



THE  
POPE'S CABINET  
UNLOCKED.

BY THE AUTHOR OF  
"GERALD, A TALE OF CONSCIENCE," "CATHOLICISM," &c.

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## INTRODUCTION.

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**THE Cabinet of a Pope, who lived in the days of Martin Luther, discovered, in which among other interesting documents were found several articles relating to the doctrine of indulgences, all of which will be faithfully and dispassionately transcribed, and impartially explained for the instruction of his readers, whether Protestants or Romanists, by the writer of the following Book.**



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THE late *Baron Masères* thus expresses himself in the last volume of his *Occasional Essays*: — “I think,” says the Baron, “it can never be unseasonable to expose a religion so destructive to the peace and happiness of society; so derogatory to the glory of God; so contrary to the main end and design of Christianity; and which persecutes with such unrelenting barbarity (where it can) those that have the courage and honesty to oppose its innovations.”\*

\* “Wolves,” says Luther, “must not be treated like timid sheep. The wolf cannot be handled too roughly” (which means Popery), “nor too much gentleness shewn to the sheep” (which means the poor misguided and untaught Romanist). This feeling of compassion for the latter, evinced by that great lover of God's truth, perfectly harmonizes with that of the writer of this book, who would rejoice in the present day as much as that great Reformer would have rejoiced in his day, could he but now lead even one straying sheep (Romanist) back to the sheepfold of the good Shepherd, even Jesus Christ, the righteous, blessed for ever. Amen.

“If we may believe historians,” says Doctor Moore, in his ‘Divine Dialogues,’ p. 161, and also in his ‘Mystery of Iniquity,’ Book 2nd, chap. XV., and 16 v., “Pope Julius II. was, in seven years, the occasion of the slaughter of 200,000 Christians.” The massacre in France cut off 100,000 in three months. *P. Perizonius* avers, that in the persecution of the Albigenses and Waldenses, 100,000 lost their lives. From the beginning of the Jesuits till 1580, that is, between thirty or forty years, 900,000 perished, saith *Baulduinnus*. The Duke of Alva, by the public executioner, put 36,000 to death. *Vergerius* affirms, that the Inquisition in thirty years destroyed 150,000. To all this, we may add the Irish rebellion, in which 300,000 were destroyed, as Lord Ossery reports in a paper printed in the reign of Charles II.

Again, honest John Bull, who is ever carefully watching against the artifices and dangers which invariably visited our Protestant ancestors in his beloved country, thus writes in the present day, with the same watchful and jealous eye:—“It would seem,” says he, “that in the palace of the Pope of Rome, called the Vatican, and not in the Parliament of England, will be decided the question that disturbs the relations between England and Ireland, and we, as well as Switzerland, be admonished to abide like faithful Christians by its

faithful decision. Assuredly then, we Protestants are all laying the foundation for such a state of things if timely assistance be not made. How much, then, of the statements which are abroad, as to the Roman Catholic hierarchy, be true or otherwise, we will not now inquire: it is enough for our purpose to know that such statements can be put forth without any risk of being derided for their utter absurdity. Let there be a Roman Catholic Bishop of Birmingham, and a Roman Catholic Bishop of Westminster, and it matters not if every See in Great Britain has its duplicate. The fences are broken, and a path opened for the inrush of the waters whenever the current is strong enough to impel them."—*John Bull*, October 30th, 1847.

A truly pious and learned author, who is likewise an orthodox Protestant minister, thus portrays the general character given in history of the sovereign Pontiffs who have been elected to fill the chair of St. Peter from the earliest date. "I have seen," says this minister of the gospel, "the Eagle rise and soar with outstretched wing, until he seemed to touch the firmamental ceiling of Heaven, and bathed his plumage amid sunshine; it seemed as if his heart was set upon something beyond the sky, and his eye kindling to catch a vision of it; but in reality his heart and eye were open to the prey, and the quarry that lay below. So it has ever been



with *Antichrist*: he seems to aim at heaven only to enable him to possess more surely the earth." "But," saith the inspired word of God, "the pride of thine heart hath deceived thee, whose habitation is so high, and who saith in thine heart, Who shall bring me down to the ground? Nevertheless, though thou exalt thyself as the Eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord."

Nevertheless, it is evident that the present Crown Ministers of our Protestant Queen, in defiance of this threat against *Antichrist* by Jehovah himself, are resolutely determined to support the Roman Church and its *Head* and hierarchy, as the following document, written by Earl Grey, her Majesty's Colonial Secretary, will abundantly prove, and give painful evidence of the advance of the Romish religion, not only in England, but also in our Colonies. It is dated from his Lordship's office in Downing Street, November 20, 1847, and thus commences:—

"SIR,—My attention has lately been called by the Lord Lieutenant of Ireland, to the fact, that the prelates of the Roman Catholic Church in the British colonies have not hitherto, in their *official correspondence* with the Governor and authorities, been usually addressed by the title to which *their rank in their own Church* would appear to give them

*a just claim.* Formerly there were obvious reasons for this practice; but as Parliament has by a recent Act (that relating to Charitable Bequests in Ireland), formally recognised the rank of the Irish Roman Catholic Prelates, by giving them precedence immediately after the prelates of the Established Church of the same degree—the Roman Catholic Archbishops and Bishops taking rank immediately after the Protestant Archbishops and Bishops respectively—it has appeared to her Majesty's Government that it is their duty to conform to the rule thus laid down by the legislature, and *I have accordingly to instruct you hereafter officially to address the prelates of the Roman Catholic Church in your Government by the title of 'Your Grace,' or 'Your Lordship,' as the case may be.* Parliament not having thought proper to sanction the assumption by the prelates of the Roman Catholic Church in Ireland of titles derived from the sees which they hold, a similar rule will be followed in the colonies; thus, for example, the Roman Catholic Prelate in New South Wales will be addressed as the Most Reverend Archbishop Polding, and in Van Dieman's Land, as the Right Rev. Bishop Wilson.

"I have, &c.,

"GREY."

The writer feels anxious to inquire of *John Bull* how he thinks this clerical promotion of Earl Grey will work for New South Wales, when he calls to recollection that this *Polding*, now an Archbishop, obtained the permission of the present Government to go out to Sydney, to officiate and fill the subordinate post of Chaplain, at a moderate salary, to the condemned and transported Po-

pish felons of that settlement, when, lo, and behold, and to his own astonishment, and the surprise of every body else, this same *Polding*, at one fell swoop, as it were, was metamorphosed by Pope Pius IX., into a Popish Archbishop, with all the rank and spiritual dignity belonging to that high office; consequently, *Sir Charles Fitzroy* must now give his *Grace* precedence of our excellent Protestant Bishop of the Diocese, who was instituted to the seat of Episcopal power by Queen Victoria, the Protestant monarch of England. 'Tis worthy, however, of note, that when permission is accorded by the Crown to a British subject to accept of any title or dignity from any foreign potentate—a sovereign Pontiff, for instance, it is always coupled with a *proviso*, that such title or dignity shall not confer a right to any place or precedence within the British dominions.\* It appears, how-

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\* As a proof of how little dependence is to be placed on this *Polding*, who only the other day was Chaplain to the condemned felons transported to New South Wales, the following extract from an address to his flock, as an *Archbishop*, taken from the "*Adelaide Observer*," will amply prove. *His Grace* said, "he was sure that it would give them great delight to hear that in England especially, their holy faith was making rapid progress. It was now no longer a matter of doubt whether England would return to the Holy Catholic Faith or not; the only doubt was as to how soon that might occur. The happy time, however, would be hastened by Providence, if they propitiated Heaven by their prayers and good works to grant to England the great boon of receiving the faith of Christ in all its pristine purity, which faith was to be found in the Catholic Church alone. It was not now a thing merely to be wished for, but it was being carried out by legitimate and well-

ever, that the Earl of Clarendon, her Majesty's representative in Ireland, as her Lord Lieutenant, was as anxious as his brother in office, Earl Grey, to curry favour with the Pope and his hierarchy, by fulsome flattery, which the writer is of opinion *John Bull* will be convinced of when he peruses the following letter addressed to the Popish Archbishop of Dublin.—

“ *Private.*”

“ MY DEAR LORD,—Your Grace had the goodness to promise me that you would convey to Rome, for the consideration of the Pope, the amended statutes of the Queen's Colleges in Ireland, as the British Government has no official organ of communication with the Holy See.

“ I was happy of having the opportunity to consult your Grace before any alteration was made, because as a *Catholic* prelate you well know what guarantees and provisions were requisite for ensuring *religious instruction* to the *Catholic* youths who might frequent those Colleges, and I was anxious

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ascertained causes. Many men, once ministers of the Church of England, who had sought in vain for peace in that Church, had gone over to the Catholic Church, where they had found it. It was, indeed, a glorious spectacle for the world to see men of the highest standing in society, both by birth and education, instructed by their own knowledge, renouncing their families and their prospects, and humbly content to earn their bread honestly rather than violate their consciences. He knew some ministers of the Church of England who, five years ago, were in possession of an income of £1,500 a year, who were now actually earning their bread by teaching children, and by other means far different from those to which they had previously been accustomed, yet they failed not, as soon as they had come to the knowledge of the truth, to embrace it.”

that such securities should be given with the most entire good faith, and in a manner perfectly satisfactory to the Irish prelates, who, *like yourself, desired to see the true interests of morality and the CATHOLIC RELIGION PROMOTED BY THESE INSTITUTIONS.*

“ I regret very much the delay that has taken place in the revision of the statutes, but I need hardly tell you that the attention of the Government was last year wholly devoted to alleviating the calamity with which it was the will of Providence that this country should be visited—moreover, this delay was of no importance, as the Colleges would not be ready for occupation before the end of the year 1849.

“ The whole of the statutes are *at your disposal now or at any future period that your Grace or any other Bishop may wish to see them*; but as they are very voluminous, and relate entirely to the course of instruction and the duties of the different officers of the Colleges, I propose at present only to trouble you with the *religious portion* of them.

“ Accordingly, I herewith send all that part of the statutes which affect, as to *religious* points, both professors and students, as well as an extract from the Report of the Board with reference to religious instruction.

“ The list of Visitors is not yet settled, but I can have no hesitation in stating that it will include the *Catholic Archbishop of the Province*, and *Bishop of the Diocese* in which the College is situated, and that, moreover, in the Council, Professorships, and other posts of each College, the *Catholic* religion would be fully and appropriately represented, for these Colleges are instituted for the education of the middle classes, and the Government would fail in its object of training up the youth of Ireland to be good men and loyal subjects if their religious instruction and moral conduct were not duly provided for and guarded by every precaution that the most anxious solicitude can devise.

*“As I entertain a profound veneration for the character of the Pope, and implicitly rely upon his upright judgment, it is with pleasure that I now ask your Grace to submit these statutes to the consideration of his Holiness, believing, as I do, that they may be advantageously compared with those of any other similar institution in Europe; and that by exhibiting the care and the good faith with which they have been framed, they will furnish a simple but conclusive answer to those misrepresentations which have been so industriously circulated, and which, if they had been founded in truth, would have justly excited the alarm and called forth the reprobation of his Holiness.*

“I have the honour to be, with great esteem, my dear Lord, your Grace’s very faithful servant,

“CLARENDON.

*“To his Grace Archbishop Murray of Dublin.”*

Why the Earl of Clarendon wished Dr. Murray to keep this letter a *secret*, the writer must leave it to his readers to find out. Its date, however, is from the Castle of Dublin, March 19, 1848. No doubt these fawning, conciliatory letters have been gratefully received and highly appreciated, both by the Pope and by his clergy. Nevertheless, they have still much more to demand, nor will they ever rest satisfied till they gain the ascendancy, which, from the character of the above letters, they are in a fair way of doing.

In close conformity with such towering views, and ardent desires after spiritual and temporal power, is the

character of Pius IX, the reigning Pontiff. Long-sighted and sharp in prospective; ambitious to distinguish himself by a novel and liberalized policy, surpassing that of all his predecessors in the pontificate, by encouraging the rail-road in his dominions, but *not the Bible*;\* exhibiting himself before the sovereigns of Europe as the very archetype of the keen-eyed eagle. At one period, in the flighty sallies of his imagination, he appears to fancy himself the forerunner of some happy epoch which was to exalt him to the rank and domination of hierarchical and monarchical ruler and chief, with the pre-eminence of the spiritual over the temporal power of every Christian nation on the earth. Surely, then, the evil spirit must have been at the right hand of his Holiness when he prompted him to assume the character of the great *European reformer*; and truly Pius's rash conduct is well deserving of that name; for he was the very first to give the signal for universal revolution in Rome itself.

“As for me,” affirms this very Pope in one of his late encyclical letters, “who am the vicar of Christ, and

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\* *St. Chrysostom*, a Popish canonized saint, in one of his homilies of Lazarus, says, “I do always exhort, and will never cease to exhort you, that you will not *here only* attend to the things which are spoken, but that when you are at home you *continually* busy yourselves in reading the holy Scriptures, which practice, also, I have not ceased to urge upon them who come privately to me.”

occupy the chair of St. Peter, animated as I am with an ardent desire of exercising my spiritual power to rule over my kingdom" (*a kingdom of darkness and graven images*), "I shall spare neither care nor labour to lead back to the only path of truth and safety those few madmen, and all others who, in ignorance and error, were not ashamed to triumph publicly on the result of that most lamentable war lately excited amongst the Swiss, and from which we have reason to fear much calamity will yet ensue. Let then all our enemies remember that nothing can be changed in the doctrines which the Roman Catholic Church has received to preserve, defend, and preach. I conjure you, then, each and all, to be united amongst yourselves in concord and charity, bound as you are by the strictest bonds of faith and submission to me the Sovereign Pontiff, and to the Chair of St. Peter, and spare neither labour, vigilance, nor zeal; but with episcopal courage, constancy, and prudence, fight the battle of Holy Church,\* &c. &c.—*Dated Rome, 1848.*"

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\* In the case stated between the Church of Rome and the Protestant Churches, we read the following declaration of the Gallican Clergy, concerning the ecclesiastical power of the Pope in the year 1682:—"That God gave to St. Peter and his successors, Vicars of Christ, and to the Church herself, the power of spiritual things pertaining to eternal life, but not of civil and temporal matters. For the Lord said, '*My kingdom is not of this world;*' and again, '*Render unto Cæsar the things that are Cæsar's, and unto God the things that*



The writer will now proceed to narrate in the following pages, a minute detail of many interesting matters bearing on the subject of Popish history, which contain curious old manuscripts, furnishing interesting information sufficient to authenticate many facts as documentary testimony, shewing the great abuse which invariably prevailed against that benign and holy religion of Jesus Christ in those early days of Popery, and to establish incontrovertibly, that even in this enlightened age, yea, and at this present moment, the unchanged and unchangeable apostacy of Rome's (*semper eadem*) idolatrous Church, and her false doctrines and superstitious vanities are in perfect accordance with her doctrinal forms as far back as the twelfth century. Nor dare that Church venture to alter one jot or tittle, nor will any change, nor shadow of change, ever take place in her ambitious views, and present policy towards England, so long as her triple-crowned

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*are God's.*' And therefore that of the apostle must stand, '*Let every soul be subject to the higher powers; for there is no power but of God; whosoever therefore resisteth the power, resisteth the ordinance of God.*' Therefore kings and princes are not subject, in temporals, to any ecclesiastical power by the ordinance of God; neither can they, by the authority of the keys of the Church, directly or indirectly, be deposed, or their subjects absolved from their faith and obedience, and oath of allegiance which they have taken. And this is to be firmly retained as necessary to the public peace, and not less useful to the Church than to the State, as being consonant with the word of God, the tradition of the Fathers, and practice of the Saints."

