tracts against Popery." In the early ages of the church, the congregation was dismissed before the celebration of the Lord's Supper, none but the communicants being suffered to remain. "*Ita missa est*," said the officiating minister, and immediately the congregation withdrew: the term thus employed was used in process of time to designate the solemn service about to be performed; it was called "*missa*," *the mass*.

was, that the mass is really a sacrifice,—that is, that the Lord's supper is not merely a commemoration of the Saviour's passion, but an actual offering of his body and blood by the hands of the priest. One extract will suffice to shew what kind of argument and evidence was employed in support of this tenet. Melchior Cornelio, a Portuguese divine, reasoned thus:—“When the eucharist is carried to the sick, or is preserved for use, it is a sacrament; but when it is offered on the altar, it is a sacrifice. Now, the devil is constantly endeavouring to alienate the minds of the heretics from the mass; therefore, the mass is not an abomination, as Luther affirms, because the devil does not hate abominations, but cherishes them. Further, in Isa. lxvi. 21, God promises to take priests from among the Gentiles; but they cannot be priests without a sacrifice, and that sacrifice is the mass. Again, it was prophesied by Malachi, that in every place ‘a pure offering’ should be presented; this is not to be understood of spiritual sacrifices,—that is, prayers, as Jerome interprets it,—but of the sacrifice of the mass, since the prayers of the faithful are many, and one offering only is there spoken of. It was said of the Messiah, that he should be a priest for ever after the order of Melchisedek; but Melchisedek offered bread and wine; therefore Christ, in instituting the eucharist, did the same, and offered himself. And forasmuch as he said to the apostles, ‘Do this,’ he thereby directed them to do as he himself had done, and therefore, since the eucharist is a propitiatory sacrifice, he thus constituted them priests, and enjoined them and their successors to offer that sacrifice continually, for themselves and for the sins of others.”*

Yet there were some who opposed these sentiments. They denied that the eucharist, when instituted by Christ, was a sacrifice, and strenuously maintained that if the Saviour really offered himself in the supper, his sacrifice on the cross was useless and of none effect. Francis Foreiro, also a Portuguese divine, ventured even to impugn the received interpretation of those passages of Scripture which had been alleged in support of the common opinion. He avowed his firm belief in the sacrifice of the mass, but said, that the proof should be drawn

* Pallav. l. xviii. c. 2. s. 1. Sarpi, l. vi. s. 44. Le Plat, v. p. 424.

from apostolic tradition, and not from scripture ; and he warned the fathers of the danger they would incur by attempting to prove too much, and thus involving the truth itself in uncertainty. The boldness of this speech gave great offence.*

Whether Jesus Christ "offered himself as a sacrifice to the Father in the supper, or only on the cross," was a question which gave rise to long and warm disputes. Four opinions were propounded. Cardinal Madrucci, the Archbishop of Otranto, and many more, held the affirmative, as stated by Melchior Cornelio. The Bishop of Paris spoke on the same side ; he said, that the sacrifice of Christ was begun in the supper, and perfected on the cross, and he questioned whether those who thought otherwise should not be considered as heretics. Gaspar à Casalio, Bishop of Leira, remarked, that though the sacrifice of the Saviour was one in itself, there were many and various modes of offering it ; that, as St. Thomas had shewn, the progress of the Redeemer's passion consisted of several steps or stages, of which the institution of the supper was one, which was therefore a part of those sufferings that were consummated on the cross. Lainez, general of the Jesuits, who had recently arrived at Trent, pursued a similar course of argument. He observed further, that if Christ did not offer himself in the supper, every priest, when he consecrates the eucharist does more than the Saviour himself did in the institution of that sacrament ; and that our Lord used the present tense, saying, "this is my blood which is shed for you," which could not be true unless an actual sacrifice of himself had then taken place. He enumerated also, it is said, various points of difference between the sacrifice of the supper and that of the cross ; but what they were, the historians have not informed us. On the other hand, the Archbishop of Granada and some others maintained that the sacrifice of Christ in the supper was eucharistic and not propitiatory, and that the opposite opinion derogated from the worth and glory of the atonement made on the cross. A third party wished the subject to be left open and undecided, and judged it safest to say that Christ commanded his apostles to offer a propitiatory sacrifice in the mass, without asserting whether, or in what

* Sarpi, ut sup.

manner, he offered himself. The fourth division consisted of those who endeavoured in different ways to reconcile the two first-mentioned opinions, but with very little success. The result was, that notwithstanding all the intrigues of the Jesuit Salmeron, who left no stone unturned to procure an affirmative decision of the question, a compromise was found necessary, and the legates caused the decree to be so framed that while it stated that the Saviour offered himself to the Father in the supper, the expression "propitiatory sacrifice" was not used.*

There was some conversation on the propriety of celebrating mass in the vulgar tongue, and the custom prevailing in Dalmatia was adduced, where, after the gospel was read in Latin, it was again read in the Dalmatian dialect, for the instruction of the people. But it was unanimously agreed to prohibit the celebration of mass in any other than the Latin language.†

The French ambassadors began to be very anxious for the arrival of the prelates and divines of their nation, who had been long expected. Important discussions were in progress, the results of which would soon go forth to the world; but they were wholly managed by Italian, Spanish, and Portuguese divines. Intelligence at length arrived from France that sixty prelates and twelve eminent theologians were ordered to repair to Trent, and that they were to be accompanied by the Cardinal of Lorraine, and might be expected to join the council before the end of September. Upon this the ambassadors presented a memorial to the legates, requesting a postponement of the ensuing session. The legates could not deny the reasonableness of the request, but the Pope had given them express orders to wait no longer for any one, and to bring the council to a termination as soon as possible. An evasive and unsatisfactory answer was returned; and when permission was asked to present the request to the fathers, assembled in general congregation, it was refused, under the pretext that ambassadors were sent to treat with the legates only, and were never suffered to address the council, except on the day of their public reception. This frivolous excuse greatly offended the ambassadors; they loudly complained of the injustice of the

* Pallav. l. xviii. c. 2. s. 1—12. Sarpi, l. vi. s. 49.

† Pallav. ut sup. s. 13.

measure, and their indignation was still more excited when they learned that, in answer to a similar application for delay by De l'Isle, the French minister at Rome, the Pope had referred the whole business to the legates. "The Pope sends us to the legates," said Lanssac; "the legates send us to the council; but the council is not permitted to hear us, and thus the world is deceived."*

The undecided question of the concession of the cup to the laity was again introduced. A ten days' debate followed. The following brief abstract of some of the speeches delivered on that occasion will furnish the reader with the principal arguments employed on each side:—

Cardinal Madrucci inclined to the concession, hoping that it would be the means of retaining many Catholics in the faith. The patriarchs of Jerusalem, Venice, and Aquileia, opposed it; the latter warned the council of the dangerous tendency of the indulgence; he said, that if this were conceded, other innovations would be sought, and the desires of the people would resemble the insatiable thirst experienced in the dropsy, which it was hardly possible to quench. The Archbishop of Rossano protested against alterations and novelties. He observed, that the custom of communing in one kind only had been introduced as a remedy against the errors of Nestorius, who taught that the body of Christ only was contained in the bread, and his blood only in the wine. By restricting the laity to one kind,

* Pallav. l. xviii. c. 14. Sarpi, l. vi. s. 47. Le Plat, v. p. 436. Pibrac returned to France on this occasion, at the request of his colleagues, to lay before the queen-regent the actual state of affairs at Trent. In a letter to her majesty, written on his journey, he informed her that though there were some excellent men among the Spanish and Italian bishops, the majority were of a very different stamp; that both the French ambassadors and the representatives of other Christian princes had repeatedly urged the importance of a thorough reform of ecclesiastical discipline, and had furnished the legates with various suggestions and plans for their assistance in that respect; but that their labour was entirely thrown away, for the fathers were not permitted to see any documents of that description, their whole time being occupied in useless discussions on doctrinal points; in short, that their only remaining hope lay in the anticipated efforts of the Cardinal of Lorraine and the French prelates, whose arrival was expected by the legates and their party with unusual alarm. It will be seen in the sequel that this hope also was futile.—Le Plat, v. pp. 456—458.

the church instructed them that both the body and the blood of the Saviour are contained in the bread; but the present demand would tend to revive that long-forgotten heresy. Many evils and inconveniences were now prevented: for instance, the blood of the Redeemer was preserved from the indignity it would endure by spilling the wine on the ground, or suffering it to become sour. How could such evils be avoided, if the general use of the cup were granted? And besides, what vast quantities of wine would be required for large and populous parishes! Some advised to send a deputation to Germany with full power to act as the welfare and safety of the church seemed to require, after diligent and accurate investigation. Others recommended the concession, under certain restrictions and conditions,* and thought that the desire might be regarded as a weakness, and indulged, as Moses permitted divorce to the Jews. But those who held the opposite opinion said, that though it would be dangerous to refuse, it would be still more so to concede: the heretics would triumph—Catholics would be offended—a few might be gained, but more would be lost—and their adversaries would taunt them for their changeableness and indecision. The Abbot of Preval spoke with great warmth, and even ventured to say, that the demand of the cup savoured of heresy and mortal sin, for which he was sharply reproved by the Cardinal of Mantua, and compelled to ask pardon on his knees.†

* The following conditions were proposed by the Cardinal of Mantua :—

1. That those to whom the concession should be granted *should cordially receive and hold all the doctrines and ceremonies of the Roman church, and all the decrees of the Council of Trent, as well those which were yet to be passed as those which had been already published*:—2. That their priests should believe and teach that communion in one kind is not only not foreign to the divine command, but laudable and binding, unless the church otherwise determine; and that such as maintained the contrary sentiment should not enjoy the proposed privilege, but be treated as heretics:—3 & 4. That they should render due obedience and reverence to the Pope, and to their archbishops and bishops:—5. That the privilege should *only be bestowed on such as confessed to the priest, according to the custom of the church*:—6. That great care should be taken to prevent sacrilege and profanation.—Le Plat, v. p. 455. Certainly this was not the way to gain the heretics, or conciliate the discontented.

† Although the abbot sided with the anti-reformists on this question, his opinions on other subjects, particularly the superiority of the council to the Pope, were so little in accordance with those of the legates that they procured

Foscarari, Bishop of Modena, laboured to prove that though the concession was manifestly evil, it was nevertheless necessary, and required by the state of the times. He supported his argument, as did many more, by the authority of the Council of Basle and of Paul III. The Bishop of Leira spoke on the same side, and dwelt much on the opinions expressed by the Emperor and his ambassadors, that this was the only way to restore peace to the church and check the inroads of heresy. Some had said that the council should imitate the father, who though he forgave his prodigal son, waited till he came to repentance; but he thought they should rather resemble the shepherd described in the gospel, who traversed mountains and deserts in search of the wandering sheep, and when he had found it, bore it joyfully on his shoulders to the fold; and he adverted to the apostolic exhortation, "Him that is weak in the faith receive ye," as furnishing ample direction and authority. Others, who held the same views, adduced the example of the Apostle Paul in circumcising Timothy.

Drascovitch twice addressed the fathers. In his second speech he briefly alleged the arguments that had been adduced for the concession, and replied to his opponents, exposing, with much energy and point, the false reasonings, needless alarms, and frivolous objections, that had been urged in the course of the debate. He implored the assembly to have compassion on the churches of Germany, and to shew some regard to the solicitations of a powerful monarch, [the Emperor,] whose ardent desire for the restoration of peace and union had impelled him to press this request, and who felt so keenly on the subject that he never spoke of it without tears. In conclusion, he repeated what he had said before, that if the cup were now refused, it had been better that the council had never been held; for that multitudes who had been kept in obedience to the Pope by the hope of obtaining this privilege would rend themselves from his authority when they saw that their hope was lost.

Lainez, the Jesuit, spoke last, with much severity and haugh-

his recal, on pretence of business connected with the order to which he belonged. He saw through the artifice, and felt it so keenly that he died of vexation and grief, before he could leave Trent.

tiness. He denied that any adequate cause for the required concession existed. As for those who asked it, he would have them treated as disobedient sons of the church, and supporters of heresy, and would visit their obstinacy and pride with a direct refusal. Neither did he conceive that there was any ground for the alarms by which so many were afflicted. Let the fathers put their trust in the Son of God, in whose cause they were engaged: his church might be diminished in number, but it could not perish.*

On the evening of the tenth day (Sept. 9), a division took place. It exhibited an extraordinary variety of opinion, proving that the fathers felt themselves placed in a very difficult situation. One hundred and sixty-six votes were thus divided: twenty-nine approved of the concession;—thirty-one were on the same side, but wished the execution of the proposed decree to be committed to the discretion and will of the Pope—thirty-eight opposed it altogether—twenty-four referred the whole matter absolutely to the Pope—nineteen inclined to the concession, as far as the Bohemians and Hungarians were concerned, but denied it to all others—fourteen desired the further postponement of the subject—and eleven were undecided or neutral. From this chaos of sentiments it was obviously impossible to frame a decree.†

During the progress of these discussions, the French ambassadors renewed their endeavours for the postponement of the session. They had ascertained that the Cardinal of Lorraine and the prelates who were to accompany him could not arrive before the middle of October. But meanwhile, intelligence of the views and disposition of the French had reached Trent, and occasioned no inconsiderable alarm. It was strongly suspected that they would vigorously support the friends of reform, and resist the encroachments of papal power and authority; of the Cardinal of Lorraine it was said, that he not only intended to advocate the concession of the cup, but also the removal of the images from the churches. Instead, therefore, of yielding to the request of the ambassadors, the legates

* Pallav. l. xviii. c. 4. Sarpi, l. vi. s. 53. The celebrated Andrew Dudith delivered a long and eloquent speech in favour of concession, which Le Plat has preserved, v. pp. 472—488.

† Pallav. and Sarpi, ut sup.

were stimulated by their fears to unusual activity, and hurried on the business of the council with a precipitancy that was sadly inconsistent with the dignity of the assembly, and totally destructive of calm and sober deliberation. Lanssac remonstrated and threatened, but it was all in vain.*

A reforming decree had been prepared under the superintendence of Simonetta, to whom that department was assigned. As might have been expected, it was extremely superficial, and fell far short of the wishes and demands of the friends of pure discipline. With the exception of the first chapter, which contained some enactments relative to the characters and lives of the clergy, (useful and salutary, if put in force,) it consisted only of articles of minor importance, and mostly destitute of general interest. The prelates received it with much discontent, and some of them uttered their complaints in free and bold language. A second decree, relative to certain abuses in the celebration of mass, passed almost *sub silentio*.†

The question of the cup was still undecided, as nothing certain could be gathered from the division on that subject. But by dint of artful management and active intrigue, the legates had persuaded a majority of the fathers to agree that it should be entirely referred to the Pope—a crafty expedient, adopted to neutralize the opposition of the reforming bishops, and procure a tacit acknowledgment of the inferiority of the council to the infallible head of the church. This was proposed by the Cardinal of Mantua at a congregation held on the morning of the day before the session. It was the easiest way to get rid of a troublesome difficulty: the fathers disregarded the censure they would deservedly incur for leaving unsettled one of the most important questions which they were convened to decide; and on a division, ninety-eight voted in the affirmative, and thirty-eight only in the negative.‡

* Pallav. l. xviii. c. 7. Sarpi, s. 51. Le Plat, v. pp. 470, 488.

† Pallav. l. xviii. c. 6, 7. Sarpi, l. vi. s. 55.

‡ Pallav. ut sup. c. 8. Drascovitch had previously proposed that in referring the question to the Pope the council should declare in favour of the concession, leaving the conditions to be fixed by his holiness: sixty-nine voted for this proposition, and seventy-nine against it.

The imperial and French ambassadors remonstrated with the legates on the insignificance of the reform about to be enacted, and demanded that the next session should be wholly occupied with reformation. But the legates

The twenty-second session was held Sept. 17, 1562, when the following decree was passed respecting the mass :—

“ That the ancient, complete, and perfect faith and doctrine of the holy Catholic church respecting the great mystery of the eucharist may be retained and preserved in its purity, and all errors and heresies be banished away—the sacred, holy, œcumenical, and general Council of Trent, lawfully assembled, &c., instructed by the illumination of the Holy Spirit, teaches, declares, and hereby decrees to be announced to all Christian people, how far the same is to be regarded as a true and proper sacrifice.

“ CHAP. I. *Of the institution of the most holy sacrifice of the mass.*

“ Since there was no perfection under the first testament, as the Apostle Paul testifies, because of the weakness of the Levitical priesthood, it behoved God, the Father of mercies, to ordain that another priest should arise, after the order of Melchizedek, even our Lord Jesus Christ, who might complete and bring to perfection as many as should be sanctified. He therefore, our God and Lord, when about to offer himself once for all to God the Father by his death, on the altar of the cross, that there he might accomplish eternal redemption—knowing that his priesthood was not to be abolished by death—in the last supper, on the night in which he was betrayed, declared himself to be constituted a priest for ever, after the order of Melchizedek, offered his body and blood to God the Father under the species of bread and wine, and by these symbols delivered the same to be received by his apostles, whom he then appointed priests of the new testament, and commanded them and their successors in the priesthood to offer the same, saying, ‘ Do this for a commemoration of me.’ (Luke xxii. 19.) Thus hath the Catholic church always understood and taught this doctrine; and this the Saviour did, that he might leave to his beloved spouse, the church, a visible sacrifice, such as human nature required, by which the bloody

were not to be turned from their purpose: doctrine and discipline, they said, must continue to be treated at the same time; but the ambassadors might be assured of their good intentions, and any suggestions they might be disposed to offer should be willingly heard and respectfully considered: so they were dismissed, with fair speeches, and promises light as air.—*Le Plat*, v. pp. 505—508.

sacrifice made on the cross might be represented, the memory thereof preserved to the end of the world, and its salutary virtue applied for the remission of those sins which are daily committed by us.* For as the Israelites of old sacrificed the passover in memory of their departure from Egypt, so the Redeemer instituted a new passover, wherein he is himself sacrificed by the church, through the priests, under visible signs, in memory of his passage from this world to the Father, after he had redeemed us by the shedding of his blood, delivered us from the power of darkness, and translated us into his kingdom. And truly, this is the 'clean oblation' which cannot be defiled by any unworthiness or sin of the offerer, respecting which the Lord foretold by Malachi, that it should be offered in every place to his name, which should be great among the Gentiles; as also the apostle did not obscurely intimate, when he said, in his epistle to the Corinthians, that those who were polluted by participation of the table of devils could not be partakers of the table of the Lord; understanding that the word 'table' was always used for 'altar.' Finally, this is the sacrifice which was figuratively represented by the various sacrifices offered in the times of nature and of the law; since it includes every good which was signified by them, and is the consummation and perfection of them all.

“ CHAP. II. *That the sacrifice of the mass is propitiatory both for the living and the dead.*

“ And since the same Christ who once offered himself by his blood on the altar of the cross is contained in this divine sacrifice which is celebrated in the mass, and offered without blood, the holy council teaches that this sacrifice is really propitiatory, and made by Christ himself; so that if we approach

* “ The eucharist was instituted by our Lord for two great purposes, to be the celestial food of the soul, preserving and supporting spiritual life, and to give to the church a perpetual sacrifice, by which sin may be expiated, and our heavenly Father, whom our crimes have often grievously offended, may be turned from wrath to mercy, from the severity of just vengeance to the exercise of benignant clemency. . . . The difference between the eucharist as a sacrament and sacrifice is very great, and is two-fold: as a sacrament it is perfected by consecration; as a sacrifice, all its efficacy consists in its oblation. When deposited in a tabernacle, or borne to the sick, it is therefore a sacrament, not a sacrifice. As a sacrament, it is also to the worthy

God contrite and penitent, with a true heart and sincere faith, with fear and reverence, we 'obtain mercy and find grace in seasonable aid.' (Heb. iv. 16.) For assuredly God is appeased by this oblation, bestows grace and the gift of repentance, and forgives all crimes and sins, how great soever: for the sacrifice which is now offered by the ministry of the priests is one and the same as that which Christ then offered on the cross, only the mode of offering is different.* And the fruits of that bloody oblation are plentifully enjoyed by means of this unbloody one; so untrue is it that the latter derogates from the glory of the former. Wherefore it is properly offered, according to apostolic tradition, not only for the sins, punishments, satisfactions, and other necessities of living believers; but also for the dead in Christ, who are not yet thoroughly purified.†

receiver a source of merit, and brings with it all those advantages which we have already mentioned; as a sacrifice, it is not only a source of merit but also of satisfaction. As, in his passion, our Lord merited and satisfied for us; so in the oblation of this sacrifice, which is a bond of Christian unity, Christians merit the fruit of his passion, and satisfy for sin."—Catechism, p. 247.

* "We therefore confess that the sacrifice of the mass is one and the same sacrifice with that of the cross; the victim is one and the same Christ Jesus, who offered himself, once only, a bloody sacrifice on the altar of the cross. The bloody and unbloody victim is still one and the same, and the oblation of the cross is daily renewed in the eucharistic sacrifice, in obedience to the command of our Lord, 'This do for a commemoration of me.' The priest is also the same, Christ our Lord; the ministers who offer this sacrifice consecrate the holy mysteries not in their own, but in the person of Christ. . . . That the holy sacrifice of the mass, therefore, is not only a sacrifice of praise and thanksgiving, or a commemoration of the sacrifice of the cross, but also a sacrifice of propitiation, by which God is appeased and rendered propitious, the pastor will teach as a dogma defined by the unerring authority of a general council of the church. As often as the commemoration of this victim is celebrated, so often is the work of our salvation promoted, and the plenteous fruits of that bloody victim flow in upon us abundantly through this unbloody sacrifice."—Ibid. pp. 249, 250.

† "Such is the efficacy of this sacrifice, that its benefits extend not only to the celebrant and communicant, but also to all the faithful, whether living or numbered amongst those who have died in the Lord, but whose sins have not yet been fully expiated."—Ibid. p. 250.

The following prayer is presented at the "Oblation of the Host:"—"Accept, O Holy Father, almighty and eternal God, this unspotted host, which I thy unworthy servant offer unto thee, my living and true God, for my innumerable sins, offences, and negligences, and for all here present; as also for all faithful Christians, both living and dead; that it may avail both me and them 'life everlasting. Amen."—*Ordinary of the Mass.*

“CHAP. III. *Of masses in honour of the saints.*”

“Although the church is accustomed to celebrate sometimes certain masses in honour and memory of the saints, nevertheless it teaches that sacrifice is not offered to them, but to God only, who has crowned them with glory: whence the priest does not say, ‘I offer sacrifice to thee, Peter, or Paul,’ but, giving thanks to God for their victories, he implores their patronage, that they whom we commemorate on earth may vouchsafe to intercede for us in heaven.*

“CHAP. IV. *Of the canon of the mass.*”

“And since it is fit that holy services should be administered in a holy manner, and this sacrifice is the holiest of all, the Catholic church hath many ages ago instituted a sacred canon, in order that it might be worthily and reverently offered and received; which canon is so free from every error, as to contain nothing which does not powerfully savour of holiness and piety, and tend to raise the minds of the worshippers to God; for it is composed of the words of our Lord himself, the traditions of the apostles, and the pious institutions of holy pontiffs.†

* The following prayers will further explain the meaning of the council:—

“Receive, O holy Trinity, this oblation which we make to thee in memory of the passion, resurrection, and ascension of our Lord Jesus Christ, and in honour of the blessed Mary, ever a virgin, of blessed John Baptist, the holy apostles Peter and Paul, and of all the saints; that it may be available to their honour and our salvation; and may they vouchsafe to intercede for us in heaven, whose memory we celebrate on earth. Through the same Christ our Lord. Amen.”—*Ordinary of the Mass.*

“May the intercession, we beseech thee, O Lord, of Bishop Peter, thy apostle, render the prayers and offerings of thy church acceptable to thee; that the mysteries we celebrate in his honour may obtain for us the pardon of our sins.”

“Sanctify, O Lord, the offerings of thy people by the prayers of Paul, thy apostle; that what is acceptable to thee, because by thee instituted, may become still more acceptable by his intercession.”—*Breviar. Jan. 18, the feast of St. Peter's chair at Rome.*

The “offering” is Christ himself, and the prayer is, that the Redeemer's sacrifice may avail to procure pardon, *through the intercession of Peter and Paul.* Christ himself *offered in honour of a saint.* Is not this setting the servant above the Lord? Is it less than blasphemy?

† The canon of the mass is “the most sacred and solemn part of this divine service, which is read with a low voice, as well to express the silence of Christ

“CHAP. V. *Of the solemn ceremonies of the sacrifice of the mass.*”

“Seeing that such is the nature of man, that he cannot easily be raised to the contemplation of divine things without external aid, holy mother church hath instituted certain rites, as, for instance,—that some parts of the mass should be spoken in a low tone of voice, others in a louder. Ceremonies are also used, such as mystical benedictions, lights, incense, vestments, and others of the same kind, gathered from apostolic discipline and tradition, whereby the majesty of this great sacrifice is set forth, and by these visible signs of religion and piety, the minds of the faithful are excited to the contemplation of the deep truths which are therein contained.*

in his passion, and his hiding at that time his glory and his divinity, as to signify the vast importance of that common cause of all mankind, which the priest is then representing, as it were in secret, to the ear of God; and the reverence and awe with which both priest and people ought to assist at these tremendous mysteries.”—Garden of the Soul, p. 83.

* The following explanations of the meaning and intention of these ceremonies are supplied by Roman-catholic writers:—

“These ceremonies are, in general, very ancient, and may be traced as far back as the second or third century. The language is that which prevailed at the period of the introduction of Christianity; the dresses are nearly of the same era. The surplice, called in Latin, *alba*, was probably borrowed from the linen *ephod* worn by the Levites in their functions under the old law. The other vestments are *Roman*. . . . The use of torches and of incense is supposed to have been introduced into the church in the third century; it originated in the East, but soon became general; it was founded on figurative reasons. The former were borne before the book of the gospel, and reminded the faithful of the light diffused over the universe by the promulgation of the sacred volume, and of ‘the true light that enlighteneth every man that cometh into the world.’ The latter had been expressly commanded in the old law, and was considered in the new as a fit accompaniment to be offered with the prayers of the saints, upon the golden altar before the throne.”—Eustace’s Italy, vol. ii. pp. 183—187.

“With regard to the vestments in which the priest says mass; as the mass represents the passion of Christ, and the priest there officiates in his person, so these vestments in which he officiates represent those with which Christ was ignominiously clothed at the time of his passion. Thus the *amice* represents the rag or clout with which the Jews muffled our Saviour’s face, when at every blow they bid him prophesy who it was that struck him. St. Luke, xxii. 64. The *alb* represents the white garment with which he was vested by Herod; the *girdle*, *maniple*, and *stole*, represent the cords and

“ CHAP. VI. *Of masses in which the priest only communicates.*

“ This holy council could wish, that at every mass the faithful who are present would communicate, not in spiritual affection only, but also in the sacramental reception of the eucharist, in order that the fruit of this most holy sacrifice might be more plentifully enjoyed. But although this is not

bands with which he was bound in the different stages of his passion; the *chasuble*, or outward vestment, represents the purple garment with which he was clothed as a mock king; upon the back of which there is a cross, to represent that which Christ bore on his sacred shoulders: lastly, the priest's *tonsure*, or crown, is to represent the crown of thorns which our Saviour wore.

“ Moreover, as in the old law, the priests that were wont to officiate in sacred functions, had, by the appointment of God, *vestments* assigned for that purpose, as well for the greater decency and solemnity of the divine worship, as to signify and represent the virtues which God required of his ministers; so it was proper that in the church of the new testament, Christ's ministers should in their sacred functions be distinguished in like manner from the laity, by their sacred vestments, which might also represent the virtues which God requires in them; thus the *amice*, which is first put upon the head, represents divine *hope*, which the apostle calls *the helmet of salvation*; the *alb*, innocence of life; the *girdle* (with which the loins are begirt), *purity* and *chastity*; the *maniple* (which is put on the left arm), *patient suffering* of the labours of this mortal life; the *stole*, the sweet yoke of *Christ*, to be borne in this life, in order to a happy immortality; in fine, the *chasuble*, which is uppermost, and covers all the rest, represents the virtue of charity.

“ In these vestments the church makes use of five colours,—viz., the *white*, on the feasts of our Lord, of the blessed Virgin, of the angels, and of the saints that were not martyrs; the *red*, on the feasts of Pentecost, of the invention and exaltation of the cross, and of the apostles and martyrs; the *violet*, which is the penitential colour, in the penitential times of *Advent* and *Lent*, and upon *vigils* and *ember days*; the *green*, on most of the other *Sundays* and *Ferias* [common days] throughout the year; and the *black*, on *Good Friday*, and in the masses for the dead.

“ We make a reverence to the altar upon which mass is said, because it is the seat of these divine mysteries, and a figure of *Christ*, who is not only our *priest*, and *sacrifice*, but our *altar* too, inasmuch as we offer our prayers and sacrifices through him. Upon the altar we always have a crucifix, that, as the mass is said in remembrance of Christ's passion and death, both priest and people may have before their eyes, during this sacrifice, the image that puts them in mind of his passion and death. And there are always lighted candles upon the altar during mass, as well to honour the victory and triumph of our great King (which is there celebrated) by these lights, which are tokens of our *joy* and of his *glory*, as to denote the light of *faith*, with which we are to approach to him.”—Garden of the Soul, pp. 96—98.

always done, the council does not therefore condemn those masses in which the priest only sacramentally communicates, as if they were private and unlawful, but approves and commends them. For even such masses ought to be deemed common to all, partly because in them the people do spiritually communicate, and partly because they are celebrated by the public minister of the church, not for himself only, but also for all the faithful who belong to the body of Christ.

“ CHAP. VII. *Of mixing water with the wine in offering the cup.*

“ Further, the holy council reminds all men that the priests are commanded by the church to mix water with the wine in the cup, when they offer the sacrifice; partly, because Christ the Lord is believed to have done the same, and partly because water, together with blood, flowed from his side, which sacrament is brought to remembrance by this mixture; and since people are represented by water, in the apocalypse of blessed John, the union of believers with Christ the head is thus also represented.

“ CHAP. VIII. *The mass not to be celebrated in the vulgar tongue—its mysteries to be explained to the people.*

“ Although the mass comprises abundant instruction for those who believe, it has not been deemed expedient by the fathers that it should be everywhere celebrated in the vernacular tongue. Wherefore, lest the sheep of Christ hunger, and the children ask bread and there be none to break it to them, through the universal retention of a custom which has been approved by the holy Roman church, the mother and mistress of all churches, the holy council commands all priests having cure of souls, to intersperse in the celebration of the mass, either personally or by others, explanations of what has been read, and frequently to expound the mystery of this most holy sacrifice, especially on Sundays and feast-days.*

* Pallavicini gives three reasons for the prohibition contained in the decree:—
1. The difficulty of procuring thoroughly accurate translations, so as to preserve the true sense of the church. 2. The inconvenience that would arise from priests being able to officiate only in one country. 3. The importance of preventing the mysteries of the faith from becoming the subject of common conversation and discourse, lest contempt or heresy should be promoted.

“CHAP. IX. *Prologue to the subjoined canons.*”

“Seeing that in this age many errors are disseminated, and many persons teach and dispute in opposition to this ancient faith, which is founded on the holy gospel, the traditions of the apostles, and the doctrine of venerable fathers, this most holy council, having frequently, seriously, and maturely discussed the subject, hath determined by unanimous consent to condemn and root out of the church all that is contrary to this pure faith and sacred doctrine, by the canons hereto subjoined.

“*Canon 1.* Whoever shall affirm, that a true and proper sacrifice is not offered to God in the mass; or that the offering is nothing else than giving Christ to us to eat: let him be accursed.

Lib. xviii. c. 10. It is peculiar to the Romish church to maintain that “ignorance is the mother of devotion.”

Gother thus defends the practice of his church:—“He [the Catholic] is commanded to assist at the church service, and to hear mass; and in this he is instructed, *not so much to understand the words, as to know what is done.* For the mass being a sacrifice, wherein is daily commemorated the death and passion of Christ, by an oblation, made by the priest, of the body and blood of the immaculate Lamb, under the symbols of bread and wine, according to his own institution; it is not so much the business of the congregation present to employ their ears in attending to the words, as their hearts in contemplation of the divine mysteries, by raising up fervent affections of love, thanksgiving, sorrow for sins, resolutions of amendment, &c. That thus having their hearts and intention united with the priest’s, they may be partakers of his prayers, and the sacrifice he is then offering, than which he believes nothing is more acceptable to God, or beneficial to true believers. And for the raising of these affections in his soul, and filling his heart with love and devotion, he thinks, in this case, there is little need of words; a true faith, without these, is all-sufficient. . . . It nothing therefore concerns his devotion that the mass is said in Latin; if the church has ordered it thus, to preserve unity, as in faith, so in the external worship of God, and to prevent the alterations and changes which it would be exposed to if in the vulgar language, and for other good reasons—what is that to him? He should receive but little advantage if it were in his mother tongue. For besides that the greater part is said in so low a voice that it is not possible he should hear it, the words do not belong to him, but to the priest’s office only; his obligation is, to accompany the priest, in prayer and spirit, to be a joint offerer with him, to contemplate the mysteries there represented, and to excite in his soul devotions according to the exigency of every passage; according to the directions he finds in his English prayer-books, of which there are a great variety extant, set forth for the help of the ignorant; by which they are taught the meaning of every part and ceremony of the mass, and how to apply their devotions accordingly.”—Papist Misrepresented and Represented, pp. 54 58

“2. Whoever shall affirm, that by these words, ‘Do this for a commemoration of me,’ Christ did not appoint his apostles priests, or did not ordain that they and other priests should offer his body and blood : let him be accursed.

“3. Whoever shall affirm, that the sacrifice of the mass is only a service of praise and thanksgiving, or a bare commemoration of the sacrifice made on the cross, and not a propitiatory offering ; or that it only benefits him who receives it, and ought not to be offered for the living and the dead, for sins, punishments, satisfactions, and other necessities : let him be accursed.

“4. Whoever shall affirm, that the most holy sacrifice of Christ, made on the cross, is blasphemed by the sacrifice of the mass ; or that the latter derogates from the glory of the former : let him be accursed.

“5. Whoever shall affirm, that to celebrate masses in honour of the saints, and in order to obtain their intercession with God, according to the intention of the church, is an imposture : let him be accursed.

“6. Whoever shall affirm, that the canon of the mass contains errors, and ought therefore to be abolished : let him be accursed.

“7. Whoever shall affirm, that the ceremonies, vestments, and external signs, used by the Catholic church in the celebration of the mass, are excitements to irreligion, rather than helps to piety : let him be accursed.

“8. Whoever shall affirm, that those masses in which the priest only communicates sacramentally are unlawful, and therefore ought to be abolished : let him be accursed.

“9. Whoever shall affirm, that the practice of the Roman church, in uttering with a low voice part of the canon and the words of consecration, is to be condemned ; or that the mass should be celebrated in the vernacular language only ; or that water is not to be mixed in the cup with wine, when the sacrifice is offered, because it is contrary to Christ’s institution : let him be accursed.”

As the mass is the chief service of the Romish church, a detailed account of the order and ceremonies observed therein will probably be acceptable.

1. The priest, standing at the foot of the altar, having made

a low reverence, begins with the sign of the cross, saying, "In Nomine Patris, &c. In the name of the Father, and of the Son, and of the Holy Ghost;" and then recites, alternately with the clerk, the 42nd Psalm, composed by David when he was persecuted by Saul, and kept at a distance from the tabernacle or temple of God.

2. Bowing down at the foot of the altar, he says the Confiteor, or general confession, acknowledging his sins to God, to the whole court of heaven, and to all the faithful there assembled, begging their prayers to God for him; and the clerk repeats the same in the name of the people; to the end that both priest and people may dispose themselves for the great sacrifice, by a sincere repentance for their sins.

3. The priest in going up to the altar begs for himself and the people, that God would take away their iniquities, that they may be worthy to enter into his sanctuary. Then coming up to the altar, he kisses it in reverence to Christ, of whom it is a figure; and going to the book, he reads what is called the Introit, or entrance of the mass; which is different every day, and generally an anthem taken out of the scripture, with the first verse of one of the Psalms, and the Gloria Patri, to glorify the blessed Trinity.

4. He returns to the middle of the altar, and says, alternately with the clerk, the Kyrie Eleison, or, Lord, have mercy on us; which is said three times to God the Father; three times, Christe Eleison, or, Christ, have mercy on us, to God the Son; and three times again Kyrie Eleison, to God the Holy Ghost.

5. After the Kyrie Eleison, the priest recites the Gloria in Excelsis, or, Glory be to God on High, &c., being a hymn, the beginning of which was sung by the angels at the birth of Christ. This being a hymn of joy is omitted in the masses for the dead, and in the penitential times of Advent, Lent, &c. After this, the priest, turning about to the people, says, "Dominus vobiscum, The Lord be with you." Answ. "Et cum Spiritu tuo, And with thy Spirit." Then returning to the book, he says, "Oremus, Let us pray;" and then reads the collects or prayers of that day.

6. After the collects, are read the Lesson or Epistle of the day, (and upon the Wednesdays and Saturdays in the Em-

ber-weeks, several lessons or epistles.) The lesson or epistle is followed by the Gradual or Tract, consisting of some devout verses taken out of scripture; to which are joined the Alleluias to praise God with joy, excepting the penitential time between Septuagesima and Easter, when Alleluia is not said.

7. After the Epistle and Gradual, the book is removed to the other side of the altar, in order to read the gospel of the day; which removal of the book represents the passing from the preaching of the old law, figured by the lesson or epistle, to the gospel of Jesus Christ, published by the preachers of the new law. The priest, before he reads the gospel, makes his prayer, bowing down before the middle of the altar, that God would cleanse his heart and his lips, that he may be worthy to declare his gospel. At the beginning of the gospel both priest and people make the sign of the cross; 1, upon their foreheads, to signify that they will not be ashamed of the cross of Christ and his doctrine; 2, upon their mouth, to signify that they will profess it in words; 3, upon their breast, to signify that they will always keep it in their hearts. During the gospel the people stand, to shew, by their posture, their readiness to go and do whatsoever they shall be commanded by their Saviour in his divine word. In the high or solemn mass, the gospel is sung by the deacon, and lighted candles are held by the acolytes on each side, to denote the light which Christ brought us by his gospel.

8. After the gospel, upon all Sundays, as also upon the feasts of our Lord, of the blessed Virgin, of the apostles, and of the doctors of the Church, the priest, standing at the middle of the altar, recites the Nicene Creed; after which he reads a short sentence of scripture, called the Offertory, and then takes off the veil from the chalice, in order to proceed to the offering up the bread and wine for the sacrifice.

9. He offers first the bread upon the paten, or little plate; then pours the wine into the chalice, mingling with it a little water, and offers that up in like manner, begging that this sacrifice may be accepted of by the Almighty, for the remission of his sins, for all there present, for all the faithful, living and dead, and for the salvation of all the world. Then bowing down, he says, "In the spirit of humility, and in a contrite mind, may we be received by thee, O Lord: and so may our

sacrifice be made this day in thy sight, that it may please thee, O Lord God." Then he blesses the bread and wine with the sign of the cross, invoking the Holy Ghost. After this he goes to the corner of the altar, and there washes the tips of his fingers, saying, "Lavabo, &c. I will wash my hands among the innocent, and I will encompass thy altar, O Lord," &c., as in the latter part of the 25th Psalm. This washing of the fingers denotes the cleanness and purity of soul with which these divine mysteries are to be celebrated; which ought to be such as not only to wash away all greater filth, but even the dust which sticks to the tips of our fingers, by which are signified the smallest faults and imperfections.

10. After washing his fingers, the priest returns to the middle of the altar, and there bowing down, begs of the blessed Trinity to receive this oblation in memory of the passion, resurrection, and ascension of our Lord Jesus Christ; and for an honourable commemoration of the blessed Virgin and of all the saints, that they may intercede for us in heaven whose memory we celebrate on earth.

11. Then the priest says in a low voice the prayers called the *Secreta*, which correspond to the collects of the day, and are different every day. He concludes by saying aloud, "Per omnia sæcula sæculorum," — that is, "World without end." Answ. "Amen." Then follows the preface, so called because it serves as an introduction to the canon of the mass; in which, after solemnly acknowledging ourselves bound in duty ever to give thanks to God, through his Son Jesus Christ, whose majesty all the choirs of angels ever praise and adore, we humbly beg leave to have our voices admitted, together with theirs, in that celestial hymn, "Sanctus, sanctus, sanctus," &c. — that is, "Holy, holy, holy, Lord God of Hosts. The heavens and the earth are full of thy glory. Hosanna in the highest. Blessed is he that comes in the name of the Lord, Hosanna in the highest."

12. After the preface follows the Canon of the Mass—the most sacred and solemn part of this divine service, which is read with a low voice, as well to express the silence of Christ in his passion, and his hiding at that time his glory and his divinity, as to signify the vast importance of that common cause of all mankind which the priest is then representing, as

it were in secret, to the ear of God, and the reverence and awe with which both priest and people ought to assist at these tremendous mysteries. The canon begins by invoking the Father of Mercies, through Jesus Christ his Son, to accept this sacrifice for the holy Catholic church, for the Pope, the Bishop, the King, and all the professors of the catholic and apostolic faith throughout the whole world.

Then follows the Memento, or commemoration of the living, for whom in particular the priest intends to offer up that mass, or who have been particularly recommended to his prayers, &c. To which is subjoined a remembrance of all there present, followed by a solemn commemoration of the blessed Virgin, the apostles and martyrs, and all the saints, to honour their memory by naming them in the sacred mysteries, to communicate with them, and to beg of God the help of their intercession, through Jesus Christ our Lord.

Then the priest spreads his hands over the bread and wine, which are to be consecrated into the body and blood of Christ, and he begs that God would accept of this oblation, which he makes in the name of the whole Church, and that he would grant us peace in this life, and eternal salvation in the next. Then he blesses the bread and wine with the sign of the cross, and prays that God would render this oblation blessed and acceptable, that it may be made to us the body and blood of his most beloved Son our Lord Jesus Christ. Then he proceeds to the consecration, first of the bread into the body of our Lord, and then of the wine into his blood; which consecration is made by the words of Christ pronounced by the priest in his name, and as bearing his person. This is the chief action of the mass, in which the very essence of this sacrifice consists; because, by the separate consecration of the bread and wine, the body and blood of Christ are really exhibited and presented to God, and Christ is mystically imolated.

Immediately after the consecration follows the elevation, first of the host, then of the chalice, in remembrance of Christ's elevation upon the cross, and that the people may adore their Lord veiled under these sacred signs. At the elevation of the chalice, the priest recites these words of Christ: *As often as you shall do these things, you shall do them in remembrance of me.*

Then the priest makes the *Memento*, or remembrance for the dead, praying for all those that are "gone before us with the sign of faith, and rest in the sleep of peace;" and in particular for those for whom he desires to offer this sacrifice, that God would grant them a "place of refreshment, light, and peace, through Jesus Christ our Lord." Then kneeling down, and taking the sacred host in his hand, he makes the sign of the cross with it over the chalice, saying, "Through him, and with him, and in him, is to thee, God the Father, in the unity of the Holy Ghost, all honour and glory;" which last words he pronounces, elevating a little the host and chalice from the altar.

13. After this follows the *Pater Noster*, or Lord's prayer, which is pronounced with a loud voice; and in token of the people's joining in this prayer, the clerk in their name says aloud the last petition, "*Sed libera nos a malo*, But deliver us from evil;" to which the priest answers, "*Amen*;" and goes on with a low voice, begging that we may be delivered from all evils, past, present, and to come; and by the intercession of the blessed Virgin and of all the saints be favoured with peace in our days, and secured from sin and all disturbances, through Jesus Christ our Lord. Then he breaks the host, in imitation of Christ's breaking the bread before he gave it to his disciples, and in remembrance of his body being broken for us upon the cross; and puts a particle of it into the chalice. This ceremony of mixing a particle of the host with the species of wine in the chalice represents the re-uniting of Christ's body, blood, and soul, at his resurrection.

14. Then follows the *Agnus Dei*, &c., which the priest pronounces three times, striking his breast in token of repentance: the words are, "*Lamb of God, who takest away the sins of the world, have mercy on us.*" At the third time, instead of "*Have mercy on us,*" he says, "*Grant us peace.*" After the *Agnus Dei* follow three prayers, which the priest says to himself by way of preparation for receiving the blessed sacrament. After which, kneeling down, and then rising and taking up the blessed sacrament, he three times strikes his breast, saying, "*Domine non sum dignus, &c., Lord, I am not worthy that thou shouldst enter under my roof; say thou only but the word, and my soul shall be healed.*" Then receiving the

sacred host, he says, "The body of our Lord Jesus Christ preserve my soul to life everlasting. Amen." Having paused a while he proceeds to the receiving of the chalice, using the like words, "The blood of our Lord Jesus Christ," &c. Then follows the communion of the people, if any are to receive.

15. After the communion, the priest takes first a little wine into the chalice, which is called the first ablution, in order to consume what remains of the consecrated species in the chalice; and then takes a little wine and water, which is called the second ablution, upon his fingers over the chalice, to the end that no particle of the blessed sacrament may remain sticking to his fingers, but that all may be washed into the chalice, and so received. Then wiping the chalice, and covering it, he goes to the book and reads a versicle of the holy scripture, called the Communion, because it was used to be sung in the high mass, at the time that the people communicated. After this, he turns about to the people with the usual salutation, "Dominus vobiscum;" and then returning to the book, reads the collects or prayers called the Post Communion; after which he again greets the people with "Dominus vobiscum;" and gives them leave to depart, saying, "Ite missa est,"—that is "Go, the mass is done."*

The whole of the service, it will be remembered, is in Latin, and therefore unintelligible to the bulk of the people. It is the performance of the priest, not the worship of the church.

To the Romish clergy, the mass has ever been the source of gainful traffic. The fiction of purgatory has enabled them to work powerfully on the affections, the fears, and the hopes, of their votaries, and levy immense contributions. To relieve a dear friend or relative from his sufferings in the unseen world is represented as a duty, the neglect of which is a most crying sin. If benevolent aid is sought in prosecuting some work of presumed piety, a liberal donation has the promise of future reward, and secures a reversionary interest of no small value.†

* Abridged from Challoner's "Catholic Christian Instructed," pp. 173—188.

† For instance—those who contribute to the erection of a chapel are encouraged by the assurance, that "every Sunday, prayers are publicly offered

It was well that the council forbore to quote scripture in support of this dogma, founding it wholly on tradition and the authority of the church. Such an instance of modesty rarely occurs.*

The Apostle Paul nobly said, "In the church I had rather speak five words with my understanding, than ten thousand words in an unknown tongue." (1 Cor. xiv. 19.) The custom of celebrating mass in the Latin language only stands in direct contradiction to his reasoning in that important chapter, and is not less opposed to the testimony of history than it is to the authority of scripture. Like the ancient wizards, who "peeped and muttered," the Roman-catholic priest recites a considerable part of the service in a low, murmuring voice, entirely unintelligible to the people. If it be said that they are allowed the use of translations, it may be replied that those translations comprise only detached portions of the service, and that it is obviously impracticable to derive any benefit from them during the time of worship. The rapid succession of ceremonies, the frequent changes of posture, the constant appeal to the senses, cannot but divert the attention, and present an insuperable obstacle to all attempts of the kind; to say nothing of the difficulty of reading with advantage, while at the same time the service is being carried on in another tongue. Of this, Roman-catholic instructors are fully aware. Their books of devotion contain no directions for the use of the translated missal, but rather aim to recommend what is termed *spiritual communion*,—that is, meditation on what the priest is supposed to be saying.

It is the dishonour cast upon our blessed Saviour that justly exposes the mass to the indignant rejection of scriptural Chris-

up for them; and that a mass will be said every year, within the octave of All Saints, for the repose of their souls after death." But the subscribers to the "Benevolent Society for the Relief of the Aged and Infirm Poor" are still more fortunate; "four masses in each month are regularly offered for the benefactors, living and dead."—*Laity's Directory*, 1830, pp. 22, 31.

* Bellarmine (De Missa, l. ii. c. 7,) adduces 2 Maccabees xii. 46: "It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins." This passage is the stronghold of the Roman Catholics: Protestants know what value to set upon the testimony of an apocryphal book.

tians, and induces them to subscribe heartily to the language of the church of England, stigmatizing it as a collection of "blasphemous fables" and "dangerous conceits."* Place by the side of this decree the Epistle to the Hebrews, and then "look on this picture and on that!" How different the one from the other! Surely nothing but an inveterate habit of perverting scripture to serve a purpose could reconcile the mind to such interpretations as are here propounded. According to the Apostle Paul, Christ is our High Priest, who has offered himself "once for all," and "by his one offering hath perfected for ever them that are sanctified." Exalted at the right hand of God, he "ever liveth to make intercession for us." Having entered into the holy place, he presents himself to the Father as the "Lamb that was slain," and his presence there pleads for the penitent. "He is able to save to the uttermost them that come unto God by him." The privilege of direct access to the Almighty is granted by his mediation to all who repent and believe. They need no earthly priest to introduce them. Jesus only is their priest; his perfect sacrifice, which never needs to be repeated, is the warrant for their approach to God. It were blasphemy to say that anything more is required, or that a fellow-sinner can propitiate Deity, and open the path to pardon for the repenting rebel. But by the obedient Roman Catholic his priest is regarded as all in all. To *him* he confesses his sins; from *him* he receives absolution; *he* is vested with the wondrous power of transmuting the bread and wine into the real body and blood of the Lord; and the impiety is consummated when the sacrament is made a sacrifice, and a sinful mortal presumes to say that he actually offers to the Supreme Being the spotless victim whose "blood cleanseth from all sin." This is, in fact, to give to the priest the office of mediator; and the natural effect is, that he, not the Lord Jesus Christ, is the object of the devotee's regard. A similar remark may be applied to masses in memory of the saints, in which the sacrifice of the great and only Intercessor is profanely asserted to be offered to the Most High, *in order to procure the intercession of his creatures!* Thus the glory of the incarnate Son of God is lawlessly trampled under feet; he

* Thirty-first article.

is denied his just rights; and impostors usurp the honour which is only due to the "Great High Priest, who hath passed into the heavens."

The correction of certain abuses in the celebration of mass was the subject of a second decree. Avarice, irreverence, and superstition, were mentioned as the springs of those abuses. Unreasonable pecuniary stipulations or demands for new masses were condemned, as savouring of simoniacal pravity and base gain. It was required that officiating priests should be men of good character and becoming deportment, and that all licentious music, and whatever was inconsistent with the gravity of a religious service, should be abolished. With regard to superstitious observances, it was well known that they were too numerous to be described, and that their exposure would reflect little credit on the Romish church; a general authority was vested in the bishops *as delegates of the Holy See*, to prohibit, correct, amend, and inflict ecclesiastical censures and other penalties, at their discretion.

This was followed by the decree of reformation. Its provisions were few and unimportant. Besides the renewal of ancient canons respecting the characters and lives of the clergy, and their ordination, it contained nothing answerable to the wishes and expectations of Christendom, and was consequently subjected to severe criticism.

A separate decree was published, declaring that the question of conceding the cup to the laity was referred absolutely to the Roman Pontiff, who in his wisdom would decide that point, and do what should be most useful to the Christian commonwealth at large, and salutary to those who petitioned for the privilege. About forty of the fathers recorded their dissent from this decree.*

* Pallav. l. xviii. c. 9. Sarpi, l. vi. s. 58. A document was read at this session, purporting to be the confession of one Abdissi, Patriarch of Musal, in Assyria, who had visited Rome to receive from the Pope the confirmation of his appointment to office. He promised true allegiance to the Pontiff, and obedient reception of all the decrees of the council, the future as well as the past. The Romanists attached a great deal of importance to this event: the submission of a high dignitary of the Eastern church seemed a very favourable opening for papal ambition: but it came to nothing.—Le Plat, v. pp. 407—501.

CHAPTER XII.

THE PRIESTHOOD.

SECTION I.—*The Sacrament of Orders.*

Determination to close the Council—Debates on the Sacrament of Orders, and on the divine Right of Episcopacy and of Residence—Arrival of the Cardinal of Lorraine, and the French Prelates—Their Views and Intentions—Fears of the Papal Party—Miscellaneous historical Notices—Frequent Prorogations of the Session—TWENTY-THIRD SESSION—Decree on the Sacrament of Orders—View of the spiritual and temporal Power of the Pope—Decree of Reformation.

THE Pope had resolved to bring the council to a speedy termination, and thus deliver himself from the vexations and alarms which agitated him during its continuance. To accomplish his purpose he spared no promises, well knowing that it would be very easy to put insuperable difficulties in the way of their performance. But at length the dispatches received from the legates convinced him that nothing short of a *bonâ fide* concession would be satisfactory.* He wrote to them to this effect:—that he was willing to consent to all just and necessary amendment; that a committee might be appointed to examine the memorials which had been presented at various times by the ambassadors, and select such articles as were most important; that if the question of episcopal residence could not be decided without a violent contest, it would be better to procure it to be referred to himself; and that for the rest, he placed the fullest confidence in the judgment and prudence of the legates, and gave them permission to act according to circum-

* By the French ambassadors it had been demanded that doctrine and discipline should be discussed on alternate days, to avoid the indecent haste with which the latter had been commonly treated. The imperial ambassadors required the presentation of the memorial which they had placed in the hands of the legates long before. Drascovitch proposed that the votes should be taken *by nations*, an expedient that would have utterly destroyed the Pope's Italian majority.

stances. They were well acquainted with the Pontiff's real views and wishes, and took care not to thwart them. The business of reformation was committed to Simonetta, who, with the assistance of Boncompagno, Paleotta, and others,* undertook to prepare such a decree as might at the same time please the Pope and satisfy the oft-repeated demands of the states of Europe. This arrangement was secretly made, and the self-appointed committee pursued its labours unknown to the council, till the time came for the production of the decree. Thus the fathers were saved the trouble of investigation; the wounds of corruption were gently opened, and speedily closed again; all they had to do was to receive and apply such remedies as were brought ready prepared to their hands.†

The sacraments of orders and of matrimony were appointed for decision at the next session. In order to facilitate and expedite the business, the divines were arranged in six classes, to each of which a specific portion of the discussion was allotted. To the first three classes the sacrament of orders was assigned, and the sacrament of matrimony to the remainder. Injunctions were issued, prohibiting any one from speaking more than half an hour at a time; but very few observed them.

Seven articles, said to contain the opinions of the Protestants on the subject of orders, were committed to the divines for examination. Two or three extracts from the speeches delivered in the course of the discussions will summarily comprise the prevailing sentiments.

Alphonso Salmeron, the Jesuit, affirmed, that Christ instituted the sacrament of orders, when he appointed his apostles to the priesthood, as declared in the last session. The power then bestowed chiefly related to the consecration of his real body. Another power, that of jurisdiction over his mystical body, the church, was imparted when he breathed on them

* Boncompagno was one of the "Abbreviators" of the Roman Chancery: these officers prepare the letters, briefs, bulls, and other documents requiring the Pope's signature. He was created a cardinal in 1565, and in 1572, attained the popedom, and is known as Gregory XIII. Paleotta was an Auditor of the Rota, the exchequer of the papal court; he also obtained the cardinalate.

† Pallav. l. xviii. c. 11.

and said, "Receive ye the Holy Ghost," &c. (John xx. 23;) this power was connected with the impression of a character, in which respect the sacrament of orders resembles those of baptism and confirmation. Further, when the Saviour led the apostles out and blessed them, (Luke xxiv. 50,) he constituted them bishops, sending them to preach the gospel. These and similar sentiments, equally foreign to the true meaning of scripture, he confirmed by the authority of the Apostolical Constitutions (a well-known apocryphal work), and various traditions and councils.

Peter Soto spoke of the hierarchy. He maintained that in the government of the church, which is vested in the priesthood, there is a regular gradation, as in the angelic host; and that bishops, priests, and other ministers, are the rulers of the spiritual community, ordinary Christians being entirely excluded; although he admitted that the latter have in certain cases the right of election, which had been denied by the preceding speaker. In opposition to the Protestants he asserted, that so far from the office of priests being confined to preaching the gospel, that duty rather belongs to bishops, according to the saying of the apostle, "Christ sent me not to baptize, but to preach the gospel."

Melchior Cornelio vindicated the use of unction and other ceremonies used in ordination. He also endeavoured to prove that bishops are superior to priests, and that the episcopacy is an order of peculiar dignity, principally because confirmation and ordination are conferred by them only.*

The debates that arose on the last article (relating to the superiority of bishops to priests) excited a dispute that more than ever distracted and divided the council. When this subject was discussed in 1552, the question proposed was, "Whether bishops are superior to presbyters *by divine right*;" and Crescentio, while he conceded the affirmative, had contrived to evade its effect, and would have succeeded, had he not been detected and exposed.† The present legates had resolved to avoid, if possible, the revival of the controversy,

* Pallav. l. xviii. c. 12. Sarpi, l. vii. s. 7—9. Le Plat, v. pp. 508—516.

† See p. 208.

chiefly on account of its connexion with the dispute respecting residence, which they intended should be quietly referred to the Pope. With these views they erased from the article the words "jure divino," "by divine right," hoping that the subject would not be introduced. But they were mistaken. The Spaniards resolutely refused to be silent. A furious contest was the result, which, though the issue was favourable to the papal interests, necessarily prolonged the council much beyond the time which had been fixed for its continuance.

When the deliberations of the divines were ended, a committee was appointed to prepare the decree and canons, copies of which were soon distributed among the fathers. In examining them, the prelates were unusually critical, even to fastidiousness. At the close of the discussion, the Archbishop of Granada remarked that there was a great defect in the decree, inasmuch as the declaration of the divine right of episcopal superiority was wanting. Such a declaration, he said, had been prepared and agreed to in 1552, as some who were then present could testify. In a long and studied address, he laboured to defend his sentiments. The Legate Osius interrupted the archbishop, and said, that this was a point on which there was no dispute with the heretics, and therefore such a declaration as he demanded was totally unnecessary; even the confession of Augsburg did not deny the divine right of bishops, but only that those who were consecrated with Romish rites were not true prelates. "If it is confessed by the heretics themselves," replied the archbishop, "why should we hesitate to affirm it?" The legate still persisted that this was needless, evidently wishing to evade the question altogether. But this was impracticable; the assertion respecting the confession of Augsburg was shewn to be incorrect,* and the archbishop and his friends persevered in their demand, greatly to the annoyance of the legates.

A contentious debate followed, and continued several days.

* The Augsburg confession has no reference whatever to the point debated at Trent: the divine right of bishops or *pastors* is indeed mentioned; but it is the right to preach the word, administer the sacraments, and exercise discipline. The Wirtemberg confession expressly asserts the equality of bishops and presbyters, on the authority of Jerome.—*Corpus et Syntagma*, pp. 43—47, 120.

Each party put forth its full strength, and the importance of the question was universally felt and acknowledged. Should the divine right be declared, it was perceived that the consequences would be eminently disastrous to the power and pretensions of the papacy. The bishops would immediately assert their entire independence of the Pope, a fruitful source of revenue and influence would be entirely destroyed, and the court of Rome would sink into comparative insignificance. These considerations greatly alarmed the legates, and induced them to employ all the force of intrigue to procure the rejection of the disputed clause.* At length, a division took place, in which one hundred and eighty-one votes were given. Fifty-four prelates voted for the divine right, and the number would have been greater had not many been restrained by the fear of incurring the displeasure of their patrons, the legates, or the Pope.† But although the majority sided with the legates, they knew how it was obtained, and felt that it would be unsafe to treat their opponents with disrespect, since among them were found a large proportion of the most learned and influential prelates then at Trent. It was at least good policy to seek conciliation and agreement, even though the attempt failed of success. With this object an addition was made to the committee, who took immense pains to frame the decree in such a manner as might meet the views of both parties. Various

* The Jesuit Lainez was employed to refute the advocates of the divine right. The historians have preserved a very full report of his speech. It contains the most extravagant assertions of pontifical power and authority. Lainez maintained that Jesus Christ is sole ruler of his church; that when he left the world, he constituted Peter and his successors as his vicars; that in consequence, the Pope is absolute Lord and Master, supreme and infallible; that bishops derive from him their power and jurisdiction; and that, in fact, there is no power whatever in the church but from him, so that even general councils have no authority, are not infallible, do not enjoy the influence of the Holy Spirit, unless they are summoned and controlled by papal authority!—Pallav. l. xviii. s. 15. Sarpi, l. vii. s. 20. Le Plat, v. p. 524.

† It seems that many abstained from voting at all, for fear of giving offence. D'Andrada says, that there were more than two hundred and thirty present when the question of communion in both kinds was discussed, and the number gradually increased till it reached nearly three hundred.—Defensio Trident. Fidei, l. i. p. 26.

modes of expression were proposed, altered, modified, and rejected. Much time was wasted in these contentions, and no prospect of union appeared.*

The situation of the legates was sufficiently trying. They could neither please the Pope nor pacify the prelates. His holiness anxiously desired the termination of the council; but this could only be accomplished by a forced decision of the question of divine right, which would be followed by an open rupture with the Spaniards and French, and probably with the Germans. The opposing bishops were thoroughly untractable: it was useless to attempt to overawe them—they were proof against seduction. The business of the council was at a stand, and nothing had been done for several days, when the legates proposed anew the subject of residence. They introduced a decree, enacting severe penalties against offenders, and offering a bounty on obedience by exempting residents from the payment of their tenths. This was inserted as some compensation to the bishops for the omission of the declaration of divine right. But various objections were raised against it, particularly by the Spanish and French ambassadors, who contended that it infringed on the rights of their sovereigns. Even the bishops were not satisfied, for they foresaw that the promised immunities would be soon taken from them, and were unwilling to forego their claims for the prospect of an uncertain advantage. In consequence, the debate quickly closed, and was not resumed for some time.†

At the request of the French ambassadors the session was postponed, on account of the expected arrival of the Cardinal of Lorraine. He entered Trent November 13th, accompanied by fourteen bishops, three abbots, and twenty-two divines, chiefly doctors of the Sorbonne. This was an event in which all parties felt deep interest. The reforming members of the council, particularly the Spaniards, looked forward to it with much pleasure. They had heard that the cardinal purposed to lay an unsparing hand on the abuses of the papacy, and to avow himself the warm and uncompromising advocate of reform. On the other hand, the legates and their adherents

* Pallav. l. xviii. c. 16. Sarpi, l. vii. s. 25—29.

† Pallav. l. xviii. c. 17. Sarpi, l. vii. s. 28.

could ill conceal their fears. They were much alarmed at the anticipated union between the French and the Spaniards; and the free spirit and bold measures that had been recently indulged in France seemed to justify the most anxious forebodings; but the Pope affected to treat the matter with indifference. He ridiculed the idea of the Cardinal of Lorraine's setting up for a reformer. "This cardinal," said he, "is a second Pope. He has a revenue of three hundred thousand crowns. A suitable person, truly, to talk of reform, and inveigh against pluralities! As for me, I have but one benefice, and I am content with one!" Yet, in fact, his holiness was as much afraid as his ministers. Reports were continually brought to him respecting the aims and intentions of the cardinal. It was not enough that he was described as the irreconcilable enemy of corruptions and abuses. Some affirmed, that he wished to procure a decree for the performance of divine worship in the vernacular tongue, and that in his own diocese of Rheims, baptism was already so celebrated.* Others said, that he would plead for communion in both kinds, and the marriage of the clergy; and that he intended to propose that bishoprics should be bestowed only on those who were able to preach, and that unpreaching prelates should be compelled to expend one-third of their revenues in the support of a preacher.† Whether these reports were well founded or not, the Pope deemed that there was sufficient ground for concern and fear. He immediately dispatched the Bishop of Monte Falisci, to join the cardinal on his road and attend him to Trent, under colour of respect and honour, but in reality to act as a spy. With a similar object the legates had sent the Bishop of Senegal. Orders were issued that every prelate then at Rome should repair to Trent forthwith. None were exempted: titulars, coadjutors, those who had resigned their benefices, and retained only the episcopal order, without jurisdiction—the aged and infirm, and even such as held official situations in the papal court, were compelled to go. Thus the Pontiff hoped to counterbalance the influence of the French, and bear down opposition by numbers.‡

* Pallav. ut sup. Le Plat, v. p. 519.

† Le Plat, v. p. 524.

‡ Pallav. l. xix. c. 2. Le Plat, v. pp. 547, 570.