Pope continues to assume infallibleness, which is an attribute of God only.

The foregoing letter, in which it appears manifest that Pius IX., the present Pope, seems bent on supporting his claim to the title of Vicar of Christ upon earth, and of occupying the Chair of St. Peter as the successor of that Apostle, with an ardent desire as such, to exercise his spiritual power against the enemies of his Church, and that all such shall be reminded by his Holiness's express command, that nothing can be changed into the doctrines which Roman Catholics have received, *as the truth*, to persevere in, to defend, and to preach. He conjures, also, his subjects, bound as they are to him by the strictest bonds of faith and submission as their sovereign Pontiff, sitting in the Chair\*

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\* *Arnulphus*, Bishop of Orleans, in a Council held at *Rhemes*, speaks thus of the Pope to the members of the Council:—"Rev. Fathers, whom do you hold this man to be, sitting on a high throne, glittering with a robe of purple and gold? If he want charity, and is swelled with science only, he is the *Antichrist* sitting on the throne of God."—*Conc. Rhem.*

*St. Bernard* declares again, that "the Beast of the Revelation, to which was given a mouth speaking blasphemies, and power to make war against the saints, is sitting in St. Peter's chair."—*Bernard, Epia. 125, Bestia illa de Apocalypsi.* It is also very remarkable, that in every age of the Christian church, all who at any time had a just quarrel with Rome, never failed to call her *Babylon*, or the *Beast*, or the *great harlot in purple* of the Revelation."

of St. Peter. And his Holiness further conjures them to spare neither labour, vigilance, nor zeal; but, with episcopal courage, constancy, and prudence, to fight the battle of holy Church, which, alas! all those "*who will not understand, and walk on still in darkness,*" readily consent to. This boasting language and assumed authority is, no doubt, held out as a threat or warning to Protestants in general, but more particularly *those who dare to write and call unto the most high God, even unto the God that shall perform the cause which they have in hand*; and, in the words of Elijah, cry aloud to all idolaters, "*How long halt ye between two opinions? if the Lord be God, follow him; but if Baal, then follow him. And the people answered him not a word.*" Is not this, then, the case, the very case, of all Romanists? They dare not answer, much less think for themselves! No; their priests think for them, and answer for them. Nay; their very souls are his, and not their own;\*

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\* In every country where the people profess the Popish religion, the church to which they belong dethrones the Gospel, and their priests assume the power of God, and as such the wretched Papists regard them. They are also bound to take every thing from them upon trust, as the truth. Their prayers are mumbled to them in a language they do not understand; and the doctrine the priests preach to them is taken from anything and everything but the Bible—a *fatal book*, as it was once pronounced to be by Dr. Baines, Bishop of Siga, one of their most learned prelates; and such truly it is, and always was and will be, to Popery. To guard, however, against this *fatal*

falsifiers, who say unto one, " *Go, and he goeth ; and to another, Come, and he cometh ; and to a third, Do this, and he doeth it.*

Notwithstanding, the writer of this little work shall not be discouraged or prevented, either by pope or priest, from performing his duty as an humble labourer in the vineyard of Christ from working therein, nor as his soldier be deterred from combating for his Lord and Master, even Jesus, with the sword of the Spirit ; not forsooth, against the Vicar of Christ ; for throughout the inspired pages of the holy Bible, which contains the recorded word of God, there is no such being to be discovered ; no, nor even against the chair of St. Peter will the writer advance one word, except to aver, that Peter never sat in that chair nor in any other chair in the city of Rome ; for he had never set foot within her gates during his abode on earth ;\* therefore, the warfare of

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*book*, the first principle the Church of Rome teaches to the people is a blind, passive, and brute-like obedience ; and, as they are in fact the mere creatures of the priesthood, the lesson is easily taught and learned.

\* Now the scripture is totally silent on the subject of St. Peter being the successor of Christ ; neither do the gospels announce it ; the epistles do not record it ; the writings of the primitive christians do not even refer to it. The claim of the Pope of Rome was never claimed by the Christian church for the first sixteen centuries, and was expressly disclaimed by Pope Gregory, the predecessor of Pope

the editor shall be solely waged against the vicar of *Antichrist* and his idolatrous priesthood, whom he will combat with the same determined spirit which was evinced by Martin Luther in Germany, and by our Protestant ancestors, the reformers in England, in defence of their faith; yea, and as history has announced to the christian world, both one and the other proved victorious.\*

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**Boniface the First.** "Whoever," said the former, then Bishop of Rome, "calls himself, or desires to be called universal Bishop, is a forerunner of *Antichrist*. These are the recorded words of that Pope. This then proves beyond a doubt, that there was no prince, nor chief, among the apostles; therefore proves that Peter was not chief among the Apostles; consequently, the Pope of Rome, who claims a title to authority over all Christian churches, upon the ground of Peter's supremacy, builds without a shadow of authority from the scriptures: nay; the person who assumes the title of universal Bishop hereby seals his own condemnation. But what said the Lord to his twelve apostles when disputing for precedence among themselves? "*If any man desires to be first, the same shall be last of all, and servant of all.*" If, therefore, there was to be any pre-eminence, why was Christ on this occasion silent respecting it? On the other hand, if our Lord had in the hearing of others conferred it on Peter, what occasion would there have been for the apostles to dispute about it? "*He that exalteth himself,*" saith the same Lord, "*shall be abased, and he that humbleth himself shall be exalted.*"

\* Luther, that great spiritual and invincible reformer, also declared to his friend, *Doctor Reisenpach*, that "when he wrote against the Pope, he was not melancholy; for," said he, "then I labour with the brains and understanding; then I write with joy of heart." "I much marvel," replied the doctor, "you can be so merry; if the care were mine, it would go near to kill me:" whereupon Luther ex-

In this amicable warfare in defence of the *truth as it is in Jesus*, the writer is not without hope, that in the sequel he shall be able to render the contents of the "Pope's Cabinet," when once unlocked, interesting as well as instructive both to his Romanist and Protestant readers. He wishes, however, to observe to them, that if either party should feel inclined to harbour doubts in their minds, to question his authority, or even disposed to reject it as altogether false, he is perfectly prepared to meet and answer them all, be they never so captious. The truth of a writer he considers ought to constitute the whole value of his work; therefore he would recommend his readers to reflect and bear in mind, that it is better to reason than to cavil, particularly on a grave subject like the present.\* The writer therefore feels

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claimed, "Not the Pope nor all his shaven retinue can make me sad; for I know that they are Christ's enemies; therefore, I fight against him with joyful courage."

\* Jewel, Bishop of Salisbury, who was one of the sixteen Protestants who were appointed to dispute with the same number of Catholics in the presence of Queen Elizabeth, in the year 1539, thus described the religion of Popery. "I am convinced," said this prelate, "and that upon no light or superficial grounds, but after many years of studious consideration and inquiry, that the religion of the Church of Rome is distinctly and awfully pointed out in scripture as the one great apostacy from the truth, and the declared object of Divine displeasure." This declaration of Bishop Jewel, however, has so offended those popelings, the *Puseyites* and *Tractarians*, as they are denominated by many, that they have pronounced John Jewel, Bishop of Salisbury, to the world, as having been an irreverend Dissenter!

anxious, before he proceeds, to assure his readers in general, that he has not presumed to inscribe a single line of this work without serious meditation and prayerful thoughts in a mind sedulously applied to his subject, and with that sacred volume, the Bible, before him, that therein he might speak boldly as he ought to speak, in which volume the revelations of Jehovah to men are in-registered, wherein he is fully assured in his mind that *he who feareth the Lord, him shall he teach in the way that he shall choose, and will guide him with his eye. Commit thy way unto the Lord, saith the royal Psalmist, for he has never failed them that seek him ; put thy trust in him, therefore, and he shall bring it to pass.* With such an infusing spirit of encouragement, wrought by a gracious principle from above, in the soul of all who *keep God's testimonies, and seek him with their whole heart,* and who feel enabled, through his grace vouchsafed to them, to love him ; *for God is love, and he that loveth not, knoweth not God.*

The writer desires here to inform his readers, that while with deep attention his mind was engaged in contemplating Jehovah's compassionate and tender attribute of love to fallen man, he was suddenly interrupted by melancholy news from France, which informed him that a violent insurrection had taken place in the city of Paris, which, in a few hours, and with

great sacrifice of human life by an enraged and furious Parisian mob, terminated in a complete revolution, that transformed the Monarchy into a Republic. The king, almost in the twinkling of an eye, together with the whole of the royal family were compelled to seek safety by immediate flight from a blood-thirsty populace, who defiled and plundered the royal palace, and with savage and butchered hands cut off by untimely death some of its occupants. Providentially, however, his Majesty and family escaped their fury, and found means to reach the coast of France and embark for England, which they reached in safety, and disembarked on the shores of that generous, Christian, and Protestant sea-girt island, which has ever shewn herself to the persecuted stranger a shelter from danger or distress, and under whose mild laws and government none ever landed in vain. The writer now wishes just to take a momentary glance at the cause of this sudden outbreak of the Parisian mob, whose unsettled, coxcomical, and fiery minds, to the astonishment of all other nations, has for many years led them to think that they were the fittest persons not only to direct and govern Paris, but also France herself, and to change her Constitution whenever they think it expedient to choose a new form of Government, which they fancy more fitting for the accomplishment of their own sinister purposes. God, however, is always disregarded; religion, for they have none,



is a mockery in their estimation ; human life is out of the question ; and murder and rapine become the order of the day. To the reflecting mind, at least, of every true Christian, this last savage and diabolical outbreak must have appeared like an awful visitation ; yea, and as a warning sent by Him who governs the nations of the earth to that ungodly people ; and it may be averred, that all such sudden insurrections, partaking of a like unchristian and appalling character, should be thus designated ; and it might be truly compared also to a lion that had suddenly broken loose from his keeper, and torn him to pieces ; for in a like manner, and in a moment of time, as it were, was the Government and Constitution of France, which contained a population of upwards of twenty-four millions of souls, overthrown and severed. God sent strong delusion among them, and they were all at strife with each other. The result was evident ; and political anarchy and confusion immediately followed by necessary connexion of effects with their cause. But after all, it cannot be matter of much surprise to the reader, and certainly none to *John Bull*, nor indeed to any person who has had an opportunity of examining critically the restless, capricious, volatile, and changeable character of the populace of Paris at all times and seasons, and whose late attack, unhappily for the civilized world, proved victorious. But were there no abettors in this

affray? None whatever: for in treason there are no abettors; all persons concerned being considered by law principals. Well, then, if there were none, were there not some principals counselling that furious band of monsters, the Parisian assassins?—*there is the rub*. Now this interrogatory quite excites the writer to examine a little further into the nature and cause of their occasional tragic representations, as well as the character of the Parisian and Corsican demagogues, who have appeared on the stage from time to time in order to gratify an effervescent and volatile people. To accomplish his purpose, the writer must refer to history, and go back to the seventeenth century, in order to contrast the first French Republic, which took place in the year 1793,\* with that of the second French Republic, which in the year 1848 has just been established, and to prove a coincidence between them. Now both these most awful visitations, which have overwhelmed France, so perfectly correspond both as to men and measures, that they may be compared to *twin sisters*, so attached to each other that wherever the one enters the other is sure to follow. It is also worthy of remark, that the principal planners and concocters of both these Re-

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\* In the year 1793, the extinction of the Bible was decreed by Republican France. The government proclaimed at the same time that the French nation acknowledged no God, and in the city of Lyons the Bible was dragged at the tail of an ass through the streets.

publics were educated in the schools of Voltaire, Rousseau, and the Roman Pontiff. These three men were their *counsellors, though in the end their destruction; for "the way of peace they did not know, neither was there any fear of God before their eyes."* Now, such schools (if, indeed, they deserve the name of schools) which taught and still teach infidelity, scepticism, and Popish doctrines, were and are quite sufficient to unsettle the minds even of the best disposed.\* Consequently, the promoters and leaders of the second Republic, in 1848, were in a state of equality, as to their mental acquirements, with those of 1793, and quite as ready as the former were to express themselves, like the *foolish body* spoken of in scripture, and says in his heart "*There is no God.*"†

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\* A letter from Italy received by *John Bull* mentions that upon a recent occasion, on the priests bringing out the image of the Virgin to bless a volunteer corps of his holiness the Pope's subjects and soldiers, that they all exclaimed, "We want a man to lead us, and not an old woman."

† Is it not evident, then, at this moment, to all true Protestants, that Antichrist perceiving his kingdom to be approaching towards its end, has commenced, through his representative on earth, at this crisis, to set the whole Christian world in a flame by enkindling the coals of dissension between kings and kingdoms; by introducing traitors under the disguise of teachers; murderers under the name of Catholics; and devils incarnate under the sable mantle of religion. Where he cannot prevail by truth, he seeks it by intimidation: in the place of mercy he employs the sword: instead of peace, which God's truth embraceth, he stirs up wars,—every one fighting against his neigh-

These modern Republican leaders, therefore, finding little or no difficulty to encounter among the Parisian people, except among a few timid persons, whom they readily cajoled by a promise of *liberty, equality, fraternity*, and what was still more tempting—*spoliation*, which by the way were precisely the same terms held out by the members of the first Republic, soon set about their work of destruction, which, like a plague, wafted through the air, and in one day visited the city of Paris with death, mourning, and famine. There are no elements of revolutions so successful and sure of their operation, amidst any people, as those who profess Popery,—a creed which most effectually supplants true religion, and tempts the Papist to substitute any form of worship, even blasphemy itself in its stead, in proof of which the following account will readily convince the reader, even though he be himself a Papist. “At an operative banquet, which took place in Paris, at the barrier of *Mont Parnasse*, on Sunday, the 5th of November, 1848, the name of the *Saviour of the world* was included in a toast with that of Cateline, Julian the apostate, Attila, Rousseau, and Robespierre. Moreover, at another banquet given at *Autun*, a city in France, and the see of a bishop in the depart-

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bour, city against city, and kingdom against kingdom ; and, instead of love, the sacred badge of all true Christians, his *myrmidons* execute all hatred, even to blood.

ment of Soane-et-Loire, the *Eucharist*, called in our Protestant Church the *sacrament of the Lord's Supper*, was pronounced at that infidel feast to be the symbol of socialism and the divine essence of fraternity, by all the bacchanalians who honoured the banquet with their presence.\* The writer, therefore, proposes here to give some further insight into the nature, character, and principles of the first French Republic, before he proceeds with his account of the second.

The general character, however, of this body, at once contemptible and formidable, atrociously wicked and abjectly mean, cannot be given complete without a distinct revision of its acts, which in government, religion, finance, jurisprudence, and warfare, exhibit but one principle—a resolute pursuit of a given object, with a total disregard of the opinions of mankind, and a contempt for all established and avowed principles of morality or good faith. But perverse and ignorant men suddenly possessed of all the wealth, strength, and resources of an ingenious, rich, and powerful na-

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\* The Virgin and the French Republic of 1848. The *mandament* of the Cardinal Archbishop of Lyons, invites "all Catholics to implore the light of the Holy Spirit, through the intercession of the most holy Virgin and all the Saints, for the choice of a *President* to rule the Republic. The prayers directed to be said are the *Veni Creator*, the *Salve Regiam*, and the Liturgy of the holy Virgin." The name of Christ is not mentioned in the document.

tion, could not, without a peculiar mixture of ferocity and wickedness, have committed the acts which stigmatized the CONVENTION of that era ; nor could the mighty energies which they aroused and guided have been directed to a few purposes of real national good, for the folly which generally accompanies extreme vice and depravity renders the triumphs of villany bitter even in the most ardent moment of enjoyment. Nevertheless, those aspiring and ambitious traitors to their king and country in 1793, did not entertain deeper nor more sinister views than their brethren of 1848, who are at this very moment looking forward with fond and longing hopes to creep gradually by stealthy pace into power, insensibly, as it were, are moving along the same path trodden by that *great revolutionist* of the first republic, Napoleon Buonaparte, a Corsican by birth, who acted so conspicuous a part in abetting all its measures, and so contrived by cunning and intrigue to climb up the ladder of ambition until he reached the appointment of First Consul of the French Republic, and not very long after, for he waited only twenty months, and then with a boldness unparalleled, in 1804 caused himself to be proclaimed in the city of Paris Emperor of the French, and commanded the Pope of Rome to repair immediately to that metropolis to assist at his coronation ; he would not, however, permit his

Holiness to crown him, and taking the imperial crown out of his hands he crowned\* himself by placing it on his own head before the multitude, evincing by such an indecorous act how little he cared about or coveted the Pontifical benediction, and by that same bold act he annihilated a republic which he himself waded almost through an ocean of blood to establish. Ten years then passed, when retributive justice overtook this proud, tyrannical, and cruel usurper, who was conquered in battle, stripped of his power, dethroned by the allied monarchs of Europe, and transported as a prisoner to Elba, an island in the Mediterranean sea, when Louis XVIII, who was then an exile in London, was restored to the throne of his ancestors.

Buonaparte, however, contrived to evade his guards, escaped, and returned to France, where, by the aid of some of his former Republican soldiers and followers he regained his recently lost empire, *but it was only for a season*. He therefore commenced his career by an

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\* Let the reader observe here that the Popes declare themselves Sovereign Monarchs of the world, and this is no more than is given them at their coronation in the *Roman Pontifical*, where the triple crown is put on the Pope's head, with these words, "*Receive this diadem adorned with three crowns, and know yourself to be the Father of Princes and Governor of the world, and Vicar upon earth of our Saviour Jesus Christ.*"

attempt to re-organize his old, but brave disbanded soldiers, for his passion was still for war; he again took the field and advanced boldly against the foe, but was a third time defeated at the renowned battle of Waterloo, when he felt compelled in order to save himself from being captured by the allied forces of the European sovereigns, who had already advanced into France and were in possession of Paris, to fly to the coast and sail to England, and surrender himself a prisoner of war to the British nation. The government, however, being aware of the escape of that faithless man from Elba, determined not to run any risk of a second elopement; therefore, as a precautionary measure, resolved to transport him forthwith to St. Helena, another island 1200 miles from the nearest land, on which volcanic rock that enemy to God and man terminated, as an exile, his wicked and ambitious career and life. (*Sic transit gloria mundi.*)

But to return once more to the French Republic of 1848. Its execrable mobs and irascible leaders who appear to have excited and directed the blind and transient passions of those myrmidons—the Fraternizers, Communists, and other hired ruffians in their work of death, pillage, and rapine, all of whom persevered in their satanic determination against those who opposed them, until the streets of Paris literally flowed



with the blood of nearly fifteen thousand\* of their fellow-citizens.

This untoward circumstance, unhappily stimulated the idle and discontented populace of other neighbouring kingdoms and petty states, which had heretofore withstood the shock of ages, to revolt against their legitimate sovereigns and princes, to cast off their allegiance and to plunge into the same frantic, disloyal, and deadly stream of troubled waters.†

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\* It is a fact which ought to be generally known and never to be forgotten, that out of one million, twenty-seven thousand, one hundred and six souls, who perished in the first revolution, the priests and nobles who suffered death under guillotine were only two thousand, four hundred and three,—so rapidly in revolutionary convulsions does the career of cruelty descend from the higher to the lower orders, and so sweeping is the carnage dealt out to the latter, compared with that they sought to inflict on those above them.

† Popery furnishes the most successful elements of revolution. It effectually supplants true religion and substitutes a false one in its stead; one which by outward show, scenery, and divers kinds of music in their churches, is rendered plausible by formalities and with gew-gaws, which it addresses itself merely to the external senses; and thus, while such pagentry lulls the soul into a state of fancied security it panders unconsciously to the lust of the flesh, the lust of the eye, and the pride of life. O, beware! O, beware! Protestants of England of its deadly sting. “Is there any candid man,” remarked an able writer of the present day, “who considers the actual condition of Europe, who can for one moment doubt that all the

The writer must pause here and appeal to *John Bull* and to all his readers to ask them if the annals of the different nations of the earth ever portrayed a more depraved, ferocious, and dreadfully savage people than the populace of Paris, *whose mouths were full of cursing and bitterness, and their feet swift to shed blood ; for there was no fear of God before their eyes.* Their women took an active part with those whom they termed liberal and fraternizing republicans, and encouraged and applauded their unheard-of cruelties. Oh ! just fancy, Mr. Bull, the deadly embrace of fraternization with those monsters in human form, was it not like flying into the arms of death ? Many of the soldiers were poisoned by the women, who mixed arsenic in the wine and brandy which they drank, and also in their cigars. Neither did the Archbishop of Paris escape the *fraternal* embrace, being shot from a window by one of the *fraternity* while in the act of addressing the multitude on their murderous deeds. The city of Paris was almost brutalized by the savage, sanguinary, and unchristian barbarity of a Godless race, and thousands after thousands were literally butchered without

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miserics suffered by so many great states, at present, are the effects of a denial of all vital religion—the inevitable consequences of religious liberalism on the one side and of Roman Catholic intrigue on the other ?”

remorse, and rather with a thirst for more blood.\*  
*Shall I not visit for these things, saith the Lord, and*

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\* The natural effect of the superstitions of the Roman Church evidently verges towards Deism or Atheism in the minds of all men of sense, who cannot but find out that the *holy Scriptures* and the *Popish legends* are said to have the same foundation, and are considered equally orthodox by their Church in point of authority and doctrine; and moreover, that the Council of Trent, which their clergy consider as true as the Bible, declares that "all saving truth is not contained in the Holy Scriptures, but partly in the Scriptures and partly in the unwritten traditions, which whosoever doth not receive with like piety and reverence is accursed." The ignorant multitude, however, most of whom can neither read nor write, much less understand latin, are taught by their priests to believe the *legends* and *traditions* of holy church to be equal to the Scriptures; and they are compelled to receive and believe them to be so, while the men of sense believe in neither, and declare the whole system to be founded on deceit and nothing but priestcraft, and the contrivance of those who alone gain by it. The beguiled multitude, who are however by no means wanting in common sense, soon became shrewd enough when they once recalled to their recollection what they had occasionally heard those above them in rank and station in life so often converse about as to the truth of the doctrines of their Church; therefore, after *parleying* for some time amongst each other, they unanimously agreed that their superiors were right; yea, and a corresponding feeling with regard to Popery pervaded through the ranks of all those who were engaged in the late insurrection in Paris. Will not, then, every upright minded and candid reader agree with the writer, that Popery, or in plainer words, a total want of religion banished the fear of God from the mind of the Parisian mob as well as from the minds of their abettors and superiors, and that the fruits of Popery were the ostensible grounds and reasons which actuated the whole party, and was the fundamental cause of the bloodshed, murder, and rapine, which immediately followed that dreadful outbreak of the people?

*shall not my soul be avenged on such a nation as this? For he is King, be the people never so impatient, he sitteth between the Cherubims, be the earth never so disturbed.*

Nevertheless, their vociferations still continued in the same *gasconading* outcry for liberty, equality, and fraternity, the very same, in fact, which was heard in the city of Paris on the third day of September, 1793, after they had witnessed the death of Louis XVIII., their king, who was guillotined. And ultimately, in the month of February last, 1848, the very *same cry* was heard in the *very same city*, after the dethronement of their king—Louis Philippe, and the expulsion of him and his whole family *for ever* from the French Republic and nation. Are not then, as the writer has already remarked, these two republics twin sisters?

The present Republican revolution now progressing in France, although the members of her new government have been silent hitherto on the score of religion, have nevertheless produced an effect almost marvellous on the minds of the Roman Catholic population of the Italian States, relating to that unexpected and important event; the Pope himself being the first temporal and by assumption, spiritual sovereign, who thought it expedient by a revelation, as it appeared to many, to

follow the example of France by a display of his liberal principles\* and politics to his subjects, whose Holy Father he calls himself, and has literally opened the hitherto spiritually blind eyes and unstopped the deaf ears of thousands of those of his beloved children throughout the whole of his Italian states. In fact, without even the shadow of real intention of doing any such thing, Pius IX. has revolutionized the population of the whole of Italy with an idea of freedom not particularly favourable, as he now perceives to his great dismay, to the religion and Church of Rome,—topics on which they now find themselves at liberty to argue without restraint or rebuke from their priests. Nevertheless, at this present moment, the minds of this priest-ridden people appear more bent on war than toleration, such was the excitement which so unexpected and sudden an emancipation from Popish thralldom produced on men, whose ignorance and stupidity naturally engendered a contempt for all moral duty, that they offered their services and professed themselves ready when called upon, with or without permission from their Holy Father, to hazard a tumultuary conflict either in rebellion, sedition, or insurrection against Austria or any

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\* His present Holiness, however, notwithstanding his affectation of liberality, has not thought it quite expedient to withdraw his prohibition against the English Protestants having a place of worship within the walls of the eternal city.

other state, principality, or power, that attempted to oppose their ardour in defence of that dawn of liberty which their Pope had inconsiderately granted them. Neither did they any longer fear priestly power, nor the dread tribunal of the Inquisition, and they gloried in the expulsion from Italy of those pests to society and sons of Belial—the hateful Jesuits.\* It is, nevertheless,

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\* Lord Clifford, of Ugbrook, in the county of Devon, a Popish nobleman, if credit is to be given to the newspapers, has lately fitted up his mansion in the above county for the accommodation and residence of those Jesuits, some eighteen in number, who were lately driven out of Rome by the people, and out of Italy also, as well as the whole company of Jesus, as they blasphemously call themselves, out of every Christian country in Europe, England only excepted, for which favour they have to thank not the Protestants, thank God, but Queen Victoria's present Ministers of State and confidential advisers.

*Popery on the Decline in Austria.*—At Vienna, not only the Jesuits, Liguorians, and other religious orders but the secular clergy and Prelates have recently been subjected to the most insulting demonstrations of public contempt, and occasionally to personal ill-treatment. Pamphlets and squibs of the grossest kinds against them are publicly vended in the streets. The following may serve as a specimen:—"Farewell address to the departed Liguorians—the rear-guard of the Jesuits—the obscurers of the people—the moral hangmen of religion—the wolves in sheep's clothing—the hypocrites and cowardly sneaks—the fortune-hunting impostors—the blasphemers in word and deed—the false interpreters of the Divine Law—the corruptors of innocence—the spiritual Cossacks of the nineteenth century—the murderers of Pope Clement XIV.—the oppressors of the peasantry—the destroyers of true religious feeling—the d—l take them!" See "Awful Disclosures, being extracts translated from the moral theology of Alphonsus Liguori, a Jesuit, who was canon-

highly probable when the present ardour for military renown begins to subside, and that they find themselves released from all priestly controul, and that the word of God is no longer *to them* a forbidden book, their curiosity may tempt them to look into it, which if it does, O, how delighted and astonished will many of them be to read in its sacred pages so much encouragement, yea, and invitations too; for St. James desires them to *draw nigh to God, and he will draw nigh to them*, and also to *humble themselves before God* (INSTEAD OF THE POPE,) *and he will lift them up*. And his eternal Son, the Lord Jesus saith, *Come unto me all ye that labour and are heavy laden, and I will give you rest. Whatsoever ye ask in my name that will I do: and whosoever shall call on the name of the Lord shall be saved. Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me. But ye will not come unto me that ye might have life, for ye have not the love of God in you*. And the apostle Paul saith, *Christ is the propitiation for our sins, and not for ours only, but also for the sins of the whole world*. And St. Peter assures mankind that *Christ is able to save them to the uttermost that come unto God by him*. Now all these assurances which are thus conveyed to man

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ized, that is, made a saint of, in the year, 1839, with remarks thereon, by the Rev. R. P. Blakeny, B.A., incumbent of Hinton Grove, Notts, 1846."

through Jehovah's inspired book, the Bible, offer such pressing invitations and consolations in so plain and clear a form of words to the understanding, *that he may run that readeth*. There is, however, no warrant whatever in that sacred volume to address prayers to the Virgin Mary, or any other of those Popish Saints and Saintesses which have been canonized and beatified by a Pope of Rome in his church, *where there are gods many and lords many*.\* All such prayers are idolatrous, and serve only to stultify, deceive, and dispirit the poor ignorant Romanist, and drive him further from God. But after all it ought not to be a matter of astonishment to any sincere and enlightened Christian,