For some time after his arrival at Trent, the Cardinal of Lorraine spoke and acted as a thorough friend of reform. His house was the resort of the opposition party, with whom he held frequent meetings; and great hopes were entertained of the favourable issue of his endeavours. These hopes were strengthened by the declared wishes and intentions of the French government. It was constantly asserted that nothing less than a radical reform would satisfy the people, or save the Catholic faith from subversion. When the cardinal was publicly received by the council, he drew an affecting picture of the state of France, and powerfully urged the necessity of prompt and energetic measures. He was followed by the ambassador Du Ferrier, who addressed the fathers in a strain of bold remonstrance and eloquent fervour. Their demands, he said, were contained in the sacred scriptures, the canons of general councils, and the ancient constitutions and decrees of venerable Pontiffs and fathers. To these standards must the church again be brought. Nothing less would suffice. "Unless this is done, holy fathers," said the ambassador, "in vain will you inquire whether France is in a state of peace. We can only answer you as Jehu answered Joram when he said, 'Is there peace, Jehu?' 'What peace,' he replied, 'so long as the fornications'* . . . you know the rest. But unless this is done, in vain will you seek for advice or help from this or that quarter; in vain will you rely on the fidelity or zeal of the sovereigns of Europe; a deceitful tranquillity may be produced, quickly to be disturbed, while, in the meantime, souls will perish whose blood will be required at your hands." Such sentiments and language were heard with great satisfaction by the enemies of corruption.†

The French ambassadors were instructed to require a revision of the church service, in order to the abolition of all superstitious and useless ceremonies; the concession of the cup to the laity;‡ the administration of the sacraments, the sing-

* 2 Kings ix. 22.

† Pallav. l. xix. c. 3. Sarpi, l. vii. s. 32. Le Plat, v. pp. 549—559.

‡ Some time after, when the Cardinal of Lorraine was at Inspruck, on a visit to the Emperor, some of the divines who accompanied him were attending his Imperial Majesty in his library. He inquired their opinion on the concession of the cup. They argued against it; whereupon the Emperor

ing of "psalms and other spiritual songs," the reading and interpretation of scripture, and public prayers, in the vernacular tongue; the reformation of the licentious lives of the clergy, and, generally, of all abuses that had crept into the court of Rome or the church at large, an ample list of which was furnished.* When to these are added the demands of the Emperor and the Spanish prelates, who zealously co-operated with the French in promoting reform, it will be confessed that the Pope and his ministers had sufficient grounds for anxiety and alarm.† Nevertheless, his holiness determined to preserve things as they were, or any rate to concede as little as possible: but the strength of the opposition made it necessary to adopt very cautious measures, and to trust to dexterous management rather than open resistance. He knew that craft and guile have often succeeded when force would have been employed in vain.

Stormy debates, intrigues and counter-intrigues, and attempts

turned to the King of the Romans, who was present, and said, "Forty years long was I offended with that generation; and I said, These always err in heart."—*Lettres, Anecdotes, et Memoires du Nonce Visconti*, t. i. p. 81.

* *Le Plat*, v. pp. 559—564. A memorial was presented by the French ambassadors, January 2nd, 1563, comprising thirty-four articles of reform. Among them, besides those stated above, were the following:—that priests should be entirely occupied with the duties of their office, and not be suffered to intermeddle with secular affairs; that the bishops should provide a sufficient number of preachers in every diocese, so that sermons might be delivered on all Sundays and feast-days, as well as in Lent and Advent; that no ecclesiastic should possess more than one benefice; that commendams and similar abuses should be utterly abolished; that the prevailing superstitions in regard to images, indulgences, pilgrimages, and relics, should be corrected; that public penance should be revived; and that diocesan synods should be held every year, provincial synods once in three years, and general councils every ten years.—*Pallav.* l. xix. c. 11. *Sarpi*, l. vii. s. 50. *Le Plat*, v. pp. 631—643.

† *Le Plat*, v. p. 564. Even the Italian bishops began to think of reform.—*Ibid.* pp. 614—619. Visconti advised the Pope to write a sharp letter to the Emperor, and tell him that he was willing to have reformation, but not *disfiguration*. At the same time he suggested that it might be politic to propose a reform so strict and universal that the princes themselves would be afraid of it. This suggestion was subsequently adopted. The Duke of Bavaria, among other things, had asked permission for laymen to preach, instead of ignorant priests. Visconti recommended that a catechism and some homilies should be printed in the German language, for the use of such priests.—*Lettres*, t. i. pp. 63—75.

to conciliate or overawe, made up the history of the council from the autumn of 1562 to the summer of 1563. During all this time the fathers were very busily engaged in discussion ;* but it was too evident that their object was less to elicit truth than to get the mastery over each other. It was a fierce struggle between the liberal and servile parties, the friends of reform and the foes of innovation. On the part of the Pontiff and his agents no stone was left unturned to secure the interests of Rome and avert all change. Messengers were continually passing between his holiness and the legates, to convey information, advice, and direction. Hired spies noted with unceasing vigilance every aspect of affairs, and faithfully reported the conduct of the prelates. Art, bribery, intimidation, were by turns employed ; fair discussion and honourable dealing were unknown. Only a passing notice of such proceedings is necessary in this place ; a minute narrative would but excite disgust, and weary the patience of the reader.†

The discussions on residence and the divine right of bishops were frequently renewed, and carried on with great violence

* The Cardinal of Lorraine says, that they were engaged full five hours every day.—Le Plat, v. p. 598. Theological discussions were not their sole employ. Twice they assembled to render thanksgivings to God for the defeat of the Huguenots by the King of France, and once to celebrate mass for the Catholics who were slain in battle. A virulent harangue against the Protestants was delivered at the first of those meetings, in which the victory was compared to the deliverance of the Israelites from Egypt, and the successes of Jephtha, Gideon, Barak, and the Maccabees ; and the Roman-catholic soldiers were described as having “ consecrated their hands in the blood of the impious.” There were great rejoicings at Rome, also, on account of these events.—Le Plat, i. pp. 573—586.

† When the French prelates, shortly after their arrival, continually pressed the legates to give them satisfaction on the subject of reform, declaring that they would stay at Trent ten years rather than have their wishes frustrated, Visconti strongly urged a compliance with their request, or at least a declaration of what was intended, “ *pour se décharger de ce fardeau des murmureurs.*”—T. i. p. 117.

The letters of Visconti shew that he was little scrupulous of the means he employed to get information of the sentiments and designs of the prelates. He often succeeded by tampering with their secretaries or domestics.

The Pope attempted to bribe Du Ferrier.—Visconti, t. i. p. 91. Lest the frequent arrival of couriers from Rome should excite the suspicions of the prelates, they were ordered to leave their guides and equipage at the last stage before they came to Trent, and to enter the city *incog.*—Sarpi, l. vii. s. 30.

and asperity. The diversity of sentiment that prevailed on the latter subject occasioned the most rancorous discord. Those who held the institution of bishops to be of divine right treated their opponents as slaves who had ignobly sold themselves to do the will of the Pope ; while they themselves were regarded as malcontents or rebels, for opposing the just rights of Christ's vicar on earth. Various formulas were prepared, in the hope of uniting the two parties without compromise of principle on either side ; but the attempt was wholly unsuccessful, and at last the council terminated without any authoritative declaration on a point of so great importance.* The question of residence was disposed of in a similar way, the decree on that subject consisting of vague generalities, and

* Pallav. l. xix. c. 12. Sarpi, l. vii. s. 46, 50. Le Plat, v. pp. 537, 584, 644. While the French and Spanish prelates laboured to establish the divine right of episcopacy, meaning thereby that bishops derived both their office and their power immediately from Jesus Christ, the Pope strove to enact a distinction between their order and their jurisdiction, affirming, that the former was derived from Jesus Christ, but the latter from the Roman Pontiff. A canon sent to the legates, but not passed by the council, was thus expressed :—"Whoever shall affirm, that blessed Peter was not appointed by Christ the chief of the apostles, and his vicar on earth ; or, that it is not necessary that there should be in the church one Pontiff, the successor of Peter, and equal to him in the power of government ; or, that his lawful successors in the Roman see from that time to the present have not possessed the primacy of the church, and were not the fathers, pastors, and teachers of all Christians, and that full power to feed, rule, and govern the universal church was not committed to them by our Lord Jesus Christ : let him be accursed."

The Cardinal of Lorraine said, that if such a canon were proposed, he would protest against it, in the name of the King and of all the prelates of France. On another occasion he said, in the presence of several bishops, "It is as true that the council is above the Pope as it is true that the word was made flesh." Visconti says, that this "sent l'impie'té." "The bishops are Christ's vicars, not the Pope's," said the Archbishop of Granada ; and again, "Let him give us our rights, and we will give him his."—Visconti, t. i. pp. 9, 167 ; ii. p. 53.

Peter Soto, the Dominican, whose name often appears in the history of the council, died at Trent, in April, 1563. On his death-bed he wrote to the Pope, earnestly entreating his holiness to allow the declaration of the divine right of episcopacy and of residence. By some means this letter got abroad, notwithstanding the endeavours of Visconti to suppress it, and made considerable impression.—Pallav. l. xx. c. 13. Sarpi, l. vii. s. 83. Le Plat, vi. p. 14. Visconti, t. i. pp. 237, 245.

provisions easily to be evaded. Reform shared its usual fate. Much was asked ; little given. The Pope contrived to pacify the Emperor and the King of France ; and the prelates, worn out by opposition, reproach, and ill-usage, were forced to yield to superior power.* Even the Cardinal of Lorraine saw, or affected to see, the necessity of retracing his steps ; his pompous pretensions evaporated and vanished ; and he tamely acquiesced in such reformation as the Roman Pontiff chose to grant, though, for the sake of consistency, he recorded his protest against it, and declared that he only accepted it because he found it impossible to procure more liberal concessions.†

* The treatment of the Bishop of Guadix was most disgraceful. "The Bishop of Guadix (says a Spanish prelate who was present) said, that the bishops had their sole authority *de jure divino* ; and that even without the confirmation of the Pope they would be true bishops, since there is no proof that either Chrysostom, or Basil, or Gregory of Nice, received such confirmation, or indeed anything at the hands of the Roman Pontiff.

"When he began to utter this sentence, Cardinal Simonetta desired him to have care to his words, for what he said was scandalous ; especially in such times.

"Upon this there was a stir among the prelates, and they began to make a great noise ; and the Patriarch of Venice, rising out of his place, called the bishop a schismatic, and declared that he must recant. It is said that the Archbishop of Granada, who was near, told those who had risen that they themselves were the true schismatics, since, without listening to the Bishop of Guadix, they made that uproar, and used words so offensive and outrageous against so orthodox a man. I did not hear this, though I was at no great distance ; for at this time, the uproar being great, I had also stood up, declaring that it was a shame they should run him down in that manner ; that he ought to be allowed to finish his speech, and then it would be time to ascertain whether he had uttered anything worthy of reproof or punishment."

So wrote the Bishop of Salamanca ; others have stated the matter still more strongly ; even Pallavicini confesses that the prelates not only made a great clamour, but that some exclaimed, "*curse him—burn him—he is a heretic!*"—Lib. xix. c. 5. Sarpi, l. vii. s. 36. Le Plat, v. 577. Practical and Internal Evidence against Catholicism, p. 335.

On one occasion the Bishop of Verdun had inveighed severely against the court of Rome. "How the cock crows," (nimum *gallus* cantavit—the reader will observe the allusion,) said a prelate who sat near him. Upon which the Bishop of Lavaur immediately rejoined, "Would that at the crowing of the cock, Peter would repent and weep bitterly."

† One would not have expected this after reading the following extract from a letter to his secretary and agent at Rome :—

"Le Seigneur Dieu est grandement courroucé contre nous : et est à

The dissensions of the fathers were so violent that the session had been prorogued no fewer than ten times.* During the interval (ten months) two of the legates, the Cardinal

craindre, s'il n'appaise sa fureur, que nous voyions bien-tost un grand schisme, et ruine és ministres de l'église, sur lesquels avec grande occasion, tournera toute la vengeance divine. *Utinam hæc non sint ea tempora, de quibus 2. ad Thessalon. 2. D. Paulus loquebatur—nisi venerit (inquit) discessio primum, &c.* Or Dieu nous en garde, et est grand besoin que sa sainteté y pense bien : car tous ceux qui se veulent nommer et à Rome, et icy grands défenseurs du S. Siège apostolique, et sous ce manteau se perdent, pensans plus les uns à un chapeau de cardinal, les autres par ces tumultes et facheries à abréger les jours de sa sainteté, et à un nouveau papat qu'à appaiser l'ire de Dieu, retenir les provinces qui branlent, revoquer celles qui sont perduës, et rendre par ce moyen les jours à sa sainteté longs et bien heureux, pleins de gloire et de louïange immortelle. Je prié Dieu qu'il preserve sa sainteté, et la nous garde longuement, *cui Sirenarum cantus et adultores valde debent esse suspecti.*—Le Plat, v. pp. 653—658.

Count de Luna, the Spanish ambassador, wrote thus to his sovereign, Philip II., Oct. 16, 1563 :—

“ They [the legates] have endeavoured, and are still trying, to keep the council oppressed and controlled by authority, by a multitude of votes, and every possible artifice and contrivance. This was resisted for a time without much difficulty, as long as the Cardinal of Lorraine conducted himself with the proper zeal which he shewed when he arrived, so that the business went on almost fairly, and they (the Pope's party) could not manage it as they pleased.

“ But since he, owing to his private views, allowed himself to be won over by the legates, who went about it with all industry and diligence, their party has gained strength ; and, from the last session to this moment, a great union has been observed between the cardinal and the ministers of his holiness.

“ The least yielding would, no doubt, bring the council to an abrupt conclusion ; for of the Italian prelates, except a few honest men, they dispose as they please.

“ We must be careful not to fall into a great evil ; such as there would be in the world's knowing that the council is held rather for private objects, than for the sake of religion and the public good.”—Practical and Internal Evidence against Catholicism, p. 332.

* The addresses delivered by the legates at these prorogations have been preserved. They were generally couched in language of disappointment and anger. For instance :—“ To-morrow, venerable fathers, according to our decree, the session should be held. Some will blame us for postponing it ; we are compelled to say that the fault is your own. As for ourselves, we will endeavour to shew the whole Christian world, that we do not walk after the flesh, but after the spirit. Small hope will there be of correcting abuses, if time, the most precious of all gifts, is thus wasted by you upon insignificant

of Mantua and Cardinal Seripand, had died;* and two others had been appointed in their places, the Cardinals Navagier and Moron. But no change proved beneficial to the interests of truth and liberty. The legates ruled the council, the Pope directed the legates. Divines, bishops, ambassadors, and sovereigns, were expected to submit and obey. Remonstrance was unheeded, and opposition fruitless.

At length, July 15, 1563, the twenty-third session was held. The following decree was passed on the sacrament of orders:—

“CHAP. I. *Of the institution of the priesthood of the new law.*”

“Sacrifice and priesthood are so joined by the ordinance of God, that both are found together in every dispensation. Since, therefore, under the New Testament, the Catholic church has received, by divine institution, the holy and visible sacrifice of the eucharist, it must be acknowledged that she has a new, and visible, and external priesthood, in the place of the old. Now, the sacred scriptures shew, and the tradition of the Catholic church has always taught, that this priesthood was instituted by the Lord our Saviour, and that to his apostles and their successors in the priesthood, the power was given to consecrate, offer, and minister his body and blood, and also to remit and retain sins.†

and useless questions.”... “Above all things, let the fathers study brevity in speaking. On this subject we have often admonished your lordships, but admonished in vain. Nevertheless, we will not cease to say to you, in the words of the preacher, ‘In the assembly of presbyters, be not loquacious.’... “The appointed time for the session has arrived; but concord, which ought to precede the session, is not yet attained.” “Nine months have elapsed since a session was celebrated, to the great grief and scandal of all Christians,” &c.—Le Plat, v. pp. 542, 564, 580, 596, 620, 659, 672; vii. 21, 63, 108.

* The former, March 2; the latter, March 17, 1563.

† “The faithful are to be made acquainted with the exalted dignity and excellence of this sacrament in its highest degree, which is the priesthood. Priests and bishops are, as it were, the interpreters and heralds of God, commissioned in his name to teach mankind the law of God, and the precepts of a Christian life; they are the representatives of God upon earth. Impossible, therefore, to conceive a more exalted dignity, or functions more sacred. Justly therefore, are they called, not only ‘angels,’ but ‘gods,’ holding, as they do, the place, and power, and authority, of God, on earth. But the priesthood, at all times an elevated office, transcends in the new law all others

“ CHAP. II. *Of the seven orders.*”

“As the ministry of so exalted a priesthood is a divine thing, it was meet, in order to surround it with the greater dignity and veneration, that in the admirable economy of the church there should be several distinct orders of ministers, intended by their office to serve the priesthood, and so disposed as that, beginning with the clerical tonsure,* they may ascend gradually through the lesser to the greater orders. For the sacred scriptures make express mention of deacons as well as of priests, and instruct us in very serious language respecting those things which are to be specially regarded in their ordination; and from the beginning of the church, the names and appropriate duties of the following orders are known to have been in use,—viz., sub-deacons, acolytes, exorcists, readers, and porters. Although they are not all of equal rank; for sub-deacons are placed among the greater orders by the fathers and holy councils, in which also we very frequently read of other inferior orders.†

in dignity. The power of consecrating and offering the body and blood of our Lord, and of remitting sins, with which the priesthood of the new law is invested, is such as cannot be comprehended by the human mind, still less is it equalled by, or assimilated to, anything on earth.”—Catechism, p. 304.

* “As persons are prepared for baptism by exorcisms, and for marriage by espousals, so those who are consecrated to God, by tonsure, are prepared for admission to the sacrament of orders. Tonsure declares what manner of person he should be who desires to receive orders; the name of ‘clerk,’ which he receives then for the first time, implies that thenceforward he has taken the Lord for his inheritance. In tonsure, the hair of the head is cut in form of a crown, and should be worn in that form, enlarging the crown according as the ecclesiastic advances in orders.” The meaning of the tonsure is variously given. Some say that it was instituted by Peter, “in honour of the crown of thorns which was pressed upon the head of the Redeemer.” Others assert that it is an emblem of the royal dignity, because the ministers of the church are a “royal priesthood.” “Others are of opinion that tonsure, which is cut in form of a circle, the most perfect of all figures, is emblematical of the superior perfection of the ecclesiastical state; or that, as it consists in cutting off hair, which is a sort of superfluity, it implies a contempt of worldly things, and a detachment from all earthly cares and concerns.”—Ibid. pp. 310—312.

† The number of orders is therefore seven,—viz., porter, reader, exorcist, acolyte, sub-deacon, deacon, and priest. “Of these some are greater, which are also called ‘holy;’ some lesser, which are called ‘minor orders.’ The

“CHAP. III. *That orders are truly and properly a sacrament.*”

“Since it is evident, from the testimony of scripture, apostolic tradition, and the unanimous consent of the fathers, that

greater, or holy orders, are sub-deaconship, deaconship, and priesthood; the lesser, or minor orders, are porter, reader, exorcist, and acolyte.” Their functions, and the ceremonies used at their ordination, may be briefly described.

The duty of the *porter* “consists in taking care of the keys and door of the church, and in suffering none to enter to whom entrance is prohibited. The porter also assisted at the holy sacrifice, and took care that no one should approach too near the altar, or interrupt the celebrant.” To him “belonged the office of treasurer of the church, to which was also attached that of guardian of the sacristy; stations, the duties of which are still numbered amongst the most honourable functions of the ecclesiastic.” At his consecration, the bishop takes the keys from the altar, and handing them to him, says, “*Conduct yourself as having to render an account to God for those things which are kept under these keys.*”

The *reader's* office is “to read to the people, in a clear and distinct voice, the sacred scriptures, particularly the nocturnal psalmody, [always in Latin, be it remembered;] and on him also devolves the task of instructing the faithful in the rudiments of the faith.” Presenting him with the book which contains what belongs to the exercise of his function, the bishop says, “*Receive this book, and be you a rehearser of the word of God, destined, if you approve yourself faithful and useful in the discharge of your office, to have a part with those who, from the beginning, have acquitted themselves well in the ministry of the divine word.*”

When initiating the *exorcist*, whose name sufficiently declares the nature of his office, the bishop gives him a book containing the exorcisms, and says, “*Take this, and commit it to memory, and have power to impose hands on persons possessed, be they baptized or catechumens.*”

The duty of the *acolyte* is to serve those who are in holy orders, in the ministry of the altar, and to attend to the lights used at the celebration of mass. The bishop places in his hand a light, saying, “*Receive this wax-light, and know that henceforward you are devoted to light the church, in the name of the Lord.*” He then hands him empty cruets, intended to hold the wine and water, and says, “*Receive these cruets, which are to supply wine and water for the eucharist of the blood of Christ, in the name of the Lord.*”

To the greater orders, the obligation of celibacy is annexed. The *sub-deacon's* duties are “to prepare the altar-linen, the sacred vessels, the bread and wine necessary for the holy sacrifice—to minister water to the priest or bishop at the washing of the hands at mass—to read the epistle—to assist at mass, in the capacity of a witness, and see that the priest be not disturbed by any one during its celebration.” After solemn prayers, accompanied with explanation of the duties of his office, the candidate “receives from the bishop a chalice and consecrated patena, and from the archdeacon, cruets filled with wine and water, and a basin and towel for washing and drying the

by holy ordination, bestowed by words and external signs, grace is conferred; no one ought to doubt that orders constitute one of the seven sacraments of holy church. For the apostle saith, 'I admonish thee, that thou stir up the grace of

hands, to remind him that he is to serve the deacon. These ceremonies the bishop accompanies with this solemn admonition:—'*See what sort of ministry is confided to you; I admonish you therefore so to comport yourself as to be pleasing in the sight of God.*' Additional prayers are then recited, and when, finally, the bishop has clothed the sub-deacon with the sacred vestments, on putting on each of which he makes use of appropriate words and ceremonies, he then hands him the book of the epistles, saying, '*Receive the book of the epistles, and have power to read them in the church of God, both for the living and the dead.*'"

To the *deacon* "it belongs constantly to accompany the bishop, to attend him when preaching, to assist him and the priest also during the celebration of the holy mysteries, and at the administration of the sacraments, and to read the gospel at the sacrifice of the mass." . . . "To the deacon also, as the agent of the bishop, it belongs to inquire and ascertain who within his diocese lead lives of piety and edification, and who do not; who attend the holy sacrifice of the mass and the instructions of their pastors, and who do not; that thus the bishop, made acquainted by him with these matters, may be enabled to admonish each offender privately, or, should he deem it more conducive to their reformation, to rebuke and correct them publicly. He also calls over the names of catechumens, and presents to the bishop those who are to be promoted to orders. In the absence of the bishop and priest, he is also authorized to expound the gospel to the people, not, however, from an elevated place, to make it understood that this is not one of his ordinary functions." . . . "The prayers used at the ordination of a deacon are more numerous and solemn than at that of a sub-deacon; his person is also invested with the sacred stole: of his ordination, as of that of the first deacons who were ordained by the apostles, the imposition of hands also forms a part; and finally, the book of the gospels is handed to him by the bishop, with these words: '*Receive power to read the gospel in the church of God, as well for the living as for the dead, in the name of the Lord.*'"

The office of the *priest* is "to offer sacrifice to God, and to administer the sacraments of the church; the bishop, and after him the priests who may be present, impose hands on the candidate for the priesthood; then, placing a stole on his shoulders, he adjusts it in form of a cross, to signify that the priest receives strength from above, to enable him to carry the cross of Jesus Christ, to bear the sweet yoke of his divine law, and to enforce this law, not by word only, but also by the eloquent example of a holy life. He next anoints his hands with sacred oil, reaches him a chalice containing wine, and a patena with bread, saying, '*Receive power to offer sacrifice to God, and to celebrate mass as well for the living as for the dead.*' By these words and ceremonies he is constituted an interpreter and mediator between God and man, the principal function of the priesthood. Finally, placing his hands on the

God, which is in thee by the imposition of my hands. For God hath not given us the spirit of fear; but of power, and of love, and of sobriety.' (2 Tim. i. 6, 7).*

“CHAP. IV. *Of the ecclesiastical hierarchy, and of ordination.*”

“Forasmuch, then, as in the sacrament of orders, as in baptism and confirmation, a character is impressed which can neither be destroyed nor taken away,† the holy council deservedly condemns the notion of those who assert that the priests of the New Testament have only a temporary power, and that those who have been rightly ordained may become laymen again, if they should cease to exercise the ministry of the word of God. Moreover, if any one affirm, that all Christians promiscuously are priests of the New Testament, or that all are endued with equal spiritual power, he does

head of the person to be ordained, the bishop says, ‘*Receive ye the Holy Ghost: whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained;*’ thus investing him with that divine power of forgiving and retaining sins which was conferred by our Lord on his disciples.”

“Orders are conferred on certain appointed days only, days on which, according to the most ancient practice of the church, a solemn fast is observed, to obtain from God, by holy and devout prayer, ministers not unworthy of their high calling, qualified to exercise the transcendent power with which they are to be invested, with propriety, and to the edification of his church.”—Catechism, pp. 312—316, 318, 321.

* “A sacrament is a sensible sign of an invisible grace, and with these characters holy orders are invested; their external forms are a sensible sign of the grace and power which they confer on the receiver: holy orders, therefore, are really and truly a sacrament.”—Ibid. p. 309.

† “It is clear, as we have already said, that the sacrament of orders, although primarily instituted for the advantage and edification of the church, imparts grace to him who receives it with the proper dispositions, which qualifies and enables him to discharge with fidelity the duties which it imposes, and amongst which is to be numbered the administration of the sacraments. As baptism qualifies for their reception, so orders qualify for their administration. Orders, also, confer another grace, which is a special power in reference to the holy eucharist; a power full and perfect in the priest, who alone can consecrate the body and blood of our Lord; but in the subordinate ministers greater or less in proportion to their approximation to the sacred mysteries of the altar. This power is also denominated a spiritual character, which, by a certain interior mark impressed on the soul, distinguishes the ecclesiastic from the rest of the faithful, and devotes them specially to the divine service.”—Ibid. p. 322.

nothing less than confound the ecclesiastical hierarchy, which resembles a well-appointed army;* as if, in opposition to the doctrine of blessed Paul, all were apostles, all were prophets, all were evangelists, all were pastors, all were teachers. Further, the holy council declares, that in addition to other ecclesiastical degrees, bishops, who have succeeded to the place of the apostles, hold a distinguished rank in this hierarchical order;† that they are placed there by the Holy Spirit, as the same apostle saith, to rule the church of God; that they are superior to presbyters;‡ and that they administer the sacrament of confirmation, ordain the ministers of the church,§ and perform many other offices, to which those who are in inferior orders have no right. The holy council further de-

* The compilers of the Catechism have invented a distinction between *internal* and *external* priesthood. "The *internal* priesthood extends to all the faithful who have been baptized, particularly to the just, who are anointed by the Spirit of God, and by the divine grace are made living members of the high priest, Christ Jesus. Through faith, inflamed by charity, they offer spiritual sacrifices to God on the altar of their hearts; and in the number of these sacrifices are to be reckoned good and virtuous actions, referred to the glory of God." . . . "The *external* priesthood does not extend indiscriminately to the great body of the faithful; it is appropriated to a certain class of persons, who, being invested with this august character, and consecrated to God by the lawful imposition of hands, and the solemn ceremonies of the church, are devoted to some particular office in the sacred ministry."—Catechism, p. 317.

† "The order of priesthood, although essentially one, has different degrees of dignity and power. The first is confined to those who are simply called priests, and whose functions we have now explained. The second is that of bishops, who are placed over their respective sees, to govern not only the other ministers of the church, but also the faithful; and with sleepless vigilance and unwearied care to watch over and promote their salvation." The third degree is that of archbishop; in the fourth place are patriarchs; and "superior to all these is the sovereign Pontiff, whom Cyril, Archbishop of Alexandria, denominates in the Council of Ephesus, 'the father and patriarch of the whole world.'"—Ibid. p. 319.

‡ The reader will observe that nothing is said of the *divine right* of episcopacy.

§ "Some abbots, it is true, were occasionally permitted to confer minor orders; all, however, admit, that even this is the proper office of the bishop, to whom, and to whom alone, it is lawful to confer the other orders. Subdeacons, deacons, and priests are ordained by one bishop only, but, according to apostolic tradition, a tradition which has always been preserved in the church, he himself is consecrated by three bishops."—Ibid. p. 320.

clares, that in the ordination of bishops, priests, and the other orders, the consent, call, or authority of the people, or of any secular power or magistracy, is not so necessary, as that without the same the ordination would be invalid; on the contrary, it is hereby declared, that all those who presumptuously undertake and assume the offices of the ministry, with no other call and appointment than that of the people, or of the secular power and magistracy, are not to be accounted ministers of the church, but thieves and robbers, who have not entered in by the door.

“Thus much it hath seemed good to the holy council to teach the faithful respecting the sacrament of orders. Opposite sentiments are condemned in the manner following, by express and appropriate canons; that amidst the prevailing darkness of error, all men may, by the help of Christ, adopting this rule of faith, easily discern and retain the Catholic truth.

“*Canon 1.* Whoever shall affirm, that under the New Testament there is not a visible and external priesthood; or that there is no power to consecrate and offer the true body and blood of the Lord, and remit and retain sins, but only the bare office and ministry of preaching the gospel; or that those who do not preach are by no means to be considered priests: let him be accursed.

“2. Whoever shall affirm, that there are not in the Catholic church, besides the priesthood, other orders, both greater and lesser, by which, as by degrees, the priesthood may be ascended: let him be accursed.

“3. Whoever shall affirm, that orders, or holy ordination, is not truly and properly a sacrament, instituted by Christ the Lord; or that it is a human invention, devised by men unskilful in things ecclesiastical; or that it is only the ceremony of choosing the ministers of the word of God and of the sacraments: let him be accursed.

“4. Whoever shall affirm, that the Holy Spirit is not given by ordination; and therefore that bishops say in vain, ‘Receive the Holy Ghost;’ or that thereby a character is not impressed; or that he who was once a priest may become a layman again: let him be accursed.

“5. Whoever shall affirm, that the sacred unction used by the church in holy ordination, as well as the other ceremonies

observed in bestowing orders, are not only unnecessary, but ridiculous and hurtful : let him be accursed.

“6. Whoever shall affirm, that there is not in the Catholic church a hierarchy instituted by divine appointment, and consisting of bishops, presbyters, and ministers : let him be accursed.

“7. Whoever shall affirm, that bishops are not superior to presbyters ; or that they have not the power of confirming and ordaining ; or that the power which they have is common to them and presbyters ; or that orders conferred by them without the consent or calling of the people, or the secular power, are invalid ; or that those who are not properly ordained or instituted according to ecclesiastical or canonical power, but derive their ordination from some other source, are lawful ministers of the word and the sacraments : let him be accursed.

“8. Whoever shall affirm, that those bishops who are peculiarly appointed by the authority of the Roman Pontiff are not lawful and true bishops, but a human invention : let him be accursed.”*

There is a remarkable omission in this decree. The fathers at Trent could agree in anathematizing heretics, but differed materially from one another on many points of acknowledged importance. There had been long and fierce debates on the papal power and jurisdiction, but there was so little accordance

* Courayer justly says of this canon, “Le sens de ce canon n'est pas extremement clair. Car s'ils est question des Evêques ordonez par le Pape, persone ne doutoit qu'ils ne fussent de veritable Evêques, et ainsi quelle necessité de faire une telle decision ? S'il s'agit au contraire de quelque autre pouvoir que de celui de l'ordination, il n'est pas egaleement clair que tous les Evêques que crée le Pape soient de veritables, c'est à dire, de legitimes Evêques, puisqu'ils ne peuvent être tels, qu'autant qu'ils sont appelez conformement aux loix de chaque Eglise ; ce qui pourroit ne pas être, quoiqu'ils fussent appelez par le Pape. Il semble qu'on n'ait usé ici d'obscurité que pour favoriser les pretensions des Papes, qui ne pouvant se faire accorder le titre de *Pasteurs de l'Eglise Universelle* ont voulu du moins jeter par ce canon quelques fondemens pour servir à l'appui de leurs pretensions. Car d'ailleurs s'il ne s'agissoit ici que des Evêques ordonez par le Pape, pourquoi ne s'est on pas servi netement du terme d'ordination ?” — Sarpi, l. viii. s. 25, *note*. Perhaps, after all, the canon refers to bishops *in partibus infidelium*.

among the divines of the infallible church, that it was found necessary to drop the subject altogether. Not a word is uttered respecting the power and authority of the Pope, which, it might be supposed, ought to be very exactly defined. For surely it must be of great importance to know the nature, extent, and limits, of the supreme jurisdiction in the church; and more especially, as the most extravagant pretensions have been put forth by some Roman-catholic writers, and as sturdily resisted by others. Whose opinions are to be received?

The authorized enactments of the church of Rome on this subject are expressed in very ambiguous and wary language. By the decree of the Council of Florence, A. D. 1439, (already noticed, p. 37,) it was ordained as follows:—"We define that the holy apostolic see and the Roman Pontiff have a primacy over the whole world; and that the Roman Pontiff himself is the successor of St. Peter, the chief of the apostles, and true vicar of Christ; and that he is *head of the whole church*, and the father and teacher of all Christians; and that to him, in St. Peter, was delegated by our Lord Jesus Christ, *full power to feed, rule, and govern, the universal church*; as also is contained in the acts of general councils, and in the holy canons." The compilers of the Catechism of the Council of Trent, speaking of the Roman Pontiff, say—"Sitting in that chair in which Peter, the prince of the apostles, sat to the close of life, the Catholic church recognises in his person the most exalted degree of dignity, and *the full amplitude of jurisdiction*; a dignity and a jurisdiction not based on synodal, or other human constitutions, but emanating from no less an authority than God himself. As the successor of St. Peter, and the true and legitimate vicar of Jesus Christ, he therefore presides over the universal church, *the father and governor of all the faithful, of bishops also, and of all other prelates, be their station, rank, or power, what they may.*"*

Although these statements are very strong, they are nevertheless vague and indefinite. Mr. Butler says of the decree of the Council of Florence, "This is the doctrine of the Roman-catholic church on the authority of the Pope, and beyond it no Roman Catholic is required to believe."† But

* pp. 319, 320.

† Book of the Roman-catholic Church, p. 119.

after all, the question returns, "What is that doctrine?" The same individual confesses that there is a division of opinion in the church on this subject, and adverts to the well-known distinction between the transalpine and the cisalpine tenets. The fact is, that it has been found convenient to leave this momentous question unsettled. Both the above-mentioned tenets, it seems, are *tolerated*, and either may be declared true, at different periods, as circumstances or events may require.*

* The transalpine divines ascribe to the Pope a supreme and controlling power over the whole church, and even over general councils; the right of judging all spiritual causes, of constituting, suspending, and deposing bishops, of conferring all ecclesiastical dignities or benefices, of receiving appeals from all sentences of ecclesiastical courts; and the extraordinary prerogative of personal infallibility, when he undertakes to issue a solemn decision on any point. The cisalpines, on the other hand, regard the Pope as subject to the church, and to a general council, her representative; maintain that the jurisdiction of bishops is derived immediately from God; deny the Pope's right to confer benefices, by his paramount authority, in opposition to the laws or customs of patronage; refuse to admit his prerogative and infallibility; and hold that he may be deposed by the church, or a general council, for heresy or schism. Mr. Butler states that the Pope's temporal power,—that is, the presumed right to depose heretical or contumacious sovereigns, and absolve their subjects from their allegiance,—was once the main point of difference between the transalpine and cisalpine divines, being maintained by the former, denied by the latter; but that now the transalpines have, at length, adopted the cisalpine opinions on this subject. His own views are thus expressed:—

"It is an article of the Roman-catholic faith, that the Pope has, by divine right—1. A supremacy of rank; 2. A supremacy of jurisdiction in the spiritual concerns of the Roman-catholic church; and 3. The principal authority in defining articles of faith. In consequence of these prerogatives, the Pope holds a rank splendidly preeminent over the highest dignitaries of the church; has a right to convene councils, and preside over them by himself or his legates, and to confirm the election of bishops. Every ecclesiastical cause may be brought to him, as the last resort, by appeal; *he may promulgate definition and formularies of faith to the universal church*; and when the general body, or a great majority of her prelates, have assented to them either by formal consent or tacit assent, all are bound to acquiesce in them. 'Rome,' they say in such a case, 'has spoken, and the cause is determined.' To the Pope, in the opinion of all Roman Catholics, belongs also a general superintendence of the concerns of the church; a right, when the canons provide no line of action, to direct the proceedings; and, *in extraordinary cases, to act in opposition to the canons*. In those spiritual concerns in which, by strict right, his authority is not definitive, he is entitled to the highest respect and deference." —Book of the Roman-catholic Church, pp. 119—124.

Still it is important to ascertain which view of the subject has been current at Rome, or has received pontifical sanction. This may be easily done. Fourteen years after the termination of the Council of Trent, Bellarmine delivered his lectures "De Romano Pontifice," in the college at Rome, by appointment of Pope Gregory XIII. An abstract of these lectures will exhibit the sentiments which have prevailed in the Romish court from the days of Hildebrand till the present time.

After endeavouring to prove that simple monarchy is the best form of government, and that therefore it has been adopted in the church, in which the Pope, as the successor of St. Peter, rules in the place of Christ, who has constituted him his sole vicar or representative, the author describes at large the spiritual and temporal power of the Pope. His *spiritual* power is comprised in the following particulars:—That he is supreme judge in controversies of faith and manners; that when he instructs the whole church in things relating to faith, or promulgates moral precepts relating to things necessary to salvation, or which are in themselves good or evil, *he cannot possibly err*; that it is probable, and may be piously believed, that he cannot, as a private individual, be a heretic; that, as prince of the whole church, he may, by his own authority, enact laws, binding on the conscience, and judge and punish in ecclesiastical causes; that though episcopal jurisdiction, generally considered, is of divine right, as God's appointment, yet that bishops, canonically elected, receive their actual jurisdiction and authority, not from Christ, but from the Pope; that he has the power to call general councils, and preside over them as supreme judge; that such assemblies, confirmed by the supreme Pontiff, cannot err—but that they may err before such confirmation, unless the fathers, in framing their decrees, follow his instructions; and finally, that the Pope is absolutely above councils, and acknowledges no authority whatever over himself.

It is asserted that the Pope has not, *directly and immediately*, any temporal power; but that, by reason of his spiritual power, he may possess, *at least indirectly, supreme power in directing the temporal affairs of all Christians, in order to the bestowment of spiritual good*. This assertion is illustrated by

the following analogy:—as man is compounded of flesh and spirit, which, though separate, are closely connected; and the latter rules the former, so that if the end proposed by the spirit is hindered by the flesh, the flesh must be punished by fasts and other methods, and, if necessary, the tongue be prevented from speaking, the eyes from seeing, &c.; in like manner, society is subject to political and to spiritual power, the end of the one being temporal peace, of the other, eternal salvation. They constitute one body, and the inferior must be subject and subordinate to the superior. The spiritual power does not intermeddle with temporal matters, *so that the spiritual design is not hindered. But if anything of that kind take place, the spiritual power may and ought to coerce the temporal power, in every suitable and necessary manner.* “The Pope cannot,” says Bellarmine, “as Pope, *ordinarily* depose temporal princes, although just reason exists, in the same manner in which he deposes bishops,—that is, as an ordinary judge; *yet he may change kingdoms, and take away from one, and bestow upon another, as supreme spiritual prince, if the same should be necessary to the salvation of souls.*” Again—“the Pope cannot, as Pope, *ordinarily* enact or confirm civil laws, or annul the laws of princes, because he is not political head of the church; yet he may do all this, *if any civil law is necessary to the salvation of souls, and kings will not enact it; or, if any civil law is injurious to the salvation of souls, and kings will not abrogate it.*” Further—“The Pope cannot, as Pope, *ordinarily* judge in temporal matters; nevertheless, *in any case in which the safety of souls is concerned, the Pope may assume even temporal judgment; when, for instance, there is no judge, as when two independent monarchs are at variance—or when those who may and ought to judge, refuse to give sentence.*” Once more—“the Pope may and ought to compel all Christians to serve God in that manner which their station requires of them. *But kings are bound to serve God by defending the church and punishing heretics and schismatics. Therefore the Pope may and ought to enjoin kings to do this, and if they neglect, to compel them, by excommunication and other suitable measures.*”*

* Bellarmin. de Roman Pontif. l. i. c. 1—16; l. iv. c. 1—6, 15, 16, 22—24; l. v. c. 4, 6. De Conciliis, l. i. c. 12, 19; l. ii. c. 2, 5, 10, 11, 13—19.

For maintaining these and similar opinions, Bellarmine was rewarded with a cardinal's hat and other honours.* It will be said, that they are obsolete notions; that they have been disclaimed by the Roman Catholics of England and France; that several foreign universities, when applied to by Mr. Pitt, unanimously declared against them.† All this is true: but while it is acknowledged that no *authorized* commentary on the decree of the Council of Florence has yet appeared, it cannot be denied that the very loose and general manner in which that decree was expressed has left the door open for any interpretation which the times will bear. The Roman Pontiff does not now speak and act as did Gregory VII. and Innocent III. ;‡ it may be hoped that such days are gone by for ever. But no concession has been made; retractation and repeal are words not to be found in the vocabulary of Rome; *the Pope has always assumed as much power as he could safely exercise.* Only seven years before the publication of Bellarmine's work, (A.D. 1570,) he had proudly and impiously asserted his prerogative, and "in the fulness of apostolical power," excommunicated and deposed our Queen Elizabeth, absolving her subjects from their allegiance. Such things are not heard of in these times; yet neither has the doctrine been recanted nor the power surrendered. The moderate notions entertained by Mr. Butler and the English and French Catholics may possibly be prevalent, even at Rome, at the present period; but should the aspect of affairs change, (which Heaven prevent!) the transalpine system will regain its popularity, and the "Father and Governor of all the faithful" re-assert his long-dormant pretensions, and attempt once more, though with feeble arm, to shake the earth with the thunders of the Vatican.§

* He was very near being canonized after his death. Ten cardinals out of seventeen voted for this honour.—Du Pin, Cent. xvii. book 5.

† Butler's Historical Memoirs of the Catholics, vol. iv. pp. 10—15.

‡ See Hallam's View of the State of Europe during the Middle Ages, vol. ii. pp. 270—286.

§ "Five centuries have now elapsed, during every one of which the authority of the Roman see has successively declined. Slowly and silently receding from their claims to temporal power, the Pontiffs hardly protect their dilapidated citadel from the revolutionary concussions of modern times, the rapacity of governments, and the growing averseness to ecclesiastical in-

The honour and reverence paid to the Pope in his own city, and by all who approach him, are consonant to the lofty titles which he wears, and the exalted station he is supposed to occupy. An elegant writer, himself a zealous Roman Catholic, gives the following description of the manner in which he is ordinarily received, when he shews himself to the multitude after performing divine service in St. Peter's :—“ The immense area and colonnade before the church are lined with troops, and crowded with thousands of spectators. All eyes are fixed on the gallery, [in the front of the church ;] the chant of the choir is heard at a distance; the blaze of numberless torches plays round the columns; and the Pontiff appears, elevated on his chair of state, under the middle arch. *Instantly the whole multitude below fall on their knees*; the cannons of St. Angelo give a general discharge, while rising slowly from his throne, he lifts his hands to heaven, stretches forth his arm, and thrice gives his benediction, to the crowd, to the city, and to all mankind: a solemn pause follows; another discharge is heard; the crowd rises; and the pomp gradually disappears.”* Whenever the Pontiff appears in public, all kneel in his sight; and in private, there are “ greater appearances of splendour in the approach to his person than in an introduction to any other sovereign.” In the ceremony called the adoration of the Pope, which takes place almost immediately after his election, “ he is placed in a chair *on the altar* of the Sistine chapel, and there receives the homage of the cardinals; this ceremony is again repeated *on the high altar* of

fluence. But if thus bearded by unmannerly and threatening innovation, they should occasionally forget that cautious policy which necessity has prescribed; if they should attempt, an unavailing expedient! to revive institutions which can be no longer operative, or principles that have died away, their defensive efforts will not be unnatural, nor ought to excite either indignation or alarm. A calm, comprehensive study of ecclesiastical history, not in such scraps and fragments as the ordinary partisans of our ephemeral literature intrude upon us, is, perhaps, the best antidote to extravagant apprehensions. Those who know what Rome has once been are best able to appreciate what she is; those who have seen the thunderbolt in the hands of the Gregories and the Innocents will hardly be intimidated at the sallies of decrepitude—the impotent dart of Priam amidst the crackling ruins of Troy.” —Hallam, vol. ii. p. 372.

* Eustace's Classical Tour, ii. 167—171.

St. Peter's." "But why," asks the writer quoted above, "why should the altar be made his footstool! The altar, *the beauty of holiness*, the throne of the *victim-lamb*, the *mercy-seat* of the temple of Christianity; why should the altar be converted into the footstool of a mortal?"* Why, indeed, but as a fulfilment of the apostolic prediction—"He as God sitteth in the temple of God, shewing himself that he is God."—(2 Thes. ii. 4.)

The right of electing the Pope is vested in the cardinals, who are also bound to choose one of their own number. The cardinals are the deacons, priests, and bishops of Rome and its suburbs. Their number is seventy; and they are created at the pleasure of the Pontiff. They constitute the consistory, or council of the apostolic see; preside over the Pope's tribunals; and enjoy great privileges and honours.† Their origin is assigned to the eleventh century.

Of the Roman Pontiff as a temporal prince, it is not necessary to speak in this place. Ecclesiastical historians have faithfully recorded the progress of priestly ambition, and have shewn how the pastor of a Christian congregation became a proud prelate, and how that prelate possessed himself of territory, and figured for ages as a powerful prince. The Pope's present territory comprises a tract of country about 120 miles long, and from 80 to 100 broad, thinly peopled, and badly cultivated. A good writer observes—"The ecclesiastical states have lost that paramount importance which they once possessed, and are the least flourishing and powerful of all the divisions of Italy. . . . There is very little manufacturing industry of any description. The annats, contributions, and indulgences, which anciently maintained the pontifical sovereign in such pomp, have disappeared with the decaying faith of the Catholic world. He maintains about 6000 or 7000 troops, which are little better than a species of militia. . . . The population of the ecclesiastical states is about 2,600,000.

* Eustace's Classical Tour, iv. pp. 368, 381—383.

† Mosheim, Cent. xi. part 2. c. 2. s. 6. Much useful information on this subject is contained in a work published a few years ago, intitled, "Catholicism in Austria."

The revenue is estimated at £1,237,000, but is burdened with a debt of £24,700,000.*

The reforming decree passed in the twenty-third session contained eighteen chapters. Its principal enactments were included in the three following particulars:—1. The residence of the clergy. The chapter on this subject commenced with these words:—“Since all to whom the cure of souls is committed are bound by divine command to know the state of their flocks; to offer sacrifice for them; to feed them, by the preaching of the divine word, the administration of the sacraments, and the example of all good works; to exercise paternal care over the poor and other distressed persons; and to apply themselves to all other pastoral duties, which cannot be performed by those who, instead of watching over the flock, leave it, as the hirelings do; the holy council admonishes and exhorts them to remember the divine precepts, and to be patterns of the flock, feeding and ruling the same in judgment and truth.” Personal residence is then enjoined on ecclesiastics of every grade: but it is observable that several legitimate causes of absence are allowed,—viz., “Christian charity, urgent necessity, due obedience, and the advantage of the church or state;” of these, the Pope was constituted supreme judge; and next, the metropolitan; or, in his absence, the senior suffragan bishop. It is true that provision was directed to be made for the churches in such cases, and that temporary periods of absence were prohibited to exceed two or, at the most, three months in the whole year; but the above-mentioned exceptions might be made to extend to any length of time; and the divine right of residence, which had been the fruitful source of so much contention, was kept entirely out of sight. 2. The age, qualifications, &c., of candidates for holy orders. It was enjoined that none should be admitted to minor orders under fourteen years of age. Sub-deacons must be twenty-two years old, deacons twenty-three, and priests twenty-five. Some suitable directions are given respecting the examination of candidates, and the requisite qualifications for office. It would have been well had they been always duly

* Murray's Encyclopædia of Geography, p. 619.

observed. 3. The education of candidates for ecclesiastical offices. Provision was made for the institution of seminaries, in which youths might receive instruction; the poor, gratuitously, the rich, by paying certain fixed charges. They were to learn grammar, singing, and other sciences; and to become versed in scripture, ecclesiastical reading, the homilies of the saints, and the rites and ceremonies used in the administration of the sacraments. Special care was to be taken that they attended mass every day, confessed their sins once a month, and partook of the Lord's supper under the direction of the confessor. They were to receive the first tonsure immediately on their admission; to wear the clerical habit, and to be gradually initiated into the services of the church.*

SECTION II.—*Celibacy of the Priesthood.*

Crafty Policy of the Legates with respect to Reform—TWENTY-FOURTH SESSION—Decree on Matrimony—Doctrine and Practice of the Church of Rome in regard to the Celibacy of the Clergy.

THE records of the Council of Trent become less interesting as we approach the termination of its proceedings. A very cursory review of the remainder of the history will be sufficient for the present purpose.

Lengthened discussions on matrimony had taken place before the twenty-third session. These debates were remarkably dry and jejune, and, indeed, chiefly related to customs or circumstances peculiar to those times. The marriage of priests may be excepted; but even on this subject there was scarcely any difference of opinion. All agreed in extolling the virtues of celibacy, and the most part denounced as heretics such as maintained the lawfulness of the marriage of the clergy; while some few were willing to admit that there were cases in which the Pope might dispense with the vow of chastity. The Protestant reader will not care to inquire for the arguments

* Pallav. l. xxi. c. 12. Sarpi, l. viii. s. 25.

by which men attempted to withstand the dictates of nature, and pervert the word of God.*

Two measures proposed by the legates, but ultimately withdrawn or considerably modified, deserve to be mentioned, as illustrative of the spirit and designs of the papacy. The first was as follows:—When the sacrament of orders was under discussion, a canon was presented to the fathers, enjoining princes and civil rulers in general to require of all persons whom they should invest with any public office, dignity, magistracy, or place of trust, that they should subscribe to a creed therein recited, comprising the distinctive tenets of the Roman-catholic religion, and concluding with a solemn promise to reject all novel doctrines, avoid all schism, detest every heresy, and promptly and faithfully assist the church against all heretics whatsoever.†

The other measure was a proposal for the reformation of the civil powers. Assailed on all sides by urgent demands for reform, the legates were compelled to put on the appearance of concession. They prepared a decree, touching as lightly as possible the evils and abuses which had excited such general indignation. The closing articles of the decree were levelled at the sovereigns and states of Europe. It was pre-

* Pallav. l. xx. c. 1, 4; xxii. c. 1, 4, 9. Sarpi, l. vii. s. 59, 62, 64, 70. One divine edified the fathers with a long “disputation” on this subject. Like Ruth, he said, he would follow the reapers, those who had spoken before him, collect the few small ears they had left, separate them from dirt and straw, and present them to fair Naomi; “that is, the holy Catholic church, my mother.” His tirade was in the form of an imaginary dialogue between himself and Calvin. Thus—

“Heus bone vir Calvine, Deus te convertat: quidnam monstri nunc alis in pectore tuo? Respondet Calvinus. Egone? Cogito cogitationes, quibus cœlibatum evertam, et meum meorumque apostatarum meretricium statum constabiliam.

“Sanusne es, O Calvine? Cœlibatum, quem Deus instituit, Joannes Baptista servavit, Christus laudavit et prædicavit, ecclesia ab apostolis usque nunc recepit, tu miser homuncio evertere contendis? An nescis, quod opus quod ex Deo est, nullis humanis aut satanicis viribus dissolvi potest? Deliras, Calvine, deliras; tua te libido bis stultum fecit,” &c.—Le Plat, v. pp. 725—743.

† Sarpi, l. viii. s. 22. Le Plat, vi. pp. 32—42. It is somewhat singular that Pallavicini makes no reference to this creed: it is difficult to believe that he was ashamed of it.

tended that the church also had just cause for remonstrance and complaint, and that the reformation would not be complete unless the encroachments of the secular on the ecclesiastical power were abolished. The legates had even the assurance to demand that the clergy should enjoy an absolute immunity from the civil jurisdiction in all causes whatsoever; that spiritual causes, and those of a mixed nature, should be tried before ecclesiastical judges, to the entire exclusion of laymen, and that these judges should receive their appointments from their spiritual superiors, and not from any secular authority; that the church should be entirely free from all taxes, imposts, subsidies, &c., under whatsoever name or pretence they might be levied; and, finally, that all the ancient canons, and all papal constitutions, enacting clerical immunity, should be revived in their full force, and any breach or infringement be visited with excommunication, without trial or notice.

Had these demands been complied with, the triumph of the clergy would have been consummated, and society would have commenced a retrograde movement, which, if not checked by some counter-revolution, might have ended in a state of things analogous to the disorders and usurpations of the middle ages. Most probably, however, the failure of the measure was expected from the very first. It was intended to intimidate the wavering, and extinguish the attempts of the more zealous friends of reform. And the success was complete. The French ambassadors, whose bold and unflinching attacks on the corruptions of the Roman court had given so great offence, protested against the decree in the name of their sovereign, and withdrew to Venice. They returned no more to Trent. Those who remained had no inclination to continue a struggle in which the chances of victory were so few: their acceptance of such reformation as was offered them was the price of the withdrawal of the obnoxious articles.*

The twenty-fourth session was held Nov. 11, 1563. The doctrinal decree related to matrimony.

“The first parent of the human race, inspired by the Divine Spirit, pronounced the bond of marriage to be per-

* Pallav. l. xxiii. c. 1. Sarpj, l. viii. s. 53—56. Le Plat, vi 227—251.

petual and indissoluble, when he said, ‘ This now is bone of my bones, and flesh of my flesh ; wherefore a man shall leave his father and mother, and shall cleave to his wife, and they shall be two in one flesh.’ (Gen. ii. 23, 24.)

“ Christ our Lord hath expressly taught that two persons only can be joined together and united in this bond. Having quoted the last-mentioned words, as proceeding from God, he said, ‘ Therefore now they are not two but one flesh :’ and immediately afterwards he confirmed the durability of the connexion, as it had been so long before declared by Adam, by adding, ‘ What therefore God hath joined together, let no man put asunder.’ (Mat. xix. 5, 6.)

“ Christ also, who hath instituted and perfected the venerable sacraments, hath by his passion merited the grace which gives perfection to natural love, confirms the indissoluble union, and sanctifies those who are united. Which the Apostle Paul intimated when he said, ‘ Husbands, love your wives, as Christ also loved the church, and delivered himself for it ;’ presently adding, ‘ This is a great sacrament ; but I speak in Christ and in the church.’ (Ephes. v. 25, 32.)

“ Since, therefore, under the gospel, matrimony excels the nuptials of the ancients, because of the grace received through Christ, our holy fathers, the councils, and the universal tradition of the church have always taught that it is deservedly reckoned among the sacraments of the new law. Against which doctrine impious men have raved in these times, not only indulging wrongful thoughts respecting this venerable sacrament, but also, according to their manner, introducing liberty of the flesh under cover of the gospel, and writing and speaking much that is contrary to the sentiments of the Catholic church, and the approved customs that are derived from the apostolic era—greatly to the peril of the faithful in Christ. Therefore this holy and universal council, desiring to prevent such rashness, hath determined to destroy the infamous heresies and errors of the before-named schismatics, lest many more should be affected by their destructive contagion ; for which cause the following anathemas are decreed against these heretics and their errors :—

“ *Canon 1.* Whoever shall affirm, that matrimony is not truly and properly one of the seven sacraments of the evange-

lical law, instituted by Christ our Lord, but that it is a human invention, introduced into the church, and does not confer grace :* let him be accursed.

“ 2. Whoever shall affirm, that Christians may have more wives than one, and that this is prohibited by no divine law : let him be accursed.

“ 3. Whoever shall affirm, that only those degrees of consanguinity or affinity which are mentioned in the book of Leviticus can hinder or disannul the marriage contract ; and that the church has no power to dispense with some of them, or to constitute additional hindrances or reasons for disannulling the contract : † let him be accursed.

“ 4. Whoever shall affirm, that the church cannot constitute any impediments, with power to disannul matrimony, or that in constituting them she has erred : let him be accursed.

“ 5. Whoever shall affirm, that the marriage bond may be dissolved by heresy, or mutual dislike, or voluntary absence from the husband or wife : let him be accursed.

“ 6. Whoever shall affirm, that a marriage solemnized but not consummated is not disannulled if one of the parties enters into a religious order : ‡ let him be accursed.

* “The original institution of marriage, as a natural contract, had for object the propagation of the human race : its subsequent elevation to the dignity of a sacrament is intended for the procreation and education of a people in the religion and worship of the true God and of our Lord Jesus Christ.” . . . “The conjugal union between man and wife, of which God is the author, is a sacrament ; that is, a sacred sign of the holy union that subsists between Christ and his church.” . . . “The faithful are to be taught that, united in the bonds of mutual love, the husband and wife are enabled, by the grace of this sacrament, to repose in each other’s affections, to reject every criminal attachment, to repel every inclination to unlawful intercourse, and in everything to preserve ‘marriage honourable, and the bed undefiled.’”—Catechism, pp. 328—332.

† Here is evidently an assumption of power to dispense with, and add to, the laws of God. Can there be a clearer indication of antichrist ? It may be observed, by the way, that this dispensing authority has ever been tenaciously defended by the popes ; and for two reasons—it is an accession of dignity and power, a and fruitful source of wealth. No dispensations can be obtained by the poor.

‡ See the policy of Rome : she declares marriage indissoluble, even for adultery. But everything must give way to the church ; and to additional monk or nun an inviolable compact may be broken.

“7. Whoever shall affirm, that the church has erred in teaching, according to the evangelical and apostolic doctrine, that the marriage bond cannot be dissolved by the adultery of one of the parties, and that neither of them, not even the innocent party, who has given no occasion for the adultery, can contract another, marriage while the other party lives; and that the husband who puts away his adulterous wife, and marries another, commits adultery; and also the wife who puts away her adulterous husband and marries another; [whoever shall affirm, that the church has erred in maintaining these sentiments:] let him be accursed.

“8. Whoever shall affirm, that the church has erred in decreeing that, for various reasons, married persons may be separated, as far as regards actual cohabitation, either for a certain or an uncertain time: let him be accursed.

“9. Whoever shall affirm, that persons in holy orders, or regulars, who have made a solemn profession of chastity, may contract marriage, and that the contract is valid, notwithstanding any ecclesiastical law or vow; and that to maintain the contrary is nothing less than to condemn marriage; and that all persons may marry who feel that though they should make a vow of chastity, they have not the gift thereof: let him be accursed—for God does not deny his gifts to those who ask aright, neither does he suffer us to be tempted above that we are able.

“10. Whoever shall affirm, that the conjugal state is to be preferred to a life of virginity or celibacy, and that it is not better and more conducive to happiness to remain in virginity or celibacy than to be married:* let him be accursed.

“11. Whoever shall affirm, that to prohibit the solemnization of marriage at certain seasons of the year is a tyrannical superstition, borrowed from the superstition of the pagans; or shall condemn the benedictions and other ceremonies used by the church at those times: let him be accursed.

* “The words ‘increase and multiply,’ which were uttered by Almighty God, do not impose on every individual an obligation to marry; they declare the object of the institution of marriage; and now that the human race is widely diffused, not only is there no law rendering marriage obligatory, but, on the contrary, virginity is highly exalted and strongly recommended in scripture as superior to marriage, as a state of greater perfection and holiness.”
—Catechism, p. 328.

“ 12. Whoever shall affirm, that matrimonial causes do not belong to the ecclesiastical judges : let him be accursed.”*

Certain enactments accompanied this decree, purporting to provide for the “reformation of matrimony.” Clandestine marriages are condemned, and ancient canons are renewed, enjoining the public solemnization of the ceremony, after due notice, and in the presence of witnesses. The parties are exhorted to confess their sins and receive the eucharist three days before marriage. One sponsor only of each sex is allowed in baptism and confirmation, in order to lessen the inconveniences arising from spiritual affinity. Marriage within the prohibited decrees, if wilfully contracted, is punished by the separation of the parties, without hope of dispensation : and with regard to dispensations, it is enacted, that they should be very rarely given ; in the second degree, not at all, “ unless to great princes, and for public reasons.” Excommunication is threatened to persons keeping concubines, unless, after being thrice admonished by the ordinary, they put them away. The times in which the celebration of marriage is prohibited are, from the first Sunday in Advent till Twelfth-day, and from the first Wednesday in Lent till Low Sunday, inclusive.

By the present constitution of the church of Rome, all ecclesiastics, or persons in holy orders, of whatever degree, are bound to perpetual celibacy. It is not a recommendation, but a law, rigidly enforced, and, as history shews, with unspeakable injury to religion and morality. In the legends of the saints, embodied in the Breviary, nothing is so common as lavish commendations on a life of chastity ; which, indeed, seems to have constituted the principal part of the holiness of many of those individuals. Hence an opinion of the superior virtue and excellence of that state gradually acquired a stronghold on

* John Ficier, a divine who was present at the council, tells us, that on the day of the session the weather was very unfavourable, and the atmosphere cloudy and damp. But about mid-day, just as they were chanting the words, “That thou would’st vouchsafe to rule, govern, and preserve this holy council,” the sun thrice broke through the clouds and filled the church where they met with dazzling splendour. “God Almighty grant,” he adds, “that from the sun of his mercy and grace light may flow into the hearts of the heretics, that at length they may agree with us in the same sentiments, as the Catholic church is one with Christ, and Christ with the church !”—*Le Plat*, vii. pars. ii. p. 392.

the public mind. A prejudice against married priests began to prevail, and was sedulously cherished by the Roman Pontiffs, for reasons which will at once occur to every reflecting person. From being considered inferior in merit to those who professed celibacy, they were at last deemed unfit for their office. Long and arduous struggles ensued ; but at length Rome conquered, though not without great difficulty.* And what have been the results ? Every reader of ecclesiastical history knows how to answer the question. That some are chaste and continent is admitted : but how numerous are the instances of a different character ! The unblushing violation of the laws of decency, the crimes and miseries of unbridled lust, in innumerable cases, proclaim the folly and impiety of attempting to destroy the affections of our nature, and subvert the arrangements of Providence.†

* “ It was a struggle against the natural rights and strongest affections of mankind, which lasted for several ages, and succeeded only by the toleration of greater evils than those it was intended to remove. The laity in general took part against the married priests, who were reduced to infamy and want, or obliged to renounce their connexions. In many parts of Germany, no ministers were left to perform divine services. But, perhaps, there was no country where the rules of celibacy met with so little attention as in England. It was acknowledged in the reign of Henry I. that the greater and better part of the clergy were married ; and that prince is said to have permitted them to retain their wives: But the hierarchy never relaxed in their efforts ; and all the councils, general or provincial, of the twelfth century, utter denunciations against *concubinary* priests. After that age we do not find them so frequently mentioned ; and the abuse by degrees, though not suppressed, was reduced within limits at which the church might connive.”—Hallam, ii. pp. 249—252.

† “ I cannot think of the wanderings of the friends of my youth without heart-rending pain. One, now no more, whose talents raised him to one of the highest dignities of the church of Spain, was for many years a model of Christian purity. When, by the powerful influence of his mind and the warmth of his devotion, this man had drawn many into the clerical and the religious life, (my youngest sister among the latter,) he sunk at once into the grossest and most daring profligacy. I heard him boast that the night before the solemn procession of *Corpus Christi*, where he appeared nearly at the head of his chapter, one of *two* children had been born, which his two concubines brought to light within a few days of each other. Such, more or less, has been the fate of my early friends, whose minds and hearts were much above the common standard of the Spanish clergy. What, then, need I say of the vulgar crowd of priests, who, coming, as the Spanish phrase has it, from *coarse swaddling clothes*, and raised by ordination to a rank of life for which they have not been prepared, mingle vice and superstition, grossness of feeling

and pride of office, in their character? I have known the best among them; I have heard their confessions; I have heard the confessions of young persons of both sexes, who fell under the influence of their suggestions and example; and I do declare that nothing can be more dangerous to youthful virtue than their company. I have seen the most promising men of my university obtain country vicarages, with characters unimpeached, and hearts overflowing with hopes of usefulness. A virtuous wife would have confirmed and strengthened their purposes; but they were to live a life of angels in celibacy. They were, however, men, and their duties connected them with beings of no higher description. Young women knelt before them in all the intimacy and openness of confession. A solitary home made them go abroad in search of social converse. Love, long resisted, seized them, at length, like madness. Two I knew who died insane; hundreds might be found who avoid that fate by a life of settled systematic vice."—*Practical and Internal Evidence against Catholicism*, pp. 132—138. The "Confessions of a French Catholic Priest," before quoted, contain some horrible disclosures on this subject. See chap. XIII.

CHAPTER XIII.

MONASTICISM.

Origin of Monasticism—Sketch of its History—Its injurious Tendency and Effects—Decree respecting the Monastic Orders—Notices of the Jesuits.

AMONG the corruptions that were early introduced into the Christian church, monasticism holds a prominent place; an invention which is equally incompatible with the constitution of man, the welfare of the social system, and the design of Christianity. Ours is an active religion, adapted to the existing state of society, and never intended to interfere with the ordinary relations and duties of life. The Saviour would not pray that his disciples might be taken out of the world, but that they might “be kept from the evil.”* Instead of withdrawing from his fellows, and thinking to serve the Divine Being better by mere acts of contemplation and devotion, the Christian is commanded not to be “slothful in business,” while he is “fervent in spirit, serving the Lord,”†—to combine the contemplative with the active, to “abide in his calling with God,”‡ and to fulfil the respective obligations arising out of the domestic and social state. The religion of the New Testament is not hostile to the laws of nature or the general intentions of providence. Its purpose is not to alter but improve our actual condition in this world, by inspiring the mind with those principles and feelings which will lead to a life of moderation, uprightness, and piety, and the exhibition of a bright example to all beholders. In a word, if genuine Christians are made better men by their Christianity, its effects must be seen and acknowledged; and in order to this, they must so conduct themselves as to be, each in his own sphere, the “lights of the world,” the “salt of the earth.”

Monasticism originated in Egypt. “In the Decian perse-

* John xvii. 15.

† Rom. xii. 11.

‡ 1 Cor. vii. 24.

cution, which was about the middle of the third century, many persons in Egypt, to avoid the fury of the storm, fled to the neighbouring deserts and mountains, where they found not only a safe retreat, but also more time and liberty to exercise themselves in acts of piety and divine contemplations; which sort of life, though at first forced upon them by necessity, became so agreeable to some of them, that, when the persecution was over, they would not return to their ancient habitations again, but chose rather to continue in those cottages, or cells, which they had made themselves in the wilderness. The first and most noted of these were Paul and Antonius, two famous Egyptians, whom therefore St. Jerome calls 'the fathers of the Christian hermits.' But as yet there were no bodies, or communities, of men embracing this life, nor any monasteries built, or any regular societies formed into any method of government; but only a few single persons, scattered here and there in the deserts of Egypt, till Pachomius, in the peaceable reign of Constantine, when the persecutions were ended, procured some monasteries to be built in Thebais, in Egypt, from whence the custom of living as regulars in societies was followed, by degrees, in other parts of the world in the succeeding ages."*

The professed object of the monks was the attainment of superior degrees of holiness. For this purpose they withdrew from the world, vexed their bodies with long fasts and painful austerities, wore scanty or uneasy clothing, made of skins or rough sackcloth, and instituted lengthened exercises of devotion. There were many varieties of the monastic life. Some lived in convents, and supported themselves by manual labour; others chose the solitude of the wilderness, living on roots and similar coarse fare, and dwelling in "dens and caves of the earth," far remote from the usual haunts of men. Many practised abstinence and mortification in the sight of their fellow-creatures, and enjoyed the admiration which their supposed sanctity secured. This class consisted chiefly of bishops and their clergy, who, in many instances, lived together in the metropolitan city, and adopted monastic rules to such an extent as was deemed compatible with the discharge of

* Bingham's Christian Antiquities, book vii.

their public duties. Numbers wandered from place to place, gaining a livelihood by begging. A large proportion of the whole indulged the wildest extravagances, both in opinion and practice, and forfeited all claim to scriptural piety. All these modes of life were embraced by women as well as men, and soon became extremely popular. Monks and nuns acquired the reputation of extraordinary holiness. One result was, that the former were frequently chosen to succeed deceased ecclesiastics; and as they could do this without renouncing altogether their peculiarities, the monastic system was everywhere triumphant. As yet, however, the monasteries, though severally governed by their abbots, were under episcopal control, each monastery being subject to the bishop in whose diocese it was built.

In the sixth century, Benedict, a native of Nursia, in Umbria, gave a new form to the monastic life. After having long lived as a hermit, he founded a convent on a mountain in Campania, the site of the old castrum Cassinum, and hence called *Monasterium Cassinense*, Monte Cassino. Here he introduced a new system, which, whilst it avoided the extreme rigour of the east, prescribed a variety of suitable employments for the monks; but differed most from other systems in exacting a promise from all who entered a convent to remain for life, and strictly to observe its rules. This system was soon generally adopted in Italy, Gaul, and Spain. Instead of scattered convents, without connexion or communication, they were all now united together; and thus arose the first monastic order. About the same time, the monks began to aspire after independence, voluntarily placing themselves under distant bishops, in order to avoid the personal inspection of a superior. This proved a growing evil, and the fruitful source of contentions.

The progress of monasticism was distinguished for several centuries by unexampled prosperity, and its ordinary attendant, corruption. Replenished with wealth, which the ignorant and superstitious people lavished upon them, thinking to gain favour with God thereby, the monks indulged in every kind of licentious excess, till they were as infamous for vice as their predecessors had been renowned for piety. Reformation was frequently attempted, and many new orders arose, professing,

at first, great zeal for purity, and adopting the strictest modes of discipline, verging sometimes to the extremity of human endurance. But these also soon shared the general fate, and sunk to the same low level of shameless sensuality.*

The institution of the mendicant orders, in the thirteenth century, was a new and important era in monastic history. These orders professed absolute poverty, and proposed to live on the voluntary alms of the pious. The principal of these were the Carmelites, the Augustinians, the Dominicans, and the Franciscans. "As the Pontiffs allowed these four mendicant orders the liberty of travelling wherever they thought proper, of conversing with persons of all ranks, of instructing the youth and the multitude wherever they went; and as these monks exhibited, in their outward appearance and manner of life, more striking marks of gravity and holiness than were observable in the other monastic societies, they arose all at once to the very summit of fame, and were regarded with the utmost esteem and veneration throughout all the countries of Europe. . . . The people were unwilling to receive the sacraments from any other hands than those of the mendicants, to whose churches they crowded to perform their devotions while living, and were extremely desirous to deposit there also their remains after death; all which occasioned grievous complaints among the ordinary priests, to whom the cure of souls was committed, and who considered themselves as the spiritual guides of the multitude."

The learned author whose words have just been cited adds, "The power of the Dominicans and Franciscans surpassed greatly that of the other two orders, and rendered them singularly conspicuous in the eyes of the world. During three centuries, these two fraternities governed, with an almost universal and absolute sway, both state and church; filled the most eminent posts, ecclesiastical and civil; taught in the universities and churches with an authority before which all opposition was silent; and maintained the pretended majesty and prerogatives of the Roman Pontiffs, against kings, princes, bishops, and heretics, with incredible ardour and equal

* Vide Concil. Labbe et Cossart. Ed. Mansi, tom. xviii. p. 270. Gieseler's Text Book of Ecclesiastical History, vol. ii. p. 120.

success. These two celebrated orders restored the church from that declining condition in which it had been languishing for many years, by the zeal and activity with which they set themselves to discover and extirpate heretics ; to undertake various negotiations and embassies for the interests of the hierarchy, and to confirm the wavering multitude in their implicit obedience to the Roman Pontiffs. These ghostly rulers, on the other hand, sensible of their obligations to the new monks, which, no doubt, were very great, not only employed them in every affair they looked upon as of high importance, and raised them to the most eminent stations in the church, but also accumulated upon them employments and privileges which, if they enriched them on the one hand, could not fail to render them odious on the other, and to excite the envy and complaints of other ecclesiastics. Such, among many other extraordinary prerogatives, was the permission they received from the Pontiffs, of preaching to the multitude, hearing confession, and pronouncing absolution, without any licence from the bishops, and even without consulting them ; to which we may add, the treasure of ample and extensive indulgences, whose distribution was committed by the popes to the Franciscans, as a mean of subsistence and a rich indemnification for their voluntary poverty. These acts of liberality and marks of protection, lavished upon the Dominican and Franciscan friars with such an ill-judged profusion, as they overturned the ancient discipline of the church, and were a manifest encroachment upon the rights of the first and second orders of the ecclesiastical rulers, produced the most unhappy and bitter dissensions between the mendicant orders and the bishops. And these dissensions, extending their contagious influence beyond the limits of the church, excited throughout all the European provinces, and even in the city of Rome, under the very eye of the Pontiffs, the most dreadful disturbances and tumults.”*

Monasticism has done incalculable mischief to religion. Of its three vows, of poverty, chastity, and obedience to the superior, the first two, it is well known, have been systematically and shamelessly broken in thousands of instances. The enor-

* Mosheim, Cent. XIII. part ii. chap. 2. s. 21—26. Gieseler, ii. 292 ; iii. 299.

mous wealth of the monasteries, often procured by the most nefarious methods, and the scandalous lives of their inmates, both male and female, have been exposed by all writers on ecclesiastical history.* If it be said that these are abuses, it may be justly replied, that they are inseparable from the system. For it is beyond the power of any institution entirely to extinguish the propensities of our nature, or to preserve purity in a mode of living which is altogether at variance with the principles and precepts of the word of God.†

It must not be forgotten that this branch of the Roman-catholic system furnishes an apt illustration of the effects of its published opinions on human merit. The miserable ascetic, who retires from the world and denies himself the lawful gratifications of life, vainly imagines that by so doing he becomes more worthy of the divine regard. His abstinence, his austerities, his devotions—the meagre diet, the sackcloth garment, the hempen, or, it may be, iron girdle, the flagellations, the watchings, the endless repetitions of Ave-Marias, Pater Nosters, &c., are, in his estimation, undoubted additions to

* See Dr. Geddes' "View of all the Orders of Monks and Friars in the Roman Church," in the third volume of his "Tracts."

† Vide *Vie de Ricci, Evêque de Pistoie et Prato, et Reformateur du Catholicisme en Toscane. Par de Potter. Trois volumes. 2nd Edition. Bruxelles, 1826.* The disclosures contained in these volumes are of the most disgusting and horrifying description. See particularly tom. i. chap. 15—18. The prioress of the convent of St. Catharine of Pistoia says—"Excepté trois ou quatre religieux, parmi tant de moines, actuellement vivans ou déjà morts, que j'ai connus, il n'en étoit pas un seul qui ne fut du même calibre. Tous ils professent les mêmes maximes, et tiennent la même conduite. Ils vivent avec les religieuses plus familièrement que ne vivent entre elles les personnes mariées."—Tom i. p. 316. For endeavouring to put a stop to these disorders, Ricci was stigmatized by Pope Pius VI. as a "fanatic, a liar, a calumniator, seditious, and a usurper of other men's rights!" Tom. i. p. 423. He died Jan. 27, 1810.

In 1783, Baron Born, a nobleman of Hungary, and an eminent literary and scientific character, published a work entitled, "*Monachologia*," a severe satire on the monks. They are thus described—

"MONACHUS. *Descriptio.* Animal avarum, fœtidum, immundum, siticulosum, iners, inediam potius tolerans quam laborem; vivunt à rapina et quæstu; mundum sui tantum causâ creatum esse prædicant; coeunt clandestine, nuptias non celebrant, fœtus exponunt; in propriam speciem sæviunt, et hostem ex insidiis aggrediuntur. *Usus*—terræ pondus inutile. Fruges consumere nati."—Townson's Travels in Hungary, p. 420.

the sum of his merit and the lustre of his holiness. But, alas, "he feedeth on ashes; a deceived heart hath turned him aside that he cannot deliver his soul, nor say, Is there not a lie in my right hand?"* All this is nothing better than spurious sanctity, and the hope which it engenders is false and baseless. Many a wretched being has chosen the monastic life as an atonement for past irregularities, and found, to his cost, that all he gained was misery—misery in both worlds.† Such expressions may seem harsh, and especially when it is remembered, that in Roman-catholic countries the convents contain a large number of recluses, particularly females, whose choice of that life was apparently influenced by no other consideration than a passionately powerful feeling of devotion, and who had not been sufficiently exposed to the world to be polluted by its vices. But it is perfectly fair to reply, that while too frequently these youthful candidates for wretchedness are the innocent victims of delusion, and "know not the depths of Satan," the arguments and persuasions by which they are enchanted, derive their chief energy from the proud, self-righteous source to which allusion has been already made. What can operate more powerfully on a young person of ardent feelings and susceptible imagination, and whose conscience is yet unseared, than to be told, in the presence of a crowded and admiring assembly, that she is about to become the spouse of Christ, and enter upon a state of almost angelic purity; and that, separated from the temptations and sins of the world,

* Isaiah xl. 20.

† Describing the convent of St. Romualdo, at Camaldoli, Mr. Forsyth says, "The unfeeling saint has here established a rule which anticipates the pains of purgatory. No stranger can behold without emotion a number of noble, interesting young men bound to stand erect, chanting at choir for eight hours a day; their faces pale, their heads shaven, their beards shaggy, their backs raw, their legs swollen, and their feet bare. With this horrible institute the climate conspires in severity, and selects from society the best constitutions. The sickly novice is cut off in one or two winters, the rest are subject to dropsy, and few arrive at old age."—*Travels in Italy*, vol. i. p. 103.

The Rev. Blanco White had a sister who "embraced a rule which denied her the comforts of the lowest class of society. A coarse woollen frock fretted her skin; her feet had no covering but that of shoes open at the toes, that they might expose them to the cold of a brick floor; a couch of bare planks was her bed, and an unfurnished cell her dwelling."—*Practical and Internal Evidence against Catholicism*, p. 145.

she will possess every facility for accomplishing her salvation, and increasing her merit in the sight of God ?* To this it may be added, and might be easily proved, that though here and there a truly religious monk or nun may be found, the majority must be classed with the sentimental, the superstitious, the infidel, or the profligate. Very few, indeed, can be discovered within the walls of a convent, who "worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh."†

The partiality of the popes for monastic orders is easily accounted for. They constitute a peculiar and distinct body, so estranged from society that they can give undivided attention and solicitude to any object that is presented to their notice. That object has uniformly been the aggrandisement of the church,—that is, the see of Rome. Incorporated by pontifical authority, exempted, to a great degree, from episcopal jurisdiction, and endowed with many privileges and favours from which the rest of the faithful are excluded, they are bound in gratitude to make the Pope's interests their own. History records that they have ever been ready to come forward in support of the most glaring enormities of the papal system, and that to their indefatigable diligence and adroit management the triumphant progress of that system was mainly

* An interesting sketch of the ceremonies observed at taking the veil may be seen in "Rome in the Nineteenth Century," vol. iii. pp. 180—183. The victim, in this instance, was a young lady of noble family. "The discourse from the pulpit was pronounced by a Dominican monk, who addressed her as the affianced spouse of Christ, a saint on earth; one who had renounced the vanities of the world for a foretaste of the joys of heaven."

† And yet, in some countries, they retain a large measure of respect and reverence. In Spain, "the monkish habit is so much respected that a preservative virtue is attributed to it, even beyond this life, whatever irregularities may have been committed under it. Nothing is more common than to see the dead buried in a friar's dress, and conducted in this manner with their face uncovered, which is almost the general custom in Spain. The Franciscan habit is the object of a marked predilection in the devotion of the deceased. The convents of this order have a special warehouse appropriated to this posthumous wardrobe."—Bourgoing's *Modern State of Spain*, ii. p. 274. The census of the population of Spain in 1787 gave the following results: Church dignitaries, vicars, &c., 42,707; convents, 3067; monks, 57,515; nuns, 24,559. Entire population, 10,269,150.—*Ibid.* i. p. 268.

indebted. They formed a sort of local militia, stationed in every country of Europe, always prepared to uphold the cause to which they had attached themselves, by aggression, defence, stratagem, or imposture, as the case might require.

Whenever a general council was assembled, the irregularities or usurpations of the monastic orders commonly occupied a large share of the proceedings. Canon after canon was issued, and still the interposition of ecclesiastical authority was constantly required. An abstract of the decree passed on this subject in the twenty-fifth session of the Council of Trent will place before the reader the then existing condition of that portion of the Roman-catholic church. It was enacted, that care should be taken to procure strict observance of the rules of the respective professions; that no regular should be allowed to possess any private property, but should surrender everything to his superior; *that all monasteries, even those of the mendicants, (the capuchins and friars minor observantins excepted, at their own request,) should be permitted to hold estates, and other wealth*; that no monk should be suffered to undertake any office whatever, without his superior's consent, nor to quit the convent without a written permission; *that nunneries should be kept carefully closed, and egress be absolutely forbidden to the nuns, under any pretence whatsoever, without episcopal licence, on pain of excommunication—magistrates being enjoined under the same penalty to aid the bishops, if necessary, by employing force, and the latter being urged to their duty by the fear of the judgment of God and the eternal curse*;* that monastics should confess and receive the eucharist at least once a month; that if any public scandal should arise out of their conduct, they should be judged and punished by the superior, or in case of his failure, by the bishop; that no renunciation of pro-

* "In the month of May there are few convents in which the nuns do not enjoy the privilege of going out in a body in coaches into the country, where they dance and spend the day at the house, and with the female friends, of the superior, or some of the sisters. Some convents have both a whole and a half-holiday; others only the latter. I often met them last spring in their annual festivals; and it was delightful to see their countenances of almost anxious joy, and the wild astonished eagerness with which they gazed on the houses, the passengers, the carriages, the fields, the trees, the fair face of nature, and the interdicted figure of man."—Rome in the Nineteenth Century, iii. p. 189.

perty or pecuniary engagement should be valid unless made within two months of taking the vows of religious profession; that immediately after the novitiate, the novices should either be dismissed or take the vow, and that if they were dismissed, nothing should be received from them but a reasonable payment for their board, lodging, and clothing, during the novitiate;* that no females should take the veil without previous examination by the bishop; that whoever compelled females to enter convents against their will, from avaricious or other motives, or on the other hand, hindered such as were desirous of the monastic life, should be excommunicated; *that if any monk or nun pretended that they had taken the vows under the influence of force or fear, or before the age appointed by law, they should not be heard, except within five years of their profession—if they laid aside the habit of their own accord, they should not be permitted to make the complaint, but be compelled to return to the monastery, and be punished as apostates, being, in the meantime, deprived of all the privileges of their order.*† Finally, with regard to the general reformation of the corruptions and abuses which existed in convents, the council lamented the great difficulty of applying any effectual remedy, but hoped that the supreme Pontiff would piously and prudently provide for the exigencies of the case, *as far as the times would bear.*‡

This decree did not affect the Jesuits, whose order was then

* This was to prevent the practice of enticing young persons into convents, as novices, in order to wheedle them out of their property, and afterwards sending them back into the world, on some shallow pretence, stripped of their all.

† “Repentance—disinclination, however often they may happen, are concealed or avowed in vain. A woman who should persist in returning to the world would be welcomed, not only with its dread laugh, but its severest reprehension. Her family would consider themselves dishonoured, and in all probability, would refuse to receive her. Her friends and acquaintance would refuse to associate with her. No man would ever look upon her for his wife. She would be an object for the finger of scorn to point at. Under such circumstances, she must take the vows or die.”—Rome in the Nineteenth Century, iii. 179. Some affecting instances of the cruel tyranny of the Romish church in such cases are detailed in “Practical and Internal Evidence against Catholicism,” pp. 138—144, 280—288.

‡ Pallav. l. xxiv. c. 5, 6. Sarpi, l. viii. s. 77.

only twenty-three years old, and had not yet put forth those mischievous principles and monstrous pretensions which ultimately roused all Europe against it, and procured its overthrow. It is scarcely necessary to inform the reader that the institution of this order took place in 1540, and that its founder was Ignatius Loyola. The progress of the reformation had diffused general alarm among the adherents of the papacy, who justly apprehended the most disastrous consequences from the continued success of the new opinions, but were constantly foiled in encountering them. Popery was everywhere losing ground, and its friends were bewildered with dismay, when Loyola conceived the plan of the Jesuitical order, and succeeded, though not without some difficulty, in obtaining its establishment.

“The sixteenth century,” a good writer observes, “saw Luther and Loyola arise almost at the same moment; the one in the north, the other in the south of Europe; the latter, a Spaniard, appeared to be a natural product of the soil and spirit of the country where he was reared. A century earlier, he would probably have only founded an order, like so many others, a fraternity of worshippers of the Virgin, to whom his devotion was particularly addressed: the religious innovations, however, which then threatened the existence of the Romish church, gave to the enthusiasm of the pious and warlike Ignatius another direction. He conceived the idea of a sort of spiritual crusade against heresy. His scheme was eagerly adopted at Rome, after some hesitation; and the design was seriously formed of converting the new society into a formidable phalanx which might be employed against the boldest champions of the reformation.

“To the reaction, therefore, excited by that event, may be ascribed the origin of the society of Jesus. It will probably be satisfactory to read the words of Damianus, one of the first historians of the order, who thus expresses himself in his *Synopsis Historiæ Soc. Jesu*, printed in 1640:—

““In the same year, 1521, Luther, with consummate wickedness, openly declared war against the church:—wounded in the fortress of Pampeluna, renovated and strengthened by his accident, Ignatius raised the standard in defence of religion.

“ Luther attacks the chair of St. Peter with abuse and blasphemy:—Ignatius is miraculously cured by St. Peter, in order to become his defender.

“ Luther, tempted by rage, ambition and lust, abandons the religious life:—Ignatius, eagerly obeying the call of God, quits the profane for the religious life.

“ Luther, with the guilt of sacrilege, contracts an incestuous marriage with a virgin of the Lord:—Ignatius binds himself in the vow of perpetual continence.

“ Luther despises all authority of superiors:—the first precepts of Ignatius, full of Christian humility, are to submit and obey.

“ Luther, like a madman, declaims against the apostolic see:—Ignatius everywhere undertakes its defence.

“ Luther withdraws from it as many as he can:—as many as he can, Ignatius reconciles, and restores to it.

“ All the devices and efforts of Luther are directed against it:—Ignatius consecrates to it, by a special vow, all his own labours, and all those of his companions.

“ Luther has stripped the sacred rites of the church of all their venerable solemnity:—Ignatius studies to procure them reverence.

“ The sacrifice of the mass, the eucharist, the virgin mother of God, the guardian angels, and the indulgences of popes, which Luther attacks with so much fury, are the objects which Ignatius and his companions exert themselves continually to celebrate, by new inventions and indefatigable industry.

“ To Luther, that disgrace of Germany, that Epicurean swine, that curse of Europe, that monster destructive to the whole earth, hateful to God and man, &c., God by his eternal decree has opposed Ignatius.’

“ In truth, the new society acquitted itself faithfully in the new service to which it was destined from its origin.

“ A great number of Catholic associations and fraternities, to which the general movement of the human mind gave rise at that period, appeared and eclipsed one another without glory—like those meteors which shine for a short time in the atmosphere, and leave no trace behind them.

“ The society of Jesus, however, rose above the horizon, like an awful comet, which scatters terror among the nations.

While it was scarcely yet established, it rendered important service to the holy see, during the sitting of the Council of Trent, and powerfully influenced the decrees of that assembly. The ancient orders, especially the mendicant, conceived great envy against those new-comers, who set out with so much celebrity, and attracted all consideration, and all favours. This emulation redoubled the activity of all such as were not Jesuits, and in particular of the Dominicans, who wielded in a more terrible manner than ever the sword of the inquisition, intrusted to their hands. The Jesuits, however, outstripped all their rivals, acquired the unlimited favour of the Pontiffs, and an immense power through the whole Catholic world. To them and to the popes, missions were the same as colonies to political governments, a source of wealth and power.”*

Loyola died in 1556. Lainez and Aquaviva, the two next generals of the order, applied their powerful minds to the completion of its plan and organization, and eventually produced as finished a specimen of ingeniously devised subtlety as the world ever saw. The defence and advancement of the Romish faith are the ostensible objects aimed at by the Jesuits. In addition to the vows of poverty, chastity, and obedience, they take a fourth, by which they place themselves at the Pope's disposal, engaging to go wherever he may send them, at any risk or expense, and at a moment's warning. But in return for this they enjoy the most extraordinary privileges. They are exempted from the obligation to discharge those duties which occupy so much of the time and attention of the other monastic orders. “They appear in no processions; they practise no rigorous austerities; they do not consume one-half of their time in the repetition of tedious offices. But they are required to attend to all the transactions of the world, on account of the influence which these may have upon religion; they are directed to study the dispositions of persons in high rank, and to cultivate their friendship; and by the very constitution as well as genius of the order, a spirit of action and intrigue is infused into all its members.”† Nor is

* Villers's “Essay on the Spirit and Influence of the Reformation of Luther,” translated by Mill, p. 374.

† Encyclopædia Britannica, art. *Jesuits*,—an ably written paper.

this all. Whatever exemptions or privileges have been bestowed in successive ages upon other orders are enjoyed in full by the followers of Loyola. They are also released from ecclesiastical jurisdiction, and may pursue their plans without the slightest fear of interference from any bishop, archbishop, or other functionary, however exalted. Their form of government, too, is admirably adapted to secure the ends they have in view. The general of the order is absolute master and lord ; his will is law ; his commands are obeyed without hesitation or repining ; and by the complete organization of the order, and the compact arrangement of its members, the general is perfectly acquainted with the whole, and is able to assign to every individual the employment which he judges best suited to his talents. In short, an order so constituted combines in itself, in the present state of human nature, the elements of all evil, and must expose the community in which its existence is allowed to imminent hazard. Such power, combined with the immunities and wealth possessed by the order, and wielded by men of commanding genius and profound subtlety, could only be intrusted with safety to the purest minds. Even innocence itself would be in danger of falling under the influence of temptations so mighty and so complicated.

The history of the Jesuits reveals scenes of knavery, vice, and treason, unparalleled in the annals of any country under heaven. Their entire policy is based on the assumption, that the end sanctifies the means, and thus the most atrocious villanies are excused and even applauded. It is not to be denied that they have rendered good service to the cause of literature, and that in their missions to the east, they have exhibited the most heroic zeal and perseverance. On the other hand, it must not be forgotten that all their efforts have been employed in upholding the grossest errors and superstitions of Romanism, and have been unscrupulously characterized by craft, treachery, or violence, separately or conjointly, as circumstances might seem to dictate. Nothing can exceed the iniquity of the system of morals advocated by some of their best writers, and so happily exposed in the inimitable pages of Pascal. Without going into further detail in this place, (the reader will find ample information in Pascal's

“Provincial Letters,”) it may suffice to assert, that it can be scarcely compatible with a due regard to the peace and safety of any country to tolerate a society which allows the commission of vice, under the pretence of a good intention in the act; permits promises to be broken and oaths to be cancelled, when the party promising or swearing has mentally reserved a different purpose from that which his words express; authorizes all kinds of crime, whenever it is pleaded that some good will probably arise therefrom; enjoins the temporary concealment of principles and character in order to accomplish its nefarious designs; declares assassination or murder to be venial, and even meritorious, in certain cases, and acts upon the principle, (witness the history of Henry IV. of France;) and at the same time connives at idolatry, persecutes fellow missionaries of the same communion, when their efforts clash with its own, and pursues heretics to the death. No one can wonder that the governments of Europe were successively compelled to rid themselves of these mischievous intruders, whose intrigues (often carried on under the veil of sacramental confession) were found to compromise the safety of kingdoms.*

The Jesuits were expelled from England in 1604; from Venice in 1606. On their expulsion from Portugal, in 1759, the king (Joseph Emanuel) published a manifesto, alleging the misdemeanours and crimes for which they were deservedly banished. In 1764, they were driven out of France; three years after, even popish Spain expelled them; and in 1775, the then reigning Pontiff, Clement XIV., abolished the society, after a long and careful inquiry, in which it was proved by incontestible evidence, that Jesuitism was destructive of good order and morals; that scandalous and impious opinions had been propagated by its advocates, and dangerous practices engaged in; and that therefore the existence of the society was no longer to be tolerated. Pope Pius VII. revived the order in 1814. In the latter part of that year, “two Protestant diplomatists were conversing with the prime minister of a Roman-catholic country, himself a Roman

* See “A History of the Jesuits; to which is prefixed, a reply to Mr. Dallas’s defence of that order.” Two volumes, 8vo. London, 1816.

Catholic, when this distinguished individual asked one of them, then on his way to take part in the approaching congress, what was likely to be done there respecting the Jesuits? 'The Jesuits!' replied the Protestant, evidently as much astonished as if he had been asked the question respecting the priests of the Dalai Lama. 'The Jesuits!' 'Ay, the Jesuits,' replied the Romanist, who, during a long official life, had closely watched their manœuvres when they were supposed to be extinct; 'I give you full assurance, that if due measures of precaution are not taken at Vienna respecting them, within twenty years they will convulse Europe.' Within sixteen years after the utterance of this prediction, (to say nothing of what they have done in Ireland, Canada, Newfoundland,) they had by their evil counsels convulsed France, driven Charles X. from the throne, and dismembered the kingdom of the Netherlands; and almost within the given period sown in Prussia the seeds of a rebellion, which is intended to bring on a general war for the recovery of papal ascendancy."*

It is believed that there are between three and four hundred members of different Romish orders now resident in this country. How many of them are Jesuits is not clearly ascertained. But it is well known that the deleterious influence of the Jesuits' College at Stonehurst, Lancashire, has long been extensively felt in that neighbourhood, and lamented by the Protestant population. Their proceedings should be carefully watched.

* Quarterly Review, No. 125, p. 88.

CHAPTER XIV.

PURGATORY.—INDULGENCES.

Haste to finish the Council—News of the Pope's Illness—**TWENTY-FIFTH AND LAST SESSION**—Decree on Purgatory—Further Illustrations of the Sentiments and Practice of the Roman-catholic Church on that Subject—Doctrine of Indulgences explained—Decree—Institution and Effects of Jubilees—Roman Chancery—Decree on Fasts, Feast-days, &c.—Observations.

ALL parties were now in haste to finish the council as soon as possible. The prelates and divines were weary of the protracted debates; and those who had advocated reform were so little satisfied with the results of their endeavours that they were anxious to be released from unproductive toil. Similar feelings actuated the ambassadors. The legates participated in the general wish, and urged the divines to expedite the remaining discussions with all practicable speed. This was done in obedience to express orders received from Rome.*

The subjects that were still to be treated had been examined at Bologna, in 1548. Some recommended an entirely new and extended inquiry; but as this would have occupied much time, the proposition was overruled, and it was determined to publish only brief statements of the faith of the church on the points in question, without the usual formalities of chapters and canons. Purgatory, the invocation of saints, the use of images, and indulgences, remained to be discussed. Committees were immediately formed to prepare the decrees, and the labour was cheerfully undertaken, in the prospect of early repose.

* Cardinal Moron wrote to the Emperor to procure his consent to the termination of the council. Among other arguments, he particularly urged the continual advance of Protestantism, especially in France and Italy, which of course made it desirable that bishops should be resident in their dioceses. Le Plat, vi. p. 161.

While they were thus engaged, news arrived in the night of the first of December, that the Pope was alarmingly ill, and that his life was considered to be in danger. The fathers were hastily convened, and a resolution passed to celebrate the closing session of the council as soon as the necessary documents could be prepared, instead of waiting for the ninth instant, the day originally appointed. Accordingly, on Dec. 3, 1563, and the following day, (for there was too much business to be dispatched at one sitting,) the twenty-fifth and last session was held. Purgatory, the invocation of saints, and the use of images, were the subjects of the first day's decision. On the second day, indulgences, the choice of meats and drinks, and the observance of feasts and fasts, were noticed. Long decrees on reformation, comprising the ultimate concessions of the Pontiff, were passed on each day. These, with the decree on the same subject, passed in the twenty-fourth session, will be reviewed hereafter.

In the following short decree the council asserted the doctrine of purgatory:—

“ Since the Catholic church, instructed by the Holy Spirit, through the sacred writings and the ancient tradition of the fathers, hath taught in holy councils, and lastly in this œcumenical council, that there is a purgatory, and that the souls detained there are assisted by the suffrages of the faithful, but especially by the acceptable sacrifice of the mass; this holy council commands all bishops diligently to endeavour that the wholesome doctrine of purgatory, delivered to us by venerable fathers and holy councils, be believed and held by Christ's faithful, and everywhere taught and preached.*

* “ The truth of this doctrine, founded, as holy councils declare, on scripture, and confirmed by apostolical tradition, demands diligent and frequent exposition, proportioned to the circumstances of the times in which we live, when men endure not sound doctrine.”—Catechism, p. 59.

The decree of the council is well obeyed. Even the children are carefully instructed in this dogma. Thus—“ The souls of some, who have not been very good during part of their lifetime, and yet have had pardon of their sins, will go into a prison called purgatory for a while.”—Catholic School Book, p. 68.

“ Q. Whither go such as die in venial sin, or not having fully satisfied for the punishment due to their mortal sins? A. To purgatory, *till they have made full satisfaction for them*, and then to heaven.”—Abstract of the Douay Catechism, p. 71.

Let difficult and subtle questions, which tend not to edification, and from which commonly religion derives no advantage, be banished from popular discourses, particularly when addressed to the ignorant multitude. Let such as are of doubtful character, or seem to border upon error, be prevented from being published and discussed. Let those which promote mere curiosity, or superstition, or savour of filthy lucre, be prohibited, as scandalous and offensive to Christians. Let the bishops take care that the suffrages of the living faithful—viz., masses, prayers, alms, and other works of piety, which the faithful have been accustomed to perform for departed believers—be piously and religiously rendered, according to the institutes of the church; and whatever services are due to the dead, through the endowments of deceased persons, or in any other way, let them not be performed slightly, but diligently and carefully, by the priests and ministers of the church, and all others to whom the duty belongs.”

Purgatory, according to Bellarmine, is “that place in which, after death, the souls of those persons are purified who were not fully cleansed on earth, in order that they may be prepared for heaven, wherein nothing shall enter that defileth.”* In attempting to prove that there is such a place, he mainly relies on 2 Maccabees xii. 43—46, a passage which has been already noticed, and on which Roman-catholic writers in general lay great stress.† But the adventurous cardinal is not content with this. He has pressed into the service other texts of scripture, the application of which to this subject may well excite the surprise of more sober expositors. Did the inhabitants of Jabesh Gilead fast seven days on account of the death of Saul and Jonathan? And did David weep and fast also on the same occasion, as well as at the death of Abner? That abstinence and those tears, we are told, were intended for the relief of the suffering spirits of the deceased. The “pit wherein is no water,” (Zech. ix. 11;) the “fire,” (1 Cor. iii. 15;) the “prison,” (Matt. v. 25;) the “judgment,” (Matt. v. 22,) are so many descriptions of pur-

* De Purgatorio, l. i. cap. 1.

† Tobit iv. 18, is also adduced—“Lay out thy bread and thy wine upon the burial of a just man;” that is, says Bellarmine, “make a feast, and invite to it the believing poor, that when they have received thine alms, they may pray for the soul of the departed.”—De Purgatorio, l. i. cap. 3.

gatory.* Such expositions are not worth the labour of a studied refutation. Unhappily, these are not the only instances of the perversion of scripture in support of a system framed without regard to the evidence and authority of that holy book.

It is affirmed that purgatory is situated in the centre of the earth, and that it forms one of the four compartments into which the infernal regions are divided.† In the first of these the damned are placed; the second is purgatory; in the third reside the spirits of infants who died without baptism, and who endure the eternal punishment of loss, though not of sense; the fourth was limbo, the abode of the pious who departed this life before the birth of Christ, and were delivered by him when he descended into hell.‡ This last is now empty, as it is supposed that purgatory will be hereafter.

The punishment endured in this fictitious abode is said to be that of fire, “corporeal fire;” but how such an agent can act upon an incorporeal spirit, the cardinal prudently confesses cannot be understood upon earth. All that can be known in this state is, that the pains of purification are so horribly severe that no sufferings ever borne in this world can be compared with them. How long they continue is not reported; but it is thought that the process is very gradual, and that some will not be thoroughly cleansed till the day of judgment. §

* De Purgatorio, l. i. cap. 3—8.

† Ibid. l. ii. cap. 6. The cardinal gravely brings forward, as proofs of the locality of the infernal regions, certain silly tales of visions and apparitions; for instance, that in the eruptions of Mount Hecla, souls have often appeared; this, of course, is conclusive evidence that the craters of volcanoes are entrances into hell!

‡ “O hell, I will be thy bite,” (Hosea xiii. 14, Douay version;) which passage was explained by Archbishop Hamilton in 1551, to this effect; “the man that bites anything takes part to him, and lets part remain behind. So our Saviour, passing down to hell, fulfilled this prophecy, taking part of the souls out from hell with him, and leaving part behind him. Whom took he with him, but the holy and good, who were held there as prisoners?”—M'Crie's *Life of Knox*, i. p. 410.

§ S. Bernard writes that a certain saint, praying for a deceased sister, thrice saw her in vision. The first time she was clothed in black, standing without the church; on the second occasion, attired in a brownish garment, she appeared just within the threshold; when he saw her the third time, she was dressed in white, and standing before the altar with the other saints. W^t

Of this doctrine a most profitable application has been made by the priesthood. They have diligently inculcated that the sufferers in purgatory may receive powerful relief from their brethren on earth, and that the duration of their pains may be considerably shortened by prayers, alms, and other works of piety, performed for their benefit, but more especially by the sacrifice of the mass, offered in their behalf by the priest. A readier method of filling the coffers of the church could not have been invented. That they have been so filled, even to repletion, is an historical fact that cannot be disputed.*

Great care is taken to bring the subject constantly before the people. In every mass there is a general commemoration of the departed. Prayers are prepared, to be offered at the moment of death, at stated intervals after it, and at the returns of the anniversary of the event.† A solemn office for the dead

the holy man inferred that purgatorial cleansing is gradual. And Bellarmine says that the same may be proved from many other visions!—*De Purgat.* l. ii. c. 14.

* “No penny, no paternoster.” “Philip V. ordered, by his will, all the priests of the place where he should die to say mass the same day for the repose of his soul; besides which, they were to celebrate during three days, before privileged altars, as many masses as possible; and that he might not fail in his purpose, he further commanded a hundred thousand masses to be said on his behalf, the surplus of as many as were necessary to conduct him to heaven reversible to poor solitary souls, concerning whom no person bestowed a thought.”—*Bourgoing's Modern State of Spain*, iv. p. 273.

† *On the day of decease or burial.* “Have mercy, O Lord, we beseech thee, on the soul of thy servant N., for which we offer this victim of praise, humbly beseeching thy majesty, that by this propitiatory sacrifice, he (or she) may arrive at eternal rest.” “Grant, we beseech thee, O Almighty God, that the soul of thy servant, which this day hath departed this life, being purified and freed from sin by this sacrifice, may obtain both forgiveness and eternal rest.”

On the third, seventh, or thirtieth day after decease. “Admit, we beseech thee, O Lord, the soul of thy servant N., (the third, seventh, or thirtieth day) of whose decease we commemorate, into the fellowship of thy saints, and refresh it with the perpetual dew of thy mercy.” “Mercifully look down, O Lord, on the offerings we make for the soul of thy servant N., that, being purified by these heavenly mysteries, it may find rest in thy mercy. Receive, O Lord, our prayers on behalf of the soul of thy servant N., that if any stains of the corruptions of this world still stick to it, they may be washed away by thy forgiving mercy.”—*Roman-catholic Missal for the use of the Laity*, pp. 510—520.

forms part of the service of the church, and is usually recited once a month, and in Lent, once a week. On All Souls' day (Nov. 2) extraordinary masses are celebrated for their relief.* Arrangements may be made at any time with the priest for the appropriation of his services to the relative or friend whose deliverance is the immediate object of concern; besides which, for a small sum of money, a trifling penance, or some easy act of devotion, the zealous Catholic may always indulge his benevolent feelings, and contribute largely to the comfort of the whole body of sufferers in that dark and melancholy abode.†

* "Every year brings round the day devoted by the church to the relief of departed souls. The holy vestments used at the three masses, which, by a special grant, every priest is allowed to perform that morning, are black. Large candles of yellow wax are placed over the graves within the church; and even the churchyards, those humble places of repose appointed among us for criminals and paupers, are not neglected in that day of revived sorrows. Lights are provided for them at the expense of the society established in every town of Spain, for the relief of the friendless spirit who, for want of assistance, may be lingering in the purifying flames; and many of the members, with a priest at their head, visit these cemeteries for nine successive evenings."—Doblado's Letters from Spain, p. 169. See also Time's Telescope, 1814, p. 279.

† In Italy and Spain travellers are continually solicited for contributions towards the relief of the suffering souls in purgatory. The dependents on churches or convents are usually employed for this purpose. "A man bearing a large lantern, with a painted glass, representing two naked persons, enveloped in flames, entered the court, addressing every one of the company in these words, '*The holy souls, brother! Remember the holy souls!*' Few refused the petitioner a copper coin, worth about the eighth part of a penny. This custom is universal in Spain. A man, whose chief employment is to be agent for the souls in purgatory, in the evening,—the only time when the invisible sufferers are begged for about the towns,—and for some saint or Madonna during the day, parades the streets after sunset, with the lantern I have described, and never fails to visit the inns, where the travellers, who generally intrust their safety from robbers to the *holy souls*, are always ready to make some pecuniary acknowledgment for past favours, or to engage their protection in future dangers."

"The Pope has established eight or ten days in the year, in which every Spaniard, (for the grant is confined to Spain,) by kneeling at five different altars, and there praying for the *extirpation of heresy*, is entitled to send a species of *habeas animam* writ to any of his friends in purgatory. The name of the person whose liberation is intended should, for fear of mistake, be mentioned in the prayers. But, lest the order of release should find him already free, or perhaps within those gates to which no pope had ever ventured to

Such is the doctrine of purgatory, as universally believed by Roman Catholics. And the practices above described, it is to be borne in mind, are not the obsolete follies of the sixteenth century, but exist in full force at the present day. The same may be said of the next subject which claims our attention—Indulgences.

It is a favourite maxim with the Roman-catholic church, that when sin is forgiven, though the guilt thereof and the eternal punishment due on account of it are wholly remitted, there always remains some temporal punishment to be endured, for which satisfaction must be made by the penitent, either before his death or in purgatory. The fasts, alms, penances, and other meritorious works performed in obedience to priestly injunction are supposed to have this power of satisfaction. Yet even these are insufficient, and the most obedient and dutiful son of the church finds that there is a heavy balance against him, which, if not discharged, will sadly lengthen the purifying process.* But provision is made for him. It has been ascertained that there is an immense treasure of unapplied merit, partly the Saviour's, and partly accruing from works of supererogation performed by the saints now in glory. All this is at the disposal of the Pope, having been originally placed in the hands of Peter, who transmitted the privilege to his successors. The Pontiff, therefore, has the power of

apply his keys, we are taught to endorse the spiritual bill with other names, addressing it finally to *the most worthy and disconsolate.*” “These privileged days are announced to the public by a printed notice, placed over the bason of holy water, which stands near every church-door. The words written on the tablet are plain and peremptory: ‘*Hoy se saca anima*; literally, ‘*this is a soul-drawing day.*’”—Doblado's *Letters from Spain*, pp. 169—174. There is a very curious work on this subject, intituled, “*De l'estat heureux et mal-heureux des ames souffrantes en Purgatoire: et des moyens souverains pour n'y aller pas, on y demeurer fort peu. Où sont traictées toutes les plus belles questions du Purgatoire.* Par le R. P. Estienne Binet, de la Compagnie de Jesus.” Paris, 1626.

* “As it is to be feared that all our penitential and satisfactory works are inadequate and incompetent to the discharge of the debt due from us to the divine justice, the church comes in to our aid and relief, by applying to us, on the conditions prescribed, the benefit of the satisfactions of Christ, and the superabundant satisfactions of the saints, towards the remission of this debt.”—*Instructions and Directions for gaining the Grand Jubilee*, p. xviii. London. 1826.

granting a remission of the temporal punishment due to him, on such terms and conditions as he may choose to prescribe. This may be limited, in which case the indulgence is granted for a specified number of years; or plenary, releasing the individual from all the pains and penalties incurred by him up to the time of receiving the boon. The efficacy of these indulgences reaches, as has been before observed, even to the souls in purgatory; and a kind relative or friend may enjoy the satisfaction of procuring the release of those he loves, or at any rate some considerable remission of the period of their sufferings. The terms vary, according to times and circumstances; sometimes, as we have seen, a devotional exercise is sufficient; on other occasions, money is the *sine quâ non*. But it will be fair to let the Pope speak for himself. Leo X. thus explained the doctrine:—

“The Roman church, whom other churches are bound to follow, as their mother, hath taught that the Roman Pontiff, the successor of Peter in regard to the keys, and the vicar of Jesus Christ upon earth, possessing the power of the keys, by which power all hindrances are removed out of the way of the faithful,—that is to say, the guilt of actual sins, by the sacrament of penance,—and the temporal punishment due for those sins, according to the divine justice, by ecclesiastical indulgence; that the Roman Pontiff may for reasonable causes, by his apostolic authority, grant indulgences, out of the superabundant merits of Christ and the saints, to the faithful who are united to Christ by charity, as well for the living as for the dead; and that in thus dispensing the treasure of the merits of Jesus Christ and the saints, he either confers the indulgence by the method of absolution or transfers it by the method of suffrage. Wherefore all persons, whether living or dead, who really obtain any indulgences of this kind, are delivered from so much temporal punishment, due according to divine justice for their actual sins, as is equivalent to the value of the indulgence bestowed and received.”* Excommunication is denounced against all who deny this doctrine.

The decree passed at Trent was thus expressed:—

“Since the power of granting indulgences has been bestowed

* *Le Plat*, ii. pp. 21—25.

by Christ upon his church, and this power, divinely given, has been used from the earliest antiquity, the holy council teaches and enjoins that the use of indulgences, so salutary to Christian people, and approved by the authority of venerable councils, shall be retained by the church ; and it anathematizes those who assert that they are useless, or deny that the church has the power of granting them. Nevertheless, the council desires that moderation be shewn in granting them, according to the ancient and approved custom of the church, lest by too much laxity, ecclesiastical discipline be weakened. Anxious, moreover, to correct and amend the abuses that have crept in, and by reason of which this honourable name of indulgences is blasphemed by the heretics, the council determines generally by this present decree that all wicked gains accruing from them, which have been the principal source of these abuses, shall be wholly abolished. But with regard to other abuses, proceeding from superstition, ignorance, irreverence, or any other cause whatever ; seeing that they cannot be severally prohibited, on account of the great variety of evils existing in so many places and provinces, the council commands each bishop to procure a careful account of the abuses existing within his own jurisdiction, and lay the same before the first provincial synod ; that when the opinion of other bishops has been obtained, the whole may be immediately referred to the supreme Pontiff, by whose authority and prudence such enactments will be made as are expedient for the universal church ; so that the gift of holy indulgences may be dispensed to the faithful in a pious, holy, and incorrupt manner."

The reader will observe that this decree provided no effectual remedy for the monstrous practices connected with the distribution and sale of indulgences. "*Wicked gains*" are indeed forbidden ; but what priest or Pope would ever confess *his* gains to be of that description ? And if the office of papal collectors, as formerly administered by such men as Tetzels, was abolished, the same duties are now performed by the bishops or those appointed by them. As for the enactment respecting abuses, it required no sagacity to predict that it would be entirely nugatory. And, in truth, indulgences continue to the present day to form an important article of

papal revenue, and a prime support of the superstitions of the church of Rome.*

These blessings are not confined to such countries as Italy

* “ ‘Plenary indulgence and remission of sins’ are offered here [at Rome] on very easy terms. I was at first rather startled with the prodigal manner in which that full pardon of all transgressions, which the gospel promises only as the reward of sincere repentance and amendment, was bestowed at Rome, in consideration of repeating certain prayers before the shrine of certain saints, or paying a certain sum of money to certain priests.

“I was surprised to find scarcely a church in Rome that did not hold up at the door the tempting inscription of ‘*Indulgentia Plenaria.*’ Two hundred days’ indulgence I thought a great reward for every kiss bestowed upon the great black cross in the Colosseum; but that is nothing to the indulgences for ten, twenty, and even thirty thousand years, that may be bought at no exorbitant rate, in many of the churches; so that it is amazing what a vast quantity of treasure may be amassed in the other world with very little industry in this, by those who are avaricious of this spiritual wealth, into which, indeed, the dross or riches of this world may be converted, with the happiest facility imaginable.”

“You may buy as many masses as will free your souls from purgatory for 29,000 years, at the church of St. John Lateran, on the festa of that saint; at Santa Bibiana, on All Souls’ day, for 7000 years; at a church near the Basilica of St. Paul, and at another on the Quirinal Hill, for 10,000 and for 3000 years, and at a very reasonable rate. But it is in vain to particularize; for the greater part of the principal churches in Rome and the neighbourhood are spiritual shops for the sale of the same commodity.”—Rome in the Nineteenth Century, ii. pp. 267—270.

Spain, as usual, is peculiarly favoured. Four special bulls, bestowing various indulgences and immunities, are annually sent to that country; copies are eagerly bought at prices suited to the circumstances of the purchasers; and the spoil is divided between the Pope and the king. One of these is called the *compounding bull*. “By possessing one of these documents, and giving a certain sum, at the discretion of any priest authorized to hear confessions, to the fund of the holy crusade, any property may be kept, which having been obtained by robbery and extortion, cannot be traced to its right owners for restitution. This composition with the Pope and the king is made by depositing the sum appointed by the confessor in an iron chest fixed outside the doors of the churches: a comfortable resource indeed for the tender consciences of speculators and extortioners, two very numerous classes in Spain.” . . . Another is called the *defunct bull*. “The name of any dead person being entered on the bull, a plenary indulgence is, by this means, believed to be conveyed to his soul, if suffering in purgatory.” It is a common practice to bury these bulls with the corpses of those whom they are intended to benefit. A copy of the *Bula Crusada*, another of these profitable impostures, is inserted in Mendham’s Memorials of the Council of Trent. pp. 344—359.—Practical and Internal Evidence against Catholicism, p. 6

and Spain. The Roman Catholics of England enjoy a liberal grant of plenary indulgences, which may be obtained, on easy terms, at eight distinct periods in every year. By confession of sin to the priest, with sincere repentance; by worthy reception of the eucharist; by giving some alms to the poor, or at least being "in readiness of mind" to do it; by frequenting catechisms and sermons, as often as it may be done "without great inconvenience;" by affording assistance to the sick or such as are near their end; or by offering prayers to God for the whole state of the Catholic church throughout the world, the general peace of Christendom, the blessing of God upon this nation, the conversion of infidels and heretics, and the free propagation of the holy faith, full remission of the temporal punishment said to be due to sin is secured.*

The immense profits accruing from indulgences induced the appointment of the centenary jubilee, which was first celebrated in 1300, under the pontificate of Boniface VIII. It was subsequently shortened one-half, (doubtless for pecuniary reasons,) and finally reduced to twenty-five years, at every return of which period, plenary indulgences may be obtained during one year by all the faithful who shall visit certain churches at Rome, and perform the religious exercises enjoined for the occasion.† The last jubilee was in 1825, "the year of expiation and pardon, of redemption and grace, of redemption and indulgence;" at least, it was so styled by Pope Leo XII. in his bull, announcing the jubilee. "During this year of jubilee," said his holiness, (profanely asserting that he acted "by the authority of Almighty God,") "we mercifully in the Lord grant and impart the most plenary and complete indulgence, remission and pardon of all their sins, to all the faithful in Christ, of both sexes, who are truly penitent, and have confessed, and who have likewise refreshed themselves with the holy communion." The conditions were, visiting the churches specified, and "pouring forth pious prayers to God for the exaltation of Holy Church, the extirpation of heresies, the concord of Catholic princes, and the salvation and tranquillity of Christendom." The benefits of this jubilee

* Garden of the Soul, pp. vii.—ix.

† Mosheim, Cent. XIII. part 2. ch. 4.

were extended to other countries in the following year, and continued six months after the publication of the bull in each diocese: the conditions were similar, certain churches being appointed to be visited in each district, and confessors being invested with ample power of absolution, even from reserved cases and censures.* It must be confessed, that whatever advantages the Roman-catholic community in general derived from the jubilee were vastly inferior to the accession of power and influence by the priesthood; to them it was a jubilee indeed; how many confessions were to be heard, and absolutions to be granted, often, doubtless, with much affected difficulty, and penances to be imposed, entirely at the discretion of the confessor! The whole church lay prostrate at the feet of the priests, receiving from their hands "the grace of their absolution and pardon, the grace of their re-instatement in the favour of God, and of their restoration to their lost title to the kingdom of heaven."†

Roman-catholic writers are very angry with Protestants, for saying that their church "gives leave to commit sin, and grants anticipated pardon for sins to come by indulgences."‡ But their anger is causeless. For though it be not asserted that the Romish church actually gives licence to sin, it cannot be denied that the doctrine of indulgences, so far from repressing evil, powerfully tends to blunt the moral sense, and

* "Instructions and directions for gaining the grand Jubilee" were published by the "Vicar Apostolic of the London District." Take a specimen or two:—"Embrace, dearly beloved, the benefit that is offered you by the indulgence of the present jubilee. This present life is a time granted you to prepare for heaven. Only sin can exclude you from that kingdom; only the debt of temporal punishment incurred by sin can retard your entrance into glory. Persevere in your career of penance to the end. *Avail yourselves of every means of discharging your debt to divine justice.* As no man knows whether he be worthy of love or hatred, no man knows what punishments he may still be liable to on account of his sins. The effect that each one will receive from the plenary indulgence will be in proportion to the perfection of the dispositions with which he prepares himself for it." . . . "Enter, enter now, dearly beloved, into the most perfect sentiments of salvation. Spare no pains to prepare yourselves for the remission of your sins, and for the benefits of this plenary indulgence. The happy effects of it will be felt by you in that peace of soul and spiritual joy which the world could never give; and in a well-grounded hope of eternal happiness."—pp. xxi., xxii.

† Ibid.

‡ Declaration of the Roman-catholic Bishops, p.

encourage the sinner in his vicious courses;* since he is able, by a very small sacrifice of his property, to secure the remission of the temporal punishment for his sin, for hundreds of thousands of years to come; and he knows that pardon, involving the release from eternal pains, may be obtained without much difficulty from his confessor; while absolution from such crimes as the sovereign Pontiff only can forgive has its fixed price in the Roman chancery.† On the impiety of such assumptions as are advanced by the church of Rome, and the enormous guilt contracted by those who so awfully deceive the people, it is unnecessary to make any observation. The reader will not, however, fail to note the powerful support given by the inventions of purgatory and indulgences, to those antisciptural notions of human merit and satisfaction which have been already described and exposed.

The following decree was also passed at the last session of the Council of Trent, respecting “the choice of meats and drinks, fasts and feast-days:”—

“Moreover, the holy council exhorts all pastors, and be-

* Speaking of the notoriously depraved state of morals in Italy, Mr. Eustace asks—“May it not be ascribed to the corruptions of the national religion, to the facility of absolution, and to the easy purchase of indulgences?”—Classical Tour, iii. p. 131. Facts furnish the best answer to these questions. “At Tivoli,” says a modern traveller, “a man was pointed out to us who had stabbed his brother, who died in agonies within an hour. The murderer went to Rome, purchased his pardon from the church, and received a written protection from a cardinal, in consequence of which he was walking about unconcernedly, a second Cain, whose life was sacred.”—(Graham’s Three Months’ Residence in the Mountains East of Rome, p. 34. Again: “Those that have interest with the Pope may obtain an absolution in full from his holiness for all the sins they ever have committed, or may choose to commit.” “I have seen one of these edifying documents, issued by the present Pope to a friend of mine. It was most unequivocally worded.”—Rome in the Nineteenth Century, ii. p. 271.

† Mr. Butler labours to prove that this is nothing more than a necessary fee of office.—Book of the Roman-catholic Church, p. 111. That does not alter the case. The simple fact is, that absolution of those sins which are reserved for the Pope’s pardon is to be had for money—cannot be had without it. The “Tax-book of the Roman Chancery” has been frequently published, much to the annoyance of the priests and popes. Some stanch Catholic has thus written in the blank leaf of a copy of this book, in the author’s possession: “*Calumniator et mendax, ergo liber prohibitus—hereticorum calumnia, mendaciumque vaferrimum, instinctu infernali confictum.*”

seeches them by the most holy coming of our Lord and Saviour, that, as good soldiers of Jesus Christ, they assiduously recommend to all the faithful the observance of all the institutions of the holy Roman church, the mother and mistress of all churches, and of the decrees of this and other œcumenical councils; and that they use all diligence to promote obedience to all their commands, and especially to those which relate to the mortification of the flesh, as the choice of meats and fasts; as also to those which tend to the increase of piety, as the devout and religious celebration of feast-days: admonishing the people to obey those who are set over them; for they who hear them shall hear God, the rewarder, but they who despise them, shall feel that God is the avenger."

This decree is short, but pithy and important. The fathers here declare their unalterable determination to suffer no retrenchment of the follies and superstitions of the church of Rome, but to enforce obedience to the multifarious canons and enactments that had been accumulating for ages, and had almost exhausted even the inventive genius of priestcraft. None need wonder at such a resolve; the infallible cannot err, need not change. But mark the character of that religion which audaciously claims the sole right to be called "apostolic." Of faith in Christ, love to God, and holiness of life, according to the scriptures, little, very little, is said; but abstinence from meat, eggs, milk, and butter, during Lent—and hearing mass, and idleness, on saints' days—together with implicit subjection to the priest, elevate a man to a high rank among the pious, and are imagined to procure for him the special favour of heaven; while disobedience or neglect of these human inventions is denounced as mortal sin, which exposes the unrepenting offender to endless damnation.*

* See "Abstract of the Douay Catechism," p. 44. Slighting or neglecting the precepts of the church, and living in habits of breaking the fasts commanded, or of eating meat on Saturdays or other days of abstinence, without just dispensation, were sins which excluded from the benefits of the jubilee, unless confessed and forsaken in the same manner as drunkenness, swearing, and debauchery.—Instructions and Directions, &c. p. xxiv. But a papal dispensation changes the nature of things: the Spaniard who has paid the Pope for a *flesh bull* may feast even in Lent; while his neighbour, who has neglected or declined to purchase the privilege, cannot eat an egg, or drink a spoonful of milk, during that period, without committing mortal sin!

Thus the commandments of God are nullified by tradition ; and for true piety, “ judgment, mercy, and faith,” is substituted “ the show of wisdom, in will-worship, and neglecting of the body.”*

* It is observable that, in explaining the fourth commandment, the compilers of the catechism place “ Sundays and holidays” on the same level, as if they rested on the same authority. (See pp. 380, 381.) The day of God is scarcely treated with so much honour in the Roman-catholic portions of the continent as some of the saints’ days. “ When it is spoken of, it is called a fête or holiday, indiscriminately with the Nativity or Assumption of the Virgin Mary ; and these fêtes are the regular seasons of public processions or celebrations. Nay, the newspapers, the theatres, &c., are actually suspended on St. Francis’s day, or the feast of the Virgin, but on the Sunday are regularly carried on, and more eagerly followed than ever.”—Rev. D. Wilson’s (now Bishop of Calcutta) *Letters from an Absent Brother*, ii. p. 179.

CHAPTER XV.

SAINTS, RELICS, AND IMAGES.

Decree respecting the Invocation of Saints—Relics—and Images—Facts and Observations relative to each—Worship of the Virgin Mary—The Agnus Dei—The Scapular—The Rosary.

It has been already stated, that on the first day of the last session of Trent, a decree was passed, concerning the “ invocation, veneration, and relics of the saints, and also concerning sacred images :” it is here subjoined :—

“ The holy council commands all bishops, and others who have the care and charge of teaching, that according to the practice of the Catholic and apostolic church, received from the first beginning of the Christian religion, the consent of venerable fathers, and the decrees of holy councils, they labour with diligent assiduity to instruct the faithful concerning the invocation and intercession of the saints, the honour due to relics, and the lawful use of images ; teaching them that the saints, who reign together with Christ, offer their prayers to God for men ; that it is a good and useful thing suppliantly to invoke them, and to flee to their prayers, help, and assistance, because of the benefits bestowed by God, through his Son Jesus Christ our Lord, who is our only Redeemer and Saviour ; and that those are men of impious sentiments who deny that the saints, who enjoy eternal happiness in heaven, are to be invoked—or who affirm that they do not pray for men, or that to beseech them to pray for us is idolatry, or that it is contrary to the word of God, and opposed to the honour of Jesus Christ the one Mediator between God and men, or that it is foolish to supplicate, verbally or mentally, those who reign in heaven.*

* “ True, there is but one Mediator, Christ the Lord, who alone has reconciled us through his blood, and who, having accomplished our redemption, and having once entered into the holy of holies, ceases not to intercede for us ;

“ Let them teach also, that the holy bodies of the holy martyrs and others living with Christ, whose bodies were living members of Christ and temples of the Holy Spirit, and will be by him raised to eternal life and glorified, are to be venerated by the faithful, since by them God bestows many benefits upon men. So that they are to be wholly condemned, as the church has long before condemned them, and now repeats the sentence, who affirm that veneration and honour are not due to the relics of the saints, or that it is a useless thing that the faithful should honour these and other sacred monuments, and that the memorials of the saints are in vain frequented, to obtain their help and assistance.

“ Moreover, let them teach that the images of Christ, of the Virgin, Mother of God, and of other saints, are to be had and retained, especially in churches, and due honour and veneration rendered to them. Not that it is believed that any divinity or power resides in them, on account of which they are to be worshipped, or that any benefit is to be sought from them, or any confidence placed in images, as was formerly by the Gentiles, who fixed their hope in idols. But the honour with which they are regarded is referred to those who are repre-

but it by no means follows that it is therefore unlawful to have recourse to the intercession of the saints. If, because we have one Mediator, Christ Jesus, it were unlawful to ask the intercession of the saints, the apostle would not have recommended himself with so much earnestness to the prayers of his brethren on earth. In his capacity as Mediator, the prayers of the living should derogate from the glory and dignity of Christ, not less than the intercession of the saints in heaven.”—Catechism, p. 357. If the Roman-catholic dogma be true, how is it that the apostle says nothing of the prayers of the saints in heaven, but restricts himself to those on earth? Why did he not commend himself to Stephen, James, John the Baptist, and other martyrs? The answer is obvious: prayers to the saints in glory were not then invented.

“ How the saints in heaven know the prayers and necessities of such who address themselves to them, whether by the ministry of angels, or in the vision of God, or by some particular revelation, it is no part of his [the papist's] faith, nor is it much his concern it should be determined. For his part, he does not doubt but that God, who acquainted the prophets with the knowledge of things that were yet to come many hundred years after; that informed Elisha of the King of Syria's counsels, though privately resolved on in his bed-chamber, and at a distance, (2 Kings vi. 12,) can never want means of letting the saints know the desires of those who beg their intercession here on earth.”—Gother's Papist Misrepresented, &c. p. 17.

sented by them ; so that we adore Christ, and venerate the saints, whose likenesses these images bear, when we kiss them, and uncover our heads in their presence, and prostrate ourselves. All which has been sanctioned by the decrees of councils against the impugners of images, especially the second Council of Nice.*

“ Let the bishops teach further, that by the records of the mysteries of our redemption, expressed in pictures or other similitudes men are instructed and confirmed in those articles of faith which are especially to be remembered and cherished ; and that great advantages are derived from all sacred images, not only because the people are thus reminded of the benefits and gifts which are bestowed upon them by Christ, but also because the divine miracles performed by the saints, and their salutary examples, are thus placed before the eyes of the faithful, that they may give thanks to God for them, order their lives and manners in imitation of the saints, and be excited to adore and love God, and cultivate piety.† Whoever shall teach or think in opposition to these decrees, let him be accursed.

“ But if any abuses have crept into these sacred and salutary observances, the holy council earnestly desires that they may be altogether abolished, so that no images may be set up calculated to lead the ignorant into false doctrine or dangerous error. And since the histories and narratives of sacred scripture are sometimes represented in painting or sculpture, for the benefit of the unlearned multitude, let men be taught, that when the Deity is thus represented, it is not to be supposed that the same can be seen by our bodily eyes, or that a likeness of God can be given in colour or figure.‡ Moreover, let

* Held A.D. 787. The controversy respecting image-worship was finally settled at this council. It was decreed that the images of Christ and the saints are to be venerated and adored, though not with “ *true latria*,” or the worship exclusively due to God ; and the fathers thundered out their anathemas against all who should oppose the decree, or call image-worship idolatry, or refuse to honour images, or even hold fellowship with such as maintained the contrary opinion.—Magdeburg. Centuriat. Cent. viii. c. 9.

† How much better would it be to give the people the free use of the scriptures and the worship of God in the vernacular tongue !