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\* All those nations which profess the Roman faith have saints in every town, village, and parish; and almost every individual, male and female, has a particular saint for their patron, to whom they pray. In fact, the Romanists have saints in like manner as the heathens had their gods—Such as Eolus to govern the winds, and Neptune the sea, &c. The former have in like manner St. Christopher and St. Clement to rule the sea, and especially the Virgin Mary, whom the sailors address, and sing *Ave Maris Stella*. St. Agatha is for the fire, St. Nicholas and St. Gregory for scholars. They have saints also for all diseases: St. Cornelius cures the falling sickness, St. Apollonia the tooth-ache, &c.; and they have likewise particular saints for all beasts and cattle: St. Lay presides over horses, and St. Anthony over the swine, &c., and the poor ignorant multitude bring their cattle to be blessed by these saints on particular days. They also pray to their saints jointly with God. A scholar says, God and St. Nicholas be my speed; and when another sneezes, he prays, God help me and St. John; and to a horse if he stumble, God and St. Lay save thee, &c., and upon every surprise, *Jesu Maria!*



is pervasively brought up in ignorance, superstition, and  
 idolatry—a fearful system of mock religion, which is  
 mockery against man and blasphemy against God,—  
 which are signs to discover the true light, thanks be  
 to the Pope who carried their eyes with eye-salve to  
 see, and examine into its doctrines, which soon led them  
 to several doubts as to its orthodoxy—a false system,  
 which would no thinking christian could possibly  
 be believed to believe—an invention of Antichrist,  
 whose nature is the very nature the corruption of the  
 nature was the workmanship of the devil. Moreover, its  
 nature is so mysteriously concealed and so mysteriously  
 dark to the ignorant, that they darken and  
 shut out the knowledge of his scholars; and his  
 nature is so mysterious to the daily night-shade, a

The writer writes to the gentlemen of his readers, to try be-  
 lieve that a man who is a man with which John Bull has favoured  
 the world, I am writing from the banks of London, on the 26th of  
 March, 1713, to a man in his brother, as follows:—The Pope is  
 the great enemy of the world. The destruction of his book and pictures  
 to the great advantage, and a week ago I saw one of them pub-  
 lished in London, addressing his business as Antichrist, and ask-  
 ing the world to be his provincial a provincial government in  
 France, to be the Virgin Mary, St. Peter and St. Paul; and  
 I saw that the Pope was allowed to do so. They talk  
 of the Pope's power, but our English writer told us he  
 had seen the Pope's power, and our English writer told us he  
 had seen the Pope's power, but they had made  
 the Pope's power, the representation of Italy would be to

plant of which it is a distinguished property, that if grows in the dark.

Truly then, the writer may affirm, without fear of being gainsayed—that if christianity were nothing else than the debased system of religion which Popery represents, and whose doctrines and creed fall short of knowing Christ, as the sole mediator with God, and moreover are so deceitful, false, and fallacious,—a man might just as well turn infidel at once as embrace them\*.

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\* *Address of JEREMY TAYLOR, Bishop of Down and Connor, to a person who was seduced from the Protestant to the Romish Church.*—  
 “You are now gone to a Church that protects itself by arts of subtlety and arms, by violence and persecuting all that are not of their minds, to a Church in which you are to be a subject of the King, so long as it pleases the Pope : in which you may be absolved from your vows made to God, your oaths to the King, your promises to men, your duty to your parents in some cases ; a Church in which men pray to saints in the same form of words in which they pray to God, as you may see in the offices of saints, and particularly of our Lady ; a Church in which men are taught by most of the principal leaders to worship images with the same worship with which they worship God and Christ, or him or her whose image it is, and in which they usually picture God the Father, and the Holy Trinity, to the great dishonour of that sacred mystery, against the doctrine and practice of the Primitive Church, against the express doctrine of Scripture, against the honour of a Divine attribute ; I mean the immensity and spirituality of the Divine nature. You are gone to a Church that pretends to be infallible, and yet is infinitely deceived in many particulars, and yet endures no contradiction, and is impatient her children should inquire into any thing her priests obtrude. You are gone from receiving the whole sacrament to receive it but half, from Christ's institution to a human invention, from Scripture

Therefore, though its advocates could speak even with the tongue of angels from their supposed papistical knowledge of Christ and his gospel, and yet have no real and saving knowledge of the Saviour, but have adopted the Virgin Mary in his room as their chief advocate and intercessor with God by reason of her power over him as being her son ; nevertheless, this is

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to uncertain traditions, and from ancient traditions to new pretences, from prayers which you understood, to prayers which you understand not, from confidence in God to rely upon creatures, from entire dependence upon inward acts, to a dangerous temptation of resting too much upon outward ministries, in the external work of sacraments and of sacramentals. You are gone from a Church whose worshipping is simple, Christian, and apostolical, to a Church where men's consciences are loaden with a burden of ceremonies greater than that in the days of the Jewish religion (for the ceremonial of the Church of Rome is a great book in folio), greater, I say, than all the ceremonies of the Jews contained in Leviticus, &c. You are gone from a Church where you were exhorted to read the word of God, the holy Scriptures, from whence you found instruction, institution, comfort, reproof, a treasure of all excellencies, to a Church that seals up that fountain from you, and gives you drink by drops out of such cisterns as they first make, and then stain, and then reach out ; and if it be told you that some men abuse Scripture, it is true, for if your priests had not abused Scripture they could not thus have abused you ; but there is no necessity they should, and you need not, unless you list, any more than you need to abuse the sacraments or decrees of the Church, or the messages of your friend, or the letters you receive, or the laws of the land, all of which are liable to be abused by evil persons, but not by good people and modest understandings. It is now become a part of your religion to be ignorant, to walk in blindness, to believe the man that hears your confessions, to hear none but him, not to hear God speaking but by him, and so you are liable to be abused by him as he pleases, without remedy."

nothing but a base and cunning imitation of gospel truth, which is now and has been for many centuries received and acknowledged by all true Christians to be the religion of Him, who is the way, the truth, and the life, even the Lord Jesus Christ, blessed for ever. Amen.

The writer, according to his first intention, will now return to his primary object: namely, the doctrines of Indulgences. When he hopes to prove to the satisfaction of reasonable minds that the Church of Rome lays the chief basis of her religion on their productiveness as a permanent fund for her support, and shew upon what grounds they are founded, when he will endeavour to prove them to be not only a pious fraud, but a mere cheat—yea, a robbery.

The scandalous sale of Indulgences to replenish the treasury of Pope Leo X., first roused the indignation of the monk, Martin Luther, to protest against them, which proved the means of laying the first foundation of the Protestant Reformation in Germany; therefore, in order to glean some further information from other authentic sources, we have only to turn to a *Bull* issued in the year 1518, twenty-seven years before the meeting of the *Council of Trent*, by the aforesaid Pope, under whose authority a monk named *Tetzel*, was sent

into Germany to act for him as an instrument or agent in the sale of Indulgences, in order to explain to the people their efficacy, which he did by assurance to them of their power to pardon sin\*.

### Indulgences are a wholesale method of obtaining

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\* The Vicar Apostolic of the district, or as the Popish newspaper, known by the appellation of *Tablet*, calls it, *Diocese of York*, has given notice that upon his petition to the Pope, Pius IX., his Holiness has granted the following festivals to the district of York, a plenary indulgence (applicable to the souls in Purgatory). On the 10th of October, the festival of St. Paulinus, first Archbishop of York; on the 12th of October, the festival of St. Winfred, Bishop of York; on the 25th of October, the festival of St. John, of Beverley, Archbishop of York. The condition for gaining these indulgences, besides the usual one of previous confession and communion, is, that the faithful during any time of each of these indulgences should visit some church or public chapel in Yorkshire between the first vespers and sunset, and offer up prayers for the peace and welfare of the church, an edifice which now totters, for its hold on the public mind in Italy is gone. On which fact a Florentine journal, *Il Popolano*, thus commented:—"Weep, O Pontiff, thou sceptred and living Antichrist, hast not thou in the delirium of fear reached to very blasphemy, hast thou not in thy delirium dethroned the Eternal, and placed in his stead the Virgin, with the chief of the apostles for ministers? Hast thou not to her rather than to him committed the guardianship of Rome, hoping, perhaps, that this provisional government in heaven, like provisional governments on earth, would be weaker and less watchful than that of the God of vengeance, the terrible God, who stands for the defence of peoples as thou dost for kings? Weep, then, O Pope, for while Italy rises more beautiful from the state to which thou hast reduced her, the popedom becomes a polluted name and will sink into putrefaction and decay, amidst the joyous shouts of emancipated nations."

money under false pretences—a scheme that *makes* him who declares himself to be the successor of Peter, whom he calls the Prince of the Apostles. Indulgences we are also told by the priests profess to release men wholly or in part from Purgatory. *John Bull* is no doubt aware that in answer to all this we may perhaps be met by the old device, namely, that modern Popery disavows these practices ; but he is not thus to be bamboozled\*. Let those therefore who tell *nominal* Protestants and gulls of that description impose upon them if they think it worth while : but Mr. Bull will require them to produce proof of quite another sort. Now, we read in history, that the above named Leo X. “ hath granted, that saying five *Pater-nosters* and five *Ave-Marias*, and at the end of each *Pater-noster* and *Ave-*

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\* When the infamous *Tetzel*, a Dominican monk and the Pope's agent, was retailing Indulgences in Germany (A.D. 1518), and had collected a great sum of money by the sale of them at Leipsic, a gentleman of that city applied to him for an indulgence to commit a certain crime without signifying what it was. *Tetzel* consented, received his fee, and granted the indulgence in due form. Soon after the gentleman waylaid *Tetzel* on his departure from the city, cudgelled him soundly, and robbed him of all his money, telling him at parting that *this* was the crime for which he had purchased absolution. George, Duke of Saxony, a zealous friend of the see of Rome, when he heard of the robbery was highly indignant at first, but when he learned all the circumstances he laughed heartily, and pardoned the offender. Jortin, in his *Life of Erasmus* (vol. i. p. 117), relates this story upon the authority of Seckendorf.

*Maria*, one *Gloria Patri*, all entire; and afterwards another *Pater-noster* and *Ave-Maria* singly, with the *Gloria-Patri*, &c.:—that is to say in the whole, six *Pater-nosters*, six *Ave-Marias*, and six *Gloria Patris*; five whereof with an intention to gain the indulgence, and one for his Holiness the Pope, they gain and obtain all the indulgences in the stations at *Rome*, at *St. James of Galitia* in *Compostella*, and at *Jerusalem*, and other places in the Holy Land. And, moreover, this Pope hath said, that in whatsoever hour of the day or of the night they will, or in whatsoever place they will, to wit, in the choir, or in the church, or in the cloister, or in the cell, if any can say the said *Pater-nosters*, *Ave-Marias*, and *Gloria Patris*, &c., they shall obtain the indulgences.

In these present truly awful times, whether for good or for evil, God only knows; Pius IX., however, regarding his liberal sentiments of much more consequence than the awfulness of the times, has made an effort to lead an unthinking people to believe that his Romanism differs from that of his predecessors, and in his pastoral letter or *Bull* to Doctor Blake, the Roman Catholic Bishop of Dromore, in Ireland, has informed him that “he has resolved to open, with apostolic liberality, to the faithful of Jesus Christ, the celestial treasures of spiritual indulgences, *the dispensation of*

which has been confided to him ; that, being animated by a more perfect spirit of piety, and washed from the stains of sin by the sacrament of penance, they may obtain the mercy and favour of God. For these reasons, Dr. Blake\* announces by order of his Holiness, an indulgence in the form of a Jubilee, by which, in virtue of binding and loosing, which the Lord has conferred on him, he grants to *all* the faithful who comply with the conditions (certain penances) a plenary indulgence and remission of all their sins." Now there is no *liberal* change in this. In fact, Pius IX. is precisely like those who preceded him for fourteen centuries;

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\* The Pope already assumes to nominate Bishops and to give away Bishopricks not in Ireland only, but in every part of the Queen's dominions, as the following creation of a Catholic Hierarchy in England will prove.

Extracted from the *Dublin Freeman's Journal* :—" *Creation of a Catholic Hierarchy in England.*—The new ecclesiastical arrangements which many months since I was exclusively enabled to announce were in progress of completion, have at length been perfected by his Holiness Pope Pius. England is again to have her Catholic Hierarchy. The Right Rev. Dr. Ullathorne, who has been for several weeks past at Rome, arrived yesterday evening in London with *Bulls* from the foreign Pontiff, appointing the Right Rev. Dr. Walsh, the present Vicar Apostolic of the midland district, Archbishop of Westminster ; the Right Rev. Dr. Wiseman, his co-adjutor ; the Right Rev. Dr. Ullathorne to be Bishop of Birmingham, and the very Rev. Dr. Brindle to be Bishop of Plymouth. In consequence of the advanced age of Dr. Walsh, the active duties of the metropolitan archi-episcopate will devolve on Dr. Wiseman, &c.—*St. James's Chronicle*, August 17th, 1848."



yea, and with the most striking resemblance of features, though in few words faithfully delineated by the Apostle Paul:—"Let no man deceive you," saith he, "by any means, for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition; 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."\*

Indulgences, according to the doctrine of the Roman Church, are certain distributions made by the Pope of divers penal satisfactory works, taken by him out of the

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\* A rosary and an autograph letter from Pope Pius IX., to be disposed of for the benefit of the suffering Irish, have arrived from Italy. The rosary consists of agate beads set in gold, with a head of the Saviour engraved on a cornelian, pendant from a small gold tassel at one end; to the other is attached a ring to suspend it from the finger when used in prayer. On this letter the writer need make no comment—it speaks for itself. The noble names of Shrewsbury, Arundel and Surrey, Stourton, M'Farlane, Throckmorton, Sir James Kempt, and many others which are already on the list, leave little doubt that the hope of realizing £100, in fulfilment of the intentions of the Pontiff, will be easily accomplished. His Holiness's letter is addressed to his sister-in-law, the *Contessa Mastaj*. "Beloved sister-in-law,—To the *Sieneise lady*, who has communicated to you her praiseworthy intention of affording some relief to the poor Irish suffering from the scourge of famine, you may send the enclosed rosary, accompanied by our full and general blessing to all who are occupied in, or who contribute to this pious labour. The peace of the Lord be with you and all your family. Pius R. P. IX., † Pope."