‡ But “ to represent the persons of the Holy Trinity by certain forms, under which, as we read in the Old and New Testaments, they deigned to

all superstition in the invocation of saints, the veneration of relics, and the sacred use of images, be taken away; let all base gain be abolished; and lastly, let all indecency be avoided, so that images be neither painted nor adorned in a lascivious manner; nor the commemoration of the saints or visits to relics be abused by men to gluttony and drunkenness; as though the festal days appointed in honour of the saints were to be spent in licentiousness and luxury. Finally, let all diligent caution be observed in these respects by the bishop, that nothing be done tending to disorder, impropriety, or tumult, and no profane or unseemly exhibitions be allowed; for holiness becometh the house of God. And that these things may be faithfully observed, the holy council decrees that it shall not be lawful for any one to fix or cause to be fixed a new image in any place or church, however exempt from ordinary jurisdiction, unless the same be approved by the bishop; nor are any new miracles to be admitted, or any new relics to be received, but with the recognition and approbation of the bishop, who, having received information respecting the same, and taken the advice of divines and other pious men, will do whatever shall be judged consonant to truth and piety. But if any doubt or difficulty occurs in abolishing abuses, or any unusually important question arises, let the bishop wait for the opinion of his metropolitan and the neighbouring bishops, assembled in provincial council; yet so as that nothing new or hitherto unused in the church be decreed, without the cognizance of the most holy Roman Pontiff."

That the Roman-catholic system is an idolatrous system has been often asserted and satisfactorily proved. It is, in fact, scarcely better than modified paganism. For Venus, Jupiter, Mercury, and the gods and goddesses of ancient history, are substituted the Virgin Mary and the saints; instead of the household deities formerly worshipped, the Catholic is taught to venerate his guardian angel, and the

appear, is not to be deemed contrary to religion or the law of God."—Catechism, p. 360. Hence, in the engravings found in some editions of the Breviary, God the Father is represented as a venerable old man, (the "Ancient of Days," Dan. vii. 13;) on his right hand the Saviour stands, in human form; above is the Holy Spirit, in the shape of a dove; at a little distance the Virgin Mary; and farther off, prophets, apostles, martyrs, &c.

saint whose name he bears; and if the Roman of olden time acknowledged some presiding deity in every department of nature's works, and allotted to his imaginary gods their respective powers and functions, dividing among them the virtues and vices of the human character, and even the diseases incident to the human frame, similar arrangements are witnessed in the pseudo-christianity of the "mother and mistress of all churches:" she, too, has her "gods many, and lords many."* They have supplanted the true God as really as did the mythology of the heathen; and of the papist it may be affirmed, as well as of the pagan, that he "worships and serves the creature more than the Creator."†

In proof of these assertions, it is only necessary to refer to the ordinary devotions and daily practice of Roman Catholics. God is not the exclusive object of their worship; his providence is not their sole trust; nor do they confess their sins to him only, but divide that solemn act between the Deity, the Virgin, and the saints.‡ It is not denied that many of the prayers and devotional exercises prepared for their use seem to savour of piety; but their good effect is neutralized by the perpetual reference to angelic guardians and saintly intercessors. The obedient son of the church is constantly reminded of his obligations to these invisible friends. Almost every day is devoted to the memory of some one of their

* "It is happy for the people that they have another source of hope under the various diseases incident to the human frame, besides the skill of their physicians, a source of hope that never fails them at any season of distress. Thus, for instance, St. Anthony the abbot secures his votaries from fire, and St. Anthony of Padua delivers them from water; St. Barbara is the refuge of the timid in times of thunder and of war; St. Blass cures disorders of the throat; St. Lucia heals all diseases of the eyes; St. Nicholas is the patron of young woman who desire to be married; St. Ramon is their powerful protector during pregnancy, and St. Lazaro assists them when in labour; St. Polonia preserves the teeth; St. Domingo cures the fever; and St. Roque is the saint invoked under apprehensions of the plague. And thus in all diseases, under every pressure of affliction, some saint is accessible by prayer, whose peculiar province it is to relieve the object of distress."—Townsend's Travels in Spain, vol. iii. p. 215.

† Rom. i. 25. Every student of this controversy should be familiar with Middleton's "Letter from Rome, shewing an exact conformity between Popery and Paganism."

‡ See the Confiteor, p. 182.

number. Their shrines and altars are honoured by his frequent visits. He supposes them to preside over his affairs, and to administer perpetual guidance and protection; hence he is not only instructed to implore their intercession on his behalf, but also to offer prayers to them, invoking their assistance.* In short, God is practically excluded; the interces-

* "The Catholic church teaches her children not to pray to the saints as to the authors or givers of divine grace, but only to solicit the saints in heaven to pray for them, in the same sense as St. Paul desired the faithful on earth to pray for him."—Declaration of the Roman-catholic Bishops, &c. p. 11.

This, however, is only part of the truth, as the following extracts will testify:—

"Q. What is your morning exercise? A. 1. I bow down my whole soul and body to adore my God; and I offer myself to his divine service. 2. I give him thanks for his infinite goodness to me and to all his creatures; and desire to join with all the angels and saints in blessing and praising him. 3. I crave pardon from my heart for all my sins, and beg that I may rather die than offend my God any more. 4. I offer up to God all my thoughts, words, actions, and sufferings, throughout the day; and beg his blessing on them.

"Q. And what prayers do you say after this? A. I say Our Father, *Hail Mary*, and the Apostles' Creed; and I make acts of faith, hope, and the love of God.

"Q. Do you anything else? A. I pray for my friends and for my enemies, for the living and for the dead; and I beg mercy, grace, and salvation, for all. *Then I conclude by desiring our blessed Lady to be a mother to me, and by recommending myself to my good angel, and to all the court of heaven.*" Abstract of the Douay Catechism, p. 76.

"Offer your prayers to the blessed Virgin, your angel guardian, your patron, and all the saints together."—Catholic School Book, p. 171. See also Garden of the Soul, pp. 33, 157.

An esteemed clergyman of the church of England gives the following description of the evening worship of a Roman-catholic ship's company in the Mediterranean:—"About half an hour after sunset, the captain would assemble all the sailors in the aft part of the ship to prayers; he himself performing the part of chaplain, while the crew all knelt down, and engaged in a service which lasted half an hour. It was chiefly in Latin; but the sailors appeared perfectly instructed in repeating the words. After the Pater Noster, they went through the Rosary, or Hymn to the Virgin: the master and the mate performed one part, while the whole ship's company chanted the responses in good time and tune. In this way, the tender epithets addressed in the Rosary to the Virgin Mary were echoed for ten minutes by this rough set of men, with the constant cadence of 'Ora pro nobis.' Then followed prayers for 'this good ship,' for the merchandise on board, for the man at the helm, &c. Then a long list of saints, whose very names most

sion of the Saviour is forgotten ; the saints are all in all. This is true of the multitude. If the sentiments of the enlightened appear somewhat more congenial with scripture, still it is evident that this branch of the Roman-catholic system must, in every instance, produce unworthy ideas of the character of the Almighty, who is supposed to withhold his blessings till they are wrung from him by the prayers and persuasions of the saints. But he has said, that he “ will not give his glory to another.” There is indeed an affectation of humility in maintaining that the honour paid to the saints is to be referred to him by whose grace they were made such, and that it is presumptuous in us to expect divine benefits without their intervention ; but still the question returns, “ Who hath required this at your hands ? ” Innumerable promises encourage our direct approach to the throne of grace, and there is but one name which we may mention there, in support of our plea. He who associates others with the redeemer, or substitutes others in his place, treats him with foul indignity, and has no scriptural warrant to expect a blessing. With what indignation, it may be safely affirmed, would the Apostle Paul have read the following prayers, offered in Roman-catholic churches on the anniversary of the death of Thomas à Becket ! “ O God, in defence of whose church the glorious prelate Thomas fell by the swords of wicked men, grant, we beseech thee, that *all who implore his assistance* may find comfort in the grant of their petition.” “ Sanctify, O Lord, the offerings consecrated to thee, and being appeased thereby, mercifully look upon us, *by the intercession of blessed Thomas*, thy martyr and bishop.” “ May this communion, O Lord, cleanse us from sin, and, *by the intercession of blessed Thomas*,

Englishmen never heard of, were invoked with an ‘ *Ora pro nobis,*’ after this manner—‘ *Let us say a Pater Noster and a prayer to St. Francis, to deliver us from all misfortune.*’ After a pause, not hurried, during which all had repeated to themselves the customary words, he named another saint, to whom a Pater Noster and a prayer should be said. In this way he led for about ten times, specifying different evils to be prayed against, as tempest, shipwreck, and plague ; and addressing the Virgin Mary under her different titles, di Loretto, del Carmine, &c. ; and also praying to the Santissimo Sacramento, meaning the real presence of Christ.”—Jowett’s Christian Researches in the Mediterranean, p. 332.

thy martyr and bishop, make us effectual partakers of this heavenly remedy.”*

Creature-worship reaches its utmost height in the Virgin Mary. The devout Roman Catholic pays her the most extravagant honour and veneration. The language adopted in addressing the “Queen of heaven” cannot be acquitted of the charge of blasphemy, since prayers are offered directly to her, as if to a divine being, and blessings are supplicated, as from one who is able to bestow them. In all devotions she has a share. The Ave Maria accompanies the Pater Noster. “Evening, morning, and at noon,” said the Psalmist, “will I pray unto thee, and cry aloud :” the pious Roman Catholic transfers these services to the Virgin.† In tender childhood

* Roman-catholic Missal for the use of the Laity, p. 85.

† “It is an established custom in our country towns to awake the labouring population before the break of day, that they may be early in readiness to begin their work, especially in the corn-fields, which are often at the distance of six or eight miles from the labourers’ dwellings. Nothing but religion, however, could give a permanency to this practice. Consequently, a rosary, or procession, to sing praises to the Virgin Mary before the dawn, has been established among us from time immemorial. A man with a good voice, active, sober, and fond of early rising, is either paid, or volunteers his services, to perambulate the streets an hour before day-break, knocking at the doors of such as wish to attend the procession, and inviting all to quit their beds and join in the worship of the Mother of God.”—Doblado’s Letters from Spain, p. 210.

“There is no service in the Roman-catholic church so impressive as the evening service to the Virgin, or Ave Maria.”...“Venice is the city of silence. The gondolas, or barges, gliding noiselessly along the water of the canals, are the only things which move, freighted with men or merchandise; not the sound of a wheel, not the clattering of a hoof ever breaks upon the ear. The hum of human voices is all that is heard, and this seems to cease when the chimes have pealed for Ave Maria. St. Mark’s, which of all other sanctuaries, from its dark and retiring aisles, its massy pillars, its antiquated construction, its dingy colouring, and imperfect light, is calculated to add to the effect of this evening service, is completely filled every evening a few minutes after the vesper-bell has tolled. A concourse of people hurry in from all quarters; the merchant ceases from his half-finished bargain, the young and the gay desist from trifling, the porter leaves his burden upon the steps of the cathedral, and all that happen to be near quit their occupations or amusements, to offer up the prayer of a moment to the Virgin. The organ plays a soft symphony while the multitude are entering and dispersing themselves through the church : on a sudden a small bell tinkles, and every knee is bent, and every head bowed in silent adoration. Not a sound from

he is taught to cherish for her the profoundest reverence and the highest affection;* throughout life she is the object of his daily regard, and five solemn festivals, annually observed to her honour, call forth his ardent love and zeal;† and in the hour of death, he is taught to place reliance on her mercy.‡ To the ignorant devotee she is more than Christ, than God; he

within or without disturbs the spirit of supplication. This lasts for a minute or two. The bell tinkles again: the congregation then rise from their knees, the tapers are extinguished, and the sacred walls are soon left to solitude and darkness. I witnessed this scene several times, and never without an unusual degree of emotion. It was impossible not to honour the feeling of devotion, short-lived as it might be, which brought so many to the foot of the altar, and equally impossible not to condemn the profane system which directs the supplicant to address his prayers to the imaginary *Queen of heaven and the Mother of God.*—Gilly's Tour in Piedmont.

Dr. Challoner says, that in Catholic countries the church bell rings at six in the morning, twelve at noon, and six in the evening: at each time the "*Angelus Domini,*" a form of devotion in which the Ave Maria is included, is to be repeated.—Garden of the Soul, p. 37.

* "If you will be a true child, and a sincere servant of the blessed Virgin, you must be careful to perform four things:—1. Have a great apprehension of displeasing her by mortal sin, and of afflicting her motherly heart by dishonouring her Son, and destroying your soul; and if you chance to fall into that misfortune, have recourse readily to her, that she may be your intercessor in reconciling you to her Son, whom you have extremely provoked. 2. Love and imitate her virtues, principally her humility and chastity. 3. *Have recourse to her in all your spiritual necessities; and for that end offer to her daily some particular prayers.* 4. Be mindful to invoke her in temptations, and in the dangers you find yourself in of offending God. You cannot shew your respect better than by applying yourself to her in these urgent necessities, and *you can find no succour more ready and favourable than hers.* If you perform this, you will have a true devotion to the blessed Virgin, you will be of the number of her real children, and she will be your mother, *under whose protection you shall never perish.*"—Catholic School Book, p. 159—161.

† Her Conception, Dec. 8; Nativity, Sept. 8; Annunciation, March 25; Purification, Feb. 2; Assumption, August 15.

‡ The following is a curious illustration of the effect of these principles:—Describing some Italian banditti, a traveller says—"Every robber had a silver heart, containing a picture of the Madonna and child, suspended by a red ribbon to his neck, and fastened with another of the same colour to his side. . . . They talked pretty freely with their prisoners about themselves and their habits of life, which they maintained arose from necessity rather than choice. They shewed them the heart and picture of the Madonna, which each had suspended from his neck, saying, 'We know that we are likely to die a violent death, but in our hour of need we have these,' touching their muskets,

believes that she can command her Son, that to her intercession nothing can be denied, and that to her power all things are possible.* The following extracts, consisting of translations from the Breviary, by a Roman-catholic divine, will justify these statements:—

“O holy Mary, succour the miserable, help the faint-hearted, comfort the afflicted, pray for the people, intercede for the clergy, make supplication for the devout female sex; let all be sensible of thy help, who celebrate thy holy commemoration.” “Grant, we beseech thee, O Lord God, that we thy servants may enjoy perpetual health of mind and body, and by the glorious intercession of blessed Mary, ever Virgin, may be delivered from present sorrows, and come to eternal joy, through our Lord Jesus Christ.”

“*Salve Regina.*”

“Hail to the Queen who reigns above,
Mother of clemency and love:
Hail thou our hope, life, sweetness; we,
Eve’s banished children, cry to thee.

“We from this wretched vale of tears
Send sighs and groans unto thine ears;
O! then, sweet advocate, bestow
A pitying look on us below.

“After this exile, let us see
Our blessed Jesus born of thee:
O merciful, O pious maid,
O gracious Mary, lend thine aid.”

‘to struggle for our lives with, and *this*,’ kissing the image of the Virgin, ‘to make our death easy.’—Graham’s Three Months’ Residence in the Mountains East of Rome, pp. 155, 161.

* “She is most powerful with God, to obtain from him all that she shall ask of him. She is all goodness in regard to us, by applying to God for us. Being Mother of God, he cannot refuse her request; being our mother, she cannot deny her intercession when we have recourse to her. Our miseries move her, our necessities urge her; the prayers we offer her for our salvation bring us all that we desire; and St. Bernard is not afraid to say, ‘That never any person invoked that mother of mercies in his necessities, who has not been sensible of the effects of her assistance.’”—Catholic School Book, p. 158.

“ *Ave Maris Stella.*

- “ Hail thou resplendent star,
Which shinest o’er the main ;
Blest Mother of our God,
And ever Virgin Queen.
- “ Hail happy gate of bliss,
Greeted by Gabriel’s tongue ;
Negotiate our peace,
And cancel Eva’s wrong.
- “ Loosen the sinner’s bands,
All evils drive away ;
Bring light unto the blind,
And for all graces pray.
- “ Exert the mother’s care,
And us thy children own ;
To him convey our prayer,
Who chose to be thy Son.
- “ O pure, O spotless maid,
Whose meekness all surpass’d,
Our lusts and passions quell,
And make us mild and chaste.
- “ Preserve our lives unstain’d,
And guard us in our way,
Until we come to thee,
To joys that ne’er decay.
- “ Praise to the Father be,
With Christ his only Son,
And to the Holy Ghost,
Thrice blessed three in one.”

“ *Prayer of St. Bernard.*—Remember, O most holy Virgin Mary, that no one ever had recourse to your protection, implored your help, or sought your mediation, without obtaining relief. Confiding, therefore, in your goodness, behold me a penitent sinner sighing out my sins before you, beseeching you to adopt me for your son, and to take upon you the care

of my eternal salvation. Despise not, O Mother of Jesus, the petition of your humble client, but hear and grant my prayer."

The "Litany of our Lady of Loretto" deserves to be added :—

"We fly to thy patronage, O holy Mother of God ; despise not our petitions in our necessities, but deliver us from all dangers, O ever glorious and blessed Virgin."

"Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us. Christ, hear us. Christ, graciously hear us.

"God, the Father of heaven, *have mercy on us.*

"God the Son, the Redeemer of the world, *have mercy on us.*

"God the Holy Ghost, *have mercy on us.*

"Holy Trinity, one God, *have mercy on us.*

"Holy Mary,

"Holy Mother of God,

"Holy Virgin of virgins,

"Mother of Christ,

"Mother of divine grace,

"Mother most pure,

"Mother most chaste,

"Mother undefiled,

"Mother untouched,

"Mother most amiable,

"Mother most admirable,

"Mother of our Creator,

"Mother of our Redeemer,

"Virgin most prudent,

"Virgin most venerable,

"Virgin most renowned,

"Virgin most powerful,

"Virgin most merciful,

"Virgin most faithful,

"Mirror of justice,

"Seat of wisdom,

"Cause of our joy,

"Spiritual vessel,

"Vessel of honour,

"Vessel of singular devotion,

Pray for us.

" Mystical rose,
 " Tower of David,
 " Tower of ivory,
 " House of gold,
 " Ark of the covenant,
 " Gate of Heaven,
 " Morning star,
 " Health of the weak,
 " Refuge of sinners,
 " Comforter of the afflicted,
 " Help of Christians,
 " Queen of angels,
 " Queen of patriarchs,
 " Queen of prophets,
 " Queen of apostles,
 " Queen of martyrs,
 " Queen of confessors,
 " Queen of virgins,
 " Queen of all saints,

Pray for us.

" Lamb of God, who takest away the sins of the world—
Spare us, O Lord.

" Lamb of God, who takest away the sins of the world—
Graciously hear us, O Lord.

" Lamb of God, who takest away the sins of the world—
Have mercy on us.

" Christ, hear us. Christ, graciously hear us.

" Lord have mercy on us. Christ have mercy on us.
 Lord, have mercy on us."*

The present Pope, Gregory XVI., has shewn his signal attachment to the Virgin, in his Encyclical Letter, addressed to the prelates of the Romish church in 1832, shortly after his assumption of the pontifical dignity. In the beginning of the letter, his holiness observes, "We select for the date of our letter this most joyful day, (Aug. 15,) on which we celebrate the solemn festival of the most blessed Virgin's triumphant as-

* Garden of the Soul, pp. 134, 169, 296—301. Other specimens of this profane and idolatrous service may be seen, *usque ad nauseam*, in "The devotion and office of the sacred heart of our Lord Jesus Christ, with its nature, origin, progress, &c.; including the devotion to the heart of the blessed Virgin Mary, &c."—*Thirteenth Edition*, 1830.

sumption into heaven, *that she, who has been through every great calamity our Patroness and Protectress, may watch over us, writing to you, and lead our mind by her heavenly influence to those counsels which may prove most salutary to Christ's flock.*" The closing paragraph contains the following sentences :—" But that all may have a successful and happy issue, *let us raise our eyes to the most blessed Virgin Mary, who alone destroys heresies, WHO IS OUR GREATEST HOPE, YEA, THE ENTIRE GROUND OF OUR HOPE. May she exert her patronage to draw down an efficacious blessing on our desires, our plans, and our proceedings, in the present straitened condition of the Lord's flock.*"*

Gregory XVI. is an idolater : he bows down and worships one who is "no God," and calls upon others to do the same, and yet he is infallible !

Relics hardly merit any notice. The reader, will observe, that by them, according to the declaration of the council, "God bestows many benefits upon men." The fathers may be believed : "many benefits," truly, have been enjoyed by monks, and priests, and popes, through the intervention of relics. Happy is that church or monastery which possesses a tooth or bone of some renowned saint, or any, the minutest fragment of the instrument of his martyrdom. There cannot be a surer road to wealth. The shrine shall glitter in diamonds ; the treasury shall be replenished with silver and gold. We cannot wonder that the late Pope should so pathetically urge the faithful to visit Rome at the jubilee, that they might see the cradle in which the Saviour was laid, a piece of the true cross, the nails used at the crucifixion, &c.† He knew

* Laity's Directory, 1833. "Epistolam damus lætissimo hoc die, quod Virginis Sanctissimæ in Cælum assumptæ triumpho sollemnia festa peragimus, ut quam Patronum ac Sospitam inter maximas quasque calamitates persensimus, ipsa et scribentibus ad vos nobis adstet propitia, mentemque nostram cœlesti afflatu suo in ea inducat consilia, quæ Christiano Gregi futura sint quam maxime salutaria." "Sed ut omnia hæc prospere ac feliciter eveniant, levemus oculos manusque ad Sanctissimam Virginem Mariam, quæ sola universas hæreses interemit, nostraque maxima fiducia, imo tota ratio est spei nostræ. Suo ipsa patrocinio in tanta Dominici gregis necessitate studiis, consiliis, actionibusque nostris exitus secundissimos imploret."

† They shew at Rome the heads of St. Peter and St. Paul, encased in silver busts, set with jewels ; a lock of the Virgin Mary's hair, a phial of her tears,

that this was the most effectual method to empty their purses, and fill his own coffers. But what is the tendency of this part of the system? In the first place, it affords ample encouragement to avarice and imposture. When men will believe anything that priests choose to assert, it is too much to suppose that the latter will not take advantage of the credulity of their victims. Accordingly, the grossest frauds have been committed, and are still practised, in connexion with supposed relics. Examination and inquiry would make sad havoc among these imaginary treasures; and a large proportion of them would come off with as little honour as St. Peter's chair at Rome, or the emerald dish in which it was said that our Saviour ate his last supper.* Again, (and the reflection is

and a piece of her green petticoat; a robe of Jesus Christ, sprinkled with his blood, some drops of his blood in a bottle, some of the water which flowed out of the wound in his side, some of the sponge, a large piece of the cross, all the nails used in the crucifixion; a piece of the stone of the sepulchre on which the angel sat; the identical porphyry pillar on which the cock perched when he crowed after Peter denied Christ; the rods of Moses and Aaron; and two pieces of the wood of the real ark of the covenant!—Rome in the Nineteenth Century, ii. pp. 234, 289.

* "At the extremity of the great nave of St. Peter's, behind the altar, stands a sort of throne, composed of precious materials, and supported by four gigantic pillars. This throne enshrines the real, plain, wormeaten wooden chair, in which St. Peter, the prince of the apostles, is said to have pontificated." When the French were at Rome, "they removed its superb casket, and discovered the relic. Upon its mouldering and dusty surface were traced carvings which bore the appearance of letters. The chair was quickly brought into a better light, the dust and cobwebs removed, and the inscription faithfully copied. The writing is in Arabic characters, and is the well-known confession of Mahometan faith,—'There is but one God, and Mahomet is his prophet.'" It is supposed that the chair was brought from Palestine by the crusaders.—Lady Morgan's Italy, iii. p. 81. [Since the first edition of this work was published, Dr. Wiseman has printed his "Remarks on Lady Morgan's Statements regarding St. Peter's Chair preserved in the Vatican Basilic." The learned Doctor endeavours to shew that the chair in question belonged to some wealthy Roman senator, as the bassi-relievi sculptured on it represent "the exploits of the monster-quelling Hercules;" and further, that Lady Morgan was misinformed on the subject, having confounded this chair with a stone chair at Venice, which was long venerated as *St. Peter's chair at Antioch*, but has been proved to be a Mahometan relic. The pamphlet is worthy the attention of the curious in these matters, and is liable to pretty severe animadversion.]

The church of St. Lorenzo, in Genoa, possessed a most sacred relic: a dish

most painful,) it cannot have escaped the observation of those who are conversant with Roman-catholic writings, that irreligion of the worst kind is promoted by the use of relics and images. We say, of the worst kind; because under the specious garb of piety is concealed practical forgetfulness of God. He who is so favoured as to obtain possession of something that is called a relic transfers to it the veneration and trust which he owes to his Creator, and is not a whit superior to the idol manufacturer of old, whose folly is so powerfully exposed in holy writ.*

That part of the decree which relates to images is evidently written with caution. The fathers felt that this is a very vulnerable part of the Roman-catholic system. But their attempts to defend it were impotent and vain. After all the volumes of sophistry that have been written on the subject, it still remains true, that the veneration of images is nothing less than idolatry. The pagan would make the same excuse as is now made by the papist: he did not worship his image till it

of one entire and perfect emerald, said to be that on which our Saviour ate his last supper. It was guarded by knights of honour, and only exposed to view once a year. The French seized it, and most sacrilegiously sent it to a laboratory! "Instead of submitting it, with its traditional story, to a council of Trent, they handed it over to the Institute of Paris; and chemists, geologists, and philosophers, were called on to decide the fate of that vessel which bishops, priests, and deacons, had pronounced to be too sacred for human investigation, or even for human touch. The result of the scientific inquisition was, that the *emerald* dish was a piece of *green glass!*"—Lady Morgan's *Italy*, i. p. 414.

* Isa. xlv. 9—20. In the church of the Escorial, in Spain, there are *eleven thousand* relics. A few extracts from a Spanish account of them, printed in 1764, will probably amuse the reader:—

"We will first begin with the relics of our Saviour, who, as he gave himself to us, left us some of his precious jewels, which are incomparable and divine.

"A sacred hair of his most holy head or beard is preserved here with the utmost veneration, in a precious vase; and opportunity can never offer us a better hair to obtain glory by.

"Several pieces of his most holy cross, all admirably garnished with gold, silver, and jewels, especially that which is adored on Good Friday.

"Thirteen thorns out of his crown, which pierce the soul with their points, when we consider them as in the delicate temples of that most loving King of glory.

"Some pieces of the column to which he was bound, and of the manger

was consecrated, and then he supposed his Deity to be in some sense present; yet scripture unhesitatingly calls him an idolater. The prohibition in the second commandment is express, and the reason thereof is weighty and solemn: "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them; for I the Lord 'thy God am a jealous God."* In direct contravention of this command, the Roman Catholic "bows down and serves" his image, sets up his light before it, carries it in procession, anathematizes and persecutes those who refuse to render it any honour. It is very easy to affirm that the reverence is paid to the being represented, and not to the representation; it is equally easy to reply that the distinction is too refined for the mass of the people, and that it does not exist in practice. "Superstition" and "base gains" are prohibited in the decree; but in truth the whole is superstitious and base. It would seem a harmless thing to set up an image or painting of a good and great man, and even to pay it some kind of homage; but "the Lord our God is a jealous God,"

in which he was born to die for us; which invite hearts to break in pieces through compassion and gratitude.

"In the second place, are the relics of his most holy mother, which gladden the hearts of those who seriously consider their incomparable value. Three or four pieces of the habit which adorned that most pure and virginal body, in which was formed that of Jesus Christ our Lord, her son, are placed in one case. Also a piece of the handkerchief with which she wiped her eyes, at the foot of the cross, when those tears, as precious as the gems of Aurora, joining themselves with the rubies of the western sun, incorporated themselves with the treasure of our redemption.

"Besides these, we possess a hair, which may be suspected to be that which, flowing down her neck, enamoured her spouse.

"We possess also a thigh of the glorious martyr St. Lawrence; it is entire, but the hair is singed; the holes which were made in it by the prongs which turned him on the gridiron are very visible. One of this saint's feet: the toes are entire, though contracted: between two of them is a small cinder, which, in the eye of piety, shines like a carbuncle.

"In order to protect the edifice from lightning, there are several relics, especially those of St. Lawrence, its patron, in metal cases, inserted in the balls and crosses which are on the tops of the towers."—Twiss's Travels in Portugal and Spain, p. 105.

* Exodus xx. 4, 5.

and the oft-repeated denunciations of his word have been amply justified by fact. "Due honour," adoration, and idolatry, are inseparably connected together. Nor should it be forgotten, that in religion the absence of a command is a virtual prohibition. "What thing soever I command you, observe to do it, thou shalt not add thereto, nor diminish from it."*

Akin to the worship of images is the use of *Agnus Dei's*, *scapularies*, &c. "An *Agnus Dei* (so called from the image of the Lamb of God impressed on the face of it) is made of virgin wax, balsam, and chrism, blessed according to the form prescribed in the Roman ritual. The spiritual efficacy, or virtue of it, is gathered from the prayers that the church makes use of in the blessing of it, *which is to preserve him who carries an Agnus Dei, or any particle of it, about him, from any attempts of his spiritual or temporal enemies; from the dangers of fire, of water, of storms and tempests, of thunder and lightning, and from a sudden and unprovided death. It puts the devils to flight, succours women in child-bed, takes away the stains of past sins, and furnishes us with new grace for the future, that we may be preserved from all adversities and perils, both in life and death, through the cross and merits of the Lamb who redeemed and washed us in his blood.* The Pope consecrates the *Agnus Dei's* the first year of his pontificate, and afterwards on every seventh year, on Saturday before Low Sunday, with many solemn ceremonies and devout prayers." And this in the nineteenth century, and believed and held by Englishmen †

One who was himself entangled in the yoke of bondage, but has been delivered, thus describes the scapular and its use:— "The scapular is a piece of stuff with these letters, I. H. S., on one side, and two hearts on the other. They are the three first Greek letters of the name of Jesus, *Ἰησους*. The devil fears very much this terrible weapon, the institution of which was by a great saint [St. Simon Stock], who saw the Virgin Mary in his sleep, (fit time for such a vision.) She appeared holding a scapular, and commanded him to make use of it.

* Deut. xii. 32.

† See "Devotion and Office of the Sacred Heart of our Lord Jesus Christ," p. 375.

Its diffusion was prodigious, and there are few true Catholics, especially among women, who do not wear round their necks this spiritual collar. In many churches the statues of the infant Jesus and of the holy Virgin have each a scapular hanging round their neck. During the whole time I was a fervent Catholic, I wore one very devoutly, and I believed it had a great part in my spiritual victories. Immense indulgences are attached to it; wonderful miracles are attributed to its mediation. It is not possible to be damned with a scapular round one's neck; the devil has no power on a man *scapularised*: death itself respects him. 'A pious officer,' says the book written on this subject, 'received in a battle a ball, which was flattened against this best cuirass, and fell at his feet.' 'Another man,' says the same book, 'being drunk, fell into a river, and was prevented from drowning by the scapular, which kept him afloat for a whole night, till some fishermen, seeing him in the morning, saved him, wondering at such a miracle.' The gospel is not more firmly believed than these tales. I believed them myself: I must avow it.* The "Confraternities of the scapular" are associations of persons wearing this talisman, in honour of the Virgin, and in full confidence that she will reward their devotion by rescuing them from purgatory. Privileges and indulgences have been conferred on these devotees by fourteen popes, in as many bulls. One of these, the "bulla Sabbatina," secures to them, by direct promise from the Virgin to Pope John XXII., deliverance from purgatorial fire on the first Saturday after death! †

The Rosary is another cunning invention. When the practice of making many prayers became fashionable, some assistance to the memory was evidently desirable, to prevent the account being inaccurately kept. An Egyptian monk, who had vowed to offer three hundred prayers every day, is said to have marked their number by small pebbles, dropping one at every prayer. The Lady Godiva, so well known in the history of Coventry, in the eleventh century, told her prayers on a string of jewels. Beads were afterwards used for the same purpose. The rosary consists of a hundred and fifty small beads, with a large one between each ten; the small ones for

* Confessions of a French Catholic Priest, p. 180.

† Protestant Journal, 1833, pp. 680—683.

Ave Marias, and the large ones for Paternosters, so that when the Divine Being receives one prayer, the Virgin has ten. Like the scapular, the rosary is blessed with privileges and indulgences innumerable, and its use recommended by marvellous tales of deliverances wrought for those who adopt it. The Virgin is as bounteous to the confraternities of the rosary as she is to those of the scapular; the former are connected with the Dominicans, the latter with the Franciscans; and each order contends most fiercely for the superior efficacy of its talisman.

“Of all the tools, trinkets, or playthings of devotion, in whichever class we place it, the rosary is certainly the happiest invention. Its mere picturesque effect might have brought it into general use, for beautiful it is, whether pendent from the neck of the young, or in the trembling hands of the aged. Nor is its use limited to the convenience of keeping a prayer account in decimals, and thus facilitating the arithmetic. If the *Ave Maria* were repeated the whole hundred and fifty times, or even a tenth part of those times, in uninterrupted succession, no human vigilance could prevent the words from being articulated without a thought of their meaning; but by this device, when ten *Aves* have been said, and ten of the smaller or *Ave* beads dropt to keep time with them, the *Pater* or large bead comes opportunely in to jog the memory; sufficient attention is thus excited to satisfy the conscience of the devotee, and yet no effort, no fervour, no feeling, are required; the understanding may wander, the heart may be asleep, while the lips, with the help of the fingers, perform their task; and the performer remains with a comfortable confidence of having added to his good works, and rests contented *opere operato*. The priests of the Romish church have been wise in their generation; and the structure which they have raised is the greatest monument of human art, as it is of human wickedness, . . . so skilfully have they known how to take advantage of every weakness, and to practice upon every passion of human nature.”*

For ages has the credit of images and relics, as well as of every other papal invention, been sustained by pretended

* Southey's *Vindiciæ Ecclesiæ Anglicanæ*, pp. 470—506. *Pilgrimages* offer another fruitful theme for animadversion; but enough of these sickening,

miracles. These "lying wonders" have done incalculable mischief. They have deluded the ignorant and unwary, and hardened the infidel. And although in unnumberable instances the vile imposture has been detected and exposed, or the true cause of the phenomenon (if it were such) explained, ingenuity is still at work, and new miracles "recognised and approved," according to the requirement of the decree, are pompously announced, and lauded as irrefragable proofs of the divinity of the Roman-catholic religion.* The estab-

disgusting details. The agents of religious imposture will have a terrible reckoning at the last day. See "The Holy Wells of Ireland; containing an authentic account of those various places of pilgrimage and penance which are still annually visited by thousands of the Roman-catholic peasantry; with a minute description of the Patterns and Stations periodically held in various districts of Ireland." By Philip Dixon Hardy. Dublin, 1836.

* The Breviary teems with narratives of miracles wrought by the saints. For instance:—St. Francis Xavier turned a sufficient quantity of salt water into fresh to save the lives of five hundred travellers, who were dying of thirst, enough being left to allow a large exportation to different parts of the world, where it performed astonishing cures. St. Raymond de Pennafort laid his cloak on the sea, and sailed thereon from Majorca to Barcelona, a distance of a hundred and sixty miles, in six hours. St. Juliana lay on her death-bed; her stomach rejected all solid food, and in consequence she was prevented from receiving the eucharist. In compliance with her earnest solicitations, the consecrated wafer was laid upon her breast; the priest prayed; the wafer vanished; and Juliana expired. St. Elizabeth, Queen of Portugal, had lived a long while on bread and water; in her illness the physicians directed her to take wine; when she refused to follow their prescription, the water she was about to drink was miraculously changed into wine. *Cum multis aliis.*—Breviar. Dec. 3; Jan. 23; June 19; July 8.

Many pages might be filled with accounts of modern miracles of the most ridiculous description, yet piously believed by Roman Catholics. The reader may consult Forsyth's Italy, ii. pp. 154—157. Rome in the Nineteenth Century, i. pp. 40, 86; ii. p. 356; iii. pp. 193—201. Lady Morgan's Italy, ii. p. 306. Graham's Three Months' Residence, &c. p. 241.

Everybody has heard of the annual liquefaction of the blood of St. Januarius at Naples. "During the first occupation of the French, the miracle failed, and was so designedly conducted for the purpose of agitating the people, and producing a re-action; but the French general sent a peremptory order to the saint to 'do his spiriting gently,' under pain of making an example of the attending priests, which he promptly obeyed. When the miracle fails, the people load the saint with all manner of abuse and execration; and woe to the foreigner who shall continue in the church at this juncture; the failure is soon attributed to his heretical presence, and he is sure to be outraged, if not injured."—Lady Morgan's Italy, iii. p. 189.

lished Protestant is not moved by these things. Admitting, in some cases, the truth of the alleged facts, he is fully prepared to prove that they are not miraculous, and may be easily accounted for. A strongly excited imagination has often produced extraordinary effects on the human frame, apart from all divine interposition. Besides this, he knows that the doctrines, in support of which the miracles are said to be wrought, are not found in scripture, nor can be derived therefrom by any fair argument or deduction. Of the divine origin and authority of the sacred volume he has previous and well-grounded assurance. All religious sentiments not contained in that holy book are necessarily erroneous, and any presumed supernatural interference in their behalf is delusive and false.

CHAPTER XVI.

THE INDEX.—THE CATECHISM.

Decrees of Reformation—Acclamations of the Fathers at the Close of the Council—Index of Prohibited Books—Rules of the Congregation of the Index—Account of a Spanish Index Expurgatorius—Publication of the Catechism—Remarks on a recent Translation of that Work.

THE reforming decrees passed in the two last sessions of the Council of Trent yet remain to be noticed. They included the following particulars :—

It was enjoined that in the election of bishops great care should be taken to select persons of suitable age, qualifications, and character ; and that after due examination and inquiry, report thereon should be made to the Pope, who, with the advice of the consistory, would make the appointment ; and similar regulations were decreed in reference to cardinals. Feeling, however, that it was useless to legislate for the sovereign Pontiff, a clause was added, expressive of the deep concern felt by the council that his holiness would choose none but fit and proper persons for those important stations, lest the flocks should perish through the negligence of the shepherds. Provincial and diocesan synods were ordered to be held ; the former once in three years, the latter annually. Patriarchs, bishops, archdeacons, &c., were directed to make periodical visitations of the dioceses, for the maintenance of orthodox sentiments, the suppression of heresy, and the correction of evils and abuses ; and priests were commanded to preach and catechise every Sunday and holiday, and daily in Lent and Advent, as also to explain to the people the nature and power of the sacraments, and give other useful instructions, in the intervals of mass, in the vernacular tongue. The Pope reserved to himself the judgment of all important criminal causes affecting bishops, especially heresy. Confessionals were ordered to be established in cathedral churches, and pu^h¹²

penance inflicted for very scandalous offences ; the latter provision, however, was nullified, by permission given to the bishop to commute public for private penance, if he saw sufficient grounds for so doing. The former decrees respecting pluralities were renewed. Cardinals and prelates were admonished not to exceed the bounds of moderation in their manner of living, furniture, dress, &c. Solemn injunctions were issued to all ecclesiastics of every rank, and to all members of universities, to receive and hold whatever the council had decreed, to promise and profess due obedience to the Roman Pontiff, and to anathematize publicly all heresies. Excommunication, which had been so often inflicted on slight grounds that it was rather despised than dreaded, was to be very cautiously enforced, and only for weighty reasons; magistrates were strictly forbidden to interfere with the bishops in this matter, or to prevent the exercise of their power. Neglect or refusal to pay tithes was especially mentioned as a valid ground for excommunication. Priests keeping concubines, or retaining any suspicious females in their houses, were condemned to suffer the loss of a third part of their incomes; if they persisted, they incurred suspension; for a third offence, privation; for a fourth, excommunication. Should any bishops be found guilty of such an offence, and refuse to amend, they were to be reported to the Pope, who would exercise his own discretion in the infliction of punishment. The children of priests were forbidden the enjoyment of any ecclesiastical place or office in the church in which their fathers officiated—an enactment which unwittingly betrayed the inefficiency of the laws of continence. A severe law was passed against duelling, subjecting the parties, both principals and seconds, to excommunication, (in which sentence even the sovereigns, princes, or nobles, in whose dominions the duel was permitted to take place, were included,) confiscation of all their property, perpetual infamy, and the punishments inflicted for manslaughter, with denial of the rites of Christian interment, if either fell in the conflict. It is very strange that an enactment so manifestly interfering with the civil power, and, in fact, usurping its prerogatives, should have been unnoticed by the ambassadors, and suffered quietly to pass. The clause in the first decree passed under Pius IV., by which the legates reserved to themselves the

right of proposing all business to the council, received a modified, interpretation, whereby all intention to innovate, or introduce anything prejudicial to the powers of general councils was disavowed; why, then, was not the clause expunged? Instead of the projected reform of the secular powers, which had made so much noise, a brief but comprehensive chapter was inserted, renewing all former canons and decrees of general councils, in favour of the immunities of the ecclesiastics, and against those who should violate the same; and exhorting all sovereigns to ensure due reverence to the clergy on the part of their subjects, to prevent any infringement of their privileges, and to patronise and support the church to the utmost of their power. Lastly, it was declared that all the decrees passed respecting the reformation of manners and ecclesiastical discipline were to be so understood and interpreted as to *preserve always, and in all things, the authority of the apostolic see!* Thus, in open defiance of all Christendom, securing the continuance of whatever enormity or abuse the Pontiff for the time being might think fit to support and defend!* And, indeed, the whole reformation (as it was called) decreed by the council was so framed and constituted as to be altogether useless, inoperative, and vain. The greatest evils were left untouched: if some few abuses were corrected, others were introduced; the papal power, the great source of tyranny and corruption, was not meddled with; but on the contrary, the Pope assumed the sole right to expound, administer, or dispense with the decrees of the council, and obtained by its last decree an apparently legal sanction for his usurpations.†

The “acclamations of the fathers” closed the proceedings of the council. The Cardinal of Lorraine made himself con-

* Pallav. l. xxiii. c. 10—12; xxiv. c. 7. Sarpi, l. viii. s. 66, 77.

† See Preservative against Popery, vol. i. tit. i. pp. 54—75. Some of the fathers at Trent, when their endeavours to procure reform proved unavailing, expressed their discontent in satirical verses, such as the following:—

“Concilii quæ prima fuit, si quæris, origo,
Quo medium dicam, quo quoque finis erat?
A nihilo incepit, medium finisque recedet
In nihil. Ex nihilo nascitur ecce nihil.”

Le Plat, vii. pars 2. p. 389.

spicuous on that occasion. After having called on the assembly to declare their best wishes and prayers for the Pope, the Emperor and other European monarchs, (including the souls of those who had died since the opening of the council,) the legates, the cardinals, the ambassadors, and the bishops, he thus proceeded:—

Cardinal. “The most holy and œcumenical Council of Trent—may we ever confess its faith, ever observe its decrees.

Fathers. “Ever may we confess, ever observe them.

C. “Thus we all believe: we are all of the same mind; with hearty assent we all subscribe. This is the faith of blessed Peter and the apostles; this is the faith of the fathers; this is the faith of the orthodox.

F. “Thus we believe; thus we think; thus we subscribe.

C. “Abiding by these decrees, may we be found worthy of the mercy of the chief and great high priest, Jesus Christ our God, by the intercession of our holy Lady, the Mother of God, ever a virgin, and all the saints.

F. “Be it so, be it so: Amen, amen.

C. “Accursed be all heretics!

F. “Accursed, accursed!”*

As the committee, appointed to prepare an index of prohibited books, had not finished their task, that business, together with a projected catechism, and a revised edition of the Breviary and Missal was referred to the Pope. In March, 1564, the Index was published. It was alphabetically arranged, each portion being divided into three classes, comprising, 1. Authors, all whose works were absolutely prohibited; 2. Particular books forbidden, the other productions of the same writers being allowed; 3. Anonymous publications. The following “rules” were prefixed:—

“1. All books condemned by the supreme Pontiffs, or general councils, before the year 1515, and not comprised in the present Index, are, nevertheless, to be considered as condemned.

“2. The books of heresiarchs, whether of those who abroached or disseminated their heresies prior to the year above-mentioned, or of those who have been, or are, the

* See Appendix, No. 7.

heads or leaders of heretics, as Luther, Zuingle, Calvin, Balthasar Pacimontanus, Swenchfeld, and other similar ones, are altogether forbidden, whatever may be their names, titles, or subjects. And the books of other heretics, which treat professedly upon religion, are totally condemned; but those which do not treat upon religion are allowed to be read, after being examined and approved by Catholic divines, by order of the bishops and inquisitors. Those Catholic books also are permitted to be read which have been composed by authors who have afterwards fallen into heresy, or who, after their fall, have returned into the bosom of the church, provided they have been approved by the theological faculty of some Catholic university, or by the general inquisition.

“3. Translations of ecclesiastical writers, which have been hitherto published by condemned authors, are permitted to be read, if they contain nothing contrary to sound doctrine. Translations of the Old Testament may also be allowed, but only to learned and pious men, at the discretion of the bishop; provided they use them merely as elucidations of the vulgate version, in order to understand the holy scriptures, and not as the sacred text itself. But translations of the New Testament made by authors of the first class of this index are allowed to no one, since little advantage, but much danger, generally arises from reading them. If notes accompany the versions which are allowed to be read, or are joined to the vulgate edition, they may be permitted to be read by the same persons as the versions, after the suspected places have been expunged by the theological faculty of some Catholic university, or by the general inquisitor. On the same conditions also, pious and learned men may be permitted to have what is called Vatablus's Bible, or any part of it. But the preface and prolegomena of the Bible published by Isidorus Clarius are, however, excepted; and the text of his editions is not to be considered as the text of the vulgate edition.

“4. Inasmuch as it is manifest from experience that if the holy Bible, translated into the vulgar tongue, be indiscriminately allowed to every one, the temerity of men will cause more evil than good to arise from it, it is, on this point, referred to the judgment of the bishops, or inquisitors, who may, by the advice of the priest or confessor, permit

reading of the Bible translated into the vulgar tongue by Catholic authors, to those persons whose faith and piety, they apprehend, will be augmented and not injured by it; and this permission they must have in writing. But if any one shall have the presumption to read or possess it without such written permission, he shall not receive absolution until he have first delivered up such Bible to the ordinary. Booksellers, however, who shall sell, or otherwise dispose of, bibles in the vulgar tongue, to any person not having such permission, shall forfeit the value of the books, to be applied by the bishop to some pious use; and be subjected by the bishop to such other penalties as the bishop shall judge proper, according to the quality of the offence. But regulars shall neither read nor purchase such bibles without a special licence from their superiors.

“5. Books of which heretics are the editors, but which contain little or nothing of their own, being mere compilations from others, as lexicons, concordances, apophthegms, similies, indexes, and others of a similar kind, may be allowed by the bishops and inquisitors, after having made, with the advice of Catholic divines, such corrections and emendations as may be deemed requisite.

“6. Books of controversy betwixt the Catholics and heretics of the present time, written in the vulgar tongue, are not to be indiscriminately allowed, but are to be subject to the same regulations as bibles in the vulgar tongue. As to those works in the vulgar tongue, which treat of morality, contemplation, confession, and similar subjects, and which contain nothing contrary to sound doctrine, there is no reason why they should be prohibited; the same may be said also of sermons in the vulgar tongue, designed for the people. And if in any kingdom or province, any books have been hitherto prohibited, as containing things not proper to be read, without selection, by all sorts of persons, they may be allowed by the bishop and inquisitor, after having corrected them, if written by Catholic authors.

“7. Books professedly treating of lascivious or obscene subjects, or narrating, or teaching them, are utterly prohibited, since, not only faith but morals, which are readily corrupted by the perusal of them, are to be attended to; and

those who possess them shall be severely punished by the bishop. But the works of antiquity, written by the heathens, are permitted to be read, because of the elegance and propriety of the language; though on no account shall they be suffered to be read by young persons.

“8. Books, the principle subject of which is good, but in which some things are occasionally introduced tending to heresy and impiety, divination, or superstition, may be allowed, after they have been corrected by Catholic divines, by the authority of the general inquisition. The same judgment is also formed of prefaces, summaries, or notes, taken from condemned authors, and inserted in the works of authors not condemned; but such works must not be printed in future until they have been amended.

“9. All books and writings of geomancy, hydromancy, aeromancy, pyromancy, onomancy, chiromancy, and necromancy; or which treat of sorceries, poisons, auguries, auspices, or magical incantations, are utterly rejected. The bishops shall also diligently guard against any persons reading or keeping any books, treatises, or indexes, which treat of judicial astrology, or contain presumptuous predictions of the events of future contingencies, and fortuitous occurrences, or of those actions which depend upon the will of man. But such opinions and observations of natural things as are written in aid of navigation, agriculture, and medicine, are permitted.

“10. In the printing of books or other writings, the rules shall be observed which were ordained in the 10th session of the Council of Lateran, under Leo X. Therefore, if any book is to be printed in the city of Rome, it shall first be examined by the Pope's vicar and the master of the sacred palace, or other persons chosen by our most holy father for that purpose. In other places, the examination of any book or manuscript intended to be printed shall be referred to the bishop, or some skilful person whom he shall nominate, and the inquisitor of heretical pravity of the city or diocese in which the impression is executed, who shall gratuitously and without delay affix their approbation to the work, in their own handwriting, subject, nevertheless, to the pains and censures contained in the said decree; this law and cond'

being added, that an authentic copy of the book to be printed, signed by the author himself, shall remain in the hands of the examiner; and it is the judgment of the fathers of the present deputation, that those persons who publish works in manuscript, before they have been examined and approved, should be subject to the same penalties as those who print them; and that those who read or possess them should be considered as the authors, if the real authors of such writings do not avow themselves. The approbation given in writing shall be placed at the head of the books, whether printed or in manuscript, that they may appear to be duly authorized; and this examination and approbation &c. shall be granted gratuitously.

“Moreover, in every city and diocese, the house or places where the art of printing is exercised, and also the shops of booksellers, shall be frequently visited by persons deputed for that purpose by the bishop or his vicar, conjointly with the inquisitor of heretical pravity, so that nothing that is prohibited may be printed, kept, or sold. Booksellers of every description shall keep in their libraries a catalogue of the books which they have on sale, signed by the said deputies; nor shall they keep, or sell, nor in any way dispose of, any other books, without permission from the deputies, under pain of forfeiting the books, and being liable to such other penalties as shall be judged proper by the bishop or inquisitor, who shall also punish the buyers, readers, or printers, of such works. If any person import foreign books into any city, they shall be obliged to announce them to the deputies; or if this kind of merchandise be exposed to sale in any public place, the public officers of the place shall signify to the said deputies, that such books have been brought; and no one shall presume to give to read, or lend, or sell, any book which he or any other person has brought into the city, until he has shewn it to the deputies and obtained their permission, unless it be a work well-known to be universally allowed.

“Heirs and testamentary executors shall make no use of the books of the deceased, nor in any way transfer them to others, until they have presented a catalogue of them to the deputies and obtained their licence, under pain of the confiscation of the books, or the infliction of such other punishment

as the bishop or inquisitor shall deem proper, according to the contumacy or quality of the delinquent.

“ With regard to those books which the fathers of the present deputation shall examine, or correct, or deliver to be corrected, or permit to be reprinted on certain conditions, booksellers and others shall be bound to observe whatever is ordained respecting them. The bishops and general inquisitors shall, nevertheless, be at liberty, according to the power they possess, to prohibit such books as may seem to be permitted by these rules, if they deem it necessary for the good of the kingdom, or province, or diocese. And let the secretary of these fathers, according to the command of our holy father, transmit to the notary of the general inquisitor, the names of the books that have been corrected, as well as of the persons to whom the fathers have granted the power of examination.

“ Finally, it is enjoined on all the faithful, that no one presume to keep or read any books contrary to these rules, or prohibited by this index. But if any one keep or read any books composed by heretics, or the writings of any author suspected of heresy, or false doctrine, he shall instantly incur the sentence of excommunication; and those who read or keep works interdicted on another account, besides the mortal sin committed, shall be severely punished at the will of the bishops.”*

A permanent committee, styled the “ Congregation of the Index,” is specially charged with the execution of these tyrannical and iniquitous laws. Under its care the index has been increased from year to year, by the addition of such new works as were deemed unfit for Roman-catholic readers. It now forms a considerable volume. A few of the names found in it may be mentioned. No Roman-catholic is suffered to read the writings of *Wiclif, Luther, Calvin, Bucer, Zuinglius, Melancthon, Bullinger, Ecolampadius, Beza, Tyndal, Cranmer, Ridley, Latimer, Knox, Coverdale, Bishop Hooper, John Fox,* the Martyrologist, *John Huss, Jerome of Prague, Addison,*

* The Rev. J. Mendham’s “ Literary Policy of the Church of Rome,” a very valuable and useful work, contains the fullest information respecting the prohibitory and expurgatory indexes.

Algernon Sydney, Lord Bacon, Boerhaave, Bayle, Bochart, Brucker, George Buchanan, Buxtorf, Camden, Casaubon, Castalio, Cuve, Claude, Le Clerc, the Critici Sacri, Erasmus (his Colloquies, and several other works), Glassius, Grotius, Sir Matthew Hale, Father Paul, Kepler, Lavater, Locke, Milton, Mosheim, Robertson (History of Charles V.), Roscoe (Life of Leo X.), Saurin, Scaliger, Scapula, Schmidt, Selden, Sleidan, Jeremy Taylor, Vossius, Walton (the Polyglott), Young (the Night Thoughts). Of these authors, the works of some may not be possessed or read, according to the above rules, under any circumstances, without incurring the guilt of mortal sin, and the punishment of excommunication; the perusal of others is permitted, by licence, after examination, or expurgation, to a favoured few "learned and pious men." In Burnet's History of the Reformation, the form of one of these licences may be seen, given by Tonstall to Sir Thomas More. Such a licence, it is presumed, Mr. Butler received, to enable him to read Southey's "Book of the Church," and other heretical publications, which he took so much pains to answer, but dared not peruse till his superiors gave him the requisite permission. For we are not speaking of a defunct statute. The authority of the index is acknowledged and felt in the nineteenth century; and in Roman-catholic countries, the censorship of the press and the tyrannical vigilance of the priests perpetuate the dominion of ignorance, enslave and fetter the human mind, and inflict untold miseries, religious and political, on a suffering people.

Spain has from the beginning patronised and promoted this detestable crusade against knowledge, with characteristic zeal.* The index was immediately reprinted in that country,

* "There is still fixed, every year, at the church doors, the index, or list of those books, especially foreign, of which the holy office has thought fit to interdict the reading, on pain of excommunication."—Bourgoing's Modern State of Spain, ii. p. 276.

"To expect a rational system of education where the inquisition is constantly on the watch to keep the human mind within the boundaries which the church of Rome, with her host of divines, has set to its progress, would shew a perfect ignorance of the character of our religion. Thanks to the league between our church and state, the Catholic divines have nearly succeeded in keeping down knowledge to their own level. Even such branches of

and was subsequently so enlarged that it reached the enormous size of two folio volumes ! In 1571, another index was published by royal command, wholly expurgatory,—that is, containing lists of those passages in certain authors, or in Protestant editions of their writings, which were to be erased, before the books were allowed to be read ; this was chiefly intended for the Netherlands, then under Spanish dominion. The manner in which it was framed furnishes clear proof of the object which the Church of Rome has in view in these nefarious proceedings,—viz., to crush evangelical truth. This is especially evident from the plan adopted in regard to the editions of the *fathers*. In the “ Contents” appended to the works of Augustine, Jerome, Chrysostom, &c., by Protestant editors, the theological sentiments of those illustrious men are arranged in alphabetical order, with suitable references to the pages. Now, to contradict the *fathers* would never be endured ; yet it was felt that on many important points their opinions symbolized with those of the reformers. In this dilemma, it was resolved to condemn those opinions, *as they were given in the “ Summaries,” or “ Contents,” compiled by the editors*, and not in the text itself ! The following propositions contained in the “ Index” or “ Contents” to the works of Chrysostom, are therefore ordered to be expunged :—“ That sins are to be confessed to God, not to man ; that we are justified by faith only ; that Christ forbids us to kill heretics ; that it is great stupidity to bow before images ; that priests are

science as seem least connected with religion cannot escape the theological rod ; and the spirit which made Galileo recant upon his knees his discoveries in astronomy still compels our professors to teach the Copernican system as an hypothesis. The truth is, that with Catholic divines, no one pursuit of the human mind is independent of religion. Astronomy must ask the inquisitors’ leave to see with her own eyes ; geography was long compelled to shrink before them. Divines were made the judges of Columbus’s plan of discovery, as well as to allot a species to the Americans. A spectre monk haunts the geologist in the lowest cavities of the earth ; and one of flesh and blood watches the philosopher on its surface. Anatomy is suspected and watched closely, whenever it takes up the scalpel ; and medicine had many a pang to endure, while endeavouring to expunge the use of bark and inoculation from the catalogue of mortal sins. You must not only believe what the inquisition believes, but yield implicit faith to the theories and explanations of her divines.”—Doblado’s Letters from Spain, pp. 109—111.

subject to princes; that salvation does not flow from our own merits; that the scriptures are easy to be understood; and that the reading of them is to be enjoined upon all men." Chrysostom had affirmed all this, and much besides that was equally opposed to popery; yet they have not condemned Chrysostom, (he is one of the saints in their own calendar,) but only the unfortunate editor who has reported his opinions!

In the same way have these lovers of darkness dealt with the apostles, yea, with our Lord himself. An edition of the Bible, published by Robert Stevens, contained an index, stating the doctrines of scripture, *with references to the texts wherein they are found*. The following propositions, with many others, are ordered to be expunged, *as suspected*, "*tanquam suspectæ*:"—"He who believeth in Christ shall never die, (John xi. 26.) The heart is purified by faith, (Acts xv. 9.) We are justified by faith in Christ, (Gal. ii. 16.) Christ is our righteousness, (1 Cor. i. 30.) No one is righteous before God, (Psalm cxliii. 2.) Every one may marry, (1 Cor. vii. 2.)" Here, notwithstanding the flimsy pretence of condemning only the editor, it is evident enough that the sentence is in fact issued against the Saviour and his inspired servants; for though they are not in express words censured for uttering the foregoing sentiments, yet as Robert Stevens is condemned for asserting that they uttered them, it is plain that through him our Lord and his apostles are attacked. This is truly the "mystery of iniquity."*

The "Catechism of the Council of Trent" was published in 1566, by command of Pope Pius V.† Although termed a "Catechism," it is not written in the usual form of question

* The title of the book is, "Index Expurgatorius Librorum qui hoc sæculo prodierunt, vel doctrinæ non sanæ erroribus inspersis, vel inutilis et offensivæ maledicentiæ fellibus permixtis, juxta sacri Concilii Tridentini decretum: Phillippi II. Regis Catholici jussu auctoritate, atque Albani Ducis concilio et ministerio in Belgia concinnatus. 1571."

An expurgated copy of Nicephorus Callistus lies now before the author. The title-page has "Opera vero ac studio *doctissimi* Joannis Langi:" but the inquisitor has erased "*doctissimi*," and written instead "*Autoris damnati, opus permissum*." The expunged passages in the work correspond exactly with the directions in the index of 1571.

† Every information respecting the writers &c. of the catechism is contained in the "Introduction" prefixed to the Dublin edition.

and answer, but is in fact a manual of religious instruction, chiefly, though not wholly, intended for the use of the priests. It is a work of considerable labour and research, and is written in a terse and elegant style. Of the four parts into which it is divided, the first, third, and fourth, contain expositions of the Apostles' Creed, the Decalogue, and the Lord's Prayer; the second is a treatise on the Sacraments. The doctrines laid down in the decrees of the council are here elaborately discussed and defended; much additional information is supplied; and great skill is employed in endeavouring to make the obnoxious sentiments of the Roman-catholic church appear to be consistent with reason and scripture. The numerous quotations inserted in this volume have enabled the reader to judge how far the authors have succeeded in their attempt.

As the catechism was designed for general circulation, directions were given to have it translated into the languages of those countries into which it should be introduced. Accordingly, it was early published in England. A new translation has been recently issued, by one of the professors of Maynooth College.* In his preface, the translator observes, that "Whilst he has endeavoured to preserve the spirit, he has been unwilling to lose sight of the letter; studious to avoid a servile exactness, he has not felt himself at liberty to indulge the freedom of paraphrase; anxious to transfuse into the copy the spirit of the original, he has been no less anxious to render it an express image of that original. The reader, perhaps, will blame his severity; his fidelity, he trusts, may defy reproof; and on it he rests his only claim to commendation."† After such professions, it would be naturally expected, that whatever might be the defects of the translation in regard to elegance, it would at any rate be entitled to the praise of fidelity and accuracy. But the evidence presently to be adduced will prove that the translator has wilfully misrepresented the meaning of the original, in order to beguile Protestant readers, by suppressing or altering such passages as express the peculiar

* "The Catechism of the Council of Trent, published by command of Pope Pius the Fifth. Translated into English by the Rev. J. Donovan, professor, &c., Royal College, Maynooth," 1829.

† Page xvi.

tenets of popery in too open and undisguised a manner, and thus exhibit it in its own colours, as an anti-scriptural system. This assertion will be justified by comparing the work in question with another Roman-catholic translation, published in Dublin, "by permission."* Out of a great number of instances that might be adduced, a few specimens only will be selected, for the sake of brevity. It will be convenient to arrange them under three divisions—omissions, additions, mis-translations.

I. OMISSIONS.†

Dublin Edition, 1816.

"By the sacraments only, so that the form of them be kept, sins may be forgiven; but otherwise there is no power of absolving from sin given to the church; *Whence it follows that the priests as well as the sacraments are, as it were, instruments to the forgiveness of sins, by which Christ our Lord, who is the very author and giver of salvation, works in us forgiveness of sins, and righteousness.*" p. 82.

"There is no greater punishment to be feared from God for any sin whatsoever, than if this thing [the eucharist], which is full of all sanctity, or rather which contains the author and fountain of sanctity, be not holily and religiously used by the faithful." p. 163.

"As that holy and learned man Hilarius has written concerning the truth of Christ's flesh and blood," &c. p. 177.

"But there is another point to be explained by the pastors, whence it may plainly be known, that the true body and blood of the Lord is contained in the eucharist." *Ibid.*

Donovan's Edition, 1829.

"Sins can be forgiven only through the sacraments, duly administered. The church has received no power otherwise to remit sin." p. 110.

"For no crime is there reserved by God a more terrible vengeance than for the sacrilegious abuse of this adorable sacrament, which is replete with holiness itself." p. 206.

"To use the admirable words of St. Hilary, a man not less eminent for piety than learning." p. 222.

"The pastor will also produce another passage from scripture in proof of this sublime truth." *Ibid.*

* "The Catechism composed by the decree of the Council of Trent, and published by command of Pope Pius the Fifth. A new edition, faithfully translated into English, by permission." Dublin, 1816.

† The passages omitted are printed in *italics*.

Dublin Edition, 1816.

“The pastors must explain not only that the true body of Christ, and whatsoever belongs to the true nature of a body, *as bones and sinews*, but also that whole Christ is contained in this sacrament.” p. 181.

“Now after this” (the subject is ‘inward penance,’ or ‘penance as a virtue,’) “there follows, as the companion thereof, grief and sorrow, which is a disturbance and affliction, and by many is called a passion, joined with the detestation of sin. *Therefore according to many of the holy fathers, the definition of this kind of penance is declared in the grief of the soul.*” p. 206.

“Virginity is rather highly commended and persuaded *to every one*, and that by sacred scripture.” p. 275.

“Acceptable also to God, and his saints *which are in heaven.*” p. 335.

Donovan's Edition, 1829.

“The pastor will also explain to the faithful, that in this sacrament are contained not only the true body of Christ, and all the constituents of a true body, but also Christ whole and entire.” p. 226.

“It is accompanied with a sincere sorrow, which is an agitation and affection of the mind, and is called by many a passion, and if accompanied with detestation, is, as it were, the companion of sin; it must, however,” &c. p. 254.

“Virginity is highly exalted and strongly recommended in scripture.” p. 328.

“Most pleasing in the sight of God and of his saints.” p. 389.

II. ADDITIONS.*

“Yet it is not to be denied, but that they [heretics and schismatics] are in the power of the church, as those who may be judged by her, [punished,] and condemned with an anathema.” p. 71.

“Although Christ at his last supper instituted and delivered to the apostles this most profound sacrament in the species of bread and wine, yet it does not follow from hence that this was made by our Lord and Saviour to be a law,” &c. p. 197.

“This [the form of absolution] the

“It is not, however, to be denied that they are still subject to the jurisdiction of the church, inasmuch as they are liable to have judgment passed on their opinions, to be visited with *spiritual* punishment, and denounced with anathema.” p. 96.†

“It does not follow of *necessity.*” &c. p. 244.

“This form is not less true when

* The words added are printed in *italics*.

† “Ut qui ab eâ in iudicium vocentur, *puniantur*, et anathemate damnentur.” It will be seen that both the editions are faulty here: the Dublin edition entirely omits the word “punished,” while the professor interpolates the word “*spiritual*,” to make us believe that the power of the “secular arm” is not intended!

Dublin Edition, 1816.

priest may pronounce no less truly, concerning that man also who, by virtue of a most ardent contrition, (yet so as that he has the wish of confession,) has obtained from God the pardon of his sins." p. 211.

Donovan's Edition, 1829.

pronounced by the priest over him who, by means of perfect contrition, has already obtained the pardon of his sins. *Perfect contrition, it is true reconciles the sinner to God, but his justification is not to be ascribed to perfect contrition, independently of the desire which it includes of receiving the sacrament of penance.*" p. 259.

III. MISTRANSLATIONS.

"Received from the apostle." p. 45.

"All others, which falsely claim to themselves that name, [of the 'Church,'] and being also led by the spirit of the devil," &c. p. 76.

"Which words [1 Cor. xi. 26] shew the true substance of the body and blood of Christ our Lord." p. 177.

"It was said by the Prince of Apostles." p. 264.

"Delivered by Peter, the prince of apostles." p. 266.

"They [the apostles] very well knew how great and how many advantages might arise to the Christian society, if the faithful rightly understood the holiness of matrimony, and kept it inviolable; and, on the contrary, it not being understood, or neglected, many great calamities and injuries are brought upon the church." p. 271.

"We ought, indeed, at all times to pay the duties of honour to our parents; but especially when they are dangerously sick, for then we must endeavour that nothing be

"Received from *apostolical tradition.*" p. 64.

"All other societies arrogating to themselves the name of Church, because guided by the spirit of *darkness,*" &c. p. 102.

"Words which prove to demonstration *the real presence* of Jesus Christ." p. 222.

"The doctrine of *St. Peter.*" p. 317.

"*Peter* also has left," &c. p. 319.

"They well understood the numerous and important advantages which must flow to Christian society from a knowledge of the sanctity and an inviolable observance of the obligations of marriage; while they saw that from an ignorance of the former, and a disregard of the latter, *marriage must prove the fertile source* of the greatest evils, and the heaviest calamities to the church of God." p. 324.*

"*We should then pay particular attention to what regards their eternal salvation, taking especial care that they duly receive the last sacraments.*" p. 390.

* The object of the compilers of the Catechism was to shew that great evils and calamities have arisen from neglect of the obligations of marriage; but the professor has so constructed his translation, that marriage itself is represented as the source of those evils and calamities.

*Dublin Edition, 1816.**Donovan's Edition, 1829.*

omitted which belongs either to the confession of sins or to the other sacraments which are to be received by Christians when death approaches."

p. 336.

"Fortified—with the defence of religion." *Ibid.*

"But of them who obeyed not the priests, it is written," &c. p. 339.

"Fortified by the sacraments of the church." *Ibid.*

"But of those who resist the spiritual authority of the priest, it is written: 'He that will be proud, and refuse to obey the commandment of the priest who ministereth at that time to the Lord thy God, by the decree of the judge that man shall die,' (Deut. xvii. 12.)" p. 394.

Many more passages might have been adduced. These, however, will suffice to convince the reader that Roman-catholic translations ought to be carefully watched.*

* At page 82, an entire paragraph is omitted. In another place, enumerating the incentives to irregular desire, the authors mention "obscene books," which are as much to be avoided (they say) as indecent images. They add, (referring to the decree on the use of images,) "let the pastor chiefly take care that those things be studiously observed which have been piously and religiously decreed by the holy Council of Trent, concerning those points."—*Dublin edition, p. 356.* Professor Donovan has virtually suppressed this passage, by placing it as a note at the bottom of the page in the original Latin! The reason is obvious; he was unwilling to have it believed that the images adored by Roman Catholics are ever disgraced by anything approaching to indecency. But why was the admonition given?

CHAPTER XVII.

POPE PIUS'S CREED.—CONCLUDING OBSERVATIONS.

Decree respecting the Observance of the Enactments of the Council—Bull of Confirmation—Pope Pius's Creed—Concluding Observations—Popery and Christianity contrasted.

THE concluding portion of the last decree of the council evinces the anxiety felt by the fathers for the due observance of their enactments; and the manner in which they decreed such observance to be enforced deserves particular notice, since a claim is openly advanced which some would fain persuade us has been long ago relinquished.

“So great has been the calamity of these times, and the inveterate malice of the heretics, that no explanations of our faith have been given, however clear, nor any decrees passed, however express, which, influenced by the enemy of mankind, they have not defiled by some error. For which cause the holy council has taken particular care to condemn and anathematize the principal errors of the heretics of our age, and to deliver and teach the true and catholic doctrine: this has been done—the council has condemned, anathematized, and defined. But since so many bishops, called from different provinces of the Christian world, could be no longer absent from their churches without great loss and universal peril to the flock; and no hope remained that the heretics would come hither any more, after having been so often invited and so long waited for, and having received the pledge of safety, according to their desire; and therefore it was necessary to put an end to this holy council; it now remains that all princes be exhorted in the Lord, as they now are, not to permit its decrees to be corrupted or violated by the heretics, but to ensure their devout reception and faithful observance, by them and by all theirs. But if any difficulty should arise in regard to their reception, or any circumstances occur, which indeed are not

to be feared, that should render necessary any further explanation or definition; the holy council trusts that, in addition to the remedies already appointed, the blessed Roman Pontiff will provide for the exigency, either by summoning certain individuals from those provinces in which the difficulty shall arise, to whom the management of the business may be confided, or by the celebration of a general council, if it be judged necessary, or by some fitter method, adapted to the necessities of the provinces, and calculated to promote the glory of God, and the good of the church."

On January 26th, 1564, Pius IV. published the bull of confirmation, commanding all the faithful to receive and inviolably observe the decrees of the council; enjoining archbishops, bishops, &c., to procure that observance from those under them, and in order thereto, *to call in the assistance of the secular arm*, if necessary; and exhorting and beseeching the Emperor, and the respective sovereigns and states of Europe, 'by the tender mercies of the Lord Jesus Christ,' to support the church in so pious an endeavour, and to shew their zeal for the divine honour, and their concern for the salvation of souls, by preventing their subjects from holding and avowing any sentiments opposed to those which had been promulgated at Trent. At the same time, private interpretations of the decrees were expressly prohibited, and the publication of any commentaries, glosses, annotations, remarks, &c., without papal authority, was sternly forbidden. If any doubt or difficulty existed, recourse was to be had to the "place which the Lord had chosen," the apostolic see.* A congregation of cardinals was appointed to regulate and announce the legitimate meaning of the decrees. It still continues, and meets usually twice in every month.†

The canons and decrees of the council were printed at Rome, and widely circulated throughout Europe. Their reception was various. "In what concerns faith, or morals, the decrees of the council have been received, without any re-

* *Canones et Decreta*, (Le Plat,) pp. 342—345.

† "A collection of its sentences has recently been published by D. Zamboni, in eight volumes quarto, at Rome, with the title "*Collectio Declarationum Congregationis Concilii Tridentini*."—Butler's *Historical Memoirs* p. 491.

striction, by every Roman-catholic kingdom; all its decrees have been received by the empire, Portugal, the Venetians, and the Duke of Savoy, without an express limitation. They have been received by the Spaniards, Neapolitans, and Sicilians, with a caution, as to such points of discipline as might be derogatory to their respective sovereignties. But the council was never published in France. No attempt was made to introduce it into England. Pope Pius the Fourth sent the acts of the council to Mary, Queen of Scots, with a letter, dated the 13th of June, 1564, urging her to have the decrees of the council published in her dominions, but nothing appears to have been done in consequence of it.*

In December, 1564, Pope Pius the Fourth issued a brief summary of the doctrinal decisions of the council, in the form of a creed, usually called, after himself, "Pope Pius's Creed." "It was immediately received throughout the universal church; and since that time, has ever been considered, in every part of the world, as an accurate and explicit summary of the Roman-catholic faith. Non-catholics, on their admission into the Catholic church, publicly repeat and testify their assent to it, without restriction or qualification."† It is expressed in the following terms:—

"I, N., believe and profess with a firm faith all and every

* Butler's Historical Memoirs, i. p. 486. The sixth volume of Le Plat's collection contains the documents relative to the reception of the council. Very numerous were the attempts made to introduce it into France. But they failed; for it was perceived that the decrees infringed on the royal prerogative, and interfered with the laws of the kingdom, to such an extent that it would be both unwise and unsafe to admit them. The *doctrinal* decrees, however, are received in that country, as well as by all Roman Catholics in every part of the world.

Although the decrees and canons have been published, the *acts* of the council have never been permitted to see the light. It is true that Pallavicini professes to derive his history from them; but for his fidelity we have only his own voucher. Buonaparte removed the original copy of the acts from the Vatican, where they were first deposited, to Paris, and placed them in the "Hôtel de Soubize." Probably they were restored on the return of the Bourbon Family.—Butler, ut sup. pp. 487—491.

† Butler's "Book of the Roman-catholic Church," p. 5. The passages in *italics* are omitted in Mr. Butler's translation: for the original, see Appendix, No. 9.

one of the things which are contained in the symbol of faith, which is used in the holy Roman church,—viz.,

“I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible; and in one Lord Jesus Christ, the only begotten Son of God; *born of the Father before all worlds; God of God; Light of Light; true God of true God; begotten, not made; consubstantial to the Father, by whom all things were made; who, for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man; was crucified also for us under Pontius Pilate, suffered and was buried, and rose again the third day, according to the scriptures, and ascended into heaven; sits at the right hand of the Father, and will come again with glory to judge the living and the dead, of whose kingdom there will be no end; and in the Holy Ghost, the Lord and Life-giver, who proceeds from the Father and the Son; who, together with the Father and the Son, is adored and glorified, who spoke by the prophets; and one holy catholic and apostolic church. I confess one baptism for the remission of sins; and I expect the resurrection of the body, [of the dead—*mortuorum*,] and the life of the world to come. Amen.*

“I most firmly admit and embrace apostolical and ecclesiastical traditions, and all other constitutions and observances of the same church.

“I also admit the sacred scriptures, according to the sense which the holy mother church has held, and does hold, to whom it belongs to judge of the true sense and interpretation of the holy scriptures; nor will I ever take or interpret them otherwise than according to the unanimous consent of the fathers.

“I profess also, that there are truly and properly seven sacraments of the new law, instituted by Jesus Christ our Lord, and for the salvation of mankind, though all are not necessary for every one,—viz., baptism, confirmation, eucharist, penance, extreme unction, order, and matrimony, and that they confer grace; and of these, baptism, confirmation, and order, cannot be reiterated without sacrilege.

“I also receive and admit the ceremonies of the Catholic church, received and approved in the solemn administration of all the above-said sacraments.

“ I receive and embrace all and every one of the things which have been defined and declared in the holy Council of Trent, concerning original sin and justification.

“ I profess likewise, that in the mass is offered to God a true, proper, and propitiatory sacrifice for the living and the dead ; and that in the most holy sacrifice of the eucharist there is truly, really, and substantially, the body and blood, together with the soul and divinity, of our Lord Jesus Christ ; and that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood, which conversion the Catholic church calls transubstantiation.

“ I confess also, that under either kind alone, whole and entire, Christ and a true sacrament is received.

“ I constantly hold that there is a purgatory, and that the souls detained therein are helped by the suffrages of the faithful.

“ Likewise, that the saints reigning together with Christ are to be honoured and invocated, that they offer prayers to God for us, and that their relics are to be venerated.

“ I most firmly assert, that the images of Christ, and of the mother of God, ever virgin, and also of the other saints, are to be had and retained ; and that due honour and veneration are to be given them.

“ I also affirm, that the power of indulgences was left by Christ in the church, and that the use of them is most wholesome to Christian people.

“ I acknowledge the holy Catholic and apostolical Roman church, the mother and mistress of all churches ; and I promise and swear true obedience to the Roman bishop, the successor of St. Peter, the prince of the apostles, and vicar of Jesus Christ.

“ I also profess and undoubtedly receive all other things delivered, defined, and declared by the sacred canons, and general councils, and particularly by the holy Council of Trent ; and likewise I also condemn, reject, and anathematize all things contrary thereto, and all heresies whatsoever, condemned, *rejected*, and anathematized by the church.

“ This true Catholic faith, out of which none can be saved, which I now freely profess and truly hold, I, N., promise, vow, and swear most constantly to hold and profess the same, whole

and entire, with God's assistance, to the end of my life; *and to procure, as far as lies in my power, that the same shall be held, taught, and preached by all who are under me, or are entrusted to my care, by virtue of my office. So help me God, and these holy gospels of God.*"

This creed is merely the echo of the council, and requires no comment. Two things, however, are observable:—1. Its intolerant principle, utterly denying salvation to all who differ from the church of Rome; this will be presently noticed more at large. 2. The unrestricted adherence avowed to the published institutes of preceding general councils. To all their canons and decrees, as well as to those published at Trent, the Roman Catholic promises his obedience, a sweeping declaration, which binds him, in the nineteenth century, to the observance of the revolting absurdities and iniquitous enactments of the dark ages. It requires of him, for instance, to maintain that "*oaths which oppose the utility of the church, and the constitutions of the fathers, should rather be called perjuries than oaths,*" and that *heretics are not only to be anathematized, but deprived of all property and civil rights, and delivered over to the secular power to be punished and extirpated.* Such are the unrepealed decisions of general councils, which every Roman Catholic, in every country, is bound to "profess and undoubtedly receive."*

Having thus endeavoured to furnish the reader with a compendious and correct view of Roman-catholic theology, as authoritatively settled by the last general council of the church, nothing remains but to offer some concluding remarks, the design of which shall be to point out the contrast between Christianity and popery.

1. Christianity is a system of *grace*. Assuming the indubitable fact that man is a sinner, and deserves hell, the sacred writers declare the utter impossibility of procuring pardon and eternal life by any deeds or sufferings of our own. "By the works of the law shall no flesh living be justified." No mere creature can acquire merit in the sight of God, and therefore

* The third and fourth councils of Lateran, A.D. 1179, 1215. See Magdeburg. Centur., cent. 12, 13. Dupin, xi. p. 96. Blanco White's "Letter to Charles Butler, Esq." p. 55.

no sinful creature can atone for past transgressions, however pure may be his future life. To these statements our unbiassed reason cannot but agree. Humbled before God, confessing his wretchedness and ruined state, acknowledging the equity of the condemning sentence, the sinner is directed to the "Lamb of God, which taketh away the sin of the world." He opens that sacred volume which, to the majority of Roman Catholics, is a sealed and forbidden book, and thus reads—"All have sinned, and come short of the glory of God; being justified freely by his grace, through the redemption that is in Christ Jesus"—"Christ is the end of the law for righteousness to every one that believeth." "For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him."* He believes God, and is at peace; embracing these heavenly truths, he experiences "joy unspeakable and full of glory." And gratitude for redeeming goodness becomes the main-spring of piety, the root and source of all holy living, the motive to cheerful and unwearied activity in the ways of God. Very different are the inventions of popery. There Christ is not "all in all;" the sinner is not directed to the Saviour. Pardon is almost a matter of bargain and sale. Instead of "returning to the Lord," the penitent kneels before the priest; for "repentance towards God, and faith towards our Lord Jesus Christ," are substituted confession and absolution at the tribunal of penance; and the obedience of gratitude is exchanged for austerities, mortifications, or painful performances, vainly imagined to be meritorious. The "glad tidings of great joy" are not permitted to salute the ears of the devotee of Rome; he knows not "the liberty wherewith Christ hath made us free," but wears the insufferable yoke of priestly bondage. Whenever conscience is oppressed or alarmed, new penances are prescribed, at the will of his spiritual master; nor does even the prospect of heaven itself afford unmingled relief, since he is taught that before he can arrive at those blessed abodes, he must endure the bitter pains of purgatory, from which he laboriously strives to procure some remission by voluntary sufferings, or acts of devotion to the church. Meanwhile,

* Rom. iii. 23, 24; x. 4. 2 Cor. v. 21.

pride is nourished by the dogma of human merit ; and he whose heart was never broken by the sense of sin, and whose life exhibits no traces of genuine holiness, is puffed with the conceit of superior excellence, and supposes that his Ave Marias, his Paternosters, his fasts, and his alms, are daily increasing the stock of his worthiness, and lessening the claims against him in the court of heaven.

2. Christianity is a system of *spiritual worship*. "God is a spirit, and they that worship him must worship him in spirit and in truth."* When as yet only the rudiments of religion were taught, and the sublime disclosures of the "last days" were unknown, the forms of divine worship corresponded with the peculiarities of an imperfect and introductory dispensation. The numerous and burdensome rites of the old law were, nevertheless, highly important, inasmuch as they prefigured better things, and tended to preserve the separation of the Israelites from other nations, till the "fulness of time" was come. When the work of redemption was completed, by the resurrection and ascension of the Son of God, a "new covenant" was introduced with "better promises," and "spiritual sacrifice," and service. The divine character and purposes being fully revealed, direct access to the throne of grace becomes the privilege of all believers ; and truth, known and felt, elevates the heart to God, and disposes to those exercises, holy effusions, and offerings, which are "acceptable through Jesus Christ." The victim is no longer consumed on the altar ; the smoke of the incense no more perfumes the air ; the washings and purifications, the distinctions of meat, and the difference of days, are abolished. For the intricate and expensive ritual of the Mosaic economy, we have the two ordinances, simple yet expressive, of baptism and the Lord's supper ; our sacrifices are prayer and praise ; nothing more is included in the public worship of Christianity, while in a more extensive sense, every house is a temple, and every Christian a priest. Herein popery and Christianity are entirely at variance. The former exhibits a retrograde movement, a return to the "beggarly elements" of an abrogated dispensation. Instead of encouraging or assisting devotion, the rites of the Roman-catholic

* John iv. 24.

church are decidedly inefficient, if not hostile, in that respect: For how can the heart be engaged with God, when the whole service is said or muttered in a foreign language, and the attention is ever distracted by gaudy pageantry, constantly shifting-movements, or the imposing sounds of music, as though everything were to be heard and seen, and nothing felt. And what motive is there to spiritual worship, when it is affirmed that all is a transaction between the priest and God, in which the congregation have individually no share, so that it is not so much their concern "to understand the words as to know what is done"—done *for* them by a fellow-creature? In short, can a stanch Roman Catholic have any correct idea of that worship which is "in spirit and in truth," seeing that he is instructed from his infancy to expect everything from his ghostly father—does not pray but before a crucifix or an image—and in the house of God is plied with perpetual appeals to the senses, rather than to the understanding and the heart? Besides which, it is not to be forgotten that in the practice of Roman-catholic piety, saints and angels are more honoured than God himself, and the Divine Being receives far fewer prayers than his creatures. The indignant language of the Most High, addressed to the chosen people, may be justly applied—"When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them."*

3. Christianity is a system of *holiness*. And holiness of heart and life is the necessary fruit of faith. Here, also, the word of God is the sole rule, standard, and directory. In his service generally, as well as in his worship, he claims the exclusive right of prescribing rules, or enacting and enforcing laws. We must learn from himself what we must be and do, in order to please him. "We beseech you, brethren," said the Apostle Paul, "and exhort you by the Lord Jesus, that *as ye have received of us* how ye ought to walk and to please

* Isaiah i. 12—14.

God, so ye would abound more and more."* Nor are we at liberty to give the reins to our imaginations, and suppose that we may add to the word and statutes of the Most High: such attempts are stigmatized by the epithet "will-worship," and instead of honouring, are highly offensive to the majesty of heaven; for with them are commonly connected very inadequate views of real religion, and petty superstition is substituted for sound practical piety. Of this, the conduct of the pharisees exhibited a striking illustration; their scrupulous attention to the multiplied ceremonies and traditions of the elders invested them with an adventitious and false glare of sanctity, but left them destitute of all true godliness; they "paid tithe of mint, anise, and cummin, but omitted the weightier matters of the law, judgment, mercy, and faith."† It cannot be denied that the "Holy Catholic church" is justly charged with a similar offence. What does she require of her children? And what are the fruits of her labours? In answer to the first question, it may be safely said, that if they confess and communicate once a year, fast at proper seasons, pay tithes and other dues, obey the injunctions of the priests, and keep clear of heretics and the Bible, they shall be esteemed good Christians, although there be not the slightest evidence of real holiness. For holiness is the effect of the truth; truth cannot be effective but as it is understood and received; and for this there is very meagre provision in Roman-catholic communities. The state of society in popish countries, the neglect and irreverence of the Sabbath, and the general dissoluteness of manners, will answer the second inquiry. And further, what were the characters of the saints, the demi-gods of the church of Rome, as described in her Breviary, held up to admiration in language of extravagant eulogy, and proposed to the faithful as their models and exemplars? Every one knows that their holiness mainly consisted in unnatural chastity and abstinence, self-imposed penances, wearisome ceremonies, and unmeaning devotions, for which scripture furnishes no warrant or injunction, and which its general principles and spirit utterly condemn. The generous food of the gospel produces health and strength of soul, and activity of the spiritual powers; but the low diet of popery enfeebles the mind, vitiates the

* 1 Thess. iv. 1.

† Matt. xxiii. 23.

moral sense, and excites a morbid irritability that is pregnant with danger to man's highest interests.

4. Christianity is a system of *benevolence*; for it proceeds from him who is "good to all, and whose tender mercies are over all his works."* In imitation of his heavenly Father, the Christian is desirous, "as he has opportunity, to do good unto all men, especially to them who are of the household of faith."† To administer to the spiritual and temporal wants of his fellow-mortals, he will gladly "spend and be spent;" and though, when he looks upon a divided church, he cannot but mourn over the prevalence of error and disunion, he is too well instructed to suppose that any sect possesses a monopoly of religion, and heartily adopts the language of the apostle, "Grace be with all them that love our Lord Jesus Christ in sincerity."‡ As for those who differ from him, it is his aim to shew the same kindness and forbearance which he expects in return. Their errors are to be exposed and refuted; their persons and property are sacred. His divine Lord has taught him that the tares are to grow together with the wheat, and that the execution of judgment is reserved for himself: the armies that follow the mighty conqueror attend his progress and celebrate his triumphs, but he only wields the sword.§ Man is not responsible to his fellow-man for his religious opinions or practices; but all are responsible to God, and "vengeance is his" alone. In direct opposition to these statements, stands the intolerance of popery. The Roman Catholic is bound to believe that all who refuse to hold the doctrines advanced by the Council of Trent, and summarily comprised in Pope Pius's creed, are out of the reach of salvation, and must certainly be damned to all eternity. Nor is this all. The intolerance exists in practice as well as in theory. It is an undoubted maxim of that persecuting church, that those whom she shall choose to call heretics may and ought to be compelled by the secular power to renounce their opinions, or punished for their contumacy, even unto death. Such is the decree of the fourth Council of Lateran,|| practically illustrated in the crusades against the

* Psalm cxlv. 9.

† Galat. vi. 10.

‡ Ephes. vi. 24.

§ Rev. xix. 11—21.

|| The third canon of this council anathematized and excommunicated all heretics; ordered them to be delivered over to the secular power; directed

Albigenses, and the horrible persecutions endured by the reformers in the sixteenth century. And such is the present doctrine of the Romish church, although the power to enforce it is in good measure wanting. The world is progressively advancing in knowledge and improvement; religious liberty has won its bloodless victories; yet the right to restrain and coerce conscience, and visit supposed¹ theological errors with temporal penalties, is still pertinaciously defended, and forms a component part of the system of popery.* This is consistent, it is true; it is not for the infallible to alter or repeal; but it helps us in forming our judgment of the community that puts forth such monstrous assumptions, and vindicates the Protestant from the charge of uncharitableness when he denounces the system as the "Antichrist," the mystical "Babylon" described in holy writ, and long ago destined to terrible destruction.

5. Christianity is a system of *happiness*. Faith in the gospel produces content, cheerfulness, satisfaction, and the sublimest felicity. And the practice of Christianity is inseparably connected with bliss; "her ways are ways of pleasantness, and all her paths are peace." Gratitude, trust in God, patience, hope, temperance, charity, and other kindred virtues, promote our happiness as well as our purity. Both temporal and spiritual blessings are attendant on the religion of the New Testament; and its benefits are enjoyed by society at large, in the amelioration of laws, the improvements witnessed in domestic and social life, the diminution of misery and crime, and the gradual softening down of the asperities of the human character: so true is it that "godliness is profitable unto all things, having

sovereigns and states to exterminate them, and threatened excommunication if they refused; and granted the same indulgence to those Catholics who undertook to extirpate heretics by force of arms, as to those who joined the crusades to the holy land.—Dupin, xi. p. 96. See Appendix, No. 4.

* Mr. Butler says that religious persecution is a "crime," (Book of the Roman-catholic Church, p. 258;) and he, with many others of his communion, wish it to be believed that modern Catholics are not persecutors. But we have nothing to do with private opinions; we must abide by Mr. Butler's own rule—that heretics are to be exterminated is an "article of his faith," see it that it was decreed by the council above-mentioned—a council which Catholics "undoubtedly receive." He has no authority to contradict decisions.

promise of the life that now is, and of that which is to come.”* But it is obvious that these blessings can only be experienced in proportion to the degree in which Christianity is understood and realized. Here is the crowning glory of the gospel; it is the religion of mankind. Unlike the philosophy of the ancients, it has not an esoteric and an exoteric doctrine, one scheme for the learned and another for the vulgar. It may be understood by all; it is intended for all; it is given to all. The Roman-catholic system interferes with this divine benevolence, takes away the key of knowledge, and having sealed up the heavenly treasure, doles it out again with niggardly hand to its wretched victims. That those countries in which popery is the prevailing religion are usually worse governed and more miserable than others; and that the people generally are lower in the scale of civilization, and enjoy fewer of the comforts of this life than their neighbours, are facts beyond dispute.† It is equally clear that for these results popery itself is responsible; like every false system of religion, it brings a present curse upon its votaries, and makes the world a wilderness indeed.

6. Finally; Christianity is peculiarly the religion of *Christ*. He is the “Alpha and Omega, the first and the last”—the

* 1 Tim. iv. 8.

† “Of all the religious grievances of which the French peasantry and labouring classes now complain as falling the heaviest, the necessity they are under of attending mass on working days, and the strict observance imposed on them by the *maires*, or magistrates, of many of the communes, to religiously observe all feasts and festivals, and even certain hours, on particular days dedicated to particular saints, on pain of a heavy penalty, is the most oppressive. These agents for the revived claims of the long-forgotten legion of saints frequently levy their fines without mercy, on the profane but industrious peasant who takes up his spade during the vigil of St. Didymus, or who plies the wheel on the feast of St. Catherine.”—Lady Morgan’s *France*, i. p. 103.

“Bavaria is one of the most backward countries of Germany, in regard to every kind of improvement. A bigoted and ignorant priesthood, not content with possessing a valuable portion of the lands of the country, have insisted on the expulsion of the Protestants, and on the strict observance of the endless holidays and absurd usages which impede the progress of industry among their followers. Hence, a general habit of indolence and miserable backwardness in all arts, and especially in agriculture; and in point of learning, a complete contrast to the north of Germany.”—Loudon’s *Encyclopædia of Agriculture*, p. 96.

centre of attraction—the source of life—the sole head and governor. In the Christian commonwealth he is the supreme and only ruler, and his statute book is the New Testament. Other king, the church, as such, may not have; other laws, in things spiritual, she must not acknowledge; she is “complete in Him who is the head of all principality and power.”* “One is your Master, even Christ; and all ye are brethren.”† But popery is the religion of priestcraft. From beginning to end it is nothing but priest, priest, priest. The aggrandizement of the sacerdotal order is the main design of all its ceremonies and services; the priests are literally and truly “lords over God’s heritage.” Thus, the honour of the Redeemer is taken from him, his authority vilely usurped, and his laws trampled under foot. That indescribable being called “the church” has contrived to merge all power, divine and human, in her own monstrous tyranny.‡ Sitting in the chair of blasphemy, the Pope styles himself the “Vicar of Jesus Christ,” but in reality exercises sovereign control over the consciences and souls of men, and “opposes and exalts himself above all that is called God or that is worshipped.”§ While the name of Christianity is retained, its power and influence are gone; and under the guise of friendship, a deadly thrust is aimed at its very existence. The skeleton is not more unlike the living man than popery is unlike Christianity. Or it may be aptly compared to the “whited sepulchre, which indeed appears beautiful outward, but is within full of dead men’s bones, and of all uncleanness.”||

When a system so absurd and mischievous is held forth as the only genuine representation of the religion of the New Testament, and the means of comparing the one with the other are studiously withheld, it cannot be wondered at that reflecting minds should take refuge in infidelity. To them it must appear far wiser and better not to believe at all than to suffer such a degradation of reason and common sense as popery

* Coloss. ii. 10.

† Matt. xxiii. 8.

‡ It has been already mentioned, that in expounding the fourth commandment, the compilers of the Catechism have made the word “sabbath” to include saints’ days; all are placed on the same footing, and the commandment of the church claim the same regard as those of God.

§ 2 Thess. ii. 4.

|| Matt. xxiii. 27.

requires of them. "If this be Christianity," they argue, "if these silly superstitions, these ridiculous legends, this idol-worship and priestcraft, this hostility to knowledge and freedom, this desolating principle of persecution, belong to a system which arrogates to itself a heavenly origin, we will indignantly reject its claims, and rather wander in the uncertainties of scepticism than submit ourselves to a yoke which a child might spurn to wear. Such a system carries with it its own refutation, and only deserves to be consigned to everlasting contempt." Thousands and tens of thousands have reasoned thus; and in such countries as France, Italy, and Spain, particularly the latter, infidelity, concealed or avowed, is diffused to an astonishing extent, and numbers among its adherents a large proportion of the clergy themselves. They have confounded Christianity with popery, and the tyrannical policy of their church prevents them from rectifying the mistake. By demanding implicit faith, without examination or inquiry, and vigilantly guarding all the avenues to divine truth, it has driven them into unbelief, as their sole resource. They must either cease to think or cease to believe; who can be surprised that they choose the latter alternative?

Is the reader a member of that church whose doctrines have been described in these pages? Suffer the entreaties of a friend. Break the fetters of your thralldom. Dare to think for yourself. Fear not priest, prelate, or pope; their anathemas cannot harm you. God gives you his blessed word; let no man take it out of your hands, or interfere with the inalienable right of conscience. Holy scripture is "profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works."* Dread not to read and examine that sacred volume, but thankfully receive the gift of heaven. Thence learn Christianity. Determine to receive nothing, as religion, which does not bear on its front the attestation of divine authority; and for every such attestation require indubitable proof from the word of God. Compare your system with the New Testament; reject whatever you do not find in that holy book; and be not deceived by a

* 2 Tim. iii. 16, 17.

church which tells you that she has power to interpret, invent, and ordain,—gives you no better evidence than her own assertion,—and forbids doubt or scrutiny. Above all, pray for divine instruction and grace. Inquiry into religious truth is the most important of all inquiries. Opposing systems cannot both be right; neither ought it to be regarded as a matter of indifference whether we serve God according to his revealed will or not. Be open to conviction; search with impartiality; seek wisdom from above. “Every one of us shall give account of himself to God.”*

Do we profess the principles of the reformation? Let us hold fast our profession. “Buy the truth, and sell it not.”† And especially let us honour the sufficiency of scripture. Are there among us no practices unwarranted by the word of God? Is no further reformation necessary? Have we no human traditions, no corruptions or abuses, to be disavowed and removed? Let us institute rigid examination. We live in eventful times. All religious peculiarities are about to undergo a severe ordeal. God is saying to his church, “Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.”‡ Let us hear his voice betimes, lest, if we slumber, ruin overtake us; for the judgments that shall befall Antichrist in the latter days will not leave unpunished the *Popery of Protestantism*.

* Rom. xiv. 12.

† Proverbs xxiii. 23.

‡ Isaiah lx. 1.

APPENDIX.

No. I.

THE RISE AND PROGRESS OF THE PAPAL SYSTEM.

It is impossible to maintain too zealously the sufficiency and sole authority of the scriptures. They declare to us the "mind of the Spirit," the will of God. It would be an impeachment of his wisdom to suppose that they are imperfect or deficient in the slightest degree. We are not left to the uncertainties of tradition. The Christian code is complete, comprising full statements of all that we are bound to believe, with ample directions how "to walk, and to please God." It is "profitable for all things; for doctrine, for reproof, for correction, and for instruction in righteousness." In regard to the knowledge of God, it is a *revelation*, a discovery of those things which "eye hath not seen, nor ear heard." As the truths which it contains are manifestly of divine origin, they are to be received with unreserved submission. We have no right to inquire whether they agree with opinions we have held before, but to embrace them at once, without gainsaying. Here, and here only, is authority. Again, in regard to the worship and service of God, the scriptures are a *rule*, strict adherence to which is essential to the maintenance of Christian purity. He who dislikes the unadorned ritual of the New Testament, and thinks to improve it by additions of his own, virtually impugns the wisdom of our divine Lawgiver, and opens the door to numberless evils. The service enjoined upon us, by the Lord Jesus Christ, is such as he has judged most suitable to a spiritual dispensation. He is our master, and he has not delegated his power to any of his servants. It is ours to obey, not to alter, add, or omit. If we deviate from the path marked out by the statute, it behoves us to shew that we have received authority to do so, and power to enforce the change; otherwise we are guilty of an invasion of the prerogatives of the King of kings. And this is not a crime of trifling magnitude. It involves an assumption which is destructive to Bible Christianity, and strikes at the root of all spiritual religion. If we step over the threshold of scripture, we expose ourselves to innumerable perils. We must either have "the Bible, and the Bible only," or admit the principle from which are derived the monstrous abominations of the papacy.

"There is a circumstance in the early history of the apostles," a judicious writer remarks, "which, though little considered, is in itself sufficient to

account for many of those mistakes as to the spirit and requisitions of the gospel which were so soon observable among the primitive believers. For reasons which, no doubt, were abundantly proper, the apostles appear to have confined their labours within the limits of Judea until at least twelve years subsequent to our Lord's ascension. And it was not until some two years later that Paul commenced his travels, as a preacher of the gospel to the Gentiles. During these years, however, the gospel had spread itself through many distant provinces of the Roman empire; and being destitute, in such places, of any immediate apostolic superintendence, it was but feebly protected against the injuries which threatened it, not only from Jewish prejudices, but from a tendency in the age, which was everywhere disposing men to employ themselves in forming new systems made up of selections from the most discordant sources."*

The "tendency" alluded to in the preceding extract was decidedly adverse to the claims of Christianity. A new sect of philosophers, the Eclectics, had recently appeared, and acquired considerable influence over public opinion. Their leading principle was very plausible. Professing to be dissatisfied with the existing systems of philosophy, they selected from each those opinions which seemed most consonant with reason, and thus formed a new system out of the ruins of the whole. They did well, as far as philosophy, properly so called, was concerned. But when they applied their distinctive principle to Christianity, they greatly erred. Philosophical systems were confessedly human; they could not demand belief and submission. Christianity took higher ground. It was an authoritative theology composed in words "which the Holy Ghost teacheth." Men were not asked for their opinions respecting it, but were called upon to yield implicit credence and absolute subjection. While the philosopher was at full liberty to institute inquiries and frame theories respecting the world of nature, or the weal of society, religion was expressly excluded. Pythagoras, Plato, and Aristotle, must be renounced, when God himself condescends to be the teacher. Here the selecting process cannot be adopted. The words of God are "pure words," there is no dross to be cleansed away, no base metal to be rejected. Nor, to continue the figure, is it lawful to mix with the gold and silver of scripture any earthly alloy of human opinion. Therefore, when the philosopher became a Christian, it was his duty to renounce the religious sentiments embodied in his philosophy, and submit himself entirely to divine instruction. This, however, was a requirement which ill accorded with the pride of the sophists of those days. It was "a bitter draught to them, to drink the waters of humility and self-denial;" to "renounce their superiority in religion, and unite themselves with the multitude, whom they despised, in one faith;" to "limit their love of speculation by the definite facts of a revelation;" and "to find pure truth in one only religion, and give up their fanciful heathenism, open as it was to speculation, and decked with all the graces of poetry and rhetoric."† Hence, instead of receiving Christianity as

* Dr. Vaughan's Lectures on the Causes of the Corruption of Christianity, p. 126.

† Neander's History of the Church, vol. i. p. 165

a divine system, possessing exclusive claims, they chose to place it on a level with the rest. If conscience compelled them to embrace the gospel, self-love was gratified by the retention of their philosophy. Innumerable mischiefs resulted. The alliance between the divine and the human could not be sustained without doing violence to the records of inspiration, and the authority of the heavenly author. The religion of all the philosophical systems then in vogue was so full of errors and absurdities that no attempt to adjust them to Christianity could succeed without inflicting severe injury and paving the way for fearful disorders: the methods of interpretation which were adopted, in order to blend philosophy and the gospel, were pregnant with corruption; and gross insult was offered to the Saviour when he was placed on the same seat with Plato and Aristotle, and allowed only a co-ordinate authority with them. Who can wonder that the Apostle Paul so seriously warned the Colossians to beware of "philosophy and vain deceit"?

Both Jews and Gentiles had been accustomed to numerous and complex ceremonies, and splendid religious rites, attractive to the senses. A rigid regard to apostolic precedent would have completely revolutionized their respective systems, and introduced a style of worship hitherto unknown. So violent a change shocked their prejudices. They clung with tenacity to the pomp and circumstances to which they had been accustomed. Christianity, too, appeared to the multitude a mean and meagre religion. There was nothing to amuse them. Something was wanted to set it off to advantage. At first, the reproaches of their adversaries on this point were met in a becoming spirit; but in the issue their force was tacitly admitted, and measures were taken to evade the ridicule which had been unsparingly heaped upon the new religion for its barrenness of forms and uninviting exterior. This could only be done by assuming a right to borrow ceremonies from other sources, and adapt them to Christian worship, in the spirit and manner of the Eclectics. The early Christians would have spurned at the proposal. But long before the close of the third century, love had waxed cold. The terms of communion were becoming gradually less strict. To be instructed in Christianity was considered as tantamount to being a Christian, and by this means many were introduced into the church who had little or no spiritual taste, and to whom the simplicity of the New Testament was extremely uncongenial. Such persons, aided by those who were tinctured with the philosophizing spirit, soon acquired sufficient influence to accomplish important changes. It is not easy to ascertain the precise date of every innovation, but it is an indubitable fact that the church of the third century differed much, in some important respects, from the church of the apostolic age.

One declension led on to another. The alterations made in Christian worship marked a low tone of sentiment which they, in their turn, encouraged and fostered. Evangelical truth suffered great injury. The doctrines of justification and sanctification, for instance, were very early obscured by clouds of error. Instead of depending solely on the sacrifice of the Saviour for pardon and acceptance with God, converts thought to secure those blessings by their baptism, which was identified with regeneration, and was, on that account, often delayed till the latest possible period. A certain mysterious efficacy was supposed to be attached both to that ordinance and

to the Lord's supper—an efficacy entirely apart from all consideration of the truths embodied in them. They were held to be essential to salvation, and too frequently, there is reason to believe, substituted for “repentance towards God, and faith towards our Lord Jesus Christ.”

It is painful to observe what stress was laid on bodily service and human inventions. Abstinence was lauded more than all the fruits of the spirit. Celibacy was a proof of extraordinary holiness, and those who professed it (it is to be feared that it was often *only* a profession) were regarded with childish reverence as beings of a superior order. But one of the most fruitful sources of superstition was the honour paid to those who had suffered for the gospel. Relics of the martyrs, which were at first collected and preserved as memorials of the dead, were soon treated with reverence, bordering on adoration; the anniversaries of their martyrdom were kept; religious services were celebrated at their graves; festivals were instituted to honour them. Thus, “days, and months, and times, and years,” were observed. The transition from this to creature-worship was neither difficult nor forced.

For some time there was much diversity of customs. The churches of Africa were more encumbered with observances than those of Europe. The eastern churches differed from the western. Uniformity was not at first thought of. The power which all assumed, all exercised. But there was another power secretly rising up to control and regulate the whole.

The influence of the Christian ministry gradually increased during the period now under review. By the same transforming process to which the entire system was subjected, the ministry began to be assimilated to the priesthood; and those whose sole duty it was to preach Christ crucified, and govern the churches in love, learned to assume authority and to require from their converts the same kind and degree of reverence which had been before paid to Jewish or pagan priests. The new opinions respecting the sacraments mainly contributed to strengthen these assumptions and rivet the chains of bondage.

The same effect was produced by the institution of provincial synods, afterwards followed by general councils. When heresies crept in or difficulties arose in churches, the bishops resident in the district were convened on the occasion, and their decision was submitted to as the dictate of the Holy Spirit. This was obviously an expedient, however desirable under some circumstances, highly favourable to priestly ambition. Bishops learned to legislate without the people. When they had once tasted the sweetness of uncontrolled rule, they studiously aimed to excite great reverence for synods, and to increase their number. Their efforts were successful. Instead of applying the plain precepts of the New Testament to cases as they arose, the churches submitted them to these assemblies, and the decree of a synod served instead of a text of scripture. How detrimental this was to the interests of true Christianity must be evident to all.

At first, all bishops possessed equal power, and were independent of each other. But this equality was gradually destroyed. The bishop of a metropolitan city was usually called upon to preside in the provincial synods, and thence acquired by degrees an increase of respect and authority. Rome, Alexandria, and Antioch, being the chief cities of the empire, their bish-

early laid claim to some pre-eminence among their brethren. This was the germ of subsequent usurpations.

The foregoing observations will convince the reader that at the time of the accession of Constantine, the Christian church had fallen into great corruption, and was but ill-prepared to encounter the temptations which imperial favour was about to put in her way. The beginnings of Antichrist were plainly visible. Nothing was wanted but the fuller development of its principles, sagacity to adapt them to a more completely organized system of government, and sufficient power to compel obedience.

Under the Christian emperors, as they are termed, religion enjoyed outward prosperity. But it was purchased at too dear a rate. For wealth, honour, and power, the church bartered away the little spirituality she still possessed, and lost her independence into the bargain. As human inventions gained credit, the authority of the ecclesiastics, who introduced and patronised them, increased. Frequent councils were summoned to allay contention or impose conformity. By all such events the bishops of Rome profited. Presiding over one of the largest churches in the empire, and that church situated in the metropolis, they soon perceived the advantage thus accidentally bestowed upon them, and skilfully availed themselves of every opportunity to improve it. Other bishops frequently applied to them for advice: this was construed as an appeal to a higher power. Synods transmitted to them their decrees, as it was then customary to do, from district to district, for the sake of information, and to secure some approach to uniformity of government: this was interpreted as a request for the *confirmation* of those decrees. It became a common thing to refer disputes between bishops or churches to the arbitration of the Roman bishop, and such cases were often sent to them by the emperors, who exercised a superintending control over the church, as their predecessors had done over pagan worship. To these considerations must be added the fact that those churches which could trace their foundation to an apostle claimed, on that account, peculiar respect; and as the opinion began pretty generally to prevail in the third century, that the church at Rome was founded and governed by Peter, the bishops of that city were not slow to put forward on all occasions the most arrogant pretensions, and to assume absolute lordship. They were, indeed, stoutly resisted by many other bishops, and for a long time were obliged to confess the general equality of Christian pastors. But their influence steadily increased; one district after another was brought under their superintendence; and at length Valentinian III. passed a decree (A.D. 445), constituting the Roman bishop head of the whole western church. Six years afterwards, the Council of Chalcedon declared the Bishops of Constantinople and Rome to be equal in power, each being bishop of a metropolis; and to the former the same deference was for some time paid in the east as was shewn to the latter in the west.

The removal of the seat of empire from Rome to Constantinople tended greatly to increase the power and influence of the bishops of the former city. Their wealth and the growing authority they exercised (the bulk of the population being now nominally Christian) gave them political importance, and constituted them the natural protectors of the city. The absence of the emperor, too, enabled their prelates to perfect their schemes of dominion

and consolidate their power without fear of interference. The dismemberment of the empire by the irruption of the barbarians was also peculiarly favourable to their views, as it left them at liberty to complete the aggrandizement of their see, and erect an independent administration. Those ignorant and superstitious hordes successively embraced the profession of Christianity, transferring to the clergy the reverence with which they had been accustomed to regard their priests, and looking upon the head of the church as little less than a god upon earth. To retain them in their spiritual obedience, it was deemed necessary to stoop to their prejudices. Christianity received further additions from pagan rites. The religion of the converted barbarians was only changed in form; the substance remained the same—a compound of folly and imposture.

In 606, Phocas, Emperor of Constantinople, is said to have granted to Boniface III., then Bishop of Rome, the title of "Universal Bishop." Be that as it may, it is well known that from this time the popes (as they were called, the term "Papa"—that is, "father"—hitherto common to all bishops, being now exclusively appropriated to them) resolutely maintained their claim to ecclesiastical supremacy, as successors to Peter, and vicars of Christ. The growing weakness of the imperial power in Italy served to strengthen and extend their usurpations. In the eighth century, (A.D. 755,) Pepin, King of France, who had sought and obtained Pope Zachary's sanction of the dethronement of Childeric, his predecessor, rewarded the Roman see for the boon by conquering the exarchate of Ravenna from the Lombards, and bestowing it on Stephen II., the then reigning pontiff. Thus the pope became a secular prince, governing the patrimony of St. Peter, as the exarchate was designated, adding to his dominions from time to time, as he was able, and taking his place among the sovereigns of Europe.

From this time the papal tyranny was firmly established. The Roman pontiffs had attained the height of their greatness. Sustaining their pretensions by forged decretals of ancient times, and practising on the fears of a dark and superstitious age, they strove to set up an universal monarchy, and to exact homage from all temporal sovereigns. Crowns were said to be in their gift. Kings might not assume their own titles without permission from Rome, and forfeited them if they offended their lordly masters. Resistance was punished by excommunication or interdict—harmless weapons in the hands of ordinary men, but destructive as heaven's lightning when hurled by a Gregory, an Innocent, or a Boniface. The mind of Europe was prostrated at the feet of a priest. The stoutest hearts quailed at his frown. Seated on the throne of blasphemy, he "spake great words against the Most High;" and "thought to change times and laws." (Dan. vii. 25.) Many hated him, but all stood in awe of his power. Like Simon Magus, he "bewitched the people, giving out that himself was some great one." (Acts viii. 9.) Like Nebuchadnezzar, "all people, nations, and languages, trembled and feared before him: whom he would he slew, and whom he would he kept alive; and whom he would he set up, and whom he would he put down." (Dan. v. 19.)

The popes attained their power by the aid of ignorance, fraud, and superstition; and uniformly strove to perpetuate the sources of their greatness. This remark will be justified by a glance at the chronology of papal corrup-

It has already been shewn that human tradition and will-worship had made considerable progress when Constantine ascended the imperial throne. Monachism was established in the fourth century: in the fifth, prayers began to be offered to the saints, pictures were placed in churches, and incense was used in them, and the doctrine of purgatory was first broached; the worship of images triumphed over opposition in the eighth century; transubstantiation was invented in the ninth; indulgences were given as early as the tenth, and came gradually into use, till the system was perfected in the fourteenth, by Pope Clement VI.; the rosary and the scapular, the forced celibacy of all the clerical orders, the adoration of the sacramental elements, auricular confession, and the inquisition, with numerous minor abominations, are dated in the thirteenth century; the first jubilee was celebrated in 1300, and in that and the following century very many festivals were established in honour of supposed saints, and the finishing touches were given to the fabric of superstition. These monstrous additions to Christianity were defended and propagated by trickery, by intrigue, by fanaticism, or by fire and sword, at the caprice of the ecclesiastical despots. It was of small consequence to them what measures they employed, so that they secured the result. And the result was, that intelligent, scriptural piety was scarcely known, except in the rocks and fastnesses which concealed the chosen few who had not "received the mark of the beast." Nothing short of an entire revolution could restore Christianity to its primitive lustre. The reformation in the sixteenth century was a glorious event, but the full development of the changes contemplated by the reformers was prevented by obstinate prejudices and selfish feelings. May God preserve us from all retrograde movement!

No. II.

LIST OF THE PRINCIPAL COUNCILS.

Of 1583 synods or councils, noticed by ecclesiastical historians, beginning with the Synod of Pergamos, A.D. 152, and ending with the Council of Trent, the following may be considered the most important. Nineteen have been considered as entitled to the appellation of "*General Councils*:"—

- A.D. 197. Rome. Respecting the celebration of Easter.
- 251. Rome. Against novation.
- 255. Carthage. The rebaptizing of heretics ordered.
- 256. Rome. The decision at Carthage opposed.
- 264. Antioch. Against Paul of Samosata.
- 313. Rome. Against the Donatists.
- 324. NICE. The first general council. Arianism condemned, and the Nicene creed framed. There were many other councils and counter-councils in this century, on the same subject, and varying decisions were pronounced, as either party obtained the majority.

- A.D. 381. **CONSTANTINOPLE.** The second general council. The distinct personality and Deity of the Holy Spirit declared, in opposition to the Macedonians.
431. **EPHESUS.** The third general council. The Nestorians and Pelagians condemned.
451. **CHALCEDON.** The fourth general council. Eutychianism condemned.
501. **Rome.** To determine whether Symmachus or Laurentius, who were both chosen to the bishopric of Rome, should be acknowledged. Symmachus succeeded, it is said, through the influence of Theodoric, King of the Goths, and an Arian!
553. **CONSTANTINOPLE.** The fifth general council. Some errors of Origen condemned.
680. **CONSTANTINOPLE.** The sixth general council. The Monothelites condemned.
691. **Constantinople.** Called "in Trullo," from the name of the palace where it was held, and "Quinisextum," because considered supplementary to the fifth and sixth general councils.
754. **Constantinople.** Against the worship of images.
769. **Rome.** A decree passed that images should be honoured, and the Council of Constantinople anathematized.
787. **NICE.** The seventh general council. Image-worship established.
794. **Frankfort.** Under the auspices of the Emperor Charlemagne. Image-worship condemned.
842. **Constantinople.** Image-worship authorized.
869. **CONSTANTINOPLE.** The eighth general council. Photius, Patriarch of Constantinople, deposed. The preceding general councils confirmed.
896. **Rome.** Pope Stephen VI. procured the body of Pope Formosus to be disinterred and mutilated, and those to be deposed who had been ordained by him.
898. **Rome.** Under Pope Theodore. The proceedings of the last council annulled.
963. **Rome.** Pope John XII. deposed, and Leo VIII. appointed.
964. **Rome.** Leo VIII. deposed, and John XII. restored.
- Ib.* **Rome.** Leo VIII. restored, and Benedict V. deposed.
1046. **Sutri.** Gregory VI. deposed, and Clement II. elected.
1076. **Henry IV., Emperor of Germany,** excommunicated, and his subjects absolved from their allegiance.
1079. **Utrecht.** The partisans of Henry IV. excommunicate Pope Gregory VII.
1080. **Rome.** Henry IV. excommunicated again.
1085. **Rome.** The excommunication of Henry IV. declared null.
1123. **ROME.** In the Lateran palace. The ninth general council. On investitures. Plenary indulgence granted to all who should join the crusade to the Holy Land.
1139. **ROME.** The tenth general council, and second of Lateran. On discipline.

- A.D.1179. Rome.** The eleventh general council, and third of Lateran. The Waldenses anathematized.
1215. **ROME.** The twelfth general council, and fourth of Lateran. Its third canon denounces all heretics, and decrees their extirpation. (See Appendix, No. 4.)
1229. **Toulouse.** Heresy denounced, and the scriptures prohibited.
1245. **LYONS.** The thirteenth general council. The Emperor Frederic deposed.
1274. **LYONS.** The fourteenth general council. The Greek and Roman churches re-united.
1302. **Rome.** The bull called "Unam Sanctam" issued, declaring that the temporal power is inferior to the spiritual, and that the Pope possesses the right of appointing and deposing sovereigns.
1311. **VIENNE.** The fifteenth general council. The Order of Knights Templar abolished.
1409. **PISA.** The sixteenth general council. The rival popes, Benedict XIII. and Gregory XII., deposed, and Alexander V. elected.
1412. **Rome.** Against the writings of Wiclif.
1414. **CONSTANCE.** The seventeenth general council. For reformation. Pope John XXIII. deposed. Martin V. chosen. John Huss and Jerome of Prague burnt.
1431. **BASLE.** The eighteenth general council. On reform, and the union of the Greek and Latin churches.
1438. **Ferrara.** A rival council to that at Basle, in consequence of a disagreement respecting the transference to Ferrara.
1439. **Florence.** On the same subjects as that of Basle.
1511. **Pisa.** For reform. Considered by some a general council.
1512. **Rome.** The fifth of Lateran. Considered also by some a general council. Against the Council of Pisa.
1545. **TRENT.** The last general council.

The foregoing list is taken from "The Chronology of History," by Sir Harris Nicolas, who refers to "L'Art de vérifier les Dates" as his authority. It is well known, however, that great diversity of opinions prevails among the Romanists respecting the general councils. "Three jarring and numerous factions have, on the subject of œcumenical councils, divided and agitated the Romish communion. One party reckons the general councils at eighteen, which met at Nice, Constantinople, Ephesus, Chalcedon, Lateran, Lyons, Vienna, Florence, and Trent. A second faction count the same number, but adopt different councils. These reject the Councils of Lyons, Florence, Lateran, and Trent; and adopt, in their stead, those of Pisa, Constance, Basle, and the second of Pisa. A third division omit the whole or a part of the councils which intervened between the eighth and sixteenth of these general conventions. The whole of these are omitted by Clement, Abrahamus, and Pole; and a part by Sixtus, Carranza, Silvius, and the Council of Constance."*

* Edgar's Variations of Popery, p. 125. A second edition of this very valuable work is just published.

No. III.

CHRONOLOGICAL LIST OF THE POPES.

The authorized lists of the popes, published by the Romanists, begin with the Apostle Peter, and place next to him Linus and Anacletus. As it cannot be proved that Peter was bishop of Rome, and great uncertainty exists with regard to his two supposed successors, the following list begins with Clement. The names in *Italics* designate those who are not acknowledged, or whose right to the title has been questioned :—

	A. D.		A. D.
St. Clement I. - - -	91—100	St. Innocent I. - - -	402—417
St. Evaristus - - -	100—109	St. Zozimus - - -	417—418
St. Alexander I. - - -	109—119	St. Boniface I. - - -	418—422
St. Sixtus I. - - -	119—128	St. Celestine I. - - -	422—432
St. Tillesphorus - - -	128—139	St. Sixtus III. - - -	432—440
St. Hygenius - - -	139—142	St. Leo I. - - -	440—461
St. Pius I. - - -	142—157	St. Hilary - - -	461—468
St. Anicetus - - -	157—168	St. Simplicius - - -	468—483
St. Soter - - -	168—176	St. Felix III. - - -	483—492
St. Eleutherius - - -	177—192	St. Gelasius I. - - -	492—496
St. Victor - - -	192—202	<i>St. Anastasius II.</i> - - -	496—498
St. Zepherinus - - -	202—218	St. Symmachus - - -	498—514
St. Calixtus - - -	218—223	St. Hormisdas - - -	514—523
Urban - - -	223—230	St. John I. - - -	523—526
Pontian - - -	230—235	St. Felix IV. - - -	526—529
Anterus - - -	235—236	<i>Dioscorus</i> - - -	530
St. Fabian - - -	236—250	Boniface II. - - -	530—531
St. Cornelius - - -	251—252	John II. - - -	532—535
St. Lucius I. - - -	252—253	St. Agapetus - - -	535—536
St. Stephen I. - - -	253—257	St. Sylvester - - -	536—538
Sixtus II. - - -	257—258	Vigilius † - - -	538—555
St. Dionysius - - -	259—269	Pelagius I. - - -	555—559
St. Felix I. - - -	269—275	John III. - - -	559—572
St. Eutychian - - -	275—283	Benedict I. - - -	573—577
St. Caius - - -	283—296	Pelagius II. - - -	578—590
St. Marcellinus* - - -	296—308	St. Gregory I. - - -	590—604
St. Marcellus I. - - -	308—310	Sabinian - - -	604—605
St. Eusebius - - -	310—310	Boniface III. - - -	606—606
St. Melchiades - - -	311—314	Boniface IV. - - -	607—614
St. Sylvester I. - - -	314—335	St. Deusdedit - - -	614—617
St. Mark - - -	335—336	Boniface V. - - -	617—625
St. Julius I. - - -	337—352	Honorius I. § - - -	626—640
St. Liberius - - -	352—366	Severinus - - -	640
<i>St. Felix II.</i> † - - -	355	John IV. - - -	640—642
St. Damasus I. - - -	366—384	Theodorus I. - - -	642—649
St. Sericius - - -	385—398	St. Martin I. - - -	649—655
St. Anastasius I. - - -	399—402	St. Eugenius I. - - -	655—658

* This pope is said to have sacrificed to idols.

† Liberius and Felix were Arians.

‡ Sylvester and Vigilius obtained the popedom by simony.

§ Condemned and anathematized by the sixth General Council, as a Monothelite.

	A. D.		A. D.
St. Vitalian	658—672	Stephen VIII.	929—931
Adeodatus	672—676	John XI.	931—936
Domnus I.	676—679	Leo VII.	936—939
St. Agatho	679—682	Stephen IX.	939—943
St. Leo II.	682—683	Martin III.	943—946
St. Benedict II.	684—685	Agapetus II.	946—956
John V.	685—686	John XII.	956—964
Conon	686—687	Benedict V.	964—965
St. Sergius I.	687—701	Leo VIII.	964—965
John VI.	701—705	John XIII.	965—972
John VII.	705—707	Benedict VI.	972—974
Sisinnius	708	Domnus II.	974—975
Constantine	708—715	Benedict VII.	975—983
St. Gregory II.	715—731	John XIV.	984—985
St. Gregory III.	731—741	John XV.	986—996
St. Zachary	741—752	John XVI.	996
Stephen II.	752	Gregory V.	996—999
Stephen III.	752—757	St. Sylvester II.	999—1003
St. Paul I.	757—767	John XVII.	1003
Theophylact	767	John XVIII.	1003—1009
Stephen IV.	768—772	Sergius IV.	1009—1012
Adrian I.	772—795	Benedict VIII.	1012—1024
St. Leo III.	795—816	John XIX.	1024—1033
Stephen V.	816—817	Benedict IX.†	1033—1044
St. Paschal I.	817—827	Sylvester III.	1044
Eugenius II.	824—827	Gregory VI.	1044—1046
Valentine	827	Clement II.	1046—1048
Gregory IV.	828—844	Damasus II.	1048
Sergius II.	844—847	St. Leo IX.	1049—1054
St. Leo IV.	847—855	Victor II.	1054—1057
Benedict III.	855—858	Stephen	1057—1058
St. Nicholas I.	858—867	Benedict X.	1058
Adrian II.	867—872	Nicholas II.	1058—1061
John VIII.	872—882	Alexander II.	1061—1073
Martin II.	882—884	St. Gregory VII.	1073—1035
Adrian III.	884—885	<i>The see vacant one year.</i>	
Stephen VI.	885—891	Victor III.	1086—1087
Sergius	891	Urban II.	1088—1099
Formosus	891—896	Paschal II.	1099—1118
Boniface VI.	896	Gelasius II.	1118—1119
Stephen VII.*	896—897	Calixtus II.	1119—1124
Romanus	897—898	Honorius IV.	1124—1130
Theodore II.	898	Innocent II.	1130—1143
John IX.	898—900	Anacletus	1130—1138
Benedict IV.	900—903	Victor	1138
Leo V.	903	Celestine II.	1143—1144
Christopher	903—904	Lucius II.	1144—1145
Sergius III.	904—911	Eugenius III.	1145—1153
Anastasius III.	911—914	Anastasius IV.	1153—1154
Laude	914	Adrian IV.	1154—1159
John X.	914—928	Alexander III.	1159—1181
Leo VI.	928—929	Victor IV.	1159—1164

* Expelled for his immoralities, imprisoned, and strangled. Baronius says, he entered like a thief, and died, as he deserved, by the rope.

† He was a boy of ten or eleven years old when he assumed the popedom, and disgraced himself by every vice.

	A.D.		A.D.
<i>Paschal III.</i>	- - - 1164—1168	Eugenius IV.	- - - 1431—1447
<i>Calixtus III.</i>	- - - 1168—1178	Nicholas V.	- - - 1447—1455
<i>Innocent III.</i>	- - - 1178—1180	Calixtus III.	- - - 1455—1458
<i>Lucius III.</i>	- - - 1181—1185	Pius II.	- - - 1458—1464
<i>Urban III.</i>	- - - 1185—1187	Paul II.	- - - 1464—1471
Gregory VIII.	- - - 1187	Sixtus IV.	- - - 1471—1484
Clement III.	- - - 1187—1191	Innocent VIII.	- - - 1484—1492
Celestine III.	- - - 1191—1198	Alexander VI.	- - - 1492—1502
Innocent III.	- - - 1198—1216	Pius III.	- - - 1503—1506
Honorius III.	- - - 1216—1227	Julius II.	- - - 1503—1513
Gregory IX.	- - - 1227—1241	Leo X.	- - - 1513—1521
Celestine IV.	- - - 1241	Adrian VI.	- - - 1522—1523
<i>The see vacant nearly two years.</i>		Clement VII.	- - - 1523—1534
Innocent IV.	- - - 1243—1254	Paul III.	- - - 1534—1549
Alexander IV.	- - - 1254—1261	Julius III.	- - - 1550—1555
Urban IV.	- - - 1261—1264	Marcellus II.	- - - 1555
Clement IV.	- - - 1265—1268	Paul IV.	- - - 1555—1559
<i>The see vacant nearly three years.</i>		St. Pius IV.	- - - 1559—1565
Gregory X.	- - - 1271—1276	Pius V.	- - - 1566—1572
Innocent V.	- - - 1276	Gregory XIII.	- - - 1572—1585
Adrian V.	- - - 1276	Sixtus V.	- - - 1585—1590
John XX.	- - - 1276—1277	Urban VII.	- - - 1590
Nicholas III.	- - - 1277—1280	Gregory XIV.	- - - 1590—1591
Martin IV.	- - - 1281—1285	Innocent IX.	- - - 1591
Honorius IV.	- - - 1285—1287	Clement VIII.	- - - 1592—1605
Nicholas IV.	- - - 1288—1292	Leo XI.	- - - 1605
<i>The see vacant two years.</i>		Paul V.	- - - 1605—1621
St. Celestine V.	- - - 1294	Gregory XV.	- - - 1621—1623
Boniface VIII.	- - - 1294—1303	Urban VIII.	- - - 1623—1644
Benedict XI.	- - - 1303—1304	Innocent X.	- - - 1644—1655
<i>The see vacant nearly a year.</i>		Alexander VII.	- - - 1655—1667
Clement V.	- - - 1305—1314	Clement IX.	- - - 1667—1669
<i>The see vacant two years.</i>		Clement X.	- - - 1670—1676
John XXI.	- - - 1316—1334	Innocent XI.	- - - 1676—1689
Benedict XII.	- - - 1334—1342	Alexander VIII.	- - - 1689—1691
Clement VI.	- - - 1342—1352	Innocent XII.	- - - 1691—1700
Innocent VI.	- - - 1352—1362	Clement XI.	- - - 1700—1721
Urban V.	- - - 1362—1370	Innocent XIII.	- - - 1721—1724
Gregory XI.	- - - 1370—1378	Benedict XIII.	- - - 1724—1730
Urban VI.	- - - 1378—1389	Clement XII.	- - - 1730—1740
Clement VII.	- - - 1378—1394	Benedict XIV.	- - - 1740—1758
Boniface IX.*	- - - 1389—1404	Clement XIII.	- - - 1758—1769
Benedict XIII.	- - - 1394—1424	Clement XIV.	- - - 1769—1774
Innocent VII.	- - - 1404—1406	Pius VI.	- - - 1775—1799
Gregory XII.†	- - - 1406—1409	Pius VII.	- - - 1800—1823
Alexander V.	- - - 1409—1410	Leo XII.	- - - 1823—1829
John XXII.‡	- - - 1410—1415	Pius VIII.	- - - 1829—1830
Martin V.	- - - 1417—1431	Gregory XVI.	1831. The reigning
Clement VIII.	- - - 1424—1429	Pontiff.	

* See pp. 2, 3. This was the time of the great western schism, which lasted from A.D. 1378 to A.D. 1429. The anti-popes were acknowledged by about one-half of the European states.

† Deposed by the Council of Pisa, A.D. 1409; but persevered in retaining his office till his death.

‡ Deposed by the Council of Constance.

No. IV.

THE THIRD CANON OF THE FOURTH COUNCIL OF
LATERAN, A.D. 1215.

“ *De hæreticis.* Excommunicamus et anathematizamus omnem hæresim extolentem se adversus hanc sanctam, orthodoxam, catholicam fidem, quam superius exposuimus: condemnantes universos hæreticos quibuscunque nominibus censeantur; facies quidem habentes diversas, sed caudas ad invicem colligatas, quia de vanitate (al. varietate) conveniunt in idipsum.