treasury of the Church, and bequeathed to such persons as although dying in a state of grace, yet having not first when in this world fully satisfied the justice of God for their sins, are, after death, cast into purgatory, where they are burned and tormented in the fire thereof, until such time as the said sins be fully satisfied. They are grounded upon certain false and pernicious tenets, to which she stands firm. First,—There lieth a necessity upon all the faithful (notwithstanding their redemption by Christ), to satisfy the justice of God for their sins, which satisfaction the catechism of the Council of *Trent* defines thus:—“Satisfaction is an entire payment of that thing which is due, and a recompence which a man maketh to God for his sins.” And it is made here in this life by fasting, whipping, pilgrimages, giving something to the Church, and such like works of penance; and after this life by being imprisoned, enveloped, and tormented in a fire called Purgatory. Moreover, that many in this life do not only satisfy the Divine justice for their sins, but exceed the same for them in their satisfactions—“*For there are many,*” declares the same Council of Trent, “*that have sinned but little, yet have satisfied very much;*” and consequently have undergone more punishment than their sins have deserved, or God’s justice for the same required: and this excess or superfluity which is called *superabundant satisfaction*, namely, the overplus or

works of supererogation that these men have paid to God more than they needed to have done, may be given to others that want the same.\*

The Church of Rome has also a certain treasury in which are reserved inestimable treasures, that is to say, the superabundant satisfactions which the writer has already mentioned, of the saints, martyrs, monks, nuns, friars, hermits, and others who have bequeathed their estates for her holy use and benefit, and have satisfied beyond God's justice or the desert of their sins, of which treasury the Pope having the keys and being their guardian, turneth the said treasures into pay for others, and bequeaths them out by indulgences to those that are wanting in satisfactory works. These Indulgences, although they are still and have been of late years, through the great resort of pilgrims to the places where they are given, as well as at the great and splendid solemnities of the Jubilees at Rome, held in great veneration among the Romanists, were, notwithstanding, never in the infancy of the Christian Church,

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\* The notion that the supposed merit of our good works can be conveyed to the advantage of others, furnishes one of the most dangerous deceits by which the Roman Church deceives her members. What saith our Lord to such doctrine? *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.*

nor for a long time afterwards; for *Alphonsus a Castro* acknowledges their use to have been received but lately in the Church of Rome; and moreover, *Durandus*, another of their writers, informs us that little can be said as to any certainty of Indulgences, or of their being undoubtedly true, seeing the Scriptures speak not expressly of them; and *St. Hilary*, *St. Ambrose*, and others of the fathers do not even mention them. And yet the Council of Trent not only teaches but commands them to be retained in the Church, and also condemneth all them with a curse which either term them unprofitable, or deny the authority of the Church of Rome to grant them.

Now, what bold presumption was it for the Council of Trent to determine a new and uncertain doctrine for a point of faith? And what a senseless and weak faith must it needs be which wants antiquity, authority of scripture, and the consent of the fathers! Nevertheless, the Council of Trent is the very faith, and in fact the substitute for the Bible, by which the Romish Hierarchy is governed and directed as to the doctrines the people are to believe, and the duties they are to practice.\*

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\* A wish of Luther is recorded, that "all those who are to preach the Gospel would diligently read what he calls the Popish abominations, decrees, and books, that they might understand the

Truly then, the writer may aver that never at any era, or in any age, has it been more necessary than at this present crisis to depict the true character, practices, and crimes of the Church of Rome, and to expose them in such a manner, that even the most untutored Protestant might be enabled to understand their moral tendency with a little kind instruction from a friend professing the same faith, more learned than himself.

But to return to the doctrine of Indulgences. Whenever a Pope is about to establish any new opinion, as Pius IX. has lately made a liberal parade of doing, or to confirm it when required, his Holiness contrives to accomplish his end by some Indulgence that may harmonize with the views of the applicant; as for example, the adoration of images or prayer to the saints departed, or to any one who (*being in a state of grace*) shall say seven prayers before the crucifix, seven Pater-nosters, and seven Ave Marias, there shall be given six and fifty thousand years indulgences: as

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*mystery of iniquity*, which must be inconceivable from its extent and magnitude, to all who have not bestowed some pains in considering it. In one respect alone the Papal Church has approved its pretension to *immutability* (an attribute of God), it repeals none of its decrees, it disavows none of its acts; and it proceeds everywhere, as far as circumstances will permit, in the same course, neither expressing shame nor contrition for its crimes." Luther's advice is therefore as applicable at this day, as it was in the age of the Reformation.

follow, fourteen thousand granted by *Pope Gregory*,\* fourteen thousand by *Pope Nicholas the First*, and

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\* It remains a matter of doubt and of inquiry among Romanists as well as among the half-popery men of England, whether the soul of this Pope, the sixteenth of the Gregory's, who died in the year 1846, has, after all, been prayed out of Purgatory through the intercession of the Virgin Mary, although he himself kept the key of that fiery abode, with a power to grant egress to all others, though, as it appears, not to himself. We learn, however, that after his death a grand high Mass was performed for his soul with much pomp and stage effect before a crowded audience in the Popish Chapel, Moorfields, London, for the express purpose of praying it out of the flames. Nevertheless, it is somewhat extraordinary, that although on this earth that Pope who (like all his predecessors in that office), called himself the representative of Christ, with full power granted to him to qualify his clergy to give absolution to the greatest sinners twenty times over, and to send Indulgences and dispensations of pardon for the greatest offences, his Holiness was still unable to unlock the gates of his purgatorial prison to let himself out, until by dint of money paid by his friends in this world to the fallible priests for saying masses for a release from his hot berth, the infallible Gregory XVI. must continue until he is absolutely prayed out of the flames by those priests of Baal. What a melancholy idea does the state of this old Pope's soul give us of Popery! there even appears no certainty, at this moment, of his ever getting out of the fire, and of course his successors are likely to share the same fate. What a gloomy reflection must this be for the present Pope, even with his affected liberalism to console him, the virtue of which will not avail him in Purgatory. The system of Popery, however, would not have been complete without a Purgatory, for its keeps salvation entirely in the pockets of the priests; it is a kind of turnpike gate system, and the gate-keeper must be paid: "No trust," is written over the gates. How astonishing, then, is it that Romanists, even of common sense, can swallow such delusion! Oh, then, how devoutly should Protestants pray, "From such delusions, good Lord deliver us!"

twenty-eight thousand by *Pope Sixtus the Fourth*. Again, relating to the adoration of saints, relics, and other like things belonging to the altars, an Indulgence to whosoever shall say before an altar *Miserere*, *Pope Sisto the Fourth* hath granted all the Indulgences that are at that day in Rome. Also to prayers for the dead, to all who shall say the office for the dead *Pope Leo the Tenth* granted a plenary Indulgence to such as shall say *one Pater-noster* and *one Ave-Maria* for them. *Pope Innocent the Fourth* granted forty days' Indulgence, *Pope Gregory the Ninth* forty days', *Pope Honourious the Eight* forty days', *Pope Benedict the Eleventh* an hundred days', and *Latino*, a Cardinal, forty days'; and in the same manner tending to all such like doctrines. By the same doctrines and practices the Church of Rome of the present day increases in power by Indulgences, *transubstantiation*, *prayers for the dead*, *extreme unction*, and all the other abominations described by St. John the Divine, in the *Revelations*: one of the most minute of which and the most easy to be understood is that of the *woman who was arrayed in purple and scarlet colour, who sat upon a beast, full of names of blasphemy, having seven heads and ten horns, and decked with gold and precious stones, and pearls, full of abominations and filthiness of her fornication, upon whose forehead was a name written MYSTERY, BABYLON THE GREAT, THE MOTHER OF*

HARLOTS AND ABOMINATION OF THE EARTH. *And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus, said John, and when I saw her, I wondered with great admiration. And the angel said unto me, Wherefore didst thou marvel? the seven heads are seven mountains on which the woman sitteth.* This woman, which denotes Antichrist, also amasses to herself by her Indulgences immense wealth, whereby she is enabled to erect most sumptuous palaces, build monasteries, maintain wars, and carry on all her other wicked designs. Now, the writer desires to observe here to his readers, that although the Clergy of the Romish Church formerly would fain have the Indulgences called donations, that is to say, *Gifts*, in order to found them, if possible, upon the Holy Scriptures, *Christ, when he ascended upon high, led captivity captive, and gave gifts unto men*, but no Indulgences; for even the latter when they are bequeathed do not all come *gratis*, but must be well paid for; so that not only the Indulgences, with the letters of pardon, and the *Reservations, Pectorales, Mentales, Regressus, Generales, and Speciales Accessus*, with other such like trifles, have been adjudged to be worth, in specie, to the Pope of Rome, throughout all Christendom, above ten millions of crowns annually. But to imagine that they are profitable in the smallest degree to those who are supposed to obtain them, and



to whom they are granted as Indulgences, is downright blasphemy, for *no man can by any means redeem his brother, nor give to God a ransom for him* (no, not for the body, and therefore much less for the soul), *for it cost more to redeem their souls, so that he must let that alone for ever ; for the dead know not any thing, neither have they any more reward, they are forgotten ; nor have they any more portion for ever in any thing that is done under the sun.* These testimonies are so plain and manifest against the validity of Popish Indulgences, that several Romanists, as *Thomas Aquinas* informs us (in Sup. iii., part 4), “have been of opinion, which *Greg. de Valent* (De Indulg. cap. iii.) also corroborates, that *ecclesiastical indulgence* of itself could remit no punishment, neither in the judgment of the church, nor in the judgment of God, but that it was a pious fraud, whereby the church by promising such remission might allure men to the devout performance of what is required in the form of the Indulgence.” Thus, it appears evident that divers Romanists themselves held Indulgences to be given only to allure and entice men to a devout performance of what is required in the form of the Indulgence, which, as the writer has already endeavoured to explain to his readers, are not only unprofitable but literally mere cheats, and also damnable; and those Romanists who broach and maintain them as appertaining to their religious doctrines and faith are

not entitled to the name of Christians; for it is manifestly true, and indeed many of the Romanists themselves acknowledge the fact, that the doctrine of Indulgences\* is not to be found in the Bible, neither in the

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\* *Personal Superstition of Pius IX.*—The *Giornale Romana* gives a flourishing account of a visit of Pius IX., on the 2nd of August, to the church of the *Porciuncula*, for the purpose of procuring for himself the Indulgence called the pardon of *Assisi*. The legend is, that in 1221 Saint Francis of Assisi while praying in his cell at night was suddenly visited by an angel, who commanded him to proceed to the adjoining chapel. He obeyed, and on his arrival “he saw Jesus Christ and the blessed Virgin, surrounded by a multitude of angels, whereupon he prostrated himself before their sacred majesties.” Being commanded by a Divine voice to ask whatever he pleased, he requested a plenary Indulgence to be granted to all who should after confession and communion enter the chapel, and that upon each visit. There being a delay in the grant of this favour, “he implored the mediation of Mary, who, touched by the tears and fervent sighs of Francis, forthwith procured it for her Divine Son.” Having obtained it, St. Francis proceeded to Pope Honorius III., whom he informed of what had taken place; but the Pope hesitated to confirm the grant, thinking it too large, but ultimately consented, with the restriction, however, that it should take effect only on one day of the year; and the day fixed by a miraculous vision which St. Francis had, was the evening of the feast of St. Peter *ad Vincula* and the day following. Paul III., in 1544, extended it to every day in August, and subsequent Popes decreed that on the 2nd of August the same indulgence should be obtainable in all the churches of the Franciscans throughout the world, as well as at Assisi. The sanctuary, the account adds, is one of the most celebrated in Italy, and has drawn its hundreds of thousands of pilgrims annually; even now the number amounts to from twenty to thirty thousand, who come from all parts of the world in quest of eternal life in this chapel, on which is placed the blasphemous inscription—“*Hic est thesaurus vite aeternae.*”

old nor the new Testament, and among others *Durandus*, whom the writer has already quoted. *Antonius* affirms concerning Indulgences, that there is nothing expressly spoken of relating to them in the Holy Scriptures. And *Silvester Piesias* saith, that "Indulgences are not known to us by the authority of the Scripture, but by the authority of the Roman Church and the Roman Popes," which this ignorant expounder of God's inspired book says is greater than the authority of Scripture.

Now, that Indulgences are damnable, and likewise all those persons who teach and maintain them equally culpable, is manifest from *St. Augustin*, who saith concerning Christ or his Church, appertaining to faith, that "if an angel shall preach unto you any thing but what you have received in the legal and evangelical Scriptures, let him be accursed." And *St. Basil* saith, "All that which is without the Scripture divinely inspired, not being of faith is sin; for," saith he, "*faith cometh by hearing, and hearing by the word of God.*" Doctor Doyle, however, a Bishop of the Bible-hating church, who departed this life some few years ago, thought otherwise, and declared that he would refuse the holy sacrament of *extreme unction*\* to parents who

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\* Extreme unction is the rite of anointing in the last hours the dead man's viaticum, by an application of holy oil to the parts where the five senses reside.

sent their children to scriptural schools; yea, and as if this threat was not sufficiently expressive of his wrath against God's word, and in order, the writer might almost suppose, to identify himself as the very impersonation of Antichrist, he declared it to be his opinion that the burning of the Bible by the Papistical Clergy was only an instance of the Catholie faith carried out to the extreme.\*

The writer wishes to republish here from his late work an address delivered in the year 1824 by another Bible-hater, Doctor Baines, Bishop of *Siga*, in South Africa (a diocese by the way that no geographer could ever find out). His Popish sentiments, however, so perfectly accord on that awful subject with those of his brother bishop, Doctor Doyle, that they will not, it is hoped, be thought out of place by his readers.