“ Damnati vero, sæcularibus potestatibus præsentibus, aut eorum bailivis, relinquuntur animadversione debita puniendi, clericis prius a suis ordinibus degradatis; ita quod bona hujusmodi damnatorum, si laici fuerint, confiscentur: si vero clerici, applicentur ecclesiis a quibus stipendia perceperunt.

“ Qui autem inventi fuerint sola suspitione notabiles, nisi juxta considerationes suspitionis, qualitatemque personæ, propriam innocentiam congrua purgatione monstraverint, anathematis gladio feriantur, et usque ad satisfactionem condignam ab omnibus evitentur; ita quod si per annum in excommunicatione persisterint extunc hæretici condemnentur.

“ Moneantur autem, et inducantur, et, si necesse fuerit, per censuram ecclesiasticam compellantur sæculares potestates, quibuscunque fungantur officiis, ut sicut reputari cupiunt et haberi fideles, ita pro defensione fidei præstent publice juramentum, quod de terris suæ jurisdictioni subjectis universos hæreticos ab ecclesia denotatos bona fide pro viribus exterminare studebunt: ita quod amodo quandocumque quis fuerit in potestalem sive spiritalem, sive temporalem assumptus, hoc teneatur capitulum juramento firmare.

“ Si vero dominus temporalis requisitus et monitus ab ecclesia, terram suam purgare neglexerit ab hac hæretica fœditate, per metropolitanum et ceteros comprovinciales episcopos excommunicationis vinculo innodetur. Et, si satisfacere contempserit infra annum, significetur hoc summo pontifici; ut extunc ipse vassallos ab ejus fidelitate denunciaret absolutos, et terram exponat catholicis occupandam, qui eam exterminatis hæreticis sine ulla contradictione possideant, et, in fidei puritate conservent: salvo jure domini principalis, dummodo super hoc ipse nullum præstet obstaculum, nec aliquod impedimentum opponat: eadem nihilo minus lege servata circa eos qui non habent dominos principales.

“ Catholici vero qui crucis assumpto caractere ad hæreticorum exterminium se accinxerint, illa gaudeant indulgentia, illoque sancto privilegio sint muniti quod accedentibus in terræ sanctæ subsidium conceditur.

“ Credentes vero, præterea receptores, defensores et fautores hæreticorum, excommunicationi decernimus subjacere: firmiter statuentes ut postquam quis talium fuerit excommunicatione notatus, si satisfacere contempserit infra annum, extunc ipso jure sit factus infamis, nec ad publica officia seu consilia, nec ad eligendos aliquos ad hujusmodi, nec ad testimonium admittatur. Sit etiam intestabilis, ut nec testandi liberam

habeat facultatem, nec ad hæreditatis successionem accedat. Nullus præterea ipsi super quocumque negotio, [respondeat,] sed ipse aliis respondere cogatur. Quod si forte iudex extiterit, ejus sententia nullam obtineat firmitatem, nec causæ aliquæ ad ejus audientiam perferantur. Si fuerit advocatus, ejus patrocinium nullatenus admittatur. Si tabellio, ejus instrumenta confecta per ipsum nullius penitus sint momenti, sed cum autore damnato damnentur. Et in similibus idem præcipimus observari. Si vero clericus fuerit, ab omni officio et beneficio deponatur: ut in quo major est culpa, gravior exerceatur vindicta.

“Si qui autem tales, postquam ab ecclesia denotati fuerint, evitare contempserint excommunicationis sententia usque ad satisfactionem idoneam percellantur. Sane clerici non exhibeant hujusmodi pestilentibus ecclesiastica sacramenta, nec eos Christianæ præsumant sepulturæ tradere, nec eleemosynas, aut oblationes eorum accipiant: alioquin suo priventur officio, ad quod nunquam restituantur absque indulto sedis apostolicæ speciali. Similiter quilibet regulares, quibus hoc etiam infligatur, ut eorum privilegia in illa diœcesi non serventur, in qua tales excessus præsumpserint perpetrare.

“Quia vero nonnulli sub specie pietatis, virtutem ejus, juxta quod ait apostolus, abnegantes, autoritatem sibi vendicant prædicandi, cum idem apostolus dicat, *Quomodo prædicabunt, nisi mittantur?* omnes qui prohibiti, vel non missi, præter autoritatem ab apostolica sede, vel catholico episcopo loci susceptam, publice vel privatim prædicationis officium usurpare præsumpserint, excommunicationis vinculo innodentur; et, nisi quantocius resipuerint, alia competenti pœna plectantur.

“Adjicimus insuper, ut quilibet archiepiscopus vel episcopus, per se, aut per archidiaconum suum, vel idoneas personas honestas, bis aut saltem semel in anno propriam parochiam, in qua fama fuerit hæreticos habitare, circum-eat: et ibi tres vel plures boni testimonii viros, vel etiam, si expedire videbitur, totam viciniam, jurare compellat; quod si quis ibidem hæreticos sciverit, vel aliquos occulta conventicula celebrantes, seu a communi conversatione fidelium vita et moribus dissidentes, eos episcopo studeat indicare. Ipse autem episcopus ad præsentiam suam convocet accusatos qui nisi se ab objecto reatu purgaverint, vel si post purgationem exhibitam in pristinam fuerint relapsi perfidiam, canonicè puniantur. Si qui vero ex eis juramenti religionem obstinatione damnabili respuentes, jurare forte noluerint; ex hoc ipso tanquam hæretici reputentur.

“Volumus igitur et mandamus, et in virtute obedientiæ districtè præcipimus, ut ad hæc efficaciter exequenda episcopi per diœcesas suas diligenter invigilent, si canonicam effugere voluerint ultionem. Si quis enim episcopus super expurgando de sua diœcesi hæreticæ pravitatis fermento negligens fuerit vel remissus; cum id certis indiciiis apparuerit, et ab episcopali officio deponatur, et in locum ipsius alter substituatür idoneus, qui velit et possit hæreticam confundere pravitatem.”—Labb. Concil. Ed. Mansi. tom. xxii. p. 987—990.

TRANSLATION.

“*Of heretics.*—We excommunicate and anathematize every heresy that exalts itself against the holy, orthodox, and catholic faith, which w

already set forth, condemning all heretics, by whatsoever name they may be known; for though their faces differ, they are tied together by their tails, agreeing in their vanity.

“Such as are condemned are to be delivered over to the existing secular powers, or their officers, to receive due punishment. If laymen, their effects shall be confiscated. If priests, they shall be first degraded from their respective orders, and their property applied to the use of the churches in which they have officiated.

“Those who have incurred a public suspicion of heresy shall be punished with anathema, and their company shunned by all men, unless they thoroughly clear themselves from the charge. If they remain under excommunication a year, they shall then be condemned as heretics.

“Secular powers of all ranks and degrees are to be warned, induced, and, if necessary, compelled by ecclesiastical censures, as they desire to be accounted faithful, publicly to swear that they will exert themselves to the utmost, in defence of the faith, and extirpate all heretics, denounced by the church, who shall be found in their territories. And whenever any person shall assume government, whether it be spiritual or temporal, he shall be bound to swear to abide by this decree.

“If any temporal lord, after having been admonished and required by the church, shall neglect to clear his territory of heretical pravity, the metropolitan and the bishops of the province shall unite in excommunicating him. Should he remain contumacious a whole year, the fact shall be signified to the Supreme Pontiff, who will declare his vassals released from their allegiance from that time, and will bestow his territory on Catholics, to be occupied by them on the condition of extirminating the heretics, and preserving the said territory in the pure faith; and they shall possess it without molestation, saving the rights of the supreme lord, if he shall have put no obstacle or impediment in the way. The same course shall be taken with those who have no supreme lord.

“Catholics who shall assume the cross for the extirmination of heretics shall enjoy the same indulgences, and be protected by the same privileges, as are granted to those who go to the help of the Holy Land.

“We decree further, that all who have any dealings with heretics, and especially such as receive, defend, or encourage them, shall be excommunicated; expressly declaring, that if any person, after his excommunication has been published, shall fail to give satisfaction within a year, he shall be accounted infamous. He shall not be eligible to any public office or commission, nor to vote for the appointment of others to such offices. He shall not be admitted as a witness. He shall neither have power to bequeath his property by will, nor to succeed to any inheritance. He shall not bring an action against any person, but any one may bring an action against him. Should he be a judge, his decisions shall have no force, nor shall any cause be brought before him. Should he be an advocate, he shall not be allowed to plead. Should he be a lawyer, no instruments made by him shall be held valid; but shall be condemned with their author. And we decree, in like manner, for all similar cases. But should the offending party be a priest, he shall be deprived of every office and benefice he may hold, that, as his fault is greater, his punishment may be proportionate.

“ If any shall continue to have dealings with such as are denounced by the church, they shall be compelled, by the sentence of excommunication, to give full satisfaction. Priests shall not administer to them the sacraments of the church when they seek them, nor presume to give them Christian burial, nor accept their alms or offerings, on pain of being deprived of their offices, without the possibility of restoration, but by the special favour of the Holy See. Regulars, if they offend in this manner, shall lose whatever privileges they may have possessed in the diocese in which the offence shall be committed.

“ And whereas some, ‘ having the form of godliness,’ as the apostle saith, but ‘ denying the power thereof,’ assume to themselves authority to preach, (notwithstanding that the same apostle saith, ‘ How shall they preach, except they be sent ?’) all persons whatsoever being prohibited so to do, or not commissioned, who shall presume to usurp authority to preach, publicly or privately, unless they have received such authority from the apostolic see, or from the catholic bishop of the place, shall be excommunicated ; and, unless they immediately repent, shall be visited with condign punishment.

“ We enjoin, moreover, that every archbishop or bishop shall, either personally or by his archdeacon, or by some other trustworthy persons, twice in the year, or at least once, visit every parish in which heretics are commonly reported to live. He shall select three or more persons of good character, or he shall take, if he think fit, the whole neighbourhood, and shall compel them to swear, that if they know any heretic, or any persons holding secret conventicles, or whose life and manners differ from those of the faithful in general, they will denounce them to the bishop. The bishop shall summon the accused before him ; and then, unless they clear themselves from the charge, or if it be proved that after having so cleared themselves on a preceding occasion, they have relapsed into their former perfidy, they shall be punished according to the canons. If any person, rejecting with damnable obstinacy the solemn obligation of an oath, shall refuse to swear, he shall on that account be reputed as a heretic.

“ We will and command, therefore, and strictly charge all bishops, on their obedience, that they diligently watch over this matter, in their respective dioceses. For if any bishop shall be negligent or remiss in purging his diocese of heretical pravity, and the fact be sufficiently proved, he shall be deposed from his office, and some fit person shall be substituted for him, who shall be able and willing to destroy heresy.”

Let it be remembered, that this monstrous decree has never been repealed. It is still the law of the church of Rome !

No. V.

DECREE OF THE COUNCIL OF CONSTANCE RESPECTING
SAFE-CONDUCTS TO ALLEGED HERETICS.

“ Quod non obstantibus salvoconductibus Imperatoris, regum, &c., possit per judicem competentem de hæretica pravitate inquiri.

“ Præsens sancta synodus et quovis salvoconductu per Imperatorem, reges, et alios sæculi principes, hæreticis, vel de hæresi diffamatis, putantes eosdem sic a suis erroribus revocare, quocumque vinculo se adstrinxerint, concesso, nullum fidei catholicæ vel jurisdictioni ecclesiasticæ præjudicium generari vel impedimentum præstare posse, seu debere declarat, quo minus, dicto salvoconductu non obstante, liceat judici competenti et ecclesiastico, de hujusmodi personarum erroribus inquirere, et alias contra eos debite procedere, eosdemque punire, quantum justitia suadebit, si suos errores revocare pertinaciter recusaverint, etiamsi de salvoconductu confisi, ad locum venerint iudicii, alias non venturi: nec sic promittentem, cum fecerit quod in ipso est, ex hoc in aliquo remansisse obligatum.”—Labb. Concil. Ed. Mansi. tom. xxvii. p. 799.

TRANSLATION.

“ The holy council declares that no safe-conduct given by the emperor, by kings, or by other secular princes, to heretics, or reputed heretics, thinking thereby to reclaim them from their errors, however binding the instrument may be considered, shall be of any force, or ought to be, to the prejudice or hindrance of the catholic faith, or ecclesiastical jurisdiction; so as to prevent the proper ecclesiastical judge from inquiring into the errors of the party, and otherwise proceeding against them, as justice may require, should they obstinately refuse to renounce their errors: although they may have come to the place of trial, relying on the said safe-conduct, and otherwise would not have come. Nor shall he who gave the safe-conduct continue to be bound thereby in any respect, seeing that he has done all that is in his power.”

No. VI.

DECRETA ET CANONES CONCILII TRIDENTINI.

[The *doctrinal* decrees and canons of the council (which only are quoted entire in this volume) are here reprinted from the first edition, published at Rome in 1564. Those who wish to consult the original Latin are thus furnished with an opportunity of doing so without incurring the expense of purchasing another book.]

SESSIO TERTIA, CELEBRATA DIE IV. MENSIS FEBR. MDXLVI.

Decretum de Symbolo Fidei.

In nomine sanctæ et individuæ Trinitatis, Patris, et Filii, et Spiritus sancti.

Hæc sacro-sancta œcumenica et generalis Tridentina Synodus, in Spiritu sancto legitimè congregata, in ea præsentibus eisdem tribus Apostolicæ Sedis Legatis, magnitudinem rerum tractandarum considerans, præsertim earum, quæ duobus illis capitibus, de extirpandis hæresibus, et moribus reformandis, continentur, quorum causâ præcipuè est congregata; agnoscens autem cum Apostolo, non esse sibi colluctationem adversus carnem et sanguinem, sed adversus spirituales nequities in cœlestibus, cum eodem omnes et singulos in primis hortatur, ut confortentur in Domino, et in potentia virtutis ejus, in omnibus sumentes scutum fidei, in quo possint omnia tela nequissimi ignea extinguere, atque galeam spei salutis accipiant, cum gladio spiritûs, quod est Verbum Dei. Itaque, ut hæc pia ejus sollicitudo principium et progressum suum per Dei gratiam habeat, ante omnia statuit, et decernit, præmittendam esse confessionem fidei, Patrum exempla in hoc secuta, qui sacratoribus Conciliis hoc scutum contra omnes hæreses in principio suarum actionum apponere consuevere: quo solo aliquando et infideles ad fidem traxerunt, hæreticos expugnârunt, et fideles confirmârunt. Quare Symbolum fidei, quo sancta Romana Ecclesia utitur, tamquàm principium illud, in quo omnes, qui fidem Christi profitentur, necessariò conveniunt, ac fundamentum firmum et unicum, contra quod portæ Inferi numquàm prævalebunt, totidem verbis, quibus in omnibus ecclesiis legitur, exprimendum esse censuit. Quod quidem ejusmodi est.

Credo in unum Deum Patrem omnipotentem, factorem cœli et terræ, visibilium omnium, et invisibilium; et in unum Dominum Jesum Christum, Filium Dei unigenitum, et ex Patre natum ante omnia secula; Deum de Deo, lumen de lumine; Deum verum de Deo vero; genitum, non factum, consubstantialem Patri, per quem omnia facta sunt; qui propter nos homines, et propter nostram salutem descendit de cœlis; et incarnatus est de Spiritu sancto ex Maria Virgine, ET HOMO FACTUS EST: crucifixus etiam pro nobis, sub Pontio Pilato passus, et sepultus est; et resurrexit tertiâ die secundum Scripturas; et ascendit in cœlum, sedet ad dexteram Patris; et iterum venturus est cum gloria judicare vivos et mortuos; cujus regni non erit finis: et in Spiritum sanctum Dominum, et vivificantem, qui ex Patre Filioque procedit; qui cum Patre et Filio simul adoratur, et conglorificatur; qui locutus est per Prophetas: et unam sanctam Catholicam et Apostolicam Ecclesiam. Confiteor unum Baptisma in remissionem peccatorum, et expecto resurrectionem mortuorum, et vitam venturi seculi. Amen.

SESSIO QUARTA, CELEBRATA DIE VIII. MENS. APRIL. MDXLVI.

Decretum de Canonicis Scripturis.

Sacro-sancta œcumenica et generalis Tridentina Synodus, in Spiritu sancto legitimè congregata, præsentibus in ea eisdem tribus Apostolicæ Sedis Legatis, hoc sibi perpetuò ante oculos proponens, ut sublatis erroribus, puritas ipsa Evangelii in Ecclesia conservetur: quod promissum antè per Prophetas in Scripturis sanctis, Dominus noster Jesus Christus Dei Filius, proprio ore primùm promulgavit; deindè per suos Apostolos, tamquàm fontem omnis et salutaris veritatis, et morum disciplinæ, omni creaturæ prædicari jussit: percipiensque hanc veritatem et disciplinam contineri in libris scriptis, et sine

scripto traditionibus, quæ ab ipsius Christi ore ab Apostolis acceptæ, aut ab ipsis Apostolis, Spiritu sancto dictante, quasi per manus traditæ, ad nos usque pervenerunt; orthodoxorum Patrum exempla secuta, omnes libros tam veteris quàm novi Testamenti, cùm utriusque unus Deus sit auctor, necnon traditiones ipsas, tum ad fidem, tum ad mores pertinentes, tamquàm vel oretenus à Christo, vel à Spiritu sancto dictatas, et continuâ successione in Ecclesia Catholica conservatas, pari pietatis affectu ac reverentiâ suscipit, et veneratur. Sacrorum verò librorum indicem huic decreto adscribendum censuit; ne cui dubitatio suboriri possit, quinam sint, qui ab ipsa Synodo suscipiuntur. Sunt verò infrâ scripti: Testamenti veteris, quinque Moysis, id est, Genesis, Exodus, Leviticus, Numeri, Deuteronomium; Josue, Judicum, Ruth, quatuor Regum, duo Paralipomenon, Esdræ primus, et secundus, qui dicitur Nehemias, Tobias, Judith, Hester, Job, Psalterium Davidicum centum quinquaginta psalmodiarum, Parabolæ, Ecclesiastes, Canticum canticorum, Sapientia, Ecclesiasticus, Isaïas, Jeremias cum Baruch, Ezechiel, Daniel, duodecim Prophetæ minores, id est, Osea, Joel, Amos, Abdias, Jonas, Micheas, Nahum, Habacuc, Sophonias, Aggæus, Zacharias, Malachias; duo Machabæorum, primus et secundus. Testamenti novi, quatuor Evangelia, secundum Matthæum, Marcum, Lucam et Joannem: Actus Apostolorum à Luca Evangelista conscripti: quatuordecim Epistolæ Pauli Apostoli; ad Romanos, duæ ad Corinthios, ad Galatas, ad Ephesios, ad Philippenses, ad Colossenses, duæ ad Thessalonicenses, duæ ad Timotheum, ad Titum, ad Philemonem, ad Hebræos; Petri Apostoli duæ, Joannis Apostoli tres, Jacobi Apostoli una, Judæ Apostoli una, et Apocalypsis Joannis Apostoli. Si quis autem libros ipsos integros cum omnibus suis partibus, prout in Ecclesia Catholica legi consueverunt, et in veteri vulgata Latina editione habentur, pro sacris et canonicis non susceperit; et traditiones prædictas sciens et prudens contempserit; anathema sit. Omnes itaque intelligant, quo ordine et via ipsa Synodus, post jactum fidei confessionis fundamentum, sit progressura, et quibus potissimum testimoniis ac præsidiiis in confirmandis dogmatibus, et instaurandis in Ecclesia moribus, sit usura.

Decretum de editione et usu sacrorum librorum.

Insuper eadem sacro-sancta Synodus considerans non parùm utilitatis accedere posse Ecclesiæ Dei, si ex omnibus Latinis editionibus, quæ circumferuntur, sacrorum librorum, quænam pro authentica habenda sit, innotescat, statuit, et declarat, ut hæc ipsa vetus et vulgata editio, quæ longo tot seculorum usu in ipsa Ecclesia probata est, in publicis lectionibus, disputationibus, prædicationibus, et expositionibus pro authentica habeatur; et ut nemo illam rejicere quovis prætextu audeat vel præsumat.

Præterea, ad coercenda petulantia ingenia, decernit, ut nemo, suæ prudentiæ innixus, in rebus fidei, et morum, ad ædificationem doctrinæ Christianæ pertinentium, sacram scripturam ad suos sensus contorquens, contra eum sensum, quem tenuit et tenet sancta mater Ecclesia, cujus est judicare de vero sensu et interpretatione Scripturarum sanctarum, aut etiam contra unanimum consensum Patrum, ipsam Scripturam sacram interpretari audeat; etiam si hujusmodi interpretationes nullo unquam tempore in lucem edendæ

forent. Qui contravenerint, per Ordinarios declarentur, et pœnis à jure statutis puniantur.

Sed et Impressoribus modum in hac parte, ut par est, imponere volens, qui jam sine modo, hoc est, putantes sibi licere quidquid libet, sine licentia superiorum ecclesiasticorum, ipsos sacræ Scripturæ libros et super illis annotationes, et expositiones quorumlibet indifferenter, sæpè tacito, sæpè etiam ementito prælo, et quod gravius est, sine nomine auctoris imprimunt; alibi etiam impressos libros hujusmodi temerè venales habent; decernit, et statuit, ut posthac sacra Scriptura, potissimum verò hæc ipsa vetus et vulgata editio, quam emendatissimè imprimatur; nullique liceat imprimere, vel imprimi facere quosvis libros de rebus sacris sine nomine auctoris; neque illos in futurum vendere, aut etiam apud se retinere, nisi primùm examinati probatique fuerint ab Ordinario, sub pœna anathematis et pecuniæ in canone Concilii novissimi Lateranensis apposita. Et, si regulares fuerint, ultra examinationem, et probationem hujusmodi, licentiam quoque à suis superioribus impetrare teneantur, recognitis per eos libris, juxta formam suarum ordinationum. Qui autem scripto eos communicant, vel evulgant, nisi antea examinati, probatique fuerint, eisdem pœnis subjaceant quibus impressores. Et qui eos haberint, vel legerint, nisi prodiderint auctores, pro auctoribus habeantur. Ipsa verò hujusmodi librorum probatio in scriptis detur, atquè idè in fronte libri, vel scripti, vel impressi, authenticè appareat: idque totum, hoc est, et probatio, et examen, gratis fiat: ut probanda probentur, et reprobentur in probanda. Post hæc, temeritatem illam reprimere volens, quâ ad profana quæque convertuntur et torquentur verba et sententiæ sacræ Scripturæ, ad scurrilia scilicet, fabulosa, vana, adulationes, detractiones, superstitiones, impias et diabolicas incantationes, divinationes, sortes, libellos etiam famosos: mandat, et præcipit, ad tollendam hujusmodi irreverentiam et contemptum, ne de cætero quisquam quomodolibet verba Scripturæ sacræ ad hæc et similia audeat usurpare; ut omnes hujus generis homines, temeratores et violatores verbi Dei, juris et arbitrii pœnis per Episcopos coërceantur.

SESSIO QUINTA, CELEBRATA DIE XVII. MENSIS JUN. MDXLVI.

Decretum de peccato originali.

Ut fides nostra Catholica, sine qua impossibile est placere Deo, purgatis erroribus, in sua sinceritate integra et illibata permaneat; et ne populus Christianus omni vento doctrinæ circumferatur: cùm Serpens ille antiquus, humani generis perpetuus hostis, inter plurima mala, quibus Ecclesia Dei his nostris temporibus perturbatur, etiam de peccato originali, ejusque remedio non solùm nova, sed vetera etiam dissidia excitaverit: sacro-sancta œcumenica et generalis Tridentina Synodus in Spiritu sancto legitinè congregata, præsentibus in ea eisdem tribus Apostolicæ Sedis Legatis, jam ad revocandos errantes, et nutantes confirmandos accedere volens, sacrarum Scripturarum, et sanctorum Patrum, ac probatissimorum Conciliorum testimonia, et ipsius Ecclesiæ judicium et consensum secuta, hæc de ipso peccato originali statuit, fatetur, ac declarat.

1. Si quis non confitetur primum hominem Adam, cùm mandatum Dei in Paradiso fuisset transgressus, statim sanctitatem, et justitiam, in qua constitutus fuerat, amisisse, incurrisseque per offensam prævaricationis hujusmodi

iram et indignationem Dei, atque ideo mortem, quam antea illi comminatus fuerat Deus, et cum morte captivitatem sub ejus potestate qui mortis deinde habuit imperium, hoc est, diaboli, totumque Adam, per illam prævaricationis offensam, secundum corpus et animam in deterius commutatum fuisse: anathema sit.

2. Si quis Adæ prævaricationem sibi soli, et non ejus propagini, asserit nocuisse; et acceptam à Deo sanctitatem, et justitiam, quam perdidit, sibi soli, et non nobis etiam eum perdidisse; aut inquinatum illum per inobedientiæ peccatum, mortem et pœnas corporis tantum in omne genus humanum transfudisse, non autem, et peccatum, quod mors est animæ: anathema sit: cum contradicat Apostolo dicenti: Per unum hominem peccatum intravit in mundum, et per peccatum mors: et ita in omnes homines mors pertransiit, in quo omnes peccaverunt.

3. Si quis hoc Adæ peccatum, quod origine unum est, et propagatione, non imitatione transfusum omnibus, inest unicuique proprium, vel per humanæ naturæ vires, vel per aliud remedium asserit tolli, quàm per meritum unius mediatoris Domini nostri Jesu Christi, qui nos Deo reconciliavit in sanguine suo, factus nobis justitia, sanctificatio, et redemptio; aut negat ipsum Christi Jesu meritum per Baptismi sacramentum in forma Ecclesiæ ritè collatum, tam adultis quàm parvulis applicari; anathema sit: quia non est aliud nomen sub cœlo datum hominibus, in quo oporteat nos salvos fieri. Undè illa vox: Ecce Agnus Dei: Ecce qui tollit peccata mundi. Et illa: Quicumque baptizati estis, Christum induistis.

4. Si quis parvulos recentes ab uteris matrum baptizandos negat, etiam si fuerint à baptizatis parentibus orti; aut dicit in remissionem quidem peccatorum eos baptizari, sed nihil ex Adam trahere originalis peccati, quod regenerationis lavacro necesse sit expiari ad vitam æternam consequendam: undè fit consequens, ut in eis forma Baptismatis, in remissionem peccatorum, non vera, sed falsa intelligatur: anathema sit. Quoniam non aliter intelligendum est id quod dixit Apostolus: Per unum hominem peccatum intravit in mundum, et per peccatum mors; et ita in omnes homines mors pertransiit, in quo omnes peccaverunt: nisi quemadmodum Ecclesia Catholica ubique diffusa semper intellexit. Propter hanc enim regulam fidei ex traditione Apostolorum etiam parvuli, qui nihil peccatorum in semetipsis adhuc committere potuerunt, idè in remissionem peccatorum veraciter baptizantur, ut in eis regeneratione mundetur, quod generatione contraxerunt. Nisi enim quis renatus fuerit ex aqua et Spiritu sancto non potest introire in regnum Dei.

5. Si quis per Jesu Christi Domini nostri gratiam, quæ in Baptismate confertur, reatum originalis peccati remitti negat; aut etiam asserit non tolli totum id, quod veram et propriam peccati rationem habet; sed illud dicit tantum radi, aut non imputari: anathema sit. In renatis enim nihil odit Deus: quia nihil est damnationis iis qui verè consepulti sunt cum Christo per Baptisma in mortem: qui non secundum carnem ambulant, sed veterem hominem exuentes, et novum qui secundum Deum creatus est, induentes, innocentes, immaculati, puri, innoxii, ac Deo dilecti effecti sunt, heredes quidem Dei, coheredes autem Christi, ita ut nihil prorsus eos ab ingressu cœli remoretur. Manere autem in baptizatis concupiscentiam, vel fomitem, hæc sancta Synodus fatetur, et sentit: quæ cum ad agonem relicta sit, nocere non consentientibus, viriliter per Christi Jesu gratiam repugnantibus non valet:

quinimò, qui legitimè certaverit, coronabitur. Hanc concupiscentiam, quam aliquando Apostolus peccatum appellat, sancta Synodus declarat Ecclesiam Catholicam nunquam intellexisse peccatum appellari, quod verè et propriè in renatis peccatum sit, sed quia ex peccato est, et ad peccatum inclinat. Si quis autem contrarium senserit, anathema sit.

Declarat tamen hæc ipsa sancta Synodus, non esse suæ intentionis, comprehendere in hoc decreto, upi de peccato originali agitur, beatam et immaculatam virginem Mariam, Dei genitricem; sed observandas esse constitutiones felicis recordationis Sixti Papæ IV. sub pœnis in eis constitutionibus contentis, quas innovat.

SESSIO SEXTA, CELEBRATA DIE XIII. MENSIS JAN. MDXLVII.

Decretum de justificatione. Proœmium.

Cum hoc tempore, non sine multarum animarum jactura, et gravi ecclesiasticæ unitatis detrimento, erronea quædam disseminata sit de justificatione doctrina: ad laudem et gloriam omnipotentis Dei, Ecclesiæ tranquillitatem, et animarum salutem, sacro-sancta œcumenica et generalis Tridentina Synodus, in Spiritu sancto legitimè congregata, præsidentibus in ea nomine Sanctissimi in Christo Patris et Domini nostri, Domini Pauli, divinâ providentia Papæ tertii, Reverendissimis Dominis, Dominis Jo. Maria Episcopo Prænestino de Monte, et Marcello tit. S. Crucis in Jerusalem Presbytero, sanctæ Romanæ Ecclesiæ Cardinalibus, et Apostolicis de latere Legatis: exponere intendit omnibus Christi fidelibus veram sanamque doctrinam ipsius justificationis, quam Sol justitiæ Christus Jesus, fidei nostræ auctor et consummator, docuit, Apostoli tradiderunt, et Catholica Ecclesia, Spiritu sancto suggerente, perpetuò retinuit; districtiùs inhibendo, ne deinceps audeat quisquam aliter credere, prædicare, aut docere, quàm præsentis decreto statuitur, ac declaratur.

CAPUT I. De naturæ et legis ad justificandos homines imbecillitate.

Primum declarat sancta Synodus, ad justificationis doctrinam probè et sincerè intelligendam, oportere, ut unusquisque agnoscat, et fateatur, quòd cum omnes homines in prævaricatione Adæ innocentiam perdidissent, facti immundi, et ut Apostolus inquit, naturâ filii iræ, quemadmodum in decreto de peccato originali exposuit, usque adedè servi erant peccati, et sub potestate diaboli ac mortis, ut non modò gentes per vim naturæ, sed ne Judæi quidem per ipsam etiam literam legis Moysi, indè liberari, aut surgere possent; tametsi in eis liberum arbitrium minimè extinctum esset, viribus licet attenuatum, et inclinatum.

CAPUT II. De dispensatione et mysterio adventûs Christi.

Quo factum est, ut cœlestis Pater, Pater misericordiarum, et Deus totius consolationis, Christum Jesum, Filium suum, et ante legem, et legis tempore, multis sanctis Patribus declaratum, ac promissum, cum venit beata illa plenitudo temporis, ad homines miserit; ut et Judæos, qui sub lege erant, redimeret; et gentes, quæ non sectabantur justitiam, justitiam apprehenderent, atque omnes adoptionem filiorum reciperent. Hunc proposuit Deus

propitiatorem per fidem in sanguine ipsius pro peccatis nostris ; non solùm autem pro nostris, sed etiam pro totius mundi.

CAPUT III. *Qui per Christum justificantur.*

Verum, etsi ille pro omnibus mortuus est, non omnes tamen mortis ejus beneficium recipiunt, sed ii dumtaxat, quibus meritum passionis ejus communicatur. Nam, sicut reverà homines, nisi ex semine Adæ propagati nascerentur, non nascerentur injusti ; cùm eà propagatione, per ipsum dum concipiuntur, propriam injustitiam contrahant : ità, nisi in Christo renascerentur, numquàm justificarentur ; cùm ea reascentia per meritum passionis ejus gratia, quã justii fiunt, illis tribuatur. Pro hoc beneficio Apostolus gratias nos semper agere hortatur Patri, qui dignos nos fecit in partem sortis sanctorum in lumine, et eripuit de potestate tenebrarum, transtulitque in regnum Filii dilectionis suæ, in quo habemus redemptionem, et remissionem peccatorum.

CAPUT IV. *Insinuaturs descriptio justificationis impii, et modus ejus in statu gratiæ.*

Quibus verbis justificationis impii descriptio insinuaturs, ut sit translatio ab eo statu, in quo homo nascitur filius primi Adæ, in statum gratiæ, et adoptionis filiorum Dei, per secundum Adam Jesum Christum, salvatorem nostrum. Quæ quidem translatio post Evangelium promulgatum, sine lavacro regenerationis, aut ejus voto, fieri non potest : sicut scriptum est ; Nisi quis renatus fuerit ex aqua et Spiritu sancto, non potest introire in regnum Dei.

CAPUT V. *De necessitate præparationis ad justificationem in adultis, et undè sit.*

Declarat præterèa, ipsius justificationis exordium in adultis à Dei per Christum Jesum præveniente gratia sumendum esse, hoc est, ab ejus vocatione, quã nullis eorum existentibus meritis, vocantur ; ut qui per peccata à Deo aversi erant, per ejus excitantem atque adjuvantem gratiam ad convertendum se ad suam ipsorum justificationem, eidem gratiæ liberè assentiendo, te cooperando, disponantur : ita ut, tangente Deo cor hominis per Spiritûs sancti illuminationem, neque homo ipse nihil omninò agat, inspirationem illam recipiens, quippe qui illam et abjicere potest, neque tamen sine gratia Dei movere se ad justitiam coram illo liberà suã voluntate possit. Undè in sacris litteris, cùm dicitur : Convertimini ad me, et ego convertar ad vos ; libertatis nostræ admonemur. Cùm respondemus : Convertete nos, Domine, ad te, et convertemur ; Dei nos gratia præveniri confitemur.

CAPUT VI. *Modus præparationis.*

Disponuntur autem ad ipsam justitiam, dum excitati divinâ gratiâ et adjuti, fidem ex auditu concipientes, liberè moventur in Deum, credentes vera esse, quæ divinitûs revelata et promissa sunt ; atque illud in primis, à Deo justificari impium per gratiam ejus, per redemptionem, quæ est in Christo Jesu ; et dum peccatores se esse intelligentes, à divinæ justitiæ timore, quo utiliter

concutiuntur, ad considerandam Dei misericordiam se convertendo, in spem eriguntur, fidentes Deum sibi propter Christum propitium fore; illumque tamquam omnis justitiæ fontem, diligere incipiunt; ac propterea moventur adversus peccata per odium aliquod, et detestationem, hoc est, per eam pœnitentiam, quam ante Baptismum agi oportet: deniquè, dum proponunt suscipere Baptismum, inchoare novam vitam, et servare divina mandata. De hac dispositione scriptum est: Accedentem ad Deum oportet credere quia est, et quòd inquirentibus se remunerator sit. Et, Confide fili, remittuntur tibi peccata tua. Et, Timor Domini expellit peccatum. Et, Pœnitentiam agite, et baptizetur unusquisque vestrum in nomine Jesu Christi, in remissionem peccatorum vestrorum, et accipietis donum Spiritus sancti. Et, Euntes ergo docete omnes gentes, baptizantes eos in nomine Patris, et Filii, et Spiritus sancti, docentes eos servare quæcumque mandavi vobis. Deniquè, Præparate corda vestra Domino.

CAPUT VII. *Quid sit justificatio impii, et quæ ejus causa.*

Hanc dispositionem seu præparationem justificatio ipsa consequitur; quæ non est sola peccatorum remissio, sed et sanctificatio, et renovatio interioris hominis per voluntariam suceptionem gratiæ, et donorum undè homo ex injusto fit justus, et ex inimico amicus, ut sit heres secundum spem vitæ æternæ. Hujus justificationis causæ sunt; finalis quidem, gloria Dei, et Christi, ac vita æterna: efficiens verò, misericors Deus, qui gratuitò abluit, et sanctificat, signans, et ungens Spiritu promissionis sancto, qui est pignus hereditatis nostræ: meritoria autem, dilectissimus unigenitus suus, Dominus noster Jesus Christus, qui, cùm essemus inimici, propter nimiam charitatem, quâ dilexit nos, suâ sanctissimâ passione in ligno crucis nobis justificationem meruit, et pro nobis Deo Patri satisfecit; instrumentalis item, Sacramentum Baptismi, quod est Sacramentum fidei, sine quâ nulli unquam contigit justificatio: demùm unica formalis causa est justitia Dei; non quâ ipse justus est, sed quâ nos, justos facit; quâ videlicet ab eo donati, renovamur spiritu mentis nostræ, et non modò reputamur, sed verè justî nominamur, et sumus, justitiam in nobis recipientes, unusquisque suam secundum mensuram, quam Spiritus sanctus partitur singulis prout vult, et secundum propriam cujusque dispositionem, et cooperationem. Quamquàm enim nemo possit esse justus, nisi cui merita passionis Domini nostri Jesu Christi communicantur: id tamen in hac impii justificatione fit, dum ejusdem sanctissimæ passionis merito per Spiritum sanctum charitas Dei diffunditur in cordibus eorum qui justificantur, atque ipsis inhæret. Undè in ipsa justificatione cum remissione peccatorum hæc omnia simul infusa accipit homo per Jesum Christum, cui inseritur, fidem, spem, et charitatem. Nam fides, nisi ad eam spes accedat, et charitas, neque unit perfectè cum Christo, neque corporis ejus vivum membrum efficit. Quâ ratione verissimè dicitur, fidem sine operibus mortuam et otiosam esse. Et, In Christo Jesu neque circumcissionem aliquid valere, neque præputium, sed fidem, quæ per charitatem operatur. Hanc fidem ante Baptismi Sacramentum ex Apostolorum traditione Catechumeni ab Ecclesia petunt, cùm petunt fidem, vitam æternam præstantem: quam sine spe et charitate fides præstare non potest. Undè et statim verbum Christi audiunt: Si vis ad vitam ingredi, serva mandata. Itaque veram et Chris-

tianam justitiam accipientes, eam ceu primam stolam pro illa quam Adam suâ inobedientiâ, sibi et nobis perdidit, per Christum Jesum illis donatum, candidam et immaculatam jubentur statim renati conservare, ut eam perferant ante tribunal Domini nostri Jesu Christi, et habeant vitam æternam.

CAPUT VIII. *Quo modo intelligatur, impium per fidem et gratis justificari.*

Cum verò Apostolus dicit, justificari hominem per fidem, et gratis; ea verba in eo sensu intelligenda sunt, quem perpetuus Ecclesiæ Catholicæ consensus tenuit, et expressit; ut scilicet per fidem idè justificari dicamur, quia fides est humanæ salutis initium, fundamentum, et radix omnis justificationis, sine qua impossibile est placere Deo, et ad filiorum ejus consortium pervenire; gratis autem justificari idè dicamur, quia nihil eorum, quæ justificationem præcedunt, sive fides, sive opera, ipsam justificationis gratiam promeretur. Si enim gratia est, jam non ex operibus: alioquin, ut idem Apostolus inquit, gratia jam non est gratia.

CAPUT IX. *Refellitur inanis hæreticorum fiducia.*

Quamvis autem necessarium sit credere, neque remitti, neque remissa unquam fuisse peccata, nisi gratis divinâ misericordiâ propter Christum: nemini tamen fiduciam et certitudinem remissionis peccatorum suorum jactanti, et in ea sola quiescenti, peccata dimitti, vel dimissa esse, dicendum est; cum apud hæreticos et schismaticos possit esse, imò nostrâ tempestate sit, et magnâ contra Ecclesiam Catholicam contentione prædicetur vana hæc ab omni pietate remota fiducia. Sed neque illud asserendum est, oportere eos qui verè justificati sunt, absque ulla omnino dubitatione apud semetipsos statuere, se esse justificados, neminemque à peccatis absolvi, ac justificari, nisi eum, qui certò credat se absolutum et justificatum esse; atque hâc solâ fide absolutionem et justificationem perfici: quasi qui hoc non credit, de Dei promissis, deque mortis et resurrectionis Christi efficacia dubitet. Nam sicut nemo pius de Dei misericordia, de Christi merito, deque Sacramentorum virtute et efficacia dubitare debet: sic quilibet, dum seipsum, suamque propriam infirmitatem et indispositionem respicit, de sua gratia formidare, et timere potest; cum nullus scire valeat certitudinem fidei, cui non potest subesse falsum, se gratiam Dei esse consecutum.

CAPUT X. *De acceptæ justificationis incremento.*

Sic ergo justificati, et amici Dei, ac domestici facti, euntes de virtute in virtutem, renovantur, ut Apostolus inquit, de die in diem: hoc est mortificando membra carnis suæ, et exhibendo ea arma justitiæ in sanctificationem, per observationem mandatorum Dei, et Ecclesiæ, in ipsa justitia per Christi gratiam accepta, cooperante fide bonis operibus, crescunt, atque magis justificantur, sicut scriptum est: Qui justus est, justificetur adhuc. Et iterum: Ne verearis usque ad mortem justificari. Et rursus: Videtis quoniam ex operibus justificatur homo, et non ex fide tantum. Hoc verò justitiæ incrementum petit sancta Ecclesia, cum orat: Da nobis, Domine, fidei, spei et charitatis augmentum.

CAPUT XI. *De observatione mandatorum, deque ipsius necessitate et impossibilitate.*

Nemo autem, quantumvis justificatus, liberum se esse ab observatione mandatorum putare debet : nemo temerariâ illâ, et à Patribus sub anathemate prohibita voce uti, Dei præcepta homini justificato ad observandum esse impossibilia. Nam Deus impossibilia non jubet, sed jubendo monet, at facere quod possis, et petere quod non possis ; et adjuvat ut possis. Cujus mandata gravia non sunt, cujus jugum suave est, et onus leve. Qui enim sunt filii Dei, Christum diligunt : qui autem diligunt eum, ut ipsemet testatur, servant sermones ejus, quod utique cum divino auxilio præstare possunt. Licet enim in hac mortali vita quantumvis sancti et justi in levia saltem et quotidiana, quæ etiam venialia dicuntur, peccata quandoque cadant, non propterea desinunt esse justî. Nam justorum illa vox est et humilis, et verax : *Dimitte nobis debita nostra.* Quo fit, ut justî ipsi ed magis se obligatos ad ambulandum in via justitiæ sentire debeant, quod liberati jam à peccato, servi autem facti Deo, sobriè, justè, et piè viventes proficere possint per Christum Jesum, per quem accessum habuerunt in gratiam istam. Deus namque suâ gratiâ semel justificatos non deserit, nisi ab eis prius deseratur. Itaque nemo sibi in sola fide blandiri debet, putans fide solâ se heredem esse constitutum, hereditatemque consecuturum, etiam si Christo non compatiatur, ut et conglorificetur. Nam et Christus ipse, ut inquit Apostolus, cum esset Filius Dei, didicit ex iis quæ passus est, obedientiam ; et consummatus, factus est omnibus obtemperantibus sibi causa salutis æternæ. Propterea Apostolus, ipse monet justificatos, dicens : *Nescitis quoddam ii qui in stadio currunt, omnes quidem currunt, sed unus accipit bravium ? sic currite ut comprehendatis.* Ego igitur sic curro, non quasi in incertum : sic pugno, non quasi aerem verberans, sed castigo corpus meum, et in servitutem redigo : ne forte, cum aliis prædicaverim, ipse reprobus efficiar. Item princeps Apostolorum Petrus : *Satagite, ut per bona opera certam vestram vocationem et electionem faciatis ; hæc enim facientes, non peccabitis aliquando.* Undè constat eos orthodoxæ religionis doctrinæ adversari, qui dicunt, justum in omni bono opere saltem venialiter peccate, aut, quod intolerabilius est, pœnas æternas mereri : atque etiam eos qui statuunt in omnibus operibus justos peccare, si in illis suam ipsorum socordiam excitando, et sese ad currendum in stadio cohortando, cum hoc, ut in primis glorificetur Deus, mercedem quoque intuentur æternam : cum scriptum sit : *Inclinavi cor meum ad faciendas justificationes tuas propter retributionem.* Et de Mose dicat Apostolus, quod respiciebat in remunerationem.

CAPUT XII. *Prædestinationis temerariam præsumptionem cavendam esse.*

Nemo quoque, quamdiù in hac mortalitate vivitur, de arcano divinæ prædestinationis mysterio usque adeo præsumere debet, ut certè statuat omninò esse in numero prædestinatorum : quasi verum esset, quod justificatus aut ampliùs peccare non possit ; aut, si peccaverit, certam resipiscentiam promittere debeat. Nam nisi ex speciali revelatione, sci potest, quos Deus sibi elegerit.

CAPUT XIII. *De perseverantiæ munere.*

Similiter de perseverantiæ munere, de quo scriptum est: Qui perseveraverit usque in finem, hic salvus erit: quod quidem aliundè haberi non potest, nisi ab eo qui potens est eum, qui stat, statuere, ut perseveranter stet, et eum qui cadit, restituere: nemo sibi certi aliquid absolutâ certitudine polliceatur; tametsi in Dei auxilio firmissimam spem collocare et reponere omnes debent. Deus enim, nisi ipsi illius gratiæ defuerint, sicut cœpit opus bonum, ita perficiet, operans velle, et perficere. Verumtamen qui se existimant stare, videant ne cadant; et cum timore ac tremore salutem suam operentur in laboribus, in vigiliis, in eleemosynis, in orationibus, et oblationibus, in jejuniis et castitate. Formidare enim debent, scientes quoddam in spem gloriæ, et nondum in gloriam renati sunt, de pugna quæ superest cum carne, cum mundo, cum diabolo; in qua victores esse non possunt, nisi cum Dei gratia Apostolo obtemperent, dicenti: Debitores sumus non carni, ut secundum carnem vivamus; si enim secundum carnem vixeritis, moriemini: si autem spiritu facta carnis mortificaveritis, vivetis.

CAPUT XIV. *De lapsis, et eorum reparatione.*

Qui verò ab accepta justificationis gratia per peccatum exciderunt, rursus justificari poterunt, cum, excitante Deo, per Pœnitentiæ Sacramentum, merito Christi, amissam gratiam recuperare procuraverint. Hic enim justificationis modus est lapsi reparatio, quam secundam post naufragium deperditæ gratiæ tabulam sancti Patres aptè nuncupârunt. Etenim pro iis qui post Baptismum in peccata labuntur, Christus Jesus Sacramentum instituit Pœnitentiæ, cum dixit: Accipite Spiritum sanctum: quorum remiseritis peccata, remittuntur eis; et quorum retinueritis, retenta sunt. Undè docendum est, Christiani hominis pœnitentiam post lapsum multò aliam esse à Baptismali; eaque contineri non modò cessationem à peccatis, et eorum detestationem, aut cor contritum et humiliatum, verum etiam eorundem sacramentalem Confessionem saltem in voto, et suo tempore faciendam, et sacerdotalem Absolutionem; itemque satisfactionem per jejunia, eleemosynas, orationes, et alia pia spiritualis vitæ exercitia; non quidem pro pœna æterna, quæ vel Sacramento, vel Sacramenti voto anà cum culpa remittitur, sed pro pœna temporali; quæ, ut sacræ Litteræ docent, non tota semper, ut in Baptismo fit, dimittitur illis, qui gratiæ Dei quam acceperunt, ingrati Spiritum sanctum contristaverunt, et templum Dei violare non sunt veriti. De qua pœnitentia scriptum est: Memor esto undè excideris: age pœnitentiam, et prima opera fac. Et iterum: Quæ secundum Deum tristitia est, pœnitentiam in salutem stabilem operatur. Et rursus: Pœnitentiam agite, et facite fructus dignos Pœnitentiæ.

CAPUT XV. *Quolibet mortali peccato amitti gratiam, sed non fidem.*

Adversus etiam hominum quorundam callida ingenia, qui per dulces sermones, et benedictiones seducunt corda innocentium, asserendum est, non modò infidelitate, per quam et ipsa fides amittitur, sed etiam quocunque alio mortali peccato, quamvis non amittatur fides, acceptam justificationis gratiam amitti: divini legis doctrinam defendendo, quæ a regno Dei non

solùm infideles excludit, sed et fideles quoque, fornicarios, adulteros, molles, masculorum concubitores, fures, avaros, ebriosos, maledicos, rapaces, cæterosque omnes qui letalia committunt peccata; à quibus cum divinæ gratiæ adjumento abstinere possunt, et pro quibus à Christi gratia separantur.

CAPUT XVI. *De fructu justificationis, hoc est, de merito bonorum operum, deque ipsius meriti ratione.*

Hac igitur ratione justificatis hominibus, sive acceptam gratiam perpetuò conservaverint, sive amissam recuperaverint, proponenda sunt Apostoli verba: **Abundate in omni opere bono, scientes quòd labor vester non est inanis in Domino.** Non enim injustus est Deus, ut obliviscatur operis vestri, et dilectionis quam ostendistis in nomine ipsius. Et, nolite amittere confidentiam vestram, quæ magnam habet remunerationem. Atque ideò bene operantibus usque in finem, et in Deo sperantibus, proponenda est vita æterna, et tamquam gratia filiis Dei per Christum Jesum misericorditer promissa, et tamquam merces ex ipsius Dei promissione bonis ipsorum operibus et meritis fideliter reddenda. Hæc est enim illa corona justitiæ quam post suum certamen et cursum repositam sibi esse aiebat Apostolus, à justo Judice sibi reddendam: non solùm autem sibi, sed et omnibus qui diligunt adventum ejus. Cùm enim ille ipse Christus Jesus tamquam caput in membra, et tamquam vitis in palmites, in ipsos justificatos jugiter virtutem infuat; quæ virtus bona eorum opera semper antecedit, et comitatur, et subsequitur, et sine qua nullo pacto Deo grata et meritoria esse possent; nihil ipsis justificatis ampliùs deesse credendum est, quòd minùs plene illis quidem operibus, quæ in Deo sunt facta, divinæ legi pro hujus vitæ statu satisfecisse, et vitam æternam suo etiam tempore, si tamen in gratia decesserint, consequendam, verè promeruisse censeantur: cùm Christus, Salvator noster, dicat: Si quis biberit ex aqua quam ego dabo ei, non sitiet in æternum, sed fiet in eo fons aquæ salientis in vitam æternam. Ita neque propria nostra justitia, tamquam ex nobis propria statuitur: neque ignoratur, aut repudiatur justitia Dei. Quæ enim justitia nostra dicitur, quia per eam nobis inhærentem justificamur; illa eadem Dei est, quia à Deo nobis infunditur per Christi meritum. Neque verò illud omittendum est, quod licet bonis operibus in sacris Litteris usque aded tribuatur, ut etiam qui uni ex minimis suis potum aquæ frigidæ dederit, promittat Christus eum non esse suâ mercede cariturum: et Apostolus testetur, id quod in præsentem est momentaneum, et leve tribulationis nostræ, supra modum in sublimitate æternæ gloriæ pondus operari in nobis: absit tamen, ut Christianus homo in se ipso vel confidat vel gloriatur, et non in Domino: cujus tanta est erga omnes homines bonitas, ut eorum velit esse merita, quæ sunt ipsius dona. Et quia in multis offendimus omnes; unusquisque sicut misericordiam et bonitatem, ita severitatem et judicium ante oculos habere debet, neque se ipsum aliquis, etiam si nihil sibi conscius fuerit, judicare: quoniam omnis hominum vita non humano judicio examinanda et judicanda est, sed Dei: qui illuminabit obscondita tenebrarum, et manifestabit consilia cordium: et tunc laus erit unicuique à Deo, qui, ut scriptum est, reddet unicuique secundùm opera sua

Post hanc Catholicam de justificatione doctrinam, quam nisi quis

fideliter firmiterque receperit, justificari non poterit, placuit sanctæ Synodo hos Canones subjungere, ut omnes sciant, non solum quid tenere et sequi, sed etiam quid vitare et fugere debeant.

DE JUSTIFICATIONE.

Canon 1. Si quis dixerit, hominem suis operibus, quæ vel per humanæ naturæ vires, vel per legis doctrinam fiant, absque divina per Jesum Christum gratia posse justificari coram Deo; anathema sit.

2. Si quis dixerit, ad hoc solum divinam gratiam per Christum Jesum dari, ut facilius homo justè vivere, ac vitam æternam promereri possit; quasi per liberum arbitrium sine gratia utrumque, sed ægrè tamen et difficulter possit; anathema sit.

3. Si quis dixerit, sine præveniente Spiritûs sancti inspiratione, atque ejus adjutorio, hominem credere, sperare, diligere, aut pœnitere posse, sicut oportet, ut ei justificationis gratia conferatur; anathema sit.

4. Si quis dixerit, liberum hominis arbitrium à Deo motum, et excitatum, nihil cooperari assentiendo Deo excitanti, atque vocanti, quo ad obtinendam justificationis gratiam se disponat, ac præparet; neque posse dissentire, si velit, sed velut inanime quoddam nihil omninò agere, merèque passivè se habere; anathema sit.

5. Si quis liberum hominis arbitrium post Adæ peccatum amissum et extinctum esse dixerit, aut rem esse de solo titulo, imò titulum sine re, figmentum denique à satana invectum in Ecclesiam; anathema sit.

6. Si quis dixerit, non esse in potestate hominis vias suas malas facere, sed mala opera, ita ut bona, Deum operari, non permissivè solum, sed etiam propriè, et per se; aded, ut sit proprium ejus opus non minùs proditio Judæ, quam vocatio Pauli: anathema sit.

7. Si quis dixerit, opera omnia, quæ ante justificationem fiunt, quacumque ratione facta sint, verè esse peccata, vel odium Dei mereri; aut, quantò vehementiùs quis nititur se disponere ad gratiam, tantò eum graviùs peccare; anathema sit.

8. Si quis dixerit, gehennæ metum, per quem ad misericordiam Dei de peccatis dolendo confugimus, vel à peccando abstinemus, peccatum esse, aut peccatores pejores facere; anathema sit.

9. Si quis dixerit, solâ fide impium justificari, ita ut intelligat nihil aliud requiri, quod ad justificationis gratiam consequendam cooperetur, et nulla ex parte necesse esse eum suæ voluntatis motu præparari, atque disponi; anathema sit.

10. Si quis dixerit, homines sine Christi justitia, per quam nobis meruit, justificari, aut per eam ipsam formaliter justos esse; anathema sit.

11. Si quis dixerit, homines justificari vel solâ imputatione justitiæ Christi, vel solâ peccatorum remissione, exclusâ gratiâ, et charitate, quæ in cordibus eorum per Spiritum sanctum diffundatur, atque illis inhæreat; aut etiam gratiam, quâ justificamur, esse tantùm favorem Dei; anathema sit.

12. Si quis dixerit, fidem justificantem nihil aliud esse quam fiduciam divinæ misericordiæ, peccata remittentis propter Christum; vel eam fiduciam solam esse, quâ justificamur; anathema sit.

13. Si quis dixerit, omni homini ad remissionem peccatorum assequendam necessarium esse, ut credat certò, et absque alla hæsitatione propriæ infirmitatis et indispositionis peccata sibi esse remissa ; anathema sti.

14. Si quis dixerit, hominem à peccatis absolvi, ac justificari ex eo, quòd se absolvi ac justificari certò credat ; aut neminem verè esse justificatum, nisi qui credat se esse justificatum, et hac solâ fide absolutionem et justificationem perfici ; anathema sit.

15. Si quis dixerit, hominem renatum et justificatum teneri ex fide ad credendum, se certò esse in numero prædestinatorum ; anathema sit.

16. Si quis magnum illud usque in finem perseverantiæ donum se certò habiturum, absolutâ et infallibi, certitudine dixerit ; nisi hoc speciali revelatione didicerit ; anathema sit.

17. Si quis justificationis gratiam non nisi prædestinatis ad vitam contingere dixerit ; reliquos verò omnes qui vocantur, vocari quidem, sed gratiam non accipere, utpotè divinâ potestate prædestinatos ad malum ; anathema sit.

18. Si quis dixerit, Dei præcepta homini etiam justificato, et sub gratia constituto, esse ad observandum impossibilia ; anathema sit.

19. Si quis dixerit, nihil præceptum esse in Evangelio præter fidem, cætera esse indifferentia, neque præcepta, neque prohibita, sed libera ; aut decem præcepta nihil pertinere ad Christianos ; anathema sit.

20. Si quis hominem justificatum, et quantumlibet perfectum, dixerit non teneri ad observantiam mandatorum Dei, et Ecclesiæ, sed tantum ad credendum ; quasi verò Evangelium sit nuda et absoluta promissio vitæ æternæ, sine conditione observationis mandatorum ; anathema sit.

21. Si quis dixerit, Christum Jesum à Deo hominibus datum fuisse ut redemptorem, cui fidant ; non etiam ut legislatorem, cui obediant ; anathema sit.

22. Si quis dixerit, justificatum, vel sine speciali auxilio Dei, in accepta justitia perseverare posse, vel cum eo non posse ; anathema sit.

23. Si quis hominem semel justificatum dixerit amplius peccare non posse, neque gratiam amittere, atque idè eum qui labitur, et peccat, nunquam verè fuisse justificatum ; aut contrà, posse in tota vita peccata omnia, etiam venialia, vitare, nisi ex speciali Dei privilegio, quemadmodum de beata Virgine tenet Ecclesia ; anathema sit.

24. Si quis dixerit, justitiam acceptam non conservari, atque etiam augeri coram Deo per bona opera ; sed opera ipsa fructus solummodò et signa esse justificationis adeptæ, non autem ipsius augendæ causam ; anathema sit.

25. Si quis in quolibet bono opere justum saltem venialiter peccare dixerit, aut, quod intolerabilius est, mortaliter ; atque idè pœnas æternas mereri ; tantumque ob id non damnari, quia Deus ea opera non imputet ad damnationem ; anathema sit.

26. Si quis dixerit, justos non debere pro bonis operibus, quæ in Deo fuerint facta, exspectare et sperare æternam retributionem à Deo per ejus misericordiam, et Jesu Christi meritum, si benè agendo, et divina mandata custodiendo usque in finem perseveraverint ; anathema sit.

27. Si quis dixerit, nullum esse mortale peccatum, nisi infidelitatis, aut nullo alio, quantumvis gravi et enormi, præterquam infidelitatis peccato, semel acceptam gratiam amitti ; anathema sit.

28. Si quis dixerit, amissâ per peccatum gratiâ, simul et fidem semper amitti; aut fidem, quæ remanet, non esse veram fidem, licet non sit viva; aut eum, qui fidem sine charitate habet, non esse Christianum; anathema sit.

29. Si quis dixerit, eum, qui post Baptismum lapsus est, non posse per Dei gratiam resurgere, aut posse quidem, sed solâ fide amissam justitiam recuperare sine Sacramento Pœnitentiæ, prout sancta Romana, et universalis Ecclesia, à Christo Domino, et ejus Apostolis edocta, hùc usque professâ est, servavit, et docuit; anathema sit.

30. Si quis post acceptam justificationis gratiam, cuilibet peccatori pœnitenti ita culpam remitti, et reatum æternæ pœnæ deleri dixerit, ut nullus remaneat reatus pœnæ temporalis exsolvendæ vel in hoc seculo, vel in futuro in Purgatorio, antequàm ad regna cœlorum aditus patere possit; anathema sit.

31. Si quis dixerit, justificatum peccare, dum intuitu æternæ mercedis benè operatur; anathema sit.

32. Si quis dixerit, hominis justificati bona opera ita esse dona Dei, ut non sint etiam bona ipsius justificati merita; aut, ipsum justificatum bonis operibus, quæ ab eo per Dei gratiam, et Jesu Christi meritum, cujus vivum membrum est, fiunt, non verè mereri augmentum gratiæ, vitam æternam, et ipsius vitæ æternæ, si tamen in gratia decesserit, consecutionem, atque etiam gloriæ augmentum; anathema sit.

33. Si quis dixerit, per hanc doctrinam Catholicam de justificatione, à sancta Synodo hoc præsentî decreto expressam, aliqua ex parte gloriæ Dei, vel meritis Jesu Christi Domini nostri, derogari, et non potiùs veritatem fidei nostræ, Dei denique ac Christi Jesu gloriam illustrari; anathema sit.

SESSIO SEPTIMA, CELEBRATA DIE III. MENSIS MARTII MDXLVII.

Decretum de Sacramentis. Proœmium.

Ad consummationem salutaris de justificatione doctrinæ, quæ in præcedenti proxima Sessione uno omnium Patrum consensu promulgata fuit; consentaneum visum est de sanctissimis Ecclesiæ Sacramentis agere, per quæ omnis vera justitia vel incipit, vel cœpta augetur, vel amissa reparatur. Propterea sacro-sancta œcumenica et generalis Tridentina Synodus, in Spiritu sancto legitimè congregata, præsidentibus in ea eisdem Apostolicæ Sedis Legatis, ad errores eliminandos, et extirpandas hæreses, quæ circâ sanctissima ipsa Sacramenta hac nostra tempestate, tum de damnatis olim à Patribus nostris hæresibus suscitata, tum etiam de novo adinventæ sunt, quæ Catholicæ Ecclesiæ puritati, et animarum saluti magnoperè officiant, sanctarum Scripturarum doctrinæ, Apostolicis traditionibus, atque aliorum Conciliorum et Patrum consensui inhærendo, hos præsentés canones statuendos, et decernendos censuit; reliquos, qui supersunt ad cœpti operis perfectionem, deinceps, divino Spiritu adjuvante, editura.

DE SACRAMENTIS IN GENERE.

Canon 1. Si quis dixerit, Sacramenta novæ legis non fuisse omnia à Jesu Christo, Domino nostro, instituta; aut esse plura vel pauciora quàm septem, videlicet, Baptismum, Confirmationem, Eucharistiam, Pœnitentiam, Extremam Unctionem, Ordinem, et Matrimonium; aut etiam aliquod horum septem non esse verè et propriè Sacramentum; anathema sit.

2. Si quis dixerit, ea ipsa novæ legis Sacramenta è Sacramentis antiquæ legis non differre, nisi quia cæremoniæ sunt aliæ, et alii ritus externi; anathema sit.

3. Si quis dixerit, hæc septem Sacramenta ita esse inter se paria, ut nulla ratione aliud sit alio dignius; anathema sit.

4. Si quis dixerit, Sacramenta novæ legis non esse ad salutem necessaria, sed superflua; et sine eis, aut eorum voto per solam fidem homines à Deo gratiam justificationis adipisci; licèt omnia singulis necessaria non sint; anathema sit.

5. Si quis dixerit, hæc Sacramenta propter solam fidem nutriendam instituta fuisse; anathema sit.

6. Si quis dixerit, Sacramenta novæ legis non continere gratiam, quam significant, aut gratiam ipsam non ponentibus, obicem non conferre, quasi signa tantùm externa sint acceptæ per fidem gratiæ vel justitiæ, et notæ quædam Christianæ professionis, quibus apud homines discernuntur fideles ab infidelibus; anathema sit.

7. Si quis dixerit, non dari gratiam per hujusmodi Sacramenta semper, et omnibus, quantùm est ex parte Dei, etiam si ritè ea suscipiant, sed aliquando, et aliquibus; anathema sit.

8. Si quis dixerit, per ipsa novæ legis Sacramenta ex opere operato non conferri gratiam, sed solam fidem divinæ promissionis ad gratiam consequendum sufficere; anathema sit.

9. Si quis dixerit, in tribus Sacramentis, Baptismo scilicet, Confirmatione, et Ordine, non imprimi characterem in anima, hoc est, signum quoddam spirituale, et indelebile, undè ea iterari non possunt; anathema sit.

10. Si quis dixerit, Christianos omnes in verbo, et omnibus Sacramentis administrandos habere potestatem; anathema sit.

11. Si quis dixerit, in ministris, dùm Sacramenta conficiunt, et conferunt, non requiri intentionem saltem faciendi quod facit Ecclesia; anathema sit.

12. Si quis dixerit, ministrum in peccato mortali existentem, modò omnia essentialia, quæ ad Sacramentum conficiendum, aut conferendum pertinent, servaverit, non conficere, aut conferre Sacramentum; anathema sit.

13. Si quis dixerit, receptos et approbatos Ecclesiæ Catholicæ ritus, in solemnium Sacramentorum administratione adhiberi consuetos, aut contemni, aut sine peccato à ministris pro libito omitti, aut in novos alios per quemcumque Ecclesiarum Pastorem mutari posse; anathema sit.

DE BAPTISMO.

Canon 1. Si quis dixerit, Baptismum Joannis habuisse eandem vim cum Baptismo Christi; anathema sit.