“From the time,” writes this enemy of the Bible, “that an English sovereign broke the inclosure of the *Christian sheepfold*, the people of England who for so many ages had not known what religious divisions

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\* John Bull is perfectly aware of this fact, and it is hoped that all Protestants who have made themselves acquainted with the buffoonery of Popish superstitions are also apprised of it, namely, that the silly Papist fully believes the sacrament of *extreme unction*, when duly administered to him in his last moments to be a sure passport to heaven,”

meant, became like a flock of sheep let loose and abandoned by their shepherd, and so numerous are the Protestant sects, that they probably outnumber the years of her existence. How gladly now would the discarded Bishops of the Church of England in those unhappy times have taken from the people *that fatal book* (the Bible), in which all their discoveries had been made! No wonder, then, that her children are now in despair, and oppose with so much violence the removal of those supports which are all but too little *for the decrepid object of their anxiety!*"

Such is the doctrine, and such was the opinion and belief impressed on the minds of two of the most learned Bishops in the subtle theology of Popery, the main object of which was and which is still pursued by their successors, both in Ireland and England, to keep mankind in ignorance of God's laws, and to enforce on the minds of the whole human race that every thing which concerns man's spiritual instruction and ultimate salvation has descended by Divine right from St. Peter to the Pope of Rome, as his appointed successor by God, by whom all people under the sun ought and shall be governed if they ever hope for salvation; and such salvation must be obtained solely through the assumed power of their priesthood, without any intercession from any other intercessor whatever; no, not even from him

who saith in that book which instead of being a guide and the delight of a Christian, as it ought to be, is the terror and abhorrence of the whole Heirarchy of Rome's apostate Church. But what saith the Saviour of mankind respecting this forbidden book to his disciples? "*Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me.*"\* The author, however, desires to follow up this persecuting and burning system, not only of the Bible, but probably if the laws of England were to be relaxed, of the readers of that sacred volume also. Now, it is quite certain the present Pope is as great an enemy to the Bible as any of his predecessors, or those two Bishops, *Doyle* and *Baines*, for it is all one concern; and in fact he has manifested it in one of his encyclical letters in 1846, in which he thus writes:—"Such is the object of those crafty Bible Societies, which, reviving an old device of the heretics, do not cease to put forth an immense number of copies of the books of the sacred Scriptures, printed in various vulgar tongues, and often

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\* The index (*Librorum Prohibitorum*) of prohibited books assures the Christian world that, "It is manifest from experience that if the Holy Bible translated in the vulgar tongue, be indiscriminately allowed to every one, the temerity of men will cause more evil than good to arise from it; therefore, if any one shall have the presumption to read or possess himself of a *Bible*, without a written permission from his priest or confessor, he shall not receive absolution *until he has first delivered up such Bible to the ordinary.*" (4th rule.)

filled with false and perverse interpretations, contrary to the rules of the holy Church, which they continually circulate at an immense expense, and force upon all sorts of persons, even of the rudest peasant, with a view that rejecting the Divine traditions, the teaching of the fathers, and the authority of the Church, they should all interpret for themselves, and by their own private judgment also, the word of God, and thus perverting the sense, be led into grievous errors; which societies Gregory XVI,\* in whose place (though most unwor-

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\* The zealous and orthodox Cardinal Baronius, whom the editor has already introduced to his readers in consequence of his having assured the Christian world, in one of his learned works, that the term Papist, when speaking of the members of the Church of Rome, collectively or individually, was the most honourable that could be used—this same Cardinal was also in his day one of Rome's ablest historians in all matters relating to her church and doctrines. Nevertheless, he frankly acknowledges in another of his works that during a succession of fifty Popes, there was not one pious or virtuous man to be found among them. "The Alexanders, the Hildebrands, the Gregories, the Bonifaces," avers this Cardinal, "were all famous (or rather infamous) in those times for lewdness, debauchery, and all kinds of abominations. Who can believe," continues his eminence, "that these monsters were the Vicars of Christ? Yea, and what execrable and hateful things has the sacred and apostolic See, upon whose hinges the universal apostolic church turns, been compelled to suffer, when the secular princes, although Christians, yet in this respect to be deemed most cruel tyrants, oppressively arrogating to themselves the election of the Roman pontiffs. Oh! to our shame and grief be it spoken, how many monsters horrible to behold were introduced by them into that seat which is revered by angels!"—*Baronius*, A.D. 912.

thy), I am now placed, emulating the example of his predecessors vehemently condemned; and I desire to do the same as eagerly in their reprobation." Truly then, the writer cannot but think himself warranted from Scripture to quote a passage from the Bible, in the Revelation of St. John, which appears to him to relate to a Church daring to call herself Christian, while she denies to all her members the only key to christianity. This prophet's solemn intreaty then, in fact appears so applicable to the subject that it may be regarded as being intended as an appeal to the members of the Roman Catholic Church, and ought to be looked upon as such; and also an awful warning when he announced to mankind that he heard a voice proclaiming from heaven, saying, "*Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues; for her sins have reached unto heaven, and God hath remembered her iniquities.*" Alas! if the poor deluded, cruelly treated, and misguided Romanists, could but obtain permission from their priests to obey those injunctions laid down for their instruction in the New Testament, by Christ himself, and to read therein what he has commanded them, as the writer has already quoted, namely, to "*Search the Scriptures, &c., &c.;*" "*But ye will not come to me that ye might have life.*" And again the Apostle James tells us, that "*If any man lacketh wisdom, let him ask*



of God (not of Popish priests, remember this, my readers), *who giveth to all liberally and upbraideth not,*" they would then learn what true religious liberty and happiness are.

The writer, therefore, earnestly intreats his romanist readers just to reflect for a moment, that if permission were but granted them by their spiritual guides, the priests, to read the Bible, great indeed would be their astonishment on examining it not to be able to discover throughout the entire of its pages a single line that had any reference to Popery, or any of those doctrines in which they had from their earliest youth been instructed by these false teachers of that Catholic faith, which was taught by the Apostles as necessary to salvation to all who hoped to be saved. "*Neither is there salvation in any other,*" as saith St. Peter, "*for there is none other name under heaven given among men whereby we must be saved.*"\* Would that the author could induce even a single individual no longer to

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\* Alphonso Salmeron, a main supporter of the Roman Church among the Tridentine fathers, speaking of the Virgin Mary, says that she was "co-operatrix, that is, Christ's fellow labourer in the very passion to the end; that as a man and woman did work out the utter ruin of mankind, so a man and woman might perfect their salvation; and as well here, as there, the woman should be the instigatrix, or the first sollicitress, Eve to tempt, and Mary to set the man to work."—*Salm, tom 6 sect., secundus sensus, p. 39, edit. col. 1613.*

close his eyes against the truth of God's revelation to man, and courageously and at once to break his chains and emancipate himself from a thralldom ten thousand times more intolerable than *Egyptian bondage*, and manfully declare that he alone is a free man whom the truth makes free, and that all are slaves besides. Nevertheless, should any Romanist, Puseyite, or Tractarian, clerical or laic, presume to censure the writer as a man deserving reproof and spiritual punishment in the Inquisition for his daring presumption in thus attacking the doctrines of the *immaculate Church of Rome*, his reply to such a person would be, that, as an authentic author, he defied them; and moreover, that his statements were not more severe than true, being in strict conformity with the inspired word of Jehovah, and his ever-blessed and eternal son, Jesus Christ, as they are recorded in the Bible, from the first book of Moses, called Genesis, to the twenty-second chapter of the Revelation of St. John the Divine. Moreover, he further invites the most *orthodox* among those three sects to make good any charge of mis-statements they have to prove against him, although the two latter of these three sects, who are denominated Popelings, guided as they are by the march of Popish intellect, that many of them have been tempted to imagine they have become so enlightened by the new doctrines of Tractarianism and Puseyism, and rendered so clear-

sighted as to perceive in the firmament with the eye of an eagle two moons at once. Should then any one of those united champions feel inclined to enter the lists with mild and christian feelings, armed with a Bible in one hand and Cruden's Concordance in the other, the writer will meet them on their own ground prepared for an amicable discussion; and he begs once more to repeat that he wars not against any individual who differs from him in his creed, but against the religion of *Anti-christ* professed openly by the Romanists, and in disguise by the Puseyites and Tractarians,\* who are

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\* The writer desires to make a few remarks here on the subject of two prefaces to a book not very long come out, which is entitled "The Christmas Holidays in Rome." The first preface is written by the Rev. W. Sewell, Fellow of Exeter College, dated December 2, 1846; and the second by the Rev. W. M. Ingraham Kip, M.A., author of the above named book; dated Albany, 1845. Now as to the subject matter of the book itself, the writer will leave it to his readers to make their own comments upon it, and draw their own conclusions. In the first place, however, the Rev. Mr. Sewell pronounces that "this book might be safely placed in the hands of the young members of our church, and that he felt an additional satisfaction in undertaking the office, from the increasing experience of the deep sympathy and identity of principles and interests which are each day binding together more closely the two branches of Christ's church in England and America," but not in Tractarianism, the writer hopes. The Rev. Mr. Ingraham acknowledges that his "volume does not perhaps give an adequate idea of its contents, having dwelt particularly upon ecclesiastical matters relating to the Church of Rome. Travellers," says the rev. gentleman, whom it appears is an American, "seem generally only to have given a one-side view of the Papal Church. Some were ready to commend every thing; others, on the contrary, saw nothing in the

called in derision by Protestants in general, *Piebald Papists*; that is, by those Protestants who protest against the errors of the Church of Rome, namely,—the infallibility of that Church which was instituted in the year 1076; the doctrine of transubstantiation, which was invented in the year 1215; the supremacy of the Pope in 1215; the withholding the bible from the people, and substituting tradition as the rule of faith, which deviates from the word of God, which word

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whole system—no rite—no service which did not show some violent prejudice. In this," said he, "as in every thing else, there is a proper medium. The Church of Rome is indeed deformed by many fearful errors, which often strike at the very cardinal doctrines of our faith." The writer begs here not only to admire, but applaud, Mr. Ingraham's candid exposition of popery, whom he will venture to assure his readers never man delineated a more faithful picture of that craving, and wide ranging, grasping, but never satisfied Church of Rome than he has done; and that he perfectly approves and coincides in opinion as to the boldness of the language with which he has lashed that idolatrous church, which is, as he most truthfully says, "deformed by many fearful errors, and strikes at the very cardinal doctrines of our faith." Truly then the writer may aver that even the great Luther himself never recorded a more correct or a more poignant argument against *anti-christ* and the idolatrous doctrines of the Church of Rome than the *Rev. Mr. Ingraham Kip*. But what appears at the same time *passing strange*, he seems all of a sudden to have been *taken aback*, as the sailors say, panic struck, no doubt, at his indiscretion, for he endeavours to recall what he has said by turning eulogist, in order to extol a Church he has been crying down, declaring that "*she has retained much that is Catholic*. Were it not so," he says, "that mighty hierarchy (which is now tottering and falling to pieces) could never have subsisted for so many centuries, through every change and convulsion, winning to its spiritual sway crowds of northern barbarians, and even

is the Protestant's only rule of faith, and practice, and was first delivered audibly from God, for a doctrine, and afterwards written in his book for the use of the Church. "*Beware,*" saith the Apostle Paul, "*lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.*" Again, for withholding the cup from the laity in 1415: when our Lord himself "*Took the cup, and gave thanks, and gave it to them, saying, Drink ye ALL of it, for this is my blood of*

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at the present day drawing to itself proselytes in lands where intellectual freedom give every opportunity for the thorough discussion of this subject." It is, nevertheless, to be hoped that among the valuable works of *Mr. Kip*, which *Mr. Sewell*, a fellow of Exeter College, Oxford, informs the public he has contributed in his own country to its theology, one of which the rev. gentleman himself has edited for him, and which book he is of opinion might be safely placed in the hands of young members of our Church, meaning no doubt the young members of Exeter College. In such case, however, the writer would strongly advise the young reader to examine with attention both prefaces of this book before they commence reading "*The Christmas Holidays in Rome,*" which will afford them some insight into two descriptions of theology, American. And what must the Editor call the other, Puseyite or Tractarian? No, he will leave the young gentlemen to judge for themselves. "*If the Lord be God, let them follow him; but if Baal, then let them follow him.*" The writer must further remark that the *Rev. W. M. Ingraham Kip* towards the conclusion of his preface further expresses himself and says, "These are the very things which render the system (*of Popery*) so dangerous, enabling it to charm the imagination, and retain its hold upon the human mind (*Roman Theology*), while its influence is withering to the best interests of our race."

*the new testament which is shed for many for the remission of sins.*" The reader is here requested particularly to pay attention to the word *all*, pronounced by the Saviour as a positive command, and then, if he be a Protestant, let him ask the first Romanist he meets, if he has ever drank of that cup? when his answer will be, Never! Who then partakes of it? let the reader rejoin, when he will inform him that the Priest swallows it all, as being his own share, and the congregation present are supposed to understand their shares of the wine is mixed up with the consecrated wafer they have just had placed on the tip of their tongues.\*

Although our Lord commanded his disciples to receive the cup; although the Apostle Paul, under his

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\* The *Catechism ad Parachos* gives six reasons for taking away the cup (De Eucharist, Sacrament, sect. lxx):—*First*, the danger of *spilling it*; *secondly*, of the wine turning *sour*; *thirdly* and *fourthly*, for our health, because some could not bear the taste or smell of *wine* without being sick; *fifthly*, that wine was *very dear* in some places; and the *sixth*, that we might believe *whole Christ* to be under *each species*. Cardinal *Bellarmino* says, that the word *and* there, *and drink*, is to be understood as an *or*; that is, except ye either *eat* or *drink*; but that the laity might not think themselves deprived of this so beneficial means of the *greatest grace*, the schools have invented a distinction, which they call *concomitancy*, which is, that in all *flesh* there is some *blood* goes along, or is *concomitant* with it, so that whoever eats the *flesh* partakes of the *blood*. Now *flesh* may be so dried that no *blood* shall appear on it; and in a wafer there can be none without having recourse to a miracle.

authority, renewed that command; and although the Christians of the primitive Church obeyed it, yet did the clergy assembled at Constance in the year 1415, venture to decree as follows :—

“The Council ..... declares, decrees, and defines, that although Christ, after the supper, instituted and delivered to his disciples this venerable sacrament under both the species of bread and wine, ..... and although in the primitive church this sacrament was received by the faithful under both species, yet afterwards it was received by the officiating priests under both species, and by the laity under the species of bread. Whence since this custom has been reasonably introduced by the church and by the holy fathers, and has been extensively observed, it is to be considered as a law, ..... and those who pertinaciously maintain the opposite to the doctrines aforesaid, must, as heretics, be restrained and severely punished.”

The decisions of the clergy, at Constance, were confirmed by those who afterwards assembled at Trent, who in their 21st session, held July 16, 1562, promulgated the following doctrines :—

“The Sacred Synod declares and teaches that the laity and non-officiating clergy are bound by no divine

precept to receive the Sacrament of the Eucharist under each species. .... For although Christ the Lord in the last supper instituted and delivered to the Apostles this venerable sacrament under the two species of bread and wine, still that institution and delivery did not tend to this, that all the faithful should be bound by an ordinance of the Lord, to receive each species. .... Wherefore the Holy Mother Church, although from the beginning of the Christian religion the use of each species was not uncommon, still in the progress of time that custom having been widely changed, has, for weighty and just causes, approved this custom of communicating under either species, and has decreed that it should be regarded as law.”

Upon this doctrine as the basis, they founded the following Canons :—

“If any one shall say that all and each of the faithful ought, according to the command of God, or to secure salvation, to receive each species in the most holy Sacrament of the Eucharist, let him be accursed.