2. Si quis dixerit, aquam veram et naturalem non esse de necessitate Baptismi, atque idèd verba illa Domini nostri Jesu Christi: Nisi quis renatus fuerit ex aqua et Spiritu sancto, ad metaphoram aliquam detorserit; anathema sit.

3. Si quis dixerit, in Ecclesia Romana, quæ omnium ecclesiarum mater est, et magistra, non esse veram de Baptismi Sacramento doctrinam; anathema sit.

4. Si quis dixerit, Baptismum, qui etiam datur ab hæreticis in nomine

Patris, et Filii, et Spiritûs sancti, cum intentione faciendi quod facit Ecclesia, non esse verum Baptismum; anathema sit.

5. Si quis dixerit, Baptismum liberum esse, hoc est, non necessarium ad salutem; anathema sit.

6. Si quis dixerit, baptizatum non posse, etiam si velit, gratiam amittere, quantumcumque peccet, nisi nolit credere; anathema sit.

7. Si quis dixerit, baptizatos per Baptismum ipsum, solius tantùm fidei debitor fieri, non autem universæ legis Christi servandæ; anathema sit.

8. Si quis dixerit, baptizatos liberos esse ab omnibus sanctæ Ecclesiæ præceptis, quæ vel scripta vel tradita sunt, ita ut ea observare non teneantur, nisi se suâ sponte illis submittere voluerint; anathema sit.

9. Si quis dixerit, ita revocandos esse homines ad Baptismi suscepti memoriam, ut vota omnia, quæ post Baptismum fiunt, vi promissionis in Baptismo ipso jam factæ, irrita esse intelligant, quasi per ea, et fidei, quam professi sunt, detrahatur, et ipsi Baptismo; anathema sit.

10. Si quis dixerit, peccata omnia, quæ post Baptismum fiunt, solâ recordatione, et fide suscepti Baptismi vel dimitti, vel venialia fieri; anathema sit.

11. Si quis dixerit, verum, et ritè collatum Baptismum iterandum esse illi, qui apud infideles fidem Christi negaverit, cùm ad pœnitentiam convertitur; anathema sit.

12. Si quis dixerit, neminem esse baptizandum, nisi eâ ætate, quâ Christus baptizatus est, vel in ipso mortis articulo; anathema sit.

13. Si quis dixerit, parvulos, eò quòd actum credendi non habent, suscepto Baptismo inter fideles computandos non esse, ac propterea, cùm ad annos discretionis pervenirent, esse rebaptizandos; aut præstare omitti eorum Baptisma, quam eos non actu proprio credentes baptizari in sola fide Ecclesiæ; anathema sit.

14. Si quis dixerit, hujusmodi parvulos baptizatos, cùm adoleverint, interrogandos esse, an ratum habere velint, quod patrini eorum nomine, dùm baptizarentur, polliciti sunt; et ubi se nolle responderint, suo esse arbitrio relinquendos, nec aliâ interim pœnâ ad Christianam vitam cogendos, nisi ut ab Eucharistiæ aliorumque Sacramentorum perceptione arceantur, donec resipiscant; anathema sit.

DE CONFIRMATIONE.

Canon 1. Si quis dixerit, Confirmationem baptizatorum otiosam cæremoniam esse, et non potiùs verum et proprium Sacramentum; aut olim nihil aliud fuisse, quàm catechesim quamdam, quâ adolescentiæ proximi fidei suæ rationem coram Ecclesia exponebant; anathema sit.

2. Si quis dixerit, injurios esse Spiritui sancto eos qui sacro Confirmationis chrismati virtutem aliquam tribuunt; anathema sit.

3. Si quis dixerit, sanctæ Confirmationis ordinarium ministrum non esse solum Episcopum, sed quemvis simplicem sacerdotem; anathema sit.

SESSIO XIII., QUÆ EST TERTIA SUB JULIO III. PONT. MAX. CELEBRATA
DIE XI. OCTOBR. MDLI.

Decretum de sanctissimo EUCHARISTIÆ Sacramento.

Sacro-sancta œcumenica et generalis Tridentina Synodus, in Spiritu sancto legitimè congregata, præsidentibus in ea eisdem sanctæ Sedis Apostolicæ

Legato, et Nuntiis, etsi in eum finem, non absque peculiari Spiritûs sancti ductu et gubernatione convenerit, ut veram et antiquam de fide et Sacramentis doctrinam exponeret, et ut hæresibus omnibus, et aliis gravissimis incommodis, quibus Dei Ecclesia miserè nunc exagitur, et in multas et varias partes scinditur, remedium afferret; hoc præsertim jam indè à principio in votis habuit, ut stirpitùs convelleret zizania execrabilium errorum et schismatum quæ inimicus homo his nostris calamitosis temporibus in doctrina fidei, usu et cultu sacro-sanctæ Eucharistiæ superseminavit; quam alioqui Salvator noster in Ecclesia sua tamquàm symbolum reliquit ejus unitatis et charitatis, quâ Christianos omnes inter se conjunctos et copulatos esse voluit. Itaque eadem sacro-sancta Synodus sanam et sinceram illam de venerabili hoc et divino Eucharistiæ Sacramento doctrinam tradens, quam semper Catholica Ecclesia, ab ipso Jesu Christo Domino nostro, et ejus Apostolis erudita atque à Spiritu sancto, illi omnem veritatem in dies suggerente, edocta, retinuit, et ad finem usque sæculi conservabit; omnibus Christi fidelibus interdicat, ne posthac de sanctissima Eucharistia aliter credere, docere aut prædicare audeant, quàm ut est hoc præsentis decreto explicatum atque definitum.

CAPUT I. De reali præsentia Domini nostri Jesu Christi in sanctissimo Eucharistiæ Sacramento.

Principio docet sancta Synodus, et apertè ac simpliciter profitetur, in almo sanctæ Eucharistiæ Sacramento, post panis et vini consecrationem, Dominum nostrum Jesum Christum, verum Deum atque hominem, verè, realiter, ac substantialiter sub specie illarum rerum sensibilium contineri. Nec enim hæc inter se pugnant, ut ipse Salvator noster semper ad dexteram Patris in cœlis assideat, justa modum existendi naturalem; et ut multis nihilominus aliis in locis sacramentaliter præsens sua substantia nobis adsit, eâ existendi ratione quam etsi verbis exprimere vix possumus, possibilem tamen esse Deo, cogitatione per fidem illustratâ, assequi possumus, et constantissimè credere debemus: ita enim majores nostri omnes, quotquot in vera Christi Ecclesia fuerunt, qui de sanctissimo hoc Sacramento disseruerunt, apertissimè professi sunt, hoc tam admirabile Sacramentum in ultima cœna Redemptorem nostrum instituisse, cùm post panis viniq; benedictionem, se suum ipsius corpus illis præbere, ac suum sanguinem, disertis ac perspicuis verbis testatus est: quæ verba à sanctis Evangelistis commemorata, et à divo Paulo postea repetita, cùm propriam illam et apertissimam significationem præ se ferant, secundum quam à Patribus intellecta sunt; indignissimum sanè flagitium est, ea à quibusdam contentiosis et pravis hominibus ad fictitios et imaginarios tropos, quibus veritas carnis et sanguinis Christi negatur, contra universum Ecclesiæ sensum detorqueri: quæ tamquàm columna et firmamentum veritatis, hæc ab impiis hominibus excogitata commenta, velut satanica, detestata est, grato semper et memore animo præstantissimum hoc Christi beneficium agnoscens.

CAPUT II. De ratione institutionis sanctissimi hujus Sacramenti.

Ergo Salvator noster, discessurus ex hoc mundo ad Patrem, Sacramentum hoc instituit, in quo divitias divini sui erga homines amoris velut effur

memoriam faciens mirabilium suorum ; et in illius sumptione colere nos sui memoriam præcepit, suamque annuntiare mortem, donec ipse ad iudicandum mundum veniat. Sumi autem voluit Sacramentum hoc, tamquam spirituales animarum cibum, quo alantur et confortentur viventes vitâ illius qui dixit : Qui manducat me, et ipse vivet propter me : et tamquàm antidotum, quo liberemur à culpis quotidianis, et à peccatis mortalibus præservemur. Pignus præterea id esse voluit futuræ nostræ gloriæ, et perpetuæ felicitatis : adeoque symbolum unius illius corporis, cujus ipse caput existit, cuique nos, tamquàm membra, arctissimâ fidei, spei et charitatis connexionione adstrictos esse voluit, ut id ipsum omnes diceremus, nec essent in nobis schismata.

CAPUT III. *De excellentia sanctissimæ Eucharistiæ super reliqua Sacramenta.*

Commune hoc quidem est sanctissimæ Eucharistiæ cum cæteris Sacramentis, symbolum esse rei sacræ, et invisibilis gratiæ formam visibilem : verùm illud in ea excellens et singulare reperitur, quòd reliqua Sacramenta tunc primùm sanctificandi vim habent, cùm quis illis utitur, at in Eucharistia ipse sanctitatis auctor ante usum est : nondùm enim Eucharistiam de manu Domini Apostoli susceperant, cùm verè tamen ipse affirmaret corpus suum esse quod præbebat. Et semper hæc fides in Ecclesia Dei fuit, statim post consecrationem verum Domini nostri corpus, verumque ejus sanguinem sub panis et vini specie unâ cùm ipsius anima et divinitate existere ; sed corpus quidem sub specie panis et sanguinem sub vini specie, ex vi verborum ; ipsum autem corpus sub specie vini, et sanguinem sub specie panis, animamque sub utraque, vi naturalis illius connexionis et concomitantæ, quâ partes Christi Domini, qui jam ex mortuis resurrexit, non ampliùs moriturus, inter se copulantur : Divinitatem porrò propter admirabilem illam ejus cum corpore et anima hypostaticam unionem. Quapropter verissimum est tantumdem sub alterutra specie, atque sub utraque contineri ; totus enim et integer Christus sub panis specie, et sub quavis ipsius speciei parte, totus item sub vini specie, et sub ejus partibus existit.

CAPUT IV. *De Transubstantiatione.*

Quoniam autem Christus redemptor noster, corpus suum id, quod sub specie panis offerebat, verè esse dixit : ideò persuasum semper in Ecclesia Dei fuit, idque nunc denuò sancta hæc Synodus declarat, per consecrationem panis et vini conversionem fieri totius substantiæ panis in substantiam corporis Christi Domini nostri, et totius substantiæ vini in substantiam sanguinis ejus ; quæ conversio convenienter et propriè a sancta Catholica Ecclesia Transubstantiatio est appellata.

CAPUT V. *De cultu et veneratione huic sanctissimo Sacramento exhibenda.*

Nullus itaque dubitandi locus relinquitur, quin omnes Christi fideles, pro more in Catholica Ecclesia semper recepto, patriæ cultum, qui vero Deo debetur, huic sanctissimo Sacramento in veneratione exhibeant ; neque enim ideò minùs est adorandum, quod fuerit à Christo Domino, ut sumatur, institutum. Nam illum eundem Deum præsentem in eo adesse credimus, quem Pater æternus introducens in orbem terrarum, dicit : Et adorent eum omnes Angeli Dei ; quem Magi procidentes adoraverunt ; quem deniquè in Galilæa

ab Apostolis adoratum fuisse, Scriptura testatur. Declarat præterea sancta Synodus, piè et religiosè admodùm in Dei Ecclesiam inductum fuisse hunc morem, ut singulis annis peculiari quodam et festo die præcelsum hoc et venerabile Sacramentum singulari veneratione ac solemnitate celebraretur, utque in processionibus reverenter et honorifice illud per vias et loca publica circumferretur. Æquissimum est enim sacros aliquos statutos esse dies, cùm Christiani omnes singulari ac rarâ quâdam significatione gratos et memores testentur animos erga communem Dominum et Redemptorem pro tam ineffabili et planè divino beneficio, quo mortis ejus victoria et triumphus repræsentatur; atque sic quidem oportuit victricem veritatem de mendacio et hæresi triumphum agere, ut ejus adversarii in conspectu tanti splendoris, et in tanta universæ Ecclesiæ lætitia positi, vel debilitati et fracti tabescant, vel pudore affecti et confusi aliquando resipiscant.

CAPUT VI. *De asservando sacre Eucharistiæ Sacramento, et ad infirmos deferendo.*

Consuetudo asservandi in sacrario sanctam Eucharistiam adè antiqua est, ut eam sæculum etiam Nicæni Concilii agnovit. Porro deferri ipsam sacram Eucharistiam ad infirmos, et in hunc usum diligenter in Ecclesiis conservari, præterquàm quòd cum summa æquitate et ratione conjunctum est, tum multis in Conciliis præceptum invenitur, et vetustissimo Catholicæ Ecclesiæ more est observatum. Quare sancta hæc Synodus retinendum omninò salutarem hunc et necessarium morem statuit.

CAPUT VII. *De præparatione quæ adhibenda est, ut dignè quis sacram Eucharistiam percipiat.*

Si non decet ad sacras ullas functiones quempiam accedere, nisi sanctè; certè quòd magis sanctitas et divinitas cœlestis hujus Sacramenti viro Christiano comperta est, eò diligentius cavere ille debet ne absque magna reverentia et sanctitate ad id percipiendum accedat, præsertim cùm illa plena formidinis verba apud Apostolum legamus: Qui manducat et bibit indignè, judicium sibi manducat et bibit, non dijudicans corpus Domini. Quare communicare volenti revocandum est in memoriam ejus præceptum: Probet autem seipsum homo. Ecclesiastica autem consuetudo declarat, eam probationem necessariam esse, ut nullus sibi conscius peccati mortalis, quantum vis sibi contritus videatur, absque præmissa Sacramentali confessione ad sacram Eucharistiam accedere debeat. Quod à Christianis omnibus, etiam ab iis sacerdotibus, quibus ex officio incubuerit celebrare, hæc sancta Synodus perpetuò servandum esse decrevit, modò non desit illis copia confessoris; quòd si, necessitate urgente, sacerdos absque prævia confessione celebraverit, quamprimùm confiteatur.

CAPUT VIII. *De usu admirabilis hujus Sacramenti.*

Quoad ad usum autem rectè et sapienter Patres nostri tres rationes hoc san-
tum Sacramentum accipiendi distinxerunt. Quosdam enim docuerunt sacramentaliter dumtaxat id sumere, ut peccatores: alios tantùm spiritualiter nimirum, qui voto propositum illum cœlestem panem edentes, fide et per dilectionem operatur, fructum ejus et utilitatem sentiunt: tei

sacramentaliter simul et spiritualiter; hi autem sunt qui ita se priùs probant et instruunt, ut vestem nuptialem induti ad divinam hanc mensam accedant. In sacramentali autem sumptione semper in Ecclesia Dei mos fuit, ut laici à sacerdotibus communionem acciperent; sacerdotes autem celebrantes seipsos communicarent: qui mos, tamquàm ex traditione Apostolica descendens jure ac meritò retineri debet. Demùm vero paterno affectu admonet sancta Synodus, hortatur, rogat, et obsecrat per viscera misericordiæ Dei nostri, ut omnes et singuli, qui Christiano nomine censentur, in hoc unitatis signo, in hoc vinculo charitatis, in hoc concordix symbolo jam tandem aliquandò conveniant et concordent, memoresque tantæ majestatis, et tam eximii amoris Jesu Christi Domini nostri, qui dilectam animam suam in nostræ salutis pretium, et carnem suam nobis dedit ad manducandum: hæc sacra mysteria corporis et sanguinis ejus eâ fidei constantiâ et firmitate, eâ animi devotione, ac pietate et cultu credant, et venerentur, ut panem illum supersubstantialem frequenter suscipere possint, et is verè eis sit animæ vita et perpetua sanitas mentis: cujus vigore confortati, ex hujus miseræ peregrinationis itinere ad cœlestem patriam pervenire valeant, eumdem panem Angelorum, quem modò sub sacris velaminibus edunt, absque ullo velamine manducaturi.

Quoniam autem non est satis veritatem dicere, nisi detegantur et refellantur errores, placuit sanctæ Synodo hos Canones subjungere, ut omnes, jam agnitâ Catholicâ doctrinâ, intelligant quoque, quæ illis hæreses caveri vitæ-rique debeant.

De Sacro-sancto Eucharistiæ Sacramento.

Canon 1. Si quis negaverit, in sanctissimæ Eucharistiæ Sacramento contineri vere, realiter et substantialiter corpus et sanguinem unâ cum anima et divinitate Domini nostri Jesu Christi, ac proindè totum Christum: sed dixerit tantummodò esse in eo ut in signo, vel figurâ, aut virtute; anathema sit.

2. Si quis dixerit, in sacro-sancto Eucharistiæ Sacramento remanere substantiam panis et vini unâ cum corpore et sanguine Domini nostri Jesu Christi, negaveritque mirabilem illam et singularem conversionem totius substantiæ panis in corpus, et totius substantiæ vini in sanguinem, manentibus dumtaxat speciebus panis et vini; quam quidem conversionem Catholica Ecclesia aptissimè Transubstantiationem appellat; anathema sit.

3. Si quis negaverit, in venerabili Sacramento Eucharistiæ sub unaquaque specie, et sub singulis cujusque speciei partibus, separatione factâ, totum Christum contineri; anathema sit.

4. Si quis dixerit, peractâ consecratione, in admirabili Eucharistiæ Sacramento non esse corpus et sanguinem Domini nostri Jesu Christi, sed tantùm in usu, dum sumitur, non autem antè vel post, et in hostiis seu particulis consecratis, quæ post communionem reservantur, vel supersunt, non remanere verum corpus Domini; anathema sit.

5. Si quis dixerit, vel præcipuum fructum sanctissimæ Eucharistiæ esse remissionem peccatorum, vel ex ea non alios effectus provenire; anathema sit.

6. Si quis dixerit, in sacro Eucharistiæ Sacramento Christum unigenitum Dei Filium non esse cultu patriæ, etiam externo, adorandum; atque ideò nec festivâ peculiari celebritate venerandum, neque in processionibus, secundùm laudabilem et universalem Ecclesiæ sanctæ ritum et consuetudi-

nem, solemniter circumgestandum, vel non publicè, ut adoretur, populo proponendum, et ejus adoratores esse idololatrias; anathema sit.

7. Si quis dixerit, non licere sacram Eucharistiam, in sacrario reservari, sed statim post consecrationem adstantibus necessariò distribuendam, aut non licere, ut illa ad infirmos honorificè deferatur; anathema sit.

8. Si quis dixerit, Christum in Eucharistia exhibitum, spiritualiter tantùm manducari, et non etiam sacramentaliter ac realiter; anathema sit.

9. Si quis negaverit, omnes et singulos Christi fideles utriusque sexûs, cùm ad annos discretionis pervenerint, teneri singulis annis, saltem in Paschate, ad communicandum, juxta præceptum sanctæ matris Ecclesiæ; anathema sit.

10. Si quis dixerit, non licere sacerdoti celebranti, seipsum communicare; anathema sit.

11. Si quis dixerit, solam fidem esse sufficientem præparationem ad sumendum sanctissimæ Eucharistiæ Sacramentum; anathema sit. Et, ne tantum Sacramentum indignè, atque idè in mortem et condemnationem sumatur, statuit atque declarat ipsa sancta Synodus, illis quos conscientia peccati mortalis gravat, quantumcumque etiam se contritos existiment, habitâ copiâ Confessoris, necessariò præmittendam esse Confessionem Sacramentalem. Si quis autem contrarium docere, prædicare, vel pertinaciter asserere, seu etiam publicè disputando, defendere præsumpserit, eo ipso excommunicatus existat.

SESSIO XIV., QUÆ EST QUARTA SUB JULIO III. PONT. MAX. CELEBRATA DIE
XXV. NOVEMBRIS, MDLI.

Doctrina de sanctissimis Pœnitentiæ et Extremæ-Uncionis Sacramentis.

Sacro-sancta œcumenica et generalis Tridentina Synodus in Spiritu sancto legitimè congregata, præsentibus in ea eisdem sanctæ Sedis Apostolicæ Legato et Nuntiis, quamvis in decreto de Justificatione multus fuerit de Pœnitentiæ Sacramento, propter locorum cognationem, necessariâ quâdam ratione sermo interpositus: tanta nihilominùs circa illud nostrâ hac ætate diversorum errorum est multitudo, ut non parùm publicæ utilitatis retulerit, de eo exactiorem et pleniorẽ definitionem tradidisse, in qua, demonstratis et convulsis, Spiritûs sancti præsidio, universis erroribus, Catholica veritas perspicua et illustris fieret, quam nunc sancta hæc Synodus Christianis omnibus perpetuò servandam proponit.

CAPUT I. De necessitate et institutione Sacramenti Pœnitentiæ.

Si ea in regeneratis omnibus gratitudo erga Deum esset, ut justitiam, in Baptismo, ipsius beneficio et gratiâ, susceptam, constanter tuerentur, non fuisset opus, aliud ab ipso Baptismo Sacramentum ad peccatorum remissionem esse institutum. Quoniam autem Deus, dives in misericordia, cognovit figmentum nostrum, illis etiam vitæ remedium contulit, qui sese postea in peccati servitute et dæmonis potestatem tradidissent, Sacramentum videlicet Pœnitentiæ; quo lapsis post Baptismum, beneficium mortis Christi applicatur. Fuit quidem Pœnitentia universis hominibus, qui se mortali aliquo peccato inquinassent, quovis tempore ad gratiam et justitiam assequendam necessaria, illis etiam, qui Baptismi Sacramento ablui petivissent,

ut, perversitate abjectâ et emendatâ, tantam Dei offensionem cum peccati odio et pio animi dolore detestarentur. Undè Propheta ait: Convertimini et agite pœnitentiam ab omnibus iniquitatibus vestris; et non erit vobis in ruinam iniquitas. Dominus etiam dixit: Nisi pœnitentiam egeritis, omnes similiter peribitis. Et princeps Apostolorum Petrus peccatoribus Baptismo initiandis pœnitentiam commendans, dicebat; Pœnitentiam agite, et baptizetur unusquisque vestrûm. Porrò nec ante adventum Christi Pœnitentia erat Sacramentum, nec est post adventum illius cuiquam ante Baptismum. Dominus autem Sacramentum Pœnitentiæ tunc præcipuè instituit, cùm à mortuis excitatus, insufflavit in discipulos suos, dicens: Accipite Spiritum sanctum: quorum remiseritis peccata, remittuntur eis, et quorum retinueritis, retenta sunt. Quo tam insigni facto, et verbis tam perspicuis, potestatem remittendi et retinendi peccata, ad reconciliandos fideles, post Baptismum lapsos, Apostolis et eorum legitimis successoribus fuisse communicatum, universorum Patrum consensus semper intellexit. Et Novatianos, remittendi potestatem olim pertinaciter negantes, magnâ ratione Ecclesia Catholica tanquàm hæreticos expulit, atque condemnavit. Quare verissimum hunc illorum verborum Domini sensum sancta hæc Synodus probans, et recipiens, damnat eorum commentitias interpretationes, qui verba illa ad potestatem prædicandi verbum Dei, et Christi Evangelium annuntiandi, contra hujusmodi Sacramenti institutionem falsò detorquent.

CAPUT II. *De differentia Sacramenti Pœnitentiæ et Baptismi.*

Cæterum hoc Sacramentum multis rationibus à Baptismo differre dignoscitur. Nam præterquam quòd materiâ et formâ, quibus Sacramenti essentia perficitur, longissimè dissidet: constat certè, Baptismi ministrum judicem esse non oportere, cùm Ecclesia in neminem judicium exerceat, qui non priùs in ipsam per Baptismi januam fuerit ingressus. Quid enim mihi, inquit Apostolus, de iis qui foris sunt, judicare? Secùs est de domesticis fidei, quos Christus Dominus, lavacro Baptismi sui corporis membra semel effecit. Nam hos, si se postea crimine aliquo contaminaverint, non jam repetito Baptismo ablui, cùm id in Ecclesia Catholica nullâ ratione liceat, sed ante hoc tribunal, tanquàm reos, sisti voluit: ut per sacerdotum sententiam non semel, sed quoties ab admissis peccatis ad ipsum pœnitentes confugerent, possent liberari. Alius est prætereà Baptismi, et alius Pœnitentiæ fructus. Per Baptismum enim Christum induentes, nova prorsùs in illo efficimur creatura, plenam et integram peccatorum omnium remissionem consequentes: ad quam tamen novitatem et integritatem per Sacramentum Pœnitentiæ, sine magnis nostris fletibus et laboribus, divinâ id exigente justitiâ, pervenire nequaquam possumus: ut meritò Pœnitentia laboriosus quidam Baptismus à sanctis Patribus dictus fuerit. Est autem hoc Sacramentum Pœnitentiæ lapsis post Baptismum ad salutem necessarium, ut nondum regeneratis ipse Baptismus.

CAPUT III. *De partibus et fructu hujus Sacramenti.*

Docet prætereà sancta Synodus, Sacramenti Pœnitentiæ formam, in qua præcipuè ipsius vis sita est, in illis ministri verbis positam esse: Ego te absolvo, etc. quibus quidem de Ecclesiæ sanctæ more preces quædam lauda-

biliter adjunguntur: ad ipsius tamen formæ essentiam nequaquam spectant, neque ad ipsius Sacramenti administrationem sunt necessariae. Sunt autem quasi materia hujus Sacramenti ipsius pœnitentis actus, nempe Contritio, Confessio, et Satisfactio. Qui quatenus in pœnitente ad integritatem Sacramenti, ad plenamque et perfectam peccatorum remissionem ex Dei institutione requiruntur, hac ratione Pœnitentiæ partes dicuntur. Sanè verò res et effectus hujus Sacramenti, quantum ad ejus vim et efficaciam pertinet, reconciliatio est cum Deo, quam interdum in viris piis, et cum devotione hoc Sacramentum percipientibus, conscientiae pax ac serenitas cum vehementi spiritus consolatione consequi solet. Hæc de partibus et effectu hujus Sacramenti sancta Synodus tradens, simul eorum sententias damnat, qui Pœnitentiæ partes, incussos conscientiae terrores, et fidem esse contendunt.

CAPUT IV. *De Contritione.*

Contritio, quæ primum locum inter dictos pœnitentis actus habet, animi dolor ac detestatio est de peccato commisso, cum proposito non peccandi de cætero. Fuit autem quovis tempore ad impetrandam veniam peccatorum hic Contritionis motus necessarius; et in homine post Baptismum lapso ita demùm præparat ad remissionem peccatorum, si cum fiducia divinæ misericordiae, et voto præstandi reliqua, conjunctus sit, quæ ad ritè suscipiendum hoc Sacramentum requiruntur. Declarat igitur sancta Synodus, hanc Contritionem, non solum cessationem à peccato, et vitæ novæ propositum et inchoationem, sed veteris etiam odium continere, juxta illud: Projicite à vobis omnes iniquitates vestras, in quibus prævaricati estis; et facite vobis cor novum et spiritum novum. Et certè, qui illos sanctorum clamores consideraverit; Tibi soli peccavi, et malum coram te feci: Laboravi in gemitu meo, lavabo per singulas noctes lectum meum: Recogitabo tibi omnes annos meos in amaritudine animæ: et alios hujus generis: facilè intelliget, eos ex vehementi quodam antea vitæ odio, et ingenti peccatorum detestatione manasse. Docet præterea, etsi Contritionem hanc aliquando charitate perfectam esse contingat, hominemque Deo reconciliare, priusquam hoc Sacramentum actu suscipiatur; ipsam nihilominus reconciliationem ipsi Contritioni, sine Sacramenti voto, quod in illa includitur, non esse adscribendam. Illam vero Contritionem imperfectam quæ Attritio dicitur, quoniam vel ex turpitudinis peccati consideratione, vel ex gehennæ et pœnarum metu communiter concipitur, si voluntatem peccandi excludat, cum spe veniæ; declarat, non solum non facere hominem hypocritam, et magis peccatorem, verum etiam donum Dei esse, et Spiritus sancti impulsus, non adhuc quidem inhabitantis, sed tantum moventis, quo pœnitens adjutus, viam sibi ad justitiam parat. Et quamvis sine Sacramento Pœnitentiæ per se ad justificationem perducere peccatorem nequeat; tamen eum ad Dei gratiam in Sacramento Pœnitentiæ impetrandam disponit. Hoc enim timore utiliter concussi Ninivitæ, ad Jonæ prædicationem plenam terroribus, pœnitentiam egerunt, et misericordiam à Domino impetrârunt. Quamobrem falsò quidam calumniantur Catholicos scriptores, quasi tradiderint Sacramentum Pœnitentiæ, absque bono motu suscipientium, gratiam conferre; quod nunquam Ecclesia Dei docuit, neque sensit. Sed et falsò docent; Contritionem esse extortam, et coactam, non liberam et voluntariam.

CAPUT V. *De Confessione.*

Ex institutione Sacramenti Pœnitentiæ jam explicatâ, universa Ecclesia semper intellexit, institutam etiam esse à Domino integram peccatorum Confessionem, et omnibus post Baptismum lapsis jure divino necessariam existere: quia Dominus noster Jesus Christus, è terris ascensurus ad cœlos, sacerdotes sui ipsius Vicarios reliquit, tamquàm præsides et judices; ad quos omnia mortalia crimina deferantur, in quæ Christi fideles ceciderint; quod pro potestate Clavium remissionis aut retentionis peccatorum, sententiam pronuntiant. Constat enim, sacerdotes judicium hoc, incognitâ causâ exercere non potuisse, nec æquitatem quidem, illos in pœnis injungendis servare potuisse, si in genere dumtaxat, et non potiùs in specie, ac sigillatim, sua ipsi peccata declarassent. Ex his colligitur, oportere à pœnitentibus omnia peccata mortalia, quorum post diligentem sui discussionem conscientiam habent, in Confessione recenseri, etiamsi occultissima illa sint, et tantùm adversus duo ultima Decalogi præcepta commissa, quæ nonnùquam animum graviùs sauciant, et periculosiora sunt iis quæ in manifesto admittuntur. Nam venialia, quibus à gratia Dei non excludimur et in quæ frequentius labimur, quamquàm rectè et utiliter, citràque omnem præsumptionem in Confessione dicantur, quod piorum hominum usus demonstrat, taceri tamen citra culpam, multisque aliis remediis expiari possunt. Verùm, cùm universa mortalia peccata, etiam cogitationis, homines iræ filios, et Dei inimicos reddant; necessum est, omnium etiam veniam, cum aperta et verecunda Confessione, à Deo quærere. Itaque dùm omnia, quæ memoriæ occurrunt peccata Christi fideles confiteri student, proculdubiò omnia divinæ misericordiæ ignoscenda exponunt; qui verò secùs faciunt, et scienter aliqua retinent, nihil divinæ bonitati per sacerdotem remittendum proponunt. Si enim erubescat ægrotus vulnus Medico detegere, quod ignorat medicina, non curat. Colligitur præterèa, etiam eas circumstantias in Confessione explicandas esse, quæ speciem peccati mutant: quod sine illis peccata ipsa nec à pœnitentibus integrè exponantur, nec iudicibus innotescant; et fieri nequeat, ut de gravitate criminum rectè censere possint, et pœnam, quam oportet, pro illis pœnitentibus imponere. Undè alienum à ratione est, docere circumstantias has ab hominibus otiosis excogitatas fuisse; aut unam tantùm circumstantiam confitendam esse, nempe peccasse in fratrem. Sed et impium est, Confessionem, quæ hac ratione fieri præcipitur, impossibilem dicere, aut carnificinam illam conscientiarum appellare. Constat enim, nihil aliud in Ecclesia à pœnitentibus exigi, quàm ut, postquàm quisquam diligentius se excusserit, et conscientiæ suæ sinus omnes et latebras exploraverit, ea peccata confiteatur, quibus se Dominum et Deum suum mortaliter offendisse meminerit: reliqua autem peccata, quæ diligenter cogitanti non occurrunt, in universum eadem Confessione inclusa esse intelliguntur: pro quibus fideliter cum Propheta dicimus: Ab occultis meis munda me, Domine. Ipsa verò hujusmodi Confessionis difficultas, ac peccata detegendi verecundia gravis quidem videri posset, nisi tot tantisque commodis et consolationibus levaretur, quæ omnibus, dignè ad hoc Sacramentum accedentibus, per absolutionem certissimè conferuntur. Cæterùm, quoad modum confitendi secretò apud solum sacerdotem, etsi Christus non vetuerit quin aliquis in vindictum suorum scelerum, et sui humiliationem, cùm ob aliorum exemplum, tùm ob Ecclesiæ offensæ ædificationem, delicta

sua publicè confiteri possit : non est tamen hoc divino præcepto mandatum, nec satis consultè humanâ aliquâ lege præciperetur, ut delicta præsertim secreta, publicâ essent Confessione aperienda. Undè cùm à sanctissimis et antiquissimis Patribus, magno, unanimité consensu, secreta Confessio sacramentalis, quâ ab initio Ecclesia sancta usa est, et modò etiam utitur, fuerit semper commendata : manifestè refellitur inanis eorum calumnia, qui eam à divino mandato alienam, et inventum humanum esse, atque à Patribus, in Concilio Lateranensi congregatis, initium habuisse, docere non verentur. Neque enim per Lateraneuse Concilium Ecclesia statuit, ut Christi fideles confiterentur, quod jure divino necessarium et institutum esse intellexerat ; sed ut præceptum Confessionis, saltem semel in anno, ab omnibus et singulis, cùm ad annos discretionis pervenissent, impleretur. Undè jam in universa Ecclesia, cum ingenti animarum fidelium fructu, observatur mos ille salutaris confitendi, sacro illo, et maximè acceptabili tempore Quadragesimæ : quem morem hæc sancta Synodus maxime probat, et amplectitur, tamquàm pium, et meritò retinendum.

CAPUT VI. *De ministro hujus Sacramenti, et Absolutione.*

Circa ministrum autem hujus Sacramenti, declarat sancta Synodus, falsas esse, et à veritate Evangelii penitè alienas doctrinas omnes, quæ ad alios quosvis homines, præter Episcopos et Sacerdotes, Clavium ministerium perniciosè extendunt ; putantes verba illa Domini : Quæcumque alligaveritis super terram, erunt ligata et in cælo : et quæcumque solveritis super terram, super soluta et in cælo : et, Quorum remisistis peccata, remittuntur eis ; et quorum retinueritis, retenta sunt : ad omnes Christi fideles indifferenter et promiscuè, contra institutionem hujus Sacramenti ita fuisse dicta, ut quivis potestatem habeat remittendi peccata ; publica quidem per correptionem, si correptus acquieverit ; secreta verò per spontaneam Confessionem cuicumque factam. Docet quoque, etiam sacerdotes qui peccato mortali tenentur, per virtutem Spiritus sancti, in ordinatione collatam, tamquàm Christi ministros, functionem remittendi peccata exercere, eosque pravè sentire, qui in malis sacerdotibus hanc potestatem non esse contendunt. Quamvis autem Absolutio sacerdotis alieni beneficii sit dispensatio ; tamen non est solùm nudum ministerium, vel annuntiandi Evangelium, vel declarandi remissa esse peccata ; sed ad instar actûs judicialis ; quo ab ipso, velut à judice, sententia pronuntiatur. Atque idè non debet pœnitens adèd sibi de sua ipsius fide blandiri, ut, etiam si nulla illi adsit contritio, aut sacerdoti animus seriò agendi, et verè absolvendi desit : putet tamen se, propter suam solam fidem, verè et coram Deo esse absolutum. Nec enim fides sine Pœnitentia remissionem ullam peccatorum præstaret : nec is esset, nisi salutis suæ negligentissimus, qui sacerdotem joco se absolventem cognosceret ; et non alium seriò agentem sedulò requireret.

CAPUT VII. *De casuum reservatione.*

Quoniam igitur natura et ratio judicii illud exposcit, ut sententia in subditos dumtaxat feratur ; persuasum semper in Ecclesia Dei fuit, et verissimum esse Synodus hæc confirmat, nullius momenti Absolutionem esse debere, quam sacerdos in eum profert, in quem ordinariam au'

legatam non habet jurisdictionem. Magnoperè verò ad Christiani populi disciplinam pertinere, sanctissimis Patribus nostris visum est, ut atrociora quædam et graviora crimina non à quibusvis, sed à summis dumtaxat sacerdotibus, absolventur. Undè meritò Pontifices Max. pro suprema potestate sibi in Ecclesia universa tradita, causas aliquas criminum graviore suo potuerunt peculiari iudicio reservare. Neque dubitandum est, quando omnia, quæ à Deo sunt, ordinata sunt, quin hoc idem Episcopis omnibus in sua cuique diocesi, in ædificationem tamen, non in destructionem, liceat, pro illis in subditos tradita supra reliquos inferiores sacerdotes auctoritate, præsertim quoad illa, quibus excommunicationis censura annexa est. Hanc autem delictorum reservationem, consonum est divinæ auctoritati, non tantùm in externa politia, sed etiam coram Deo vim habere. Verumtamen piè admodùm ne hac ipsâ occasione aliquis pereat, in eadem Ecclesia Dei custoditum semper fuit, ut nulla sit reservatio in articulo mortis; atque ideò omnes sacerdotes quoslibet pœnitentes à quibusvis peccatis et censuris absolvere possunt; extra quem articulum sacerdotes cùm nihil possint in casibus reservatis, id unum pœnitentibus persuadere nitantur, ut ad Superiores et legitimos iudices pro beneficio Absolutionis accedant.

CAPUT VIII. *De Satisfactionis necessitate et fructu.*

Demum, quoad Satisfactionem, quæ ex omnibus Pœnitentiæ partibus, quemadmodùm à Patribus nostris Christiano populo fuit perpetuo tempore commendata, ita unà maximè nostrâ ætate, summo pietatis prætextu, impugnatur ab iis qui speciem pietatis habent, virtutem autem ejus abnegarunt: sancta Synodus declarat, falsum omninò esse, et à verbo Dei alienum, culpam à Domino nunquàm remitti, quin universa etiam pœna condonetur. Perspicua enim et illustria in sacris litteris exempla reperiuntur, quibus, præter divinam traditionem, hic error quàm manifestissimè revincitur. Sanè et divinæ justitiæ ratio exigere videtur ut aliter ab eo in gratiam recipiantur, qui ante Baptismum per ignorantiam deliquerint, aliter vero qui semel à peccati et dæmonis servitute liberati, et accepto Spiritus sancti dono, scientes templum dei violare, et Spiritum sanctum contristare non formidaverint. Et divinam clementiam decet, ne ita nobis absque ulla Satisfactione dimittantur, ut, occasione acceptâ peccata leviora putantes, velut injurii, et contumeliosi Spiritui sancto, in graviora labamur, thesaurizantes nobis iram in die iræ. Proculdubiò enim magnoperè à peccato revocant, et quasi fræno quodam coercent hæ satisfactoriæ pœnæ, cautioresque et vigilantiores in futurum pœnitentes efficiunt; medentur quoque peccatorum reliquiis; et vitiosos habitus, malè vivendo comparatos, contrariis virtutum actionibus tollunt. Neque verò securior ulla via in Ecclesia Dei unquàm existimata fuit ad amovendam imminentem à Domino pœnam, quàm ut hæc pœnitentiæ opera homines cum vero animi dolore frequentent. Accedit ad hæc, quòd, dum satisfaciendo patimur pro peccatis, Christo Jesu, qui pro peccatis nostris satisfacit, ex quo omnis nostra sufficientia est, conformes efficitur, certissimam quoque inde arrham habentes, quòd si compatimur, et conglorificabimur. Neque verò ita nostra est satisfactio hæc, quam pro peccatis nostris exsolvimus, ut non sit per Christum Jesum. Nam qui ex nobis, tamquàm ex nobis nihil possumus, eo cooperante qui nos confortat, omnia possumus.

Ita non habet homo unde gloriatur, sed omnis gloriatio nostra in Christo est : in quo vivimus, in quo meremur, in quo satisfacimus, facientes fructus, dignos pœnitentiæ ; qui ex illo vim habent, ab illo offeruntur patri, et per illum acceptantur à patre. Debent ergo sacerdotes Domini, quantum spiritus et prudentia suggererit, pro qualitate criminum, et pœnitentium facultate, salutare et convenientes satisfactiones injungere : ne, si fortè peccatis coniveant, et indulgentiùs cum pœnitentibus agant, levissima quædam opera pro gravissimis delictis injungendo, alienorum peccatorum participes efficiantur. Habeant autem præ oculis ut satisfactio quam imponunt, non sit tantùm ad novæ vitæ custodiam, et infirmitatis medicamentum, sed etiam ad præteritorum peccatorum vindictam, et castigationem : nam claves sacerdotum non ad solvendum dumtaxat, sed et ad ligandum concessas, etiam anti-qui Patres et credunt et docent. Nec propterea existimârunt Sacramentum Pœnitentiæ esse forum iræ, vel pœnarum, sicut nemo unquam Catholicus sensit, ex hujusmodi nostris satisfactionibus vim meriti et satisfactionis Domini nostri Jesu Christi vel obscurari, vel aliqua ex parte imminui : quod dum novatores intelligere volunt, ita optimam Pœnitentiam novam vitam esse docent, ut omnem Satisfactionis vim et usum tollant.

CAPUT IX. *De operibus Satisfactionis.*

Docet præterea tantam esse divinæ munificentiae largitatem, ut non solùm pœnis sponte à nobis pro vindicando peccato susceptis, aut sacerdotis arbitrio pro mensura delicti impositis, sed etiam, quod maximum amoris argumentum est, temporalibus flagellis à Deo inflictis, et à nobis patienter toleratis, apud Deum patrem per Christum Jesum satisfacere valeamus.

Doctrina de Sacramento Extremæ Unctionis.

Visum est autem sanctæ Synodo, præcedenti doctrinæ de Pœnitentia adjungere ea quæ sequuntur de Sacramento Extremæ Unctionis, quod non modò Pœnitentiæ, sed et totius Christianæ vitæ, quæ perpetua Pœnitentia esse debet consummativum existimatum est à Patribus. Primùm itaque, circa illius institutionem, declarat, et docet, quòd clementissimus Redemptor noster, qui servis suis quovis tempore voluit de salutaribus remediis adversùs omnia omnium hostium tela esse prospectum, quemadmodùm auxilia maxima in Sacramentis aliis præparavit, quibus Christiani conservare se integros, dum viverent, ab omni graviore spiritus incommodo possint ; ita Extremæ Unctionis Sacramento finem vitæ, tamquàm firmissimo quodam præsidio, munivit. Nam etsi adversarius noster occasiones per omnem vitam quærat et captet, ut devorare animas nostras quoquo modo possit ; nullum tamen tempus est, quo vehementiùs ille omnes suæ versutiæ nervos intendat ad perdendos nos penitus, et à fiducia etiam, si possit, divinæ misericordiæ deturbandos, quàm cum impendere nobis exitum vitæ prospicit.

CAPUT I. *De institutione Sacramenti Extremæ Unctionis.*

Instituta est autem sacra hæc Unctio infirmorum, tamquàm verè et propriè Sacramentum novi Testamenti, à Christo Domino nostro, apud Marcum quidem insinuatam, per Jacobum autem Apostolum, ac Domini fratrem, fidelibus commendatam, ac promulgatam. Infirmatur, inquit, quis in vobis : inducat Presbyteros Ecclesiæ, et orent super eum, ungentes eum oleo in

nomine Domini : et oratio fidei salvabit infirmum : et alleviabit eum Dominus : et si in peccatis sit, dimittentur ei. Quibus verbis, ut ex Apostolica traditione, per manus accepta, Ecclesia didicit, docet materiam, formam, proprium ministrum, et effectum hujus salutaris Sacramenti. Intellexit enim Ecclesia, materiam esse oleum ab Episcopo benedictum. Nam Unctio aptissimè Spiritûs sancti gratiam, quâ invisibiliter anima ægrotantis inungitur, repræsentat ; formam deinde esse illa verba, per istam unctionem, etc.

CAPUT II. *De effectu hujus Sacramenti.*

Res porrò, et effectus hujus Sacramenti illis verbis explicatur : Et oratio fidei salvabit infirmum : et alleviabit eum Dominus : et, si in peccatis sit, dimittentur ei. Res etenim hæc gratia est Spiritus sancti : cujus Unctio delicta, si qua sint adhuc expianda, ac peccati reliquias abstergit ; et ægroti animam alleviat, et confirmat, magnam in eo divinæ misericordiæ fiduciam excitando : quâ infirmus sublevatus, et, morbi incommoda ac labores levius fert : et tentationibus dæmonis, calcaneo insidiantis, faciliùs resistit : et sanitatem corporis interdùm, ubi salutis animæ expeditur, consequitur.

CAPUT III. *De Ministro hujus Sacramenti, et tempore quo dari debeat.*

Jam vero, quod attinet ad præscriptionem eorum qui et suscipere, et ministrare hoc Sacramentum debent, haud obscurè fuit illud etiã in verbis prædictis traditum. Nam et ostenditur illic, proprios hujus Sacramenti ministros esse ecclesiæ Presbyteros. Quo nomine, eo loco, non ætate seniores, aut primores in populo intelligendi veniunt, sed aut Episcopi, aut sacerdotes, ab ipsis ritè ordinati, per impositionem manuum Presbyteri. Declaratur etiã, esse hanc unctionem infirmis adhibendam, illis verò præsertim, qui tam periculose decumbunt, ut in exitu vitæ constituti videantur : undè et Sacramentum exeuntium nuncupatur. Quod si infirmi post susceptam hanc unctionem convalescerint, iterum hujus Sacramenti subsidio juvari poterunt, cum in aliud simile vitæ discrimen inciderint. Quare nullâ ratione audiendi sunt, qui contra tam apertam et dilucidam Apostoli Jacobi sententiam docent, hanc unctionem vel figmentum esse humanum, vel ritum à Patribus acceptum, nec mandatum Dei, nec promissionem gratiæ habentem : et qui illam jam cessasse asserunt, quasi ad gratiam curationum dumtaxat in primitiva Ecclesia referenda esset : et qui dicunt, ritum et usum quem sancta Romana Ecclesia in hujus Sacramenti administratione observat, Jacobi Apostoli sententiæ repugnare ; atque ideò in alium commutandum esse : et deniquè, qui hanc Extremam unctionem à fidelibus sine peccato contemni posse affirmant : hæc enim omnia manifestissimè pugnant cum perspicuis tanti Apostoli verbis. Nec profecto Ecclesia Romana aliarum omnium mater et magistra, aliud in hæc administranda unctione, quantum ad ea quæ hujus Sacramenti substantiam perficiunt, observat, quam quod beatus Jacobus præscripsit. Nec verò tanti Sacramenti contemptus absque ingenti scelere et ipsius Spiritûs sancti injuria esse possit.

Hæc sunt, quæ de Pœnitentiæ et Extremæ unctionis Sacramentis sancta hæc œcumenica Synodus profitetur, et docet, atque omnibus Christi fidelibus credenda et tenenda proponit. Sequentes autem Canones inviolabiliter servandos esse tradit, et asserentes contrarium perpetuò damnat, et anathematizat.

De sanctissimo Pœnitentiæ Sacramento.

Canon 1. Si quis dixerit, in Catholica Ecclesia Pœnitentiam non esse verè et propriè Sacramentum pro fidelibus, quoties post baptismum in peccata labuntur ipsi Deo reconciliandis, à Christo Domino nostro institutum; anathema sit.

2. Si quis Sacramenta confundens, ipsum Baptismum, Pœnitentiæ Sacramentum esse dixerit, quasi hæc duo Sacramenta distincta non sint, atque idè Pœnitentiam non rectè secundum post naufragium tabulam appellari; anathema sit.

3. Si quis dixerit, verba illa Domini Salvatoris : Accipite Spiritum sanctum : quorum remisero peccata, remittuntur eis ; et quorum retinueritis, retenta sunt : non esse intelligenda de potestate remittendi et retinendi peccata in Sacramento Pœnitentiæ, sicut Ecclesia Catholica ab initio semper intellexit ; detorserit autem, contra institutionem hujus Sacramenti, ad auctoritatem prædicandi Evangelium ; anathema sit.

4. Si quis negaverit, ad integram et perfectam peccatorum remissionem requiri tres actus in pœnitente, quasi materiam Sacramenti Pœnitentiæ, videlicet, Contritionem, Confessionem, et Satisfactionem, quæ tres Pœnitentiæ partes dicuntur : aut dixerit, duas tantùm esse Pœnitentiæ partes, terrores scilicet incussos conscientiæ, agnito peccato, et fidem conceptam ex Evangelio, vel absolute, quâ credit quis sibi per Christum remissa peccata ; anathema sit.

5. Si quis dixerit, eam Contritionem, quæ paratur per discussionem, collectionem et detestationem peccatorum, quâ quis recogitat annos suos in amaritudine animæ suæ, ponderando peccatorum suorum gravitatem, multitudinem, fœditatem, amissionem æternæ beatitudinis, et æternæ damnationis incursum, cum proposito melioris vitæ, non esse verum et utilem dolorem, nec præparare ad gratiam, sed facere hominem hypocritam, et magis peccatorem ; demùm illam esse dolorem coactum, et non liberum, ac voluntarium ; anathema sit.

6. Si quis negaverit, Confessionem Sacramentalem vel institutam, vel ad salutem necessariam esse jure divino, aut dixerit, modum secretè confitendi soli sacerdoti, quem Ecclesia Catholica ab initio semper observavit et observat, alienum esse ab institutione et mandato Christi, et inventum esse humanum ; anathema sit.

7. Si quis dixerit, in Sacramento Pœnitentiæ ad remissionem peccatorum necessarium non esse jure divino, confiteri omnia et singula peccata mortalia, quorum memoria cum debita et diligenti præmeditatione habeatur, etiam occulta, et quæ sunt contra duo ultima Decalogi præcepta, et circumstantias, quæ peccati speciem mutant ; sed eam Confessionem tantùm esse utilem ad erudiendum, et consolandum pœnitentem, et olim observatam fuisse tantùm ad satisfactionem canonicam imponendam ; aut dixerit, eos qui omnia peccata confiteri student, nihil relinquere velle divinæ misericordiæ ignoscendum ; aut demùm, non licere confiteri peccata venialia ; anathema sit.

8. Si quis dixerit, Confessionem omnium peccatorum, qualem Ecclesia servat, esse impossibilem, et traditionem humanam, à piis abolendam ; aut ad eam non teneri omnes et singulos utriusque sexûs Christi fideles, juxta magni Concilii Lateranensis constitutionem, semel in anno, et ob id sua-

dendum esse Christi fidelibus, ut non confiteantur tempore Quadragesimæ; anathema sit.

9. Si quis dixerit, Absolutionem sacramentalem sacerdotis non esse actum judicalem, sed nudum ministerium pronuntiandi et declarandi remissa esse peccata confitenti; modò tantùm credat se esse absolutum; aut sacerdos non seriò, sed joco absolvat; aut dixerit non requiri Confessionem pœnitentis, ut sacerdos eum absolvere possit; anathema sit.

10. Si quis dixerit, sacerdotes, qui in peccato mortali sunt, potestatem ligandi et solvendi non habere; aut non solos sacerdotes esse ministros absolutionis, sed omnibus et singulis Christi fidelibus esse dictum: Quæcumque alligaveritis super terram, erunt ligata et in cœlo, et quæcumque solveritis super terram, erunt soluta et in cœlo: et Quorum remiseritis peccata, remittuntur eis; et quorum retinueritis, retenta sunt: quorum verborum virtute quilibet absolvere possit peccata: publica quidem per correptionem dumtaxat, si correptus acquirerit; secreta verò per spontaneam confessionem; anathema sit.

11. Si quis dixerit, Episcopus non habere jus reservandi sibi casus, nisi quoad externam politiam, atque idè casuum reservationem non prohibere, quominùs sacerdos a reservatis verè absolvat; anathema sit.

12. Si quis dixerit, totam pœnam simul cum culpa remitti semper à Deo, satisfactionemque pœnitentium non esse aliam quam fidem, quâ apprehendunt Christum pro eis satisfacisse; anathema sit.

13. Si quis dixerit, pro peccatis, quoad pœnam temporalem, minimè Deo per Christi merita satisfieri pœnis ab eo inflictis, et patienter toleratis, vel à sacerdote injunctis, sed neque sponte susceptis, ut jejuniis, orationibus, eleemosynis, vel aliis etiam pietatis operibus, atque idè optimam pœnitentiam esse tantùm novam vitam; anathema sit.

14. Si quis dixerit, satisfactiones, quibus pœnitentes per Christum Jesum peccata redimunt, non esse cultus Dei, sed traditiones hominum, doctrinam de gratia, et verum Dei cultum, atque ipsum beneficium mortis Christi obscurantes; anathema sit.

15. Si quis dixerit, Claves Ecclesiæ esse datas tantùm ad solvendum, non etiam ad ligandum; et proptereà sacerdotes, dum imponunt pœnas confitentibus, agere contra finem Clavium, et contra institutionem Christi: et fictionem esse, quòd virtute Clavium, sublata pœnâ æternâ, pœna temporalis plerumque exsolvenda remaneat; anathema sit.

De Sacramenta Extremæ Unctionis.

Canon 1. Si quis dixerit, Extremam Unctionem non esse verè et propriè Sacramentum à Christo Domino nostro institutum, et à beato Jacobo Apostolo promulgatum: sed ritum tantùm acceptum à Patribus, aut figmentum humanum; anathema sit.

2. Si quis dixerit, sacram infirmorum Unctionem non conferre gratiam; nec remittere peccata, nec alleviare infirmos; sed jam cessasse, quasi olim tantùm fuerit gratia curationum; anathema sit.

3. Si quis dixerit, Extremæ Unctionis ritum, et usum, quem observat sancta Romana Ecclesia, repugnare sententiæ beati Jacobi Apostoli, idèque eum mutandum, posseque à Christianis absque peccato contemni; anathema sit.

4. Si quis dixerit, presbyteros Ecclesiæ, quos beatus Jacobus adducendos esse ad infirmum inungendum hortatur, non esse sacerdotes ab Episcopo ordinatos, sed ætate seniores in quavis communitate; ob idque proprium Extremæ Unctionis ministrum non esse solum sacerdotem; anathema sit.

SESSIO XXI. QUÆ EST QUINTA SUB PIO IV. PONT. MAX. CELEBRATA DIE XVI. JULII MDLXII.

Doctrina de Communionem sub utraque specie, et parvulorum.

Sacro-sancta œcumenica et generalis Tridentina Synodus, in Spiritu sancto legitimè congregata, præsentibus in ea eisdem Apostolicæ Sedis Legatis, cùm de tremendo et sanctissimo Eucharistiæ Sacramento varia diversis in locis errorum monstra nequissimi dæmonis artibus circumferantur, ob quæ in nonnullis provinciis multi à Catholicæ Ecclesiæ fide atque obedientia videantur discessisse, censuit ea, quæ ad communionem sub utraque specie, et parvulorum pertinent, hoc loco exponenda esse. Quapropter cunctis Christi fidelibus interdicit, ne posthac de iis aliter vel credere, vel docere, vel prædicare audeant, quàm est his decretis explicatum atque definitum.

CAPUT I. *Laicos, et Clericos non conficientes, non adstringi jure divino ad Communionem sub utraque specie.*

Itaque sancta ipsa Synodus, à Spiritu sancto, qui spiritus est sapientiæ et intellectus, spiritus concilii, et pietatis, edocta, atque ipsius Ecclesiæ judicium et consuetudinem secuta, declarat ac docet, nullo divino præcepto Laicos, et Clericos non conficientes, obligari ad Eucharistiæ Sacramentum sub utraque specie sumendum: neque ulla pacto, salva fide, dubitari posse, quin illis alterius speciei Communionem ad salutem sufficiat. Nam, etsi Christus Dominus in ultima cœna venerabile hoc Sacramentum in panis et vini speciebus instituit, et Apostolis tradidit; non tamen illa institutio et traditio eò tendunt, ut omnes Christi fideles statuto Domini ad utramque speciem accipiendam astringantur. Sed neque ex sermone illo, apud Joannem sexto, recte colligitur, utriusque speciei Communionem à Domino præceptam esse, utcumque juxta varias sanctorum Patrum et doctorum interpretationes intelligatur. Namque qui dixit: Nisi manducaveritis carnem filii hominis, et biberitis ejus sanguinem, non habetis vitam in vobis; dixit quoque: Si quis manducaverit ex hoc pane, vivet in æternum. Et qui dixit: Qui manducat meam carnem, et bibit meum sanguinem, habet vitam æternam; dixit etiam: Panis, quem ego dabo, caro mea est pro mundi vita. Et deniquè qui dixit: Qui manducat meam carnem, et bibit meum sanguinem, in me manet, et ego in illo; dixit nihilominus: Qui manducat hunc panem, vivet in æternum.

CAPUT II. *Ecclesiæ potestas circa dispensationem Sacramenti Eucharistiæ.*

Præterea declarat, hanc potestatem perpetuè in Ecclesia fuisse, ut in Sacramentorum dispensatione, salvâ illorum substantiâ, ea statueret, vel mutaret, quæ suscipientium utilitati seu ipsorum Sacramentorum venerationi. pro rerum, temporum, et locorum varietate, magis expedire judicaret. In autem Apostolus non obscure visus est innuisse, cum ait: Sic nos existime

homo ut ministros Christi, et dispensatores mysteriorum Dei. Atque ipsum quidem hac potestate usum esse, satis constat, cùm in multis aliis, tum in hoc ipso Sacramento, cùm ordinatis nonnullis circa ejus usum, Cætera, inquit, cùm venero, disponam. Quare agnoscens sancta mater Ecclesia hanc suam in administratione Sacramentorum auctoritatem, licet ab initio Christianæ religionis non infrequens utriusque speciei usus fuisset: tamen progressu temporis, latissimè jam mutatâ illâ consuetudine, gravibus et justis causis adducta, hanc consuetudinem sub altera specie communicandi approbavit, et pro lege habendam decrevit: quam reprobare, aut sine ipsius Ecclesiæ auctoritate pro libito mutare non licet.

*CAPUT III. Totum et integrum Christum, ac verum Sacramentum
sub qualibet specie sumi.*

Insuper declarat, quamvis redemptor noster, ut antea dictum est, in suprema illa cœna hoc Sacramentum in duabus speciebus instituerit, et Apostolis tradiderit; tamen fatendum esse, etiam sub altera tantùm specie totum atque integrum Christum, verumque Sacramentum sumi; ac propterea, quod ad fructum attinet, nullâ gratiâ, necessariâ ad salutem, eos defraudari, qui unam speciem solam accipiunt.

CAPUT IV. Parvulos non obligari ad Communionem sacramentalem.

Deniquè eadem sancta Synodus docet parvulos, usu rationis carentes, nullâ obligari necessitate ad sacramentalem Eucharistiæ Communionem: siquidem per Baptismi lavacrum regenerati, et Christo incorporati, adeptam jam filiorum Dei gratiam in illa ætate amittere non possunt. Neque ideò tamen damnanda est antiquitas, si eum morem in quibusdam locis aliquando servavit: ut enim sanctissimi illi Patres sui facti probabilem causam pro illius temporis ratione habuerunt: ita certè eos nullâ salutis necessitate id fecisse, sine controversia credendum est.

De Communionem sub utraque specie et parvulorum.

Canon 1. Si quis dixerit, ex Dei præcepto, vel necessitate salutis, omnes et singulos Christi fideles utramque speciem sanctissimi Eucharistiæ Sacramenti sumere debere; anathema sit.

2. Si quis dixerit, sanctam Ecclesiam Catholicam non justis causis et rationibus adductam fuisse, ut Laicos, atque etiam Clericos, non conficientes, sub panis tantummodò specie communicaret, aut in eo errasse; anathema sit.

3. Si quis negaverit, totum, et integrum Christum omnium gratiarum fontem et auctorem sub una panis specie sumi, quia ut quidam falsè asserunt, non secundùm ipsius Christi institutionem sub utraque specie sumatur; anathema sit.

4. Si quis dixerit, parvulis, antequam ad annos discretionis pervenerint, necessariam esse Eucharistiæ communionem; anathema sit.

SESSIO XXII. QUÆ EST SEXTA SUB PIO IV. PONT. MAX. CELEBRATA DIE
XVII SEPTEMBRIS, MDLXII.

Doctrina de Sacrificio Missæ.

Sacro-sancta œcumenica et generalis Tridentina Synodus, in Spiritu sancto legitimè congregata, præsentibus in ea eisdem Apostolicæ Sedis legatis, ut vetus absoluta, atque omni ex parte perfecta de magno Eucharistiæ mysterio in sancta Catholica Ecclesia fides atque doctrina retineatur, et in sua puritate, propulsatis erroribus, atque hæresibus, conservetur; de ea, quatenus verum et singulare sacrificium est, Spiritûs sancti illustratione edocta, hæc, quæ sequuntur, docet, declarat, et fidelibus populis prædicanda decernit.

CAPUT. I. *De institutione sacro-sancti Missæ sacrificii.*

Quoniam sub priori Testamento, teste Apostolo Paulo, propter Levitici sacerdotii imbecillitatem consummatio non erat; oportuit, Deo Patre misericordiarum ita ordinante, sacerdotum alium secundum ordinem Melchisedech surgere, Dominum nostrum Jesum Christum, qui posset omnes, quotquot sanctificandi essent, consummare, et ad perfectum adducere. Is igitur Deus et Dominus noster, etsi semel seipsum in ara Crucis, morte intercedente, Deo Patri oblaturus erat, ut æternam illic redemptionem operaretur; quia tamen per mortem sacerdotium ejus extinguendum non erat: in cœna novissima, qua nocte tradebatur, ut suæ dilectæ sponsæ Ecclesiæ visibile, sicut hominum natura exigit, relinqueret sacrificium, quo cruentum illud, semel in Cruce peragendum repræsenteretur; ejusque memoria in finem usque sæculi permaneret, atque illius salutaris virtus in remissionem eorum, quæ à nobis quotidie committuntur, peccatorum applicaretur: sacerdotem secundum ordinem Melchisedech se in æternum constitutum declarans, corpus et sanguinem suum sub speciebus panis et vini Deo Patri obtulit; ac sub earumdem rerum symbolis, Apostolis, quos tunc novi Testamenti sacerdotes constituerat, ut sumerent, tradidit; et eisdem, eorumque in sacerdotio successoribus ~~ut offerrent~~, præcepit per hæc verba, Hoc facite in meam commemorationem; uti semper Catholica Ecclesia intellexit et docuit. Nam celebrato veteri Pascha, quod in memoriam exitus de Ægypto multitudo filiorum Israël immolabat, novum instituit Pascha, seipsum ab Ecclesia per sacerdotes sub signis visibilibus immolandum in memoriam transitûs sui ex hoc mundo ad Patrem, quando per sui sanguinis effusionem nos redemit, eripuitque de potestate tenebrarum, et in regnum suum transtulit. Et hæc quidem illa munda oblatio est, quæ nullâ indignitate aut malitiâ offerentium inquinari potest: quam Dominus per Malachiam nomini suo, quod magnum futurum esset in gentibus, in omni loco mundam offerendam prædixit: quam non obscure innuit Apostolus Paulus Corinthiis scribens, cum dicit, non posse eos qui participatione mensæ dæmoniorum polluti sunt, mensæ Domini participes fieri: per mensam altare utrobique intelligens. Hæc denique illa est, quæ per varias sacrificiorum, naturæ et legis tempore, similitudines figurabatur; utpote quæ bona omnia, per illa significata, velut illorum omnium consummatio et perfectio, complectitur.

CAPUT II. *Sacrificium missæ esse propitiatorium tam pro vivis quam pro defunctis.*

Et quoniam in divino hoc sacrificio, quod in Missa peragitur, idem ille Christus continetur, et incruentè immolatur, qui in ara Crucis semel seipsum cruentè obtulit; docet sancta Synodus, sacrificium istud verè propitiatorium esse, per ipsumque fieri, ut, si cum vero corde, et recta fide, cum metu et reverentia, contriti, ac pœnitentes ad Deum accedamus, misericordiam consequamur, et gratiam inveniamus, in auxilio opportuno. Hujus quippe oblatione placatus Dominus, gratiam et donum pœnitentiæ concedens, crimina et peccata, etiam ingentia dimittit. Una enim eademque est hostia, idemque nunc offerens sacerdotum ministerio, qui seipsum tunc in Cruce obtulit, solâ offerendi ratione diversâ. Cujus quidem oblationis, cruentæ, inquam, fructus per hanc incruentam uberrimè percipiuntur: tantùm abest ut illi per hanc quovis modo derogetur. Quare non solùm pro fidelium vivorum peccatis, pœnis, satisfactionibus, et aliis necessitatibus, sed et pro defunctis in Christo nondum ad plenum purgatis, ritè, juxta Apostolorum traditionem, offertur.

CAPUT III. *De Missis in honorem Sanctorum.*

Et quamvis in honorem et memoriam Sanctorum nonnullas interdum Missas Ecclesia celebrare consueverit; non tamen illis sacrificium offerri docet, sed Deo soli, qui illos coronavit; unde nec sacerdos dicere solet, Offero tibi sacrificium Petre, vel Paule, sed Deo, de illorum victoriis gratias agens, eorum patrocinia implorat; ut ipsi pro nobis intercedere dignentur in cœlis, quorum memoriam facimus in terris.

CAPUT IV. *De Canone Missæ.*

Et cùm sancta sanctè administrari conveniat, sitque hoc omnium sanctissimum sacrificium; Ecclesia Catholica, ut dignè reverenterque offerretur, ac perciperetur, sacrum Canonem multis ante sæculis instituit, ita ab omni errore purum, ut nihil in eo contineatur, quod non maximè sanctitatem ac piêtatem quamdam redoleat, mentesque offerentium in Deum erigat. Is enim constat cùm ex ipsis Domini verbis, tum ex Apostolorum traditionibus, ac sanctorum quoque Pontificum piis institutionibus.

CAPUT V. *De solemnibus Missæ sacrificii cæremoniis.*

Cumque natura hominum ea sit, ut non facilè queat sine adminiculis exterioribus ad rerum divinarum meditationem sustolli, propterea pia mater Ecclesia ritus quosdam, ut scilicet quædam summissâ voce, alia verò elatiore, in Missa pronuntiarentur, instituit. Cæremonias item adhibuit, ut mysticas benedictiones, lumina, thymiamata, vestes, aliaque id genus multa, ex Apostolica disciplina et traditione, quo et majestas tanti sacrificii commendaretur, et mentes fidelium per hæc visibilia religionis et pietatis signa ad rerum altissimarum, quæ in hoc sacrificio latent, contemplationem excitarentur.

CAPUT VI. *De Missa in qua solus sacerdos communicat.*

Optaret quidem sacro-sancta Synodus, ut in singulis Missis fideles adstantes non solùm spirituali affectu, sed sacramentali etiam Eucharistiæ

perceptione communicarent, quò ad eos sanctissimi hujus sacrificii fructus uberius proveniret: nec tamen, si id non semper fiat, propterea Missas illas in quibus solus sacerdos sacramentaliter communicat, ut privatas et illicitas damnat, sed probat, atque aded commendat. Siquidem illæ quoque Missæ verè communes censi debent; partim quòd in eis populus spiritaliter communicet, partim verò, quod à publico Ecclesiæ ministro non pro se tantum, sed pro omnibus fidelibus, qui ad corpus Christi pertinent, celebrentur.

CAPUT VII. *De aqua vino miscenda in calice offerendo.*

Monet deinde sancta Synodus, præceptum esse ab Ecclesia sacerdotibus, ut aquam vino in calice offerendo miscerent: tum quòd Christum Dominum ita fecisse credatur, tum etiam quia è latere ejus aqua simul cum sanguine exierit, quod Sacramentum hac mixtione recolitur: et cum aquæ in Apocalypsi beati Joannis populi dicantur; ipsius populi fidelis cum capite Christo unio repræsentatur.

CAPUT VIII. *Missæ vulgari linguâ non celebretur. Ejus mysteria populo explicentur.*

Etsi Missa magnam contineat populi fidelis eruditionem; non tamen expedire visum est Patribus, ut vulgari passim linguâ celebraretur. Quamobrem, retento ubique cujusque Ecclesiæ antiquo, et à sancta Romana Ecclesia, omnium ecclesiarum matre et magistra, probato ritu, ne oves Christi esuriant, neve parvuli panem petant, et non sit qui frangat eis, mandat sancta Synodus Pastoribus, et singulis curam animarum gerentibus, ut frequenter inter Missarum celebrationem vel per se, vel per alios, ex iis quæ in Missa leguntur, aliquid exponant; atque inter cetera sanctissimi hujus sacrificii mysterium aliquod declarent, diebus præsertim Dominicis et festis.

CAPUT IX. *Prolegomenon Canonum sequentium.*

Quia verò adversus veterem hanc in sacro-sancto Evangelio, Apostolorum traditionibus, sanctorumque Patrum doctrinâ fundatam fidem, hoc tempore multi disseminati sunt errores, multaque à multis docentur atque disputantur; sacro-sancta Synodus, post multos gravesque his de rebus maturè habitos tractatus, unanimi Patrum omnium consensu, quæ huic purissimæ fidei, sacræque doctrinæ adversantur, damnare, et à sancta Ecclesia eliminare, per subjectos hos Canones, constituit.

De Sacrificio Missæ.

Canon 1. Si quis dixerit, in Missa non offerri Deo verum et proprium sacrificium, aut quod offerri non sit aliud, quàm nobis Christum ad manducandum dari; anathema sit.

2. Si quis dixerit, illis verbis, Hoc facite in meam commemorationem Christum non instituisse Apostolos sacerdotes; aut non ordinasse, ut ipsi aliique sacerdotes offerrent corpus et sanguinem suum; anathema sit.

3. Si quis dixerit, Missæ sacrificium tantum esse laudis et gratiarum actionis, aut nudam commemorationem sacrificii in Cruce peracti, non autem propitiatorium; vel soli prodesse sumenti; neque pro vivis e'

functis, pro peccatis, pœnis, satisfactionibus et aliis necessitatibus offerri debere; anathema sit.

4. Si quis dixerit, blasphemiam irrogari sanctissimo Christi sacrificio in Cruce peracto, per Missæ sacrificium, aut illi per hoc derogari; anathema sit.

5. Si quis dixerit, imposturam esse, Missas celebrare in honorem sanctorum, et pro illorum intercessione apud Deum obtinenda, sicut Ecclesia intendit; anathema sit.

6. Si quis dixerit, Canonem Missæ errores continere, ideòque abrogandum; anathema sit.

7. Si quis dixerit, cæremonias, vestes et externa signa, quibus in Missarum celebratione Ecclesia Catholica utitur, irritabula impietatis esse magis, quàm officia pietatis; anathema sit.

8. Si quis dixerit, Missas in quibus solus sacerdos sacramentaliter communicat, illicitas esse ideòque abrogandas; anathema sit.

9. Si quis dixerit, Ecclesiæ Romanæ ritum, quo summissâ voce pars Canonis et verba consecrationis proferuntur, damnandum esse; aut linguâ tantùm vulgari Missam celebrari debere: aut aquam non miscendam esse vino in calice offerendo, eò quòd sit contra Christi institutionem; anathema sit.

SESSIO XXIII. QUÆ EST SEPTIMA SUB PIO IV. PONT. MAX. CELEBRATA DIE
XV JULII, MDLXIII.

Vera et Catholica doctrina de Sacramento Ordinis, ad condemnandos errores nostri temporis, a sancta Synodo Tridentina decreta et publicata Sessione septimâ.

CAPUT I. *De institutione sacerdotii novæ legis.*

Sacrificium et sacerdotium ita Dei ordinatione conjuncta sunt, ut utrumque in omni lege exstiterit. Cùm igitur in novo Testamento sanctum Eucharistiæ sacrificium visibile ex Domini institutione Catholica Ecclesia acceperit; fateri etiam oportet, in ea novum esse visibile et externum sacerdotium, in quod vetus translatum est. Hoc autem ab eodem Domino Salvatore nostro institutum esse, atque Apostolis, eorumque successoribus in sacerdotio, potestatem traditam consecrandi, offerendi, et ministrandi corpus et sanguinem ejus, necnon et peccata dimittendi et retinendi, sacræ Litteræ ostendunt, et Catholicæ Ecclesiæ traditio semper docuit.

CAPUT II. *De septem Ordinibus.*

Cum autem divina res sit tam sancti sacerdotii ministerium; consentaneum fuit, quòd digniùs et majori cum veneratione exerceri posset, ut in Ecclesiæ ordinatissima dispositione plures et diversi essent ministrorum ordines, qui sacerdotio ex officio deservirent; et ita distributi, ut, qui jam clericali Tonsurâ insigniti essent, per minores ad majores ascenderent. Nam non solum de sacerdotibus, sed et de Diaconis sacræ Litteræ apertam mentionem faciunt: et quæ maximè in illorum ordinatione attendenda sunt, gravissimis verbis docent; et ab ipso Ecclesiæ initio sequentium Ordinum nomina, atque uniuscujusque eorum propria ministeria, Subdiaconi scilicet, Acolythi, Exor-

cistæ, Lectoris et Ostiarii in usu fuisse cognoscuntur, quamvis non pari gradu : nam Subdiaconatus ad majores ordines à Patribus, et sacris Conciliis refertur, in quibus et de aliis inferioribus frequentissimè legimus.

CAPUT III. *Ordinem verè et propriè esse Sacramentum.*

Cum Scripturæ testimonio, Apostolicâ traditione, et Patrum unanimi consensu perspicuum sit, per sacram ordinationem, quæ verbis et signis exterioribus perficitur, gratiam conferri ; dubitare nemo debet, Ordinem esse vere et proprie unum ex septem sanctæ Ecclesiæ Sacramentis. Inquit enim Apostolus : Admoneo te, ut resuscites gratiam Dei, quæ est in te, per impositionem manuum mearum ; non enim dedit nobis Deus spiritum timoris, sed virtutis, et dilectionis, et sobrietatis.

CAPUT IV. *De Ecclesiastica hierarchia et ordinatione.*

Quoniam verò in Sacramento Ordinis, sicut et in Baptismo, et Confirmatione, character imprimitur, qui nec deleri, nec auferi potest : meritò sancta Synodus damnat eorum sententiam, qui asserunt, novi Testamenti sacerdotes temporariam tantummodò potestatem habere ; ac semel ritè ordinatorum, iterùm laicos effici posse, si verbi Dei ministerium non exerçant. Quod si quis omnes Christianos promiscuè novi Testamenti sacerdotes esse ; aut omnes pari inter se potestate spiritali præditos affirmet ; nihil aliud facere videtur, quàm ecclesiasticam hierarchiam, quæ est ut castrorum acies ordinata, confundere ; perindè ac si contra beati Pauli doctrinam omnes Apostoli, omnes Prophetæ, omnes Evangelistæ, omnes Pastores, omnes sint Doctores. Proindè sacro-sancta Synodus declarat, præter ceteros ecclesiasticos gradus, Episcopos, qui in Apostolorum locum successerunt, ad hunc hierarchicum ordinem præcipuè pertinere ; et positos, sicut idem Apostolus ait, à Spiritu sancto, regere ecclesiam Dei ; eosque Presbyteris superiores esse ; ac Sacramentum Confirmationis conferre ; ministros Ecclesiæ ordinare ; atque alia pleraque peragere ipsos posse : quarum functionum potestatem reliqui inferioris ordinis nullam habent. Docet insuper sacro-sancta Synodus, in ordinatione Episcoporum, Sacerdotum, et ceterorum Ordinum, nec populi, nec cujusvis secularis potestatis, et magistratus consensum, sive vocationem, sive auctoritatem ita requiri, ut sine ea irrita sit ordinatio ; quin potiùs decernit eos qui tantummodò à populo, aut seculari potestate ac magistratu vocati et instituti, ad hæc ministeria exercenda ascendunt, et qui ea propriâ temeritate sibi sumunt, omnes non Ecclesiæ ministros, sed fures et latrones, per ostium non ingressos, habendos esse. Hæc sunt quæ generatim sacre Synodo visum est Christi fideles de Sacramento Ordinis docere. His autem contraria, certis et propriis Canonibus in hunc, qui sequitur, modum damnare constituit ; ut omnes, adjuvante Christo, fidei regula utentes, in tot errorum tenebris Catholicam veritatem faciliùs agnoscere et tenere possint.

De Sacramento Ordinis.

Canon 1. Si quis dixerit, non esse in novo Testamento sacerdotium visibile et externum ; vel non esse potestatem aliquam consecrandi et offerendi verum corpus et sanguinem Domini, et peccata remittendi et retinendi ; sed officium tantùm, et nudum ministerium prædicandi Evangelium ; vel eos, qui non prædicant, prorsùs non esse sacerdotes ; anathema sit.

2. Si quis dixerit, præter sacerdotium non esse in Ecclesia Catholica alios ordines, et majores, et minores per quos, velut per gradus quosdam, in sacerdotium tendatur; anathema sit.

3. Si quis dixerit, Ordinem, siue sacram ordinationem, non esse verè et propriè Sacramentum, à Christo Domino institutum, vel esse figmentum quoddam humanum, excogitatum à viris rerum ecclesiasticarum imperitis; aut esse tantùm ritum quemdam eligendi ministros verbi Dei, et Sacramentorum; anathema sit.

4. Si quis dixerit, per sacram ordinationem non dari Spiritum sanctum; ac proindè frustrà Episcopos dicere, Accipe Spiritum sanctum; aut per eam non imprimi characterem; vel eum, qui sacerdos semel fuit, laicum rursùs fieri posse; anathema sit.

5. Si quis dixerit, sacram Unctionem, quâ Ecclesia in sancta ordinatione utitur, non tantùm non requiri, sed contemnuendam et perniciosam esse, similiter et alias Ordinis cæremonias; anathema sit.

6. Si quis dixerit, in Ecclesia Catholica non esse hierarchiam divinâ ordinatione institutam, quæ constat ex Episcopis, Presbyteris, et Ministris; anathema sit.

7. Si quis dixerit, Episcopos non esse Presbyteris superiores, vel non habere potestatem confirmandi et ordinandi; vel eam, quam habent illis esse cum Presbyteris communem; vel Ordines ab ipsis collatos sine populi, vel potestatis secularis consensu, aut vocatione, irritos esse; aut eos, qui nec ab ecclesiastica et canonica potestate ritè ordinati, nec missi sunt, sed aliundè veniunt, legitimos esse verbi et Sacramentorum ministros; anathema sit.

8. Si quis dixerit, Episcopos, qui auctoritate Romani Pontificis assumuntur, non esse legitimos et veros Episcopos, sed figmentum humanum; anathema sit.

SESSIO XXIV. QUÆ EST OCTAVA SUB PIO IV. PONT. MAX. CELEBRATA DIE
XI. NOVEMBRIS, MDLXIII.

Doctrina de Sacramento Matrimonii.

Matrimonii perpetuum indissolubilemque nexum primus humani generis parens divini Spiritûs instinctu pronuntiavit, cùm dixit: Hoc nunc os ex ossibus meis, et caro de carne mea: quamobrem relinquet homo patrem suum et matrem et adhærebit uxori suæ, et erunt duo in carne una.

Hoc autem vinculo duos tantummodò copulari et conjungi, Christus Dominus apertiùs docuit, cùm postrema illa verba, tamquàm à Deo prolata, referens dixit: Itaque jam non sunt duo, sed una caro: statimque ejusdem nexûs firmitatem, ab Adamo tantò antè pronunciatam, his verbis confirmavit: Quod ergo Deus conjunxit, homo non separet.

Gratiam verò, quæ naturalem illum amorem perficeret, et indissolubilem unitatem confirmaret, conjugesque sanctificaret, ipse Christus venerabilium Sacramentorum institutor atque perfector, suà nobis passione promeruit, quod Paulus Apostolus innuit, dicens: Viri, diligite uxores vestras, sicut Christus dilexit Ecclesiam et seipsum tradidit pro ea: mox subjungens: Sacramentum hoc magnum est: ego autem dico in Christo, et in Ecclesia.

Cùm igitur Matrimonium in lege Evangelica veteribus connubiis per Christum gratiam præstet; meritò inter novæ legis Sacramenta annumerandum,

sancti Patres nostri, Concilia, et universalis Ecclesiæ traditio semper docuerunt: adversus quam impii homines hujus sæculi insanientes, non solum perperam de hoc venerabili Sacramento senserunt; sed de more suo, prætextu Evangelii, libertatem carnis introducentes, multa ab Ecclesiæ catholicæ sensu, et ab Apostolorum temporibus probata consuetudine aliena, scripto et verbo asseruerunt, non sine magna Christi fidelium jactura: quorum temeritati sancta et universalis Synodus cupiens occurrere, insigniores prædictorum schismaticorum hæreses, et errores, ne plures ad se trahat pernicioosa eorum contagio, exterminandos duxit, hos in ipsos hæreticos, eorumque errores discernens anathematismos.

De Sacramento Matrimonii.

Canon 1. Si quis dixerit, Matrimonium non esse verè et propriè unum ex septem legis Evangelicæ Sacramentis à Christo Domino institutum, sed ab hominibus in Ecclesia inventum; neque gratiam conferre; anathema sit.

2. Si quis dixerit, licere Christianis plures simul habere uxores, et hoc nullâ lege divinâ esse prohibitum; anathema sit.

3. Si quis dixerit, eos tantùm consanguinitatis et affinitatis gradus, qui Levitico exprimuntur, posse impedire matrimonium contrahendum, et dirimere contractum; nec posse Ecclesiam in nonnullis illorum dispensare, aut constituere ut plures impediant, et dirimant; anathema sit.

4. Si quis dixerit, Ecclesiam non potuisse constituere impedimenta matrimonium dirimentia, vel in iis constituendis errasse; anathema sit.

5. Si quis dixerit, propter hæresim, aut molestam cohabitationem, aut affectatam absentiam à conjugè, dissolvi posse matrimonii vinculum; anathema sit.

6. Si quis dixerit, matrimonium ratum, non consummatum, per solemnem religionis professionem alterius conjugum non dirimi; anathema sit.

7. Si quis dixerit, Ecclesiam errare, cùm docuit, et docet, juxta Evangelicam et Apostolicam doctrinam, propter adulterium alterius conjugum matrimonii vinculum non posse dissolvi; et utrumque, vel etiam innocentem, qui causam adulterio non dedit, non posse, altero conjugè vivente, aliud matrimonium contrahere; mœchæque eum, qui dimissâ adulterâ aliam duxerit, et eam, quæ, dimisso adultero, alii nupserit; anathema sit.

8. Si quis dixerit, Ecclesiam errare, cùm ob multas causas separationem inter conjuges, quoad thorum seu quoad cohabitationem, ad certum incertumve tempus fieri posse decernit; anathema sit.

9. Si quis dixerit, Clericos in sacris Ordinibus constitutos, vel Regulares, castitatem solemniter professos, posse matrimonium contrahere, contractumque validum esse, non obstante lege ecclesiasticâ, vel voto; et oppositum nil aliud esse quàm damnare matrimonium, posseque omnes contrahere matrimonium, qui non sentiunt se castitatis, etiam si eam voverint, habere donum; anathema sit: cùm Deus id rectè petentibus non denegat, nec patiatur nos supra id quod possumus, tentari.

10. Si quis dixerit, statum conjugalem anteponendum esse statui virginitatis, vel cælibatus, et non esse melius ac beatius manere in virginitate ac cælibatu, quàm jungi matrimonio; anathema sit.

11. Si quis dixerit, prohibitionem solemnitatis nuptiarum certis ar

poribus superstitionem esse tyrannicam, ab Ethnicorum superstitione profectam; aut benedictiones, et alias cæremonias, quibus Ecclesia in illis utitur, damnaverit; anathema sit.

12. Si quis dixerit, causas matrimoniales non spectare ad iudices ecclesiasticos; anathema sit.

SESSIO XXV. QUÆ EST NONA ET ULTIMA SUB PIO IV. PONT. MAX. CÆPTA DIE III.; ABSOLUTA DIE IV. DECEMBRIS, MDLXIII.

Decretum de Purgatorio.

Cum Catholica Ecclesia, Spiritu sancto edocta, ex sacris litteris et antiqua Patrum traditione, in sacris Conciliis, et novissime in hac œcumenica Synodo docuerit, Purgatorium esse; animasque ibi detentas, fidelium suffragiis, potissimum verò acceptabili altaris sacrificio juvari; præcipit sancta Synodus Episcopis, ut sanam de Purgatorio doctrinam à sanctis Patribus et sacris Conciliis traditam, à Christi fidelibus credi, teneri, doceri, et ubique prædicari diligenter studeant. Apud rudem verò plebem difficiliore ac subtiliores quæstiones, quæque ad ædificationem non faciunt, et ex quibus plerumque nulla sit pietatis accessio, à popularibus concionibus secludantur. Incerta item, vel quæ specie falsi laborant, evulgari ac tractari non permittant. Ea verò quæ ad curiositatem quamdam aut superstitionem spectant, vel turpe lucrum sapiunt, tamquam scandala et fidelium offendicula prohibeant. Curent autem Episcopi, ut fidelium vivorum suffragia, Missarum scilicet sacrificia, orationes, eleemosynæ, aliaque pietatis opera, quæ à fidelibus pro aliis fidelibus defunctis fieri consueverunt, secundum Ecclesiæ instituta piè et devotè fiant; et quæ pro illis ex testatorum foundationibus, vel aliâ ratione debentur, non perfunctoriè, sed à sacerdotibus, et Ecclesiæ ministris, et aliis, qui hoc præstare tenentur, diligenter et accuratè persolvantur.

De invocatione, veneratione, et Reliquiis Sanctorum, et sacris imaginibus.

Mandat sancta Synodus omnibus Episcopis, et ceteris docendi munus curamque sustinentibus, ut juxta Catholicæ et Apostolicæ Ecclesiæ usum à primævis Christianæ religionis temporibus receptum, sanctorumque Patrum consensionem, et sacrorum Conciliorum decreta, in primis de Sanctorum intercessionem, invocationem, Reliquiarum honore, et legitimo imaginum usu, fideles diligenter instruant, docentes eos, Sanctos, unà cum Christo regnantes, orationes suas pro hominibus Deo offerre; bonum atque utile esse suppliciter eos invocare; et ob beneficia impetranda à Deo per Filium ejus Jesum Christum Dominum nostrum, qui solus noster Redemptor et Salvator est, ad eorum orationes, opem auxiliumque confugere: illos verò qui negant Sanctos, æternâ felicitate in cælo fruente, invocandos esse: aut qui asserunt, vel illos pro hominibus non orare, vel eorum, ut pro nobis etiam singulis orent, invocationem esse idololatriam; vel pugnare cum verbo Dei, adversarique honori unius mediatoris Dei et hominum Jesu Christi vel stultum esse in cælo regnantibus voce vel mente supplicare, impiè sentire. Sanctorum quoque martyrum, et aliorum cum Christo viventium sancta corpora, quæ viva membra fuerunt Christi, et templum Spiritus sancti, ab ipso ad æternam vitam susci-

tanda et glorificanda, à fidelibus veneranda esse, per quæ multa beneficia à Deo hominibus præstantur : ita ut affirmantes, Sanctorum Reliquiis venerationem atque honorem non deberi ; vel eas, aliaque sacra inonumenta à fidelibus inutiliter honorari ; atque eorum opis impetrandæ causâ Sanctorum memorias frustra frequentari ; omninò damnandos esse, prout jam pridem eos damnavit, et nunc etiam damnat Ecclesia. Imagines porrò Christi, Deiparæ Virginis et aliorum Sanctorum in templis præsertim habendas, et retinendas ; eisque debitum honorem et venerationem impertiendam ; non quod credatur inesse aliqua in iis divinitas, vel virtus, propter quam sint colendæ ; vel quod ab eis sit aliquid petendum ; vel quod fiducia in imaginibus sit figenda, veluti olim fiebat à Gentibus, quæ in idolis spem suam collocabant ; sed quoniam honos qui eis exhibetur, refertur ad prototypa, quæ illæ repræsentant : ita ut per imagines, quas osculamur, et coram quibus caput aperimus et procumbimus, Christum adoremus ; et Sanctos, quorum illæ similitudinem gerunt, veneremur ; id quod Conciliorum, præsertim verò secundæ Nicænæ Synodi, decretis contra imaginum oppugnatores est sancitum.

Illud verò diligenter doceant Episcopi, per historias mysteriorum nostræ redemptionis, picturis vel aliis similitudinibus expressas, erudiri et confirmari populum in articulis fidei commemorandis, et assiduè recolendis : tum verò ex omnibus sacris imaginibus magnum fructum percipi, non solum quia admonetur populus beneficiorum et munerum quæ à Christo sibi collata sunt : sed etiam quia Dei per Sanctos miracula et salutaria exempla oculis fidelium subjiciuntur, ut pro iis Deo gratias agant, ad Sanctorumque imitationem vitam moresque suos componant ; excitenturque ad adorandum ac diligendum Deum, et ad pietatem colendam. Si quis autem his decretis contraria docuerit, aut senserit ; anathema sit. In has autem sanctas et salutaris observationes si qui abusus irrepserint, eos prorsus aboleri sancta Synodus vehementer cupit : ita ut nullæ falsi dogmatis imagines, et rudibus periculosi erroris occasionem præbentes, statuatur. Quòd si aliquando historias et narrationes sacræ Scripturæ, cum id indoctæ plebi expediet, exprimi et figurari contigerit : doceatur populus, non propterea divinitatem figurari, quasi corporeis oculis conspici, vel coloribus aut figuris exprimi possit. Omnis porrò superstitio in Sanctorum invocatione, Reliquiarum veneratione, et imaginum sacro usu tollatur ; omnis turpis quæstus eliminetur : omnis denique lascivia vitetur : ita ut procaci venustate imagines non pingantur nec ornentur, et Sanctorum celebratione, ac Reliquiarum visitatione homines ad comessationes atque ebrietates non abutantur ; quasi festi dies in honorem Sanctorum per luxum ac lasciviam agantur. Postremò, tanta circa hæc diligentia et cura ab Episcopis adhibeatur, ut nihil inordinatum, aut præposterè et tumultuariè accommodatum, nihil profanum nihilque inhonestum appareat ; cum domum Dei deceat sanctitudo. Hæc ut fidentiùs observentur, statuit sancta Synodus, nemini licere ullo in loco, vel Ecclesia, etiam quomodolibet exempta, ullam insolitam ponere vel ponendam curare imaginem, nisi ab Episcopo approbata fuerit ; nulla etiam admittenda esse nova miracula, nec novas Reliquias recipiendas, nisi eodem recognoscente et approbante Episcopo : qui simul atque de iis aliquid compertum habuerit, adhibitis in consilium Theologis, et aliis piis viris, ea faciat, quæ veritati et pietati consentanea judicaverit. Quòd si aliquis dubius aut difficilis abusus sit extir-

pandus; vel omninò aliqua de iis rebus gravior quæstio incidat: Episcopus, antequam controversiam dirimat, Metropolitanus et comprovincialium Episcoporum in Concilio provinciali sententiam expectet; ita tamen, ut nihil, inconsulto Sanctissimo Romano Pontifice, novum, aut in Ecclesia hactenus inusitatum decernatur.

CONTINUATIO SESSIONIS DIE IV. DECEMBRIS.

Decretum de Indulgentiis.

Cum potestas conferendi Indulgentias à Christo Ecclesiæ concessa sit; atque hujusmodi potestate, divinitus sibi traditâ, antiquissimis etiam temporibus illa usa fuerit: sacro-sancta Synodus indulgentiarum usum, Christiano populo maximè salutarem, et sacrarum Conciliorum auctoritate probatum, in Ecclesia retinendum esse docet, et præcipit: eosque anathemate damnat, qui aut inutiles esse asserunt, vel eas concedendi in Ecclesia potestatem esse negant: in his tamen concedendis moderationem, juxta veterem et probatam in Ecclesia consuetudinem, adhiberi cupit, ne nimiam facilitate ecclesiastica disciplina enervetur. Abusus verò, qui in his irrepserunt, et quorum occasione insigne hoc Indulgentiarum nomen ab hæreticis blasphematur, emendatos et correctos cupiens, præsentis decreto generaliter statuit, pravos quæstus omnes pro his consequendis, undè plurima in Christiano populo abusu causa fluxit, omninò abolendos esse. Ceteros verò, qui ex superstitione, ignorantia, irreverentia, aut aliundè quomodocumque provenerunt, cum ob multiplices locorum et provinciarum, apud quas hi committuntur, corruptelas commodè nequeant specialiter prohiberi, mandat omnibus Episcopis, ut diligenter quisque hujusmodi abusus ecclesiæ suæ colligat, eosque in prima Synodo provinciali referat; ut aliorum quoque Episcoporum sententiâ cogniti, statim ad Summum Romanum Pontificem deferantur; cujus auctoritate et prudentiâ quod Universali Ecclesiæ expediet, statuatur; ut ita sanctarum Indulgentiarum munus, piè, sanctè, et incorruptè omnibus fidelibus dispensetur.

De delectu ciborum, jejuniis et diebus festis.

Insuper hortatur sancta Synodus, et per sanctissimum Domini nostri atque Salvatoris adventum Pastores omnes obtestatur, ut tamquam boni milites illa omnia, quæ sancta Romana ecclesia, omnium ecclesiarum mater et magistra, statuit, nec non ea, quæ tam in hoc Concilio, quàm in aliis œcumenicis statuta sunt, quibuscumque fidelibus sedulò commendent; omnique diligentia utantur, ut illis omnibus, et iis præcipuè sint obsequentes, quæ ad mortificandam carnem conducunt, ut ciborum delectus, et jejunia, vel etiam, quæ faciunt ad pietatem augendam, ut dierum festorum devota et religiosa celebratio; admonente populos crebrè, obedire Præpositis suis, quos qui audiunt, Deum remuneratorem audient: qui verò contempnunt, Deum ipsum ultorem sentient.

De Indice librorum, et Catechismo, Breviario et Missali.

Sacro-sancta Synodus in secunda Sessione, sub Sanctissimo Domino nostro Pio IV. celebrata, delectis quibusdam Patribus commisit, ut de variis censuris, ac libris, vel suspectis vel perniciosis, quid facto opus esset considerarent,

atque ad ipsam sanctam Synodum referrent : audiens nunc huic operi ab eis extremam manum impositam esse, nec tamen, ob librorum varietatem et multitudinem, distinctè et commodè possit à sancta Synodo dijudicari ; præcipit, ut quidquid ab illis præstitum est, Sanctissimo Romano Pontifici exhibeatur, ut ejus judicio atque auctoritate terminetur et evulgetur. Idemque de Catechismo à Patribus, quibus illud mandatum fuerat, et de Missali et Breviario fieri mandat.

De recipiendis et observandis Decretis Concilii.

Tanta fuit horum temporum calamitas, et hæreticorum inveterata malitia, ut nihil tam clarum in fide nostra asserenda unquam fuerit, aut tam certò statutum, quod non, humani generis hoste suadente, illi errore aliquo contaminaverint : ea propter sancta Synodus id potissimùm curavit, ut præcipuos hæreticorum nostri temporis errores damnaret et anathematizaret : veramque et Catholicam doctrinam traderet, et doceret, prout damnavit, et anathematizavit, et definivit. Cùmque tamidiù tot Episcopi, et variis Christiani orbis provinciis evocati, sine magna gregis sibi commissi jactura, et universali periculo ab ecclesiis abesse non possint ; nec ulla spes restet, hæreticos, toties, fide etiam publicâ, quam desiderârunt, invitatos, et tamidiù expectatos, hùc ampliùs adventuros ; idèdque tandem huic sacro Concilio finem imponere necesse sit : superest nunc, ut Principes omnes, quod facit, in Domino moneat ad operam suam ita præstandam, ut quæ ab ea decreta sunt, ab hæreticis depravari aut violari non permittant ; sed ab his et omnibus devotè recipiantur, et fideliter observentur. Quòd si in his recipiendis aliqua difficultas oriatur ; aut aliqua inciderint, quæ declarationem, quod non credit, aut definitionem postuleat, præter alia remedia in hoc Concilio instituta ; confidit sancta Synodus, Beatissimum Romanum Pontificem curaturum, ut vel evocatis ex illis præsertim provinciis, undè difficultas orta fuerit, iis quos eidem negotio tractando viderit expedire, vel etiam Concilii generalis celebratione, si necessarium judicaverit, vel commodiore quacumque ratione ei visum fuerit, provincialium necessitatibus pro Dei gloria et Ecclesiæ tranquillitate consulatur.

No. VII.

ACCLAMATIONES PATRUM IN FINE CONCILII.

CARDINALIS A LOTHARINGIA,

Beatissimo Pio Papæ, et Domino nostro, sanctæ Universalis Ecclesiæ Pontifici, multi anni, et æterna memoria.

RESPONSIO PATRUM.

Domine Deus, Sanctissimum Patrem diutissimè Ecclesiæ tuæ consensu multos annos.

Card. Beatissimorum Summorum Pontificum animabus Pauli Julii III. quorum auctoritate hoc sacrum generale Concilium inchoata pax à Domino, et æterna gloria, atque felicitas in luce sanctorum

Resp. Memoria in benedictione sit.

Card. Caroli V. Imperatoris, et Serenissimorum Regum, qui hoc universale Concilium promoverunt, et protexerunt, memoria in benedictione sit.

Resp. Amen, Amen.

Card. Serenissimo Imperatori Ferdinando, semper augusto, orthodoxo, et pacifico, et omnibus Regibus, Rebuspub. et Principibus nostris, multi anni.

Resp. Pium, et Christianum Imperatorem, Domine, conserva: Imperator celestis terrenos Reges, rectæ fidei conservatores, custodi.

Card. Apostolicæ Romanæ Sedis Legatis, et in hac Synodo præsentibus, cum multis annis magnæ gratiæ.

Resp. Magnas gratias: Dominus retribuatur.

Card. Reverendissimis Cardinalibus, et Illustribus Oratoribus.

Resp. Magnas gratias, multos annos.

Card. Sanctissimis Episcopis vita, et felix ad ecclesias suas reditus.

Resp. Præconibus veritatis perpetua memoria: Orthodoxo Senatui multos annos.

Card. Sacro-sancta œcumenica Tridentina Synodus: ejus fidem confiteamur, ejus decreta semper servemus.

Resp. Semper confiteamur, semper servemus.

Card. Omnes ita credimus: omnes id ipsum sentimus: omnes consentientes et amplectentes subscribimus. Hæc est fides beati Petri, et Apostolorum: hæc est fides Patrum: hæc est fides Orthodoxorum.

Resp. Ita credimus; ita sentimus: ita subscribimus.

Card. His decretis inhærentes, digni reddamur misericordiis et gratiâ primi, et magni supremi Sacerdotis Jesu Christi, Dei intercedente simul inviolatâ Dominâ nostrâ sanctâ Deiparâ, et omnibus Sanctis.

Resp. Fiat, fiat, Amen, Amen.

Card. Anathema cunctis hæreticis.

Resp. Anathema, Anathema.*

No. VIII.

DE LIBRIS PROHIBITIS, REGULÆ X.

Per Patres à Tridentina Synodo delectos concinnata, et a Pio PP. IV. comprobata constitutione, quæ incipit Dominici, die 24 Martii, anno 1564.

Regula 1. Libri omnes quos ante annum MDXV. aut Summi Pontifices, aut Concilia œcumenica damnârunt, et in hoc indice non sunt, eodem modo damnati esse censeantur, sicut olim damnati fuerint.

* After the "Acclamations," the prelates subscribed the decrees, and departed. The subscriptions were in number two hundred and fifty-five; viz., four legates, two cardinals, three patriarchs, twenty-five archbishops, one hundred and sixty-eight bishops, seven abbots, seven generals of orders, with thirty-nine signatures by proxy.

2. Hæresiarcharum libri, tam eorum qui post prædictum annum hæreses invenerunt, vel suscitârunt, quàm qui hæreticorum capita aut duces sunt vel fuerunt, quales sunt Lutherus, Zuinglius, Calvinus, Balthasar Pacimontanus, Swenchfeldius, et his similes, cujuscumque nominis, tituli aut argumenti existant, omninò prohibentur. Aliorum autem hæreticorum libri, qui de religione quidem ex professo tractant, omninò damnantur. Qui verò de religione non tractant, à Theologis Catholicis, jussu Episcoporum et Inquisitorum examinati et approbati permittuntur. Libri etiam Catholicis conscripti, tam ab aliis qui postea in hæresim lapsi sunt, quàm ab illis qui post lapsum ad Ecclesiæ gremium rediére, approbati à facultate Theologicâ alicujus Universitatis Catholicæ, vel ab Inquisitione generali permitti poterunt.

3. Versiones scriptorum etiam Ecclesiasticorum, quæ hactenus editæ sunt à damnatis auctoribus, modò nihil contra sanam doctrinam contineat, permittuntur. Librorum autem veteris Testamenti versiones, viris tantùm doctis et piis judicio Episcopi concedi poterunt; modò hujusmodi versionibus tamquam elucidationibus Vulgatæ editionis, ad intelligendam sacram Scripturam, non autem tamquàm sano textu utantur. Versiones verò novi Testamenti, ab auctoribus primæ classis hujus indicis factæ nemini concedantur, quia utilitatis parum, periculi verò plurimum lectoribus ex earum lectione manare solet. Si quæ verò annotationes cum hujusmodi quæ permittuntur versionibus, vel cum Vulgata editione circumferuntur, expunctis locis suspectis à facultate Theologica alicujus Universitatis Catholicæ, aut inquisitione generali permitti eisdem poterunt, quibus et versiones. Quibus conditionibus totum volumen Bibliorum, quod vulgò Biblia Vatabli dicitur, aut partes ejus concedi viris piis et doctis poterunt. Ex Bibliis verò Isidori Clarii Brixiani prologus et prolegomena prædicantur: ejus verò textum, nemo textum Vulgatæ editionis esse existimet.

4. Cùm experimento manifestum sit, si sacra Biblia vulgari linguâ passim sine discrimine permittantur, plus indè, ob hominum temeritatem, detrimenti, quàm utilitatis oriri, hac in parte judicio Episcopi, aut inquisitoris stetur: ut cum consilio Parochi vel Confessarii, Bibliorum à Catholicis auctoribus versorum lectionem in vulgari linguâ eis concedere possint, quos intellexerint ex hujusmodi lectione, non damnum, sed fidei atque pietatis augmentum capere posse: quam facultatem in scriptis habeant. Qui autem absque tali facultate ea legere seu habere præsumperit, nisi priùs Bibliis Ordinario redditis, peccatorum absolutionem percipere non possit. Bibliopola verò, qui prædictam facultatem non habenti Biblia idiomate vulgari conscripta vendiderint, vel alio quovis modo concesserint, librorum pretium, in usus pios ab Episcopo convertendum, amittant, aliisque pœnis pro delicti qualitate ejusdem Episcopi arbitrio subjaceant. Regulares verò non nisi facultate à Prælatiis suis habitâ, ea legere, aut emere possint.

5. Libri illi, qui hæreticorum auctorum operâ interdum prodeunt quibus nulla aut pauca de suo apponunt, sed aliorum dicta colli-
cujusmodi sunt Lexica, Concordantiæ, Apophthegmata, Similitudines, I
et hujusmodi, si quæ habeant admista, quæ expurgatione indigeat
Episcopi, et Inquisitores, unâ cum Theologorum Catholicor
sublatis aut emendatis, permittantur.

6. Libri vulgari idiomate de controversiis inter Catholicos et

temporis disserentes non passim permittantur : sed idem de iis servetur, quod de Bibliis vulgari linguâ scriptis statutum est. Qui verò de ratione bene vivendi, contemplandi, confitendi, ac similibus argumentis, vulgari sermone conscripti sunt, si sanam doctrinam contineant, non est cur prohibeantur ; sicut nec sermones populares vulgari linguâ habiti. Quòd si hactenùs in aliquo regno vel Provinciâ aliqui libri sunt prohibiti, quòd nonnulla continerent quæ sine delectu ab omnibus legi non expediât, si eorum auctores Catholici sunt, postquam emendati fuerint, permitti ab Episcopo et Inquisitore poterunt.

7. Libri, qui res lascivas seu obscenas ex professo tractant, narrant, aut docent, cum non solum fidei, sed et morum, qui hujusmodi librorum lectione faciliè corrumpi solent, ratio habenda sit, omninò prohibentur ; et qui eos habuerint, severè ab Episcopis puniantur. Antiqui verò ab Ethnicis conscripti, propter sermonis elegantiam et proprietatem permittuntur : nullâ tamen ratione pueris prælegendi erunt.

8. Libri quorum principale argumentum bonum est, in quibus tamen obiter aliqua inserta sunt, quæ hæresim, seu impietatem, divinationem, seu superstitionem spectant, à Catholicis Theologis, inquisitionis generalis auctoritate, expurgati, concedi possunt. Idem judicium sit de prologis, summariis, seu annotationibus quæ à damnatis auctoribus, libris non damnatis, appositæ sunt ; sed posthac non nisi emendati excudantur.

9. Libri omnes et scripta Geomantiæ, Hydromantiæ, Aëromantiæ, Pyromantiæ, Onomantiæ, Chiromantiæ, Necromantiæ, sive in quibus continentur sortilegia, veneficia, auguria, auspicia, incantationes artis magicæ prorsùs rejiciantur. Episcopi verò diligenter provideant, ne astrologiæ judicariæ libri, tractatus, indices legantur, vel habeantur, qui de futuris contingentibus, successibus, fortuitisve casibus, aut iis actionibus, quæ ab humana voluntate pendent, certi aliquid eventurum affirmare audent. Permittuntur autem judicia, et naturales observationes, quæ navigationis, agriculturæ, sive medicæ artis juvandæ gratiâ conscripta sunt.

10. In librorum, aliarumve scripturarum impressione servetur, quod in Concilio Lateranensi sub Leone X. Sess. 10. statutum est. Quare, si in alma urbe Roma liber aliquis sit imprimendus, per Vicarium Summi Pontificis et Sacri Palatii Magistrum, vel personas à Sanctissimo Domino nostro deputandas priùs examinetur. In aliis verò locis ad Episcopum, vel alium habentem scientiam libri vel scripturæ imprimendæ, ab eodem Episcopo deputandum, ac Inquisitorem hæreticæ pravitatis ejus civitatis, vel diocesis, in qua impressio fiet, ejus approbatio et examen pertineat, et per eorum manum propriâ subscriptione gratis et sine dilatione imponendam sub pœnis et censuris in eodem decreto contentis approbetur : hac lege et conditione additâ, ut exemplum libri imprimendi authenticum, et manu auctoris subscriptum, apud examinatorem remaneat ; eos verò, qui libellos manuscriptos vulgant, nisi ante examinati probatique fuerint, iisdem pœnis subjici debere judicârunt Patres deputati, quibus impressores : et qui eos habuerint et legerint, nisi auctores probiderint, pro auctoribus habeantur. Ipsa verò hujusmodi librorum probatio in scriptis detur, et in fronte libri vel scripti vel impressi authenticè appareat, probatioque et examen ac cetera gratias fiant. Præterea in singulis civitatibus ac diocesis, domus vel loci ubi ars impressoria exer-

cetur, et bibliothecæ librorum venalium sæpiùs visitentur à personis ad id deputandis ab Episcopo, sive ejus Vicario, atque etiam ab Inquisitore hæreticæ pravitatis, ut nihil eorum quæ prohibentur, aut imprimatur, aut vendatur, aut habeatur. Omnes verò librarii, et quicumque librorum venditores habeant in suis bibliothecis Indicem librorum venalium, quos habent, cum subscriptione dictarum personarum, nec alios libros habeant, aut vendant aut quacumque ratione tradant, sine licentiâ eorundem deputandorum, sub penâ amissionis librorum, et aliis arbitrio Episcoporum, vel Inquisitorum imponendis. Emp-tores verò, lectores, vel impressores, eorundem arbitrio puniantur. Quòd si aliqui libros quoscumque in aliquam civitatem introducant, teneantur eisdem personis deputandis renunciare: vel si locus publicus mercibus ejusmodi constitutus sit, ministri publici ejus loci prædictis personis significant libros esse adductos. Nemo verò audeat librum, quem ipse vel alius in civitatem introduxit, alicui legendum tradere, vel aliquâ ratione alienare, aut commodare, nisi ostenso priùs libro, et habitâ licentiâ à personis deputandis, aut nisi notoriè constet, librum jam esse omnibus permissum. Idem quoque servetur ab heredibus et executoribus ultimarum voluntatum, ut libros à defunctis relictos, sive eorum indicem illis personis deputandis offerant, et ab iis licentiam obtineant, priusquam eis utantur, aut in alias personas quacumque ratione transferant. In his autem omnibus et singulis pœna statuatur vel amissionis librorum, vel alia arbitrio eorundem Episcoporum, vel Inquisitorum, pro qualitate contumaciæ vel delicti.

Circa verò libros, quos Patres deputati examinârunt aut expugnârunt, aut expurgandos tradiderunt, aut certis conditionibus, ut rursus excuderentur, concesserunt, quidquid illos statuisse constiterit, tam bibliopolæ, quàm ceteri observent. Liberum tamen sit Episcopis aut Inquisitoribus generalibus secundùm facultatem quam habent, etiam libros, qui his regulis permitti videntur, prohibere, si hoc in suis regnis, aut provinciis, vel diocessibus expedire judicaverint. Ceterùm nomina, cum librorum qui à Patribus deputatis purgati sunt, tum eorum quibus illi hanc provinciam dederunt, eorundem deputatorum Secretarius notario Sacræ universalis Inquisitionis Romæ descripta Sanctissimi Domini nostri jussu tradidit.

Ad extremum verò omnibus fidelibus præcipitur, ne quis audeat contra harum regularum præscriptum, aut hujus indicis prohibitionem libros aliquos legere aut habere. Quòd si quis libros hæreticorum, vel cujusvis auctoris scripta, ob hæresin, vel ob falsi dogmatis suspicionem damnata atque prohibita, legerit, sive habuerit, statim in excommunicationis sententiam incurrat. Qui verò libros alio nomine interdictos legerit, aut habuerit, præter peccati mortalis reatum, quo afficitur, judicio Episcoporum severè puniatur.

No. IX.

POPE PIUS'S CREED.

“ Ego N. firma fide credo et profiteor omnia et singula, quæ continentur in symbolo fidei, quo S. Romana ecclesia utitur,—viz.

“ Credo in unum Deum Patrem omnipotentem, factorem cæli et terræ, visibilium omnium, et invisibilium : et in unum Dominum Jesum Christum, filium Dei unigenitum, et ex Patre natum ante omnia sæcula ; Deum de Deo, lumen de lumine ; Deum verum de Deo vero ; genitum, non factum ; consubstantialem Patri, per quem omnia facta sunt ; qui propter nos homines, et propter nostram salutem descendit de cælis, et incarnatus est de Spiritu Sancto ex Maria virgine, et homo factus est ; crucifixus etiam pro nobis sub Pontio Pilato, passus, et sepultus est ; et resurrexit tertia die secundum scripturas : et ascendit in cælum, sedet ad dexteram Patris ; et iterum venturus est cum gloria judicare vivos, et mortuos ; cujus regni non erit finis : et in Spiritum Sanctum Dominum, et vivificantem, qui ex Patre Filioque procedit ; qui cum Patre et Filio simul adoratur, et conglorificatur, qui locutus est per prophetas : et unam sanctam Catholicam, et apostolicam ecclesiam. Confiteor unum baptisma in remissionem peccatorum, et expecto resurrectionem mortuorum, et vitam venturi sæculi. Amen.

“ Apostolicas et ecclesiasticas traditiones, reliquasque ejusdem ecclesiæ observationes et constitutiones firmissime admitto, et amplector.

“ Item sacram scripturam juxta eum sensum, quem tenuit et tenet sancta mater ecclesia, cujus est judicare de vero sensu et interpretatione sacrarum scripturarum, admitto ; nec eam unquam, nisi juxta unanimem consensum patrum accipiam, et interpretabor.

“ Profiteor quoque septem esse vere et proprie sacramenta novæ legis, a Jesu Christo Domino nostro instituta, atque ad salutem humani generis, licet non omnia singulis necessaria, scilicet baptismum, confirmationem, eucharistiam, poenitentiam, extremam unctionem, ordinem et matrimonium ; illaque gratiam conferre ; et ex his baptismum, confirmationem et ordinem, sine sacrilegio reiterari non posse.

Receptos quoque et approbatos ecclesiæ catholicæ ritus, in supradictorum omnium sacramentorum solemni administratione recipio, et admitto.

“ Omnia et singula, quæ de peccato originali, et de justificatione in sacro-sancta Tridentina Synodo definita et declarata fuerunt, amplector et recipio.

“ Profiteor pariter in Missa offerri Deo verum, proprium et propitiatorium sacrificium pro vivis, et defunctis ; atque in sanctissimo Eucharistiæ sacramento esse vere, realiter et substantialiter corpus et sanguinem, una cum anima et divinitate Domini nostri Jesu Christi ; fierique conversionem totius substantiæ panis in corpus, et totius substantiæ vini in sanguinem ; quam conversionem catholica ecclesia transubstantiationem appellat.

“ Fateor etiam sub altera tantum specie totum atque integrum Christum, verumque sacramentum sumi.

“Constanter teneo purgatorium esse, animasque ibi detentas fidelium suffragiis juvari.

“Similiter et sanctos una cum Christo regnantes, venerandos atque invocandos esse, eosque orationes Deo pro nobis offerre, atque eorum reliquias esse venerandas.

“Firmissime assero, imagines Christi, ac Deiparæ semper virginis, necnon aliorum sanctorum, habendas et retinendas esse, atque eis debitum honorem ac venerationem impertiendam.

“Indulgentiarum etiam potestatem a Christo in ecclesia relictam fuisse; illarumque usum Christiano populo maxime salutarem esse affirmo.

“Sanctam Catholicam et apostolicam Romanam ecclesiam, omnium ecclesiarum matrem et magistram agnosco; Romanoque Pontifici, beati Petri, Apostolorum Principis, successori, ac Jesu Christi vicario veram obedientiam spondeo, ac juro.

“Cætera item omnia a sacris canonibus, et œcumenicis conciliis, ac præcipue a sacro-sancta Tridentina Synodo tradita, definita, et declarata, indubitanter recipio atque profiteor; simulque contraria omnia, atque hæreses quascumque ab ecclesia damnatas, rejectas, et anathematizatas, ego pariter damno, rejicio, et anathematizo.

“Hanc veram Catholicam fidem, extra quam nemo salvus esse potest, quam in præsentī sponte profiteor, et veraciter teneo, eandem integram et inviolatam, usque ad extremum vitæ spiritum constantissime (Deo adjuvante) retinere et confiteri, atque a meis subditis, vel illis quorum cura ad me in munere meo spectabit, teneri, doceri, et prædicari, quantum in me erit, curaturum, ego idem N. spondeo, voveo, ac juro. Sic me Deus adjuvet, et hæc sancta Dei evangeliz.”—Canones et Decreta Concilii Tridentini, (Le Plat,) Appendix, p. xxii.

No. X.

PRESENT STATE AND PROSPECTS OF POPERY.

The following statements are chiefly extracted (with some few alterations and additions) from an article in Blackwood's Magazine, for October, 1838, which is characterized by a Roman-catholic writer as “wonderfully accurate.”*

Popery, both at home and abroad, is in the possession of immense strength, and has been, and is now, marching forward with giant strides.

In the peerage, the Roman Catholics number the Duke of Norfolk, the Earls of Shrewsbury, Fingall, and Newburgh; Lords Petre, Stourton, Stafford, Vaux, Arundel, Clifford, Dormer, and Lovat; besides, among the Scotch and Irish peers who have votes in the election of representatives in the

* Catholic Magazine, January 1839, p. 14.

imperial parliament, the Earls of Traquair and Kenmore; Viscounts Gormanston, Southwell, and Frankfort; Lords Trimlestown, Louth, Dunboyne, and French. These, especially the peers of parliament, include some of the most wealthy, ancient, and influential noblemen in the kingdom.

Among the baronets we find the following Roman Catholics, nearly all of whom may be ranked with the richest of the class to which they belong; Sir C. Throckmorton, Sir J. Gerard, Sir T. Stanley, Sir T. Haggerston, Sir E. Blount, Sir H. Hunloke, Sir C. Wolseley, Sir H. Tichborne, Sir Clifford Constable, Sir E. Mostyn, Sir F. Vincent, Sir T. Gage, Sir H. Bedingfield, Sir B. Wrey, Sir J. Lawson, Sir J. Smythe, Sir J. Swinburne, Sir E. Vavasour, &c.; and besides these, there are many baronets of Ireland and Scotland we might mention who profess the same religion.

Again, in the list of the wealthy landed gentry of England, many, very many, are Roman Catholics; and some of them are among the most powerful proprietors in their respective counties.

In the House of Commons the Roman Catholics are in number forty, of whom six are English members.

The private progress made by the Roman Catholics among the leading liberal families is notorious. The Duke of Leeds, the Marquis of Wellesley, Lord Albemarle, Lord Kinnaird, Lord De Mauley, Mr. Ward, M.P., and many more professing Protestants, married Roman Catholics. Such, too, is the case with many of the female Protestant nobility; for instance, the Duke of Sutherland's sister married Lord Surrey; Lord Sefton's daughter married Mr. Towneley, the wealthy Lancashire Roman Catholic, &c.

Members of several liberal families have recently been converted, or rather perverted, to popery. We may name among others, a brother of Earl Spencer, Sir Charles Wolseley, Mr. Philips, son of the late M.P. for Leicestershire, Mr. Roche, the member for Cork county, Mr. Kenelm Digby, Sir Bouchier Wrey, and Mr. Bennett, son of the M.P. for Wiltshire.

At court, the treasurer of the household is a Roman Catholic, the Marchioness of Wellesley, Lady Bedingfield, and the Earl of Fingall, all of whom have been about the court for some time, are Roman Catholics; and several others of the same kind have been placed in minor situations.

While Protestants have been quarrelling, or while they have been sleeping, popery, with stealthy steps, or by bold manœuvres, has been gaining ground, disarming some, deluding others, conquering more, and marching onward.

In 1792, there were not, in the whole of Great Britain, thirty Roman-catholic chapels; there are now five hundred and thirteen, of which four hundred and forty are in England, six in Wales, and sixty-seven in Scotland; and there are six hundred and ten priests, of whom five hundred and thirty-one are in England, five in Wales, and seventy-four in Scotland. They are governed by seventeen vicars apostolic, nine of whom are bishops. In the year above mentioned, there was not one Roman-catholic college; there are now ten, besides seventeen convents, sixty seminaries of education, and many chapel schools.

The Roman-catholic population of Great Britain is now very little short of two millions.

It is supposed that there are in Ireland nearly seven millions of Roman Catholics. In Ireland there is also a college, supported by public money, for the free education of priests; and of these there are now scarcely less than 2500, with four archbishops, twenty-three bishops, eight colleges. Besides Maynooth, there are several monasteries, and many convents, nunneries, societies, clubs, and private seminaries.

In Scotland, also, popery has been of late rapidly advancing, particularly in the west. In Glasgow alone there are now 30,000 Roman Catholics, and even in Stirling they have recently erected a handsome chapel.

In the colonies, the Roman Catholics have, under various names, (as, for instance, the Bishop of Trinidad is called Bishop of Olympus,) bishops at the following places:—Quebec, (with a coadjutor;) Montreal, (with a coadjutor;) Hudson's Bay; Kingston, Upper Canada, (with a coadjutor;) Newfoundland; St. John's, New Brunswick; Nova Scotia; Trinidad; Ceylon; Jamaica; Mauritius; Madras; Calcutta; Australasia; Cape of Good Hope. In all these places they have extensive establishments. In Ceylon they boast of having 100,000 persons attached to their church in that island. In India they pretend to 600,000; and though that number is questionable, still it is not denied that their converts constitute no inconsiderable portion of the southern population. In Trinidad nearly the whole people are Roman Catholics, and sixteen new missionaries have lately sailed to complete the popish victory. From New South Wales, Bishop Broughton, the excellent Protestant diocesan, wrote to the Christian Knowledge Society in January, 1836, to the following effect:—"Protestantism is much endangered in this colony; the efforts of Rome in this country are almost incredible. It is traversed by the agents of Rome. I earnestly desire means of counteracting these machinations." In Canada, popery is the established religion of one province, and is liberally assisted in the other. In the Cape of Good Hope much has already been done in Graham's Town, and elsewhere; particularly in the new parts of the colony. In Newfoundland the Roman Catholics form a majority of the House of Assembly, and have gained otherwise a complete ascendancy.

In the South Seas equal activity is displayed. Dr. Lang, the principal of the Church of Scotland College in New South Wales, writing home on the 6th October, 1836, thus expresses himself:—"The moral influence of the Christian church of New South Wales will extend eventually to the neighbouring islands of New Zealand, containing a native population of half a million of souls, and comprising an extent of territory almost equal to that of the British Islands; to the western islands of the Pacific, numberless and teeming with inhabitants; to the Indian Archipelago, that great nursery of nations; to China itself. That the Romish propaganda has already directed her vulture eye to this vast field of moral influence, and strewn it, in imagination, with the carcasses of the slain, is unquestionable. Spanish monks and friars have within the last few years been sent from the recently formed republics of the South-American continent to the eastern islands of the Pacific. Other groups, still more distant from the American continent, have recently been surveyed and taken possession of by Romish missionaries direct from France; and the Roman-catholic Bishop of New South Wales is already taking his measures

for co-operating with these missionaries from the westward, by transforming the sons of Irish convicts in New South Wales and Van Diemen's Land into missionary priests, and dispersing them over the length and breadth of the vast Pacific."

In the United States, although it is not forty years since the first Roman-catholic see was created, there is now a Catholic population of 600,000 souls under the government of the Pope, an Archbishop of Baltimore, fourteen bishops, and four hundred and twenty-two priests. The number of churches or stations is five hundred and forty-seven; colleges, fifteen; ecclesiastical seminaries, eleven; clerical students, one hundred and forty-eight; female religious institutions, twenty-seven; female academies, thirty-eight; charitable institutions, thirty-nine; and seven Catholic newspapers.

In the West Indies unexampled efforts are now made among all classes, principally from the missionaries of Cuba, where Popery reigns in undisturbed supremacy and unrivalled splendour.

In China, beyond the borders of which Protestants have failed to penetrate, the Jesuits have been working with a marvellous courage worthy of a better cause, and with a success which may well justify their boasting. By the Catholic Directory of 1838, it appears that the Papists actually have two bishoprics in China.

There is no corner of the globe which their restless feet have not invaded; there is no danger they have not braved; there is no artifice they have scorned; and of course, no scruple has been allowed to deter men who proclaim that "the end can sanctify the means." The difficulties they encounter are not equal to those with which Protestants contend. It is not very difficult to make a papist of a pagan.

We find in Europe symptoms that popery is once more at war with the Bible, and struggling for ancient ascendancy. The following extract is from a fulmination of the Bishop of Bruges, dated Lent, 1838:—"We are desirous that all our diocesans should be apprised anew, that it is severely prohibited to every one, who is not provided with special permission to read and hold forbidden books, to purchase a Bible, or a commentary on the Bible, or any other books whatever, of the emissaries of the Bible Society, or to receive them gratis, or to retain such copies as they have in their possession. In any case, we deem it our duty to state, that while holding error in detestation, individuals are nevertheless bound to abstain from all acts of violence towards the emissaries of the society in question: the constituted authorities alone being empowered by the laws, both human and divine, to employ force of arms and the exercise of justice."

In Holland, superstition is again making way; in Leyden, three Roman-catholic chapels have been erected, and we understand, on unquestionable authority, progress has been made to an alarming extent.

In France, the Archbishop of Paris has addressed the monarch, and has commenced to agitate for a renewal of the pomp and power of Romanism; and, with his party, he has already rendered the educational system as closely popish as possible. On a recent visit to Paris by the Hon. and Rev. G. Spencer, brother of Earl Spencer, arrangements were made, which it is understood are now carried into effect throughout France, to devote Thursday in

every week to solemn prayer for the re-conversion of England to the Romish faith. The rev. gentleman has since stated that "ere long all the nations of Europe will be joined in one great society of prayer for the conversion of this kingdom."*

In the Rhenish provinces of Prussia, the Archbishop of Cologne has preferred the authority of the Pope to that of the king, and in direct contravention of the law, has forbidden Roman Catholics to marry Protestants. In the Rhenish provinces, the Roman-catholic population amounts to 1,678,745 souls. In the whole Prussian dominions, inclusive of those provinces, the number is not less than 6,000,000. In Nassau, they form nearly three-fifths of the population, and in both Baden and Bavaria, they are more than double the number of all the various Protestant sects. In Hanover, there are upwards of 20,000 Roman Catholics, and in Austria they constitute the mass of the community. Such, also, is the case in France, Spain, Portugal, Italy, Belgium, Poland, Sicily, Sardinia, South America, Madeira, parts of Greece, Ireland, the Azores, the Cape de Verd Islands, the Philippine Islands, Lower Canada, Martinique, Isle of France, &c. In Tyrol, hundreds have been banished from their native land, and expelled even beyond the extreme borders of the whole Austrian empire, for daring to worship the God of their fathers as those champions of truth dared to do in ancient times.

Thus in every part of the world popery is pursuing its triumphant course, is trampling on the consciences of mankind; rendering whole districts desolate of the word of life; and thwarting, with systematic zeal, the genuine ministers of the gospel.

An association has been recently formed, entitled, "The Catholic Institute of Great Britain," under the presidency of the Earl of Shrewsbury. The design of the association will be sufficiently explained by the following extracts from its rules:—

"That the objects of the Institute shall be confined to the exposure of the falsehood of the calumnious charges made against the Catholic religion, to the defence of the real tenets of Catholicity, to the circulation of all useful knowledge upon the above-mentioned subjects, and to the protection of the poorer classes of Catholics in the enjoyment of their religious principles and practices.

"That the funds of the institute shall be applied by the committee in providing a suitable place of meeting, and in recompensing the secretary, and such officers as they may consider necessary for the purpose of conducting the affairs and keeping the accounts of the institute; and that a further portion of the funds shall be applied in printing and circulating such publications as, having the previous sanction of a clergyman, duly authorized by the vicar apostolic of the London district, may be deemed useful to obviate calumny, to explain Catholic tenets, defend the purity and truth of Catholic doctrines, and circulate useful information on these subjects. That the committee shall also undertake the examination of all cases of religious oppression, or

* Catholic Magazine, February, 1839, p. 122.

of deprivation of rights of conscience of the poorer and less protected classes of Catholics, under any circumstances. That the committee shall be authorized to appoint sub-committees of not less than five members out of their own body, for any purposes of the institute, and also to organize local committees, and to solicit and avail themselves of the co-operation of individuals in different parts of Great Britain and the colonies."

Several tracts have already been published by the institute, at a very cheap rate, and calculated, by their plausible assertions, and ingenious, but sophistical arguments, to pervert the minds of the ignorant, the inconsiderate, and the misinformed. One of them, intitled, "The widow Woolfrey versus the Vicar of Carisbrook," is a melancholy specimen of disingenuousness.

In the church of England has sprung up a new school of semi-popish divinity, recommended by the virtues and talents of its professors, eating its way to the very core of the Protestant system of theology. We allude to those unfortunate and deeply to be regretted publications—"Tracts for the Times," "Froude's Remains," Palmer's "Church of Christ," "Newman's Sermons," &c. The time has gone by when those works can be passed over without notice, and the hope that their influence would fail is now dead.

It is asserted that these Oxford divines "are daily acquiring new disciples, and command a force amounting, if we are not misinformed, to about seven hundred of the clergy, with no inconsiderable portion of the best informed among the laity."* This is appalling enough, if true, and demands the most serious consideration of all true-hearted Protestants. Let them ponder well the following sentences, expressing the feelings and hopes with which the movement is contemplated by Roman Catholics:—"Most sincerely and unaffectedly do we tender our congratulations to our brethren of Oxford, that their eyes have been opened to the evils of private judgment, and the consequent necessity of curbing its multiform extravagance." . . . "It has been given them to see the dangers of the ever shifting sands of the desert in which they were lately dwelling, and to strike their tents, and flee the perils of the wilderness. They have already advanced a great way on their return towards that church within whose walls the wildest imagination is struck with awe, and sobered down to a holy calm, in the enjoyment of which it gladly folds its wearied wings." &c. . . . "They have found the clue which, if they have perseverance to follow it, will lead them safely through the labyrinth of error into the clear day of truth." . . . "Some of the brightest ornaments of their church have advocated a re-union with the church of all times and all lands; and the accomplishment of the design, if we have read aright the 'signs of the times,' is fast ripening. Her maternal arms are ever open to receive back repentant children; and, as when the prodigal son returned to his father's house, the fatted calf was killed, and a great feast of joy made, even so will the whole of Christendom rejoice greatly when so bright a body of learned and pious men as the authors of the 'Tracts for the Times' shall have made the one step necessary to place them again within that sanctuary where

* Catholic Magazine, March, 1839, p. 165.

alone they can be safe from the moving sands, beneath which they dread being overwhelmed. The consideration of this step will soon inevitably come on; and it is with the utmost confidence that we predict the accession to our ranks of the entire mass.”*

We have no fears of the ultimate result, because “that Wicked One” is doomed to be destroyed by the Lord himself, “with the spirit of his mouth and with the brightness of his coming.” (2 Thess. ii. 8.) But there will be a sharp previous conflict. Let all who love the truth prepare for it, by providing themselves with such weapons as shall be “mighty through God to the pulling down of strongholds.”

* Catholic Magazine, ut sup. p. 175.

THE END.

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