“If any shall say that the Holy Catholic Church was not led by just causes and reasons to communicate to the laity and non-officiating clergy under one species



only, or that it has in that particular erred, let him be accursed.”\*

Purgatory, which was discovered in 1415, but by whom, nobody can tell but the Pope, is represented to mankind as being a vast subterranean cavern of blazing fire, and of which he keeps the key, wherein His Holiness's priesthood terrify the poor ignorant Romanists by assuring them the souls of all persons, after death, are purified, having expiated in its flames such offences committed in this life as do not merit eternal damnation. After this purgation the souls are received into heaven. The Pope, however, has a power, which he has also delegated to his clergy, to release whom they will out of the burning flames of that abode, male or female, save and except those who died without priestly absolution, in which case, instead of going into purgatory they go direct to hell. All persons, however, who desire to rescue a relation or friend, of either sex, out of these purifying flames, are required to make certain pecuniary offerings to the Pope, or his deputy the

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\* Siquis dixerit, ex Dei præcepto vel necessitate salutis, omnes et singulos Christi fideles utramque speciem sanctissimæ Eucharistiæ Sacramenti sumere debere, anathema sit.

.Si quis dixerit sanctam Ecclesiam Catholicam non justis causis et rationibus adductam fuisse, at laicos, atque etiam clericos non conficientes, sub panis tantummodo specie communicaret, aut in eo errasse, anathema sit.—Sess. XXI. Can I. et III.

Priest, for the benefit of holy Church, before the object of their desire can wing its flight to heaven.

The writer, although he has already enlarged on the doctrine of indulgences, established in the year 1563, omitted to give any account of the pecuniary matters concerning it. The whole, however, was concocted and brought in a more conspicuous manner before the eye of the public in the year 1673. The sole object of this merchant of souls, the Pope, and his clerical agents, was to fill the coffers of the Roman church, which in all cases the rates of this revolting tariff of that great custom house for sin were higher for the rich than the poor.\* In the foregoing year, *Anthony Egan*, a Franciscan Friar, who had been for some years the Pope's *Apostolical Penitentiary*, or Confessor General, published, after his conversion to the Protestant religion, a pamphlet, setting forth the various sums fixed by the Court of Rome, that Emporium for sin, for granting dispensations, vows, oaths, crimes, &c. A fifth edition of this pamphlet, in 1715, having afterwards become exceeding scarce, it was reprinted by

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\* Richer, historian of the general councils, charges the Church of Rome with "making the sins of men her golden harvests." And Pius the Second, before he became Pope, wrote, that at Rome "not even the pardon of sin could be obtained without being paid for in solid cash." Alas! as long as Popery exists, this as well as all her other abominations and impositions will continue.

*Baron Masères*, in his last volume of '*Occasional Essays*,' in 1809. This table of impositions, we learn from *Egan*, was carefully concealed among the *arcana imperii* of the Court of Rome; "for of the ordinary priests," says he, "hundreds knew nothing of the matter, it being entrusted only to the *Apostolical Penitentiaries*, vested by the Pope, with the power of absolving sins in the reserved cases under an oath of secrecy, not only to conceal the mysteries of the Church from the *laity*, but even from the ordinary priests and friars; and especially from any of them suspected of such acuteness, or of so much learning, or honesty, as might make them scruple their authority," for which reason no mention is made of it in the Council of Trent.

That his readers may more clearly understand such things, as being the workings of Popery, the following letter is recommended for their perusal.

#### TO THE READER.

"COURTEOUS READER,

Whatsoever thou art, great is the benefit thou mayest receive by the following account of the doctrine of Indulgences, published by an Italian Priest. Art thou a Romanist, knowing thy religion to be grounded in all controverted points upon Indulgences? thou mayest be brought to relinquish thy erroneous opinions. Art thou a Protestant, or of any other sect or communion dissenting from that of the

Church of Rome ? then thou mayest discover a great part of the Roman ecclesiastic policy, and by what means and for what purpose such absurd tenets as are held in the Roman Churches are introduced into the good opinion of the people, and admitted into their Creed as an article of their faith. Nevertheless to the end they may not be imitated by thee, but rather abhorred and avoided ; wouldst thou know by what means the people came to so many religious orders, and why so many enter (as they call it) into religion ? It is because of the many and great indulgences which they are possessed with a belief they obtain thereby ! Wouldst thou know wherefore they invoke and adore saints, the host, the Crucifix, relics, and images ? it is because of indulgences. Wouldst thou know the reason of their strict observance of these, and other their church's ceremonies—their preferring of one church and altar before another, and of all their pilgrimages ? it is because of indulgences ; in fine, there is nothing controverted betwixt the Roman and other churches. But lest the same should be utterly overthrown, they are some way under propped by indulgences, which although but mere cheats, and therefore at best but rotten posts, yet since the people are brought to have so good an opinion of them, they serve as most stable and firm pillars. In the overthrowing whereof I have used much the fathers, yet it is not with an opinion they are more infallible than others, or that we are to regard any more their testimony, but because dealing with the Romanists, I deal with an unreasonable people who believe no other. No, not so much as the *holy scriptures*, unless as the fathers expound them ; I have here produced them amongst other testimonies. For my part, I was brought up and continued until about three years since in the Church of *Rome*, in which I was of no small repute and esteem, but conscience did so accuse and torment me,

being conscious to myself of so many grand *absurdities*, gross idolatries, and superstitious practices, which I found I must of necessity be guilty of daily continuing therein, that utterly relinquishing the Church of Rome, I adjoined with the Protestant church of *England*, into which, although I was put, as it were, to beat out the way by fire, and have since been hardly dealt with by many *Romanists*, whom I pray God to forgive. I have, notwithstanding, the greatest joy in spirit and consolation in conscience imaginable, verily believing that amongst all established churches in the whole universe which I have seen, and blessed be God, I have seen almost all, that there is not any nearer to Scripture and primitive practice than is the Church of *England*. And rather than I would return to the Church of Rome, admit myself, or condescend to maintain any one point of the Romish peculiar doctrine, there is not a torment so great, nor a death so grievous which I would not gladly suffer. The said indulgences amongst other things were one reason of my relinquishing of the Church of *Rome*, having indeed been at most of the places where the said indulgences are obtained, and know the ensuing catalogue to agree with the records and reports of each place, and conceiving that those that are cured of a dangerous malady ought not to conceal the means conducing thereunto from those that either are or may be sick of the same disease,\* I have thought meet to

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\* *Mariolatry in Spain*.—The religious regeneration of Spain, in the Romish sense, is to be brought about by an association recently formed under the title "Association of continual prayers for the greater honour and glory of God, and of Mary, most holy in the immaculate conception." Every branch society, or "Oratory," arranges to keep up continual prayer by the members distributing the hours of the day amongst them. The number of members is not to exceed fifty, so as to allow at least half an hour for each, in the course of the twenty-four

publish the same to the world, which I hope may be kindly accepted, and of showing myself, courteous reader, thy very well wisher,

J. SIDWAY."

*Dated 1680.*

The writer will now proceed to select from the tables themselves a few of the more striking cases of dispensations, vows, and oaths, as well as of indulgences for crime, omitting many too horrible to be named.

#### DISPENSATIONS OF VOWS.

	£	s.	d.
If a man has taken a vow of chastity, <i>solemnly</i> , he may have a dispensation, if necessary, for not keeping his vow, paying the Prelate	15	4	0
For prolonging the term of vows to go to the Holy Sepulchre, or to St. Peter's, at Rome, upon a lawful cause assigned ... ..	9	2	9
If the dispensation be only for two years ... ..	4	0	1

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hours of the appointed day of prayer, which comes round once a year. The number of "oratorys" exceeding 365, a day is allotted to each, so as to keep up the prayers of the General Association throughout the year. The members bind themselves—1st. To wear the miraculous medal of the Conception. 2. To pray before the medal according to a set form at least once a year. 3. Upon hearing any blasphemous language to ejaculate, "Blessed be the holy name of God, and the moment when most holy Mary was conceived without sin." The association is set up with the approbation of the Archbishop of Toledo and the Spanish Bishops generally, and the Nuncio has procured for it from the Pope Pius IX. a grant of 1,800 days' indulgence for each member, as often as they fulfil the last named obligation.

## DISPENSATIONS OF OATHS.

	£	s.	d.
For the breach of an <i>oath, or contract</i> , respecting civil employments or concerns ... ..	7	2	3
For a <i>Bull</i> containing both the inhibitory clauses, and <i>absolution from infamy</i> , in such cases ... ..	56	9	6
For the breach of an <i>oath</i> that cannot be kept without incurring everlasting damnation ...	6	2	0

## DISPENSATIONS OF CRIMES.

	£	s.	d.
For a <i>marriage</i> contracted in the <i>first degree of affinity</i> , and in <i>conscience</i> only, to be paid for according to the ability of the party ... ..	1000	2	6
For <i>simony</i> , or for fornication of <i>Priests, Friars</i> , and <i>Nuns</i> , each ... ..	36	9	6
For <i>incest</i> in a layman ... ..	4	6	0
For <i>adultery</i> in the same ... ..	4	0	0
For <i>adultery</i> and <i>incest</i> together ... ..	6	2	0
For the adulterer and adulteress jointly ...	6	6	0
For <i>absolution</i> to keep a concubine at bed and board, with a dispensation to hold a benefice ... ..	4	5	0
For <i>murder</i> committed by a Bishop, Abbot, Chief of an Order, or Knight, each ...	50	12	6
For <i>murder</i> by a Friar, or Guardian of a Monastery ... ..	40	9	6
For the murder of a brother, father, mother, sister, or wife, each ... ..	4	1	8
For marrying another wife, after <i>murdering</i> the former .. ...	8	2	9

For the <i>murder</i> of a Priest by a layman	...	6	2	6
*For the <i>murder</i> of a layman by a layman	...	3	2	4

Before the writer proceeds in a further recital of a few additional documents, which he discovered by a second research in the Pope's Cabinet, some of which from their novelty may perhaps rather startle his readers, he wishes to refer them to the transcript of a circular letter on the nature of indulgences, at page 31 in this work, addressed by the reigning Pope Pius IX. to all his subjects, the perusal of which, with attention, will, he feels assured, convince them that his Holiness deals in this lucrative traffic quite as much as any of his predecessors. Lest, however, some of his readers may still continue incredulous, the editor will quote an extract taken from a book to which the *Rev. J. Sidway* has alluded in his letter, a copy of which is given in this pamphlet, and it is hoped it will allay their apprehensions. This extract is taken from the *Epistle Dedicatory of Fr. Arcangelo Tortello* to his illustrious and venerable brothers and sisters of the Company of the most glorious Virgin.† "Being," he

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\* This is Popery, and Popery is taught at Maynooth; and for teaching Popery at Maynooth, and to provide every comfort for teachers and pupils, Sir Robert Peel proposed to allow £26,000 a-year; when as Prime Minister he was confidential adviser of our youthful Queen Victoria.

† The same worship is paid to females. For instance, the



states, "newly returned from his Holiness the Pope's palace at Rome, the writer of the letter wishes to present with it to the company a little book containing a list he there obtained of the public treasure of Indulgences, which," saith he, "although it be yet so much unknown in many other cities, it may be now known to you who are the holy company of our habit, given by the ever Virgin Mother of the Son of God, the which you accepting, as I hope you will, and conjure you that ye do so. You have all the Indulgences which may be gained by the brothers and sisters of our Company registered in this book. The gift is not small because it is a gift spiritual. Neither ought the respect be small that is paid thereto; and for a credit and truth

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*Madonna del Parto* in the church of the St. Augustines, a marble image with a brass foot (very bright from kissing), is, perhaps, the most popular idol in Rome; she is adorned with a large quantity of jewels, and is also surrounded with boxes containing jewellery; a large quantity of stilettoes (the offerings of murderers and banditti), and pictures of her miracles hang round the church, and she is believed to have spoken; some say she complained of the deficiency of oil in the lamps about her, and it is said that she desired not to be removed to any other place, there being intended that a new church should be built for her: the Augustine monks were no doubt alarmed at this, and made her express her dissatisfaction at it. Hundreds are seen worshipping before her every day; they begin and finish by rubbing their chins and foreheads upon her foot and kissing it, kneeling down and offering her devotion, they put some money into a box very conveniently placed for the purpose. An Augustine monk constantly sits by her side to watch over her and her treasures.

of what is therein contained, I have caused the same to be confirmed with the great seal of our office, and have subscribed the same with mine own hand. Dated Florence, in our Convent *della Nonciata*, the 9th day of February, 1590.

“FR. ARCANGELO TORTELLO.”

The Pope's Cabinet containing Indulgences which are gained not only by pilgrims, but by all who visit the sacred places where they are to be obtained.\*

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\* It is worthy of remark that the most cautious silence on the doctrine of Indulgences has been overlooked by the *Tridentine Council*, even though it is regarded in the eyes of Popish Catholicism as the very Bible itself for truth and orthodoxy. Nevertheless, no mention whatever of the Sale of Indulgences has appeared among the twelve new articles that were added to the Nicene Creed, composed A.D. 325. No; that Council is as silent as the grave on that subject. The writer, however, is of opinion that the enigma in which this almost unaccountable reserve and caution is concealed may readily be solved by any of his readers who will take the trouble to refer to the 19th Chapter of the Acts of the Apostles, wherein it is recorded, that “*a certain man, named Demetrius, a silversmith, who made silver shrines for Diana, which brought no small gain unto the craftsmen, whom he called together with the workmen of like occupation, and said, Sirs, ye know not that by this craft we have our wealth. Moreover, ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul (THE APOSTLE), hath persuaded and turned away much people, saying, that they be no Gods which are made with hands, so that this our craft is in danger to be set at nought, but also, that the Temple of the great Goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.*” “Ye know

These Indulgences commence at

MOUNT SION.

In the place where Christ made his last supper, is a plenary Indulgence.

In the Chappel of *S. Thomas*, Apostle, where our Lord appeared to him, is a plenary Indulgence.

In the Chappel where the Holy Ghost descended the day of Pentecost is a plenary Indulgence.

In the place where our Lady died is a plenary Indulgence.

In the place where *S. Matthias* was elected Apostle, there are seven years, and seven times forty days space of Indulgence.

In the place where *S. James* the Apostle was chosen the first Bishop of *Jerusalem*, there are seven years and seven times forty days space of Indulgence.

In the Chappel where *S. John Evangelist* said Mass to our Lady, are seven years, and seven times forty days space of Indulgence.

In the place where the holy Apostles separated themselves for to go to preach the gospel to the whole world, are seven years and seven times forty days space of Indulgence.

In the place where was translated the body of *S. Stephen*, Proto Martyr, are seven years, and seven times forty days space of Indulgence.

In the Chappel that formerly was the Kitchen in which the Paschal Lamb was rosted for Christ, are seven years, and seven times forty days space of Indulgence.

In the entrance of the house of *Caiphas*, where a Maid

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*that by this craft,*" exclaimed the silversmith, "*we have our wealth,*" and just so does the Roman priesthood go hand in hand with Demetrius, and blasphemously traffic in their trade, and by the same nefarious craft—the sale of Indulgences, they also have their wealth.

Portress said to *Peter*, *Thou wast with Jesus Christ of Galilee*, are seven years, and seven times forty days space of Indulgence.

In the midst of the same house, where *Peter* denied Christ, are seven years, and seven times forty days space of Indulgence.

Near to that house is the place where the Cock crew, and there are seven years, and seven times forty days space of Indulgence.

In a certain place in the said house of *Caiphas*, where Christ the night before he suffered stood after he was taken till morning, are seven years, and seven times forty days space of Indulgence.

Near to the said house is a place unto which our Lady came, and understanding that her son was taken, fainted; and there are seven years, and seven times forty days space of Indulgence.

Near to the same house is a place where the *Jews* would have took the body of our Lady, when she was carried to burial; and there are seven years and seven times forty days space of Indulgence.

Upon the said Mount Sion is the place in which they beheaded *S. James* the great, and there is a plenary Indulgence.

#### THE INDULGENCES AT MOUNT CALVARY.

At the place where the Cross of Christ was planted, and where he was crucified, is a plenary Indulgence.

At the place where *Melchisedeck* offered Bread and Wine, are seven years, and seven times forty days space of Indulgence.

At the place where *Abraham* would have sacrificed his son *Isaac*, are seven years, and seven times forty days space of Indulgence.

At the place where our Lord was taken from the Cross and put into the bosom of our Lady, is a plenary Indulgence.

At the holy Sepulchre is a plenary Indulgence.

At a certain Chappel, near to the place where Christ was crucified, is a certain Ladder, and there is a plenary Indulgence.

Under the rock where our Lord was crucified, is a Chappel, in which *S. Helena* found the Cross of Christ, and there is a plenary Indulgence.

In another Chappel is a certain pillar upon which Christ sat after he had been crowned with Thorns, and there are seven years and seven times forty days space of Indulgence.

In another Chappel, where they did cast lots upon Christ's garment, are seven years, and seven times forty days space of Indulgence.

In a certain Den, where Christ was put whilst his crucifiers made ready his Cross, are seven years, and seven times forty days space of Indulgence.

In the Garden where our Lord after his Resurrection appeared to *S. Mary Magdalen*, are seven years, and seven times forty days space of Indulgence.

In the place where *S. Mary Magdalen* fainted in the garden, are seven years, and seven times forty days space of Indulgence.

In the same place is a certain Concavity, like a Window, where is a part of the pillar at which Christ was whipped; and there are seven years, and seven times forty days space of Indulgence.

In the Chappel where the Cross was found, is upon the Altar a part of the Cross, and there are seven years, and seven times forty days space of Indulgence.

In the said Chappel is a place, in which after they had found the holy Cross, laying the same upon a woman de-

parted, it raised her from the dead; and there are seven years and seven times forty days space of Indulgence.

#### INDULGENCES IN THE CITY OF JERUSALEM.

At the entrance of the City of *Jerusalem*, the Pilgrims obtain forty years and forty days space of Indulgence.

At the golden gate, by which Christ entered upon Palm Sunday, is a plenary Indulgence.

In the house where *S. John Evangelist*, was born, are seven years, and seven times fortie daies space of Indulgence.

In the house of the woman called *Veronica*, are seven years, and seven times fortie daies space of Indulgence.

In the house of *Simeon* the Prophet, are seven years, and seven times fortie daies space of Indulgences.

In the Temple of *Solomon*, where our Ladie presented Christ, is a plenarie Indulgence.

In the place where the Angel descended and troubled the waters, are seven years, and seven times fortie daies space of Indulgence.

In the place where our Lord had wont to preach, are seven years, and seven times fortie daies space of Indulgence.

In the place where Christ illuminated the man born blind, are seven years, and seven times fortie daies space of Indulgence.

Near to a certain stone, where they say our Lord healed many sick people, are seven years, and seven times fortie daies space of Indulgence.

In the tower of *David*, Christ being of his race, are seven years and seven times fortie daies space of Indulgence.

In the Dining-Room, where Christ washed the feet of the Apostles, are seven years, and seven times fortie daies space of Indulgence.

At the house of *S. Lazarus* and his sisters, in the way by

which they took Christ to be crucified, are seven years, and seven times fortie daies space of Indulgence.

In the place where they say our Lord fell down under the Cross, are seven years, and seven times fortie daies space of Indulgence.

In the place where they forced *Simon of Cyrene* to carrie the Cross of Christ, are seven years, and seven times fortie daies space of Indulgence.

In the place where are two white Stones, where Christ being wearied through the weight of his Cross did make a little pause or rest; are seven years and seven times fortie daies space of Indulgence.

In the place where Christ appeared to his Mother *Mary*, after his Resurrection, are seven years, and seven times fortie daies space of Indulgence.

In the place where our Ladie, seeing Christ with the Cross did fall down as dead, are seven years, and seven times fortie daies space of Indulgence.

In the place where Christ appeared to the three *Maries*, and said, *All Hail!* are seven years, and seven times fortie daies space of Indulgence.

In a Church which was the house where the blessed Virgin inhabited after Christ's Ascension, are seven years, and seven times fortie daies space of Indulgence.

In the Oratory where our Ladie had wont to do her devotions, are seven years, and seven times fortie daies space of Indulgence.

#### INDULGENCES IN THE VALLEY OF SHILOE.

In the place called *Acheldemach*, bought with the thirty pence with the which Christ was sold, there are seven years, and seven times fortie daies space of Indulgence.

In the place where Christ commanded the clouds to depart thence, to the end he might see, are seven years, and seven times fortie daies space of Indulgence.

In the place where *S. Isaiah* the Prophet was sawed asunder with a wooden saw, are seven years, and seven times fortie daies space of Indulgence.

In the same Valley is a certain Den, in the which *S. Peter* wept when he had denied Christ, and there are seven years, and seven times fortie daies space of Indulgence.

In this Valley also is a certain Fountain in the which the Blessed Virgin washed the Linnens of Jesus Christ, he being a little one when she came with him to the *Temple*; and there are seven years, and seven times fortie daies space of Indulgence.

#### INDULGENCES IN THE BROOK CEDRON.

At this Brook was the wood for a certain time with the which was made the Cross of Christ, and there are seven years, and seven times fortie daies space of Indulgence.

In the Garden called *Gethsemane*, where Christ, the night he was taken, left eight of his Apostles the whilst he prayed, are seven years, and seven times fortie daies space of Indulgence.

In the place where Christ at the time prayed thrice, and did sweat Blood, are seven years, and seven times fortie daies space of Indulgence.

In a certain Den, where *S. James Alpheus* wept after that Christ was taken, vowing that he would neither eat nor drink until he saw him risen again from the dead, are seven years, and seven times fortie daies space of Indulgence.

Near to this Brook *Cedron* is the place where was born *S. Zachary*, the Father of *S. John* the Baptist, and there are seven years, and seven times fortie daies space of Indulgence.

#### INDULGENCES IN THE VALLEY OF JEHOSAPHAT.

Between the said Sepulchre and the City of *Jerusalem* is



the place where *S. Stephen* was stoned, and there are seven years, and seven times fortie daies space of Indulgence.

In the Valley of *Jehosaphat* is the Sepulchre of our Lady, and there is a plenary Indulgence.

#### INDULGENCES AT MOUNT OLIVET.

At the foot of Mount *Olivet* is a little village called *Bethpage*, from which Christ did ride upon an Ass to *Jerusalem*, and there are fifteen years, and fifteen times fortie daies space of Indulgence.

At the other side of the Mount, near *Jerusalem*, is the place where Christ beholding the City wept over it, and there are seven years, and seven times fortie daies space of Indulgence.

Upon the said Mount, where our Lord taught the Apostles to pray, and composed the *Pater-noster*, are seven years, and seven times fortie daies space of Indulgence.

In the place where our Lord preached the Beatitudes is the like Indulgence.

Upon the same Mount an Angel (they say,) declared to the Blessed Virgin the passage of Christ, bearing a Palm, and there are seven years, and seven times fortie daies space of Indulgence.

In the place where Christ visibly ascended into heaven as a plenary Indulgence.

Upon the same Mount is a place where the Apostles after the coming of the Holy Ghost, composed the Creed, and there are seven years, and seven times fortie daies space of Indulgence.

#### THE INDULGENCES AT BETHANY.

In the House of *Martha* who lodged Christ, are seven years, and seven times fortie daies space of Indulgence.

In the midst of the same house is the place where *Mary*

said to Christ, *Lord, if thou hadst been here, &c.*, and there are seven years, and seven times fortie daies space of Indulgence.

In the house of *Mary Magdalene* are seven years, and seven times fortie daies space of Indulgence.

In the place where *Lazarus* was buried, and raised from the dead, is a plenary Indulgence.

In the house of Simon the Leper, where Mary Magdalen anointed the head of Christ, are seven years, and seven times fortie daies space of Indulgence.

#### INDULGENCES AT BETHLEHEM.

At the house where Christ was born, is a plenary Indulgence.

In the place where Christ being born was wrapt up in swaddling clothes is a plenary Indulgence.

At the Altar where Jesus Christ was circumcised, is a plenary Indulgence.

In the house where the three wise men adored Christ, he being an Infant, are seven years, and seven times forty daies space of Indulgence.

In the place where the Star vanished from the wise men, which before they had seen in the *East*, and which had conducted them to *Bethlehem*, are seven years, and seven times forty daies space of Indulgence.

In a certain Chappel, where are the Sepulchres of the Holy Innocents, are seven years, and seven times forty daies space of Indulgence.

Moreover, in a certain Church, entituled, *The Church of the Blessed Virgin*, where the Angels appeared to our Lady, shewing her the way to Egypt, to the end she might fly thither with her Infant Jesus, are seven years, and seven times forty daies space of Indulgence.

In the place where the Angels appeared to the Shepherds, singing, *Gloria in Excelsis Deo*, are seven years, and seven times forty daies space of Indulgence.

#### THE INDULGENCES AT NAZARETH.

In the place where the blessed Virgin was saluted by the Angel, is a plenary Indulgence.

In the house of *S. Joachim* the Father of the Blessed Virgin *Mary*, at which is a certain Monastery, are seven times forty daies space of Indulgence.

At a certain fountain, from which Christ, being a little one, had went to fetch water and carry to his Mother, are seven years, and seven times forty days space of Indulgence.

In the house to which our Lady, being a little one, went to school to learn to read, are seven years, and seven times forty daies space of Indulgence.

In the house where were born *S. James, Thadeus*, and *S. John*, Evangelist, are ten years, and thirty times forty daies space of Indulgence.

#### THE INDULGENCES IN THE MOUNTAINOUS PARTS OF JUDEA.

In a Church which was formerly the house of *Zachary*, the Father of *S. John* the Baptist, where the Blessed Virgin saluted Elizabeth, and in which was born *S. John* the Baptist, are seven years, and seven times forty daies space of Indulgence.

In the place where *Zachary* writ the name of his son *John*, and said, *Blessed be the Lord God of Israel, &c.*, are seven years, and seven times forty daies space of Indulgence.

#### THE INDULGENCES IN THE VALLEY OF HEBRON.

In the place where they say was buried *Adam* our first

Father, are seven years, and seven times forty daies space of Indulgence.

In the same Valley, in a certain Den, in which lyeth buried *Abraham*, *Isaac*, and *Jacob*, are seven years, and seven times forty daies space of Indulgence.

Moreover, in a certain place therein, where the Wood grew with which was made the cross of Christ, are twenty years, and twenty times forty daies space of Indulgence.

### THE INDULGENCES AT GALILEE.

In the Desart, wherein Christ fasted fortie daies, is a plenary Indulgence.

On the Mount upon which the Devil conducted Christ, are seven years, and seven times fortie daies space of Indulgence.

In the Desart, where *S. John* Baptist did penance, are seven years, and seven times fortie daies space of Indulgence.

In the River *Jordan*, where Christ was baptized, is a plenary Indulgence.

Beside the River *Jordan* is a certain Monasterie, in which is a little piece of the Cross of Christ, and there are seven years, and seven times fortie daies space of Indulgence.

There is also another Monasterie of *S. John* the Baptist, and there are seven years, and seven times fortie daies space of Indulgence.

The writer still feels an anxiety, as far as his own feelings are concerned, before he resumes a recital of some few additional documents which he discovered in the Cabinet already mentioned to his readers, and no doubt will prove interesting to many of them; therefore, as an authentic writer he desires once more to announce, that in endeavouring to elucidate the truth

and authenticity of the Scriptures by disconnecting the pure religion and doctrines of the holy and everlasting gospel of Jesus Christ from the spurious inventions, lying traditions, and novel doctrines of the Roman Church, he cannot possibly, he hopes, be supposed to mean anything personal or offensive against individuals of the Roman Catholic faith: no; his warfare is waged solely against the Church to which they belong—a Church which calls herself infallible, and which claims to be the supreme mistress of all churches, calling herself also Catholic, that is, universal, which she is not nor ever was. Therefore, nothing shall ever deter him from fighting manfully as the soldier of the great Captain of his salvation, under the banner of whose cross fear was never felt (against *the Antichrist* spoken of in the Apocalypse, written by St. John, in Patmos, near the close of the first century), and whom the writer believes in his conscience St. John meant the Roman Pontiff, who claims the supremacy and absolute sovereignty of all the churches and kingdoms of the earth, and, by a Divine and indefeasable right, as successor of St. Peter, and heir of all the promises made to him *unalterable, unlimitable, and unaccountable* to any power upon earth.

In order then to convince the Pope and the Hierarchy of the Roman Church that he is not devoid of courtesy, nor such a bigot as to prove callous to all

reasoning with the members of that Church on the subject of the doctrines they profess, and are now unfortunately disseminating throughout Protestant England, he feels himself quite disposed and willing to follow the example of Bishop Jewel, whom, for his profound learning and piety was raised to the See of Salisbury, by Queen Elizabeth, in the year 1539, and made a promise, which will be found in a subjoined sermon preached by his Lordship at Paul's Cross, in London, on the 30th day of March, 1560. The writer, therefore, is perfectly willing to assent to the same promise on the same terms proposed by the Bishop's challenge, as follows:—"If," said his Lordship, "any learned man of all our adversaries, or if all the learned men that be alive, be able to bring any one sufficient sentence out of any old Catholic Doctor or Father, or out of any old General Council, or out of the Holy Scriptures of God, or any one example of the primitive Church, whereby it may be clearly and plainly proved—That there was any private mass in the whole world at that time, for the space of 600 years after Christ; or, that there was then any communion ministered unto the people under one kind; or, that the people had their common prayers then in a strange tongue that they understood not; or, that the Bishop of Rome was then called an universal bishop, or the head of the universal Church; or, that the people was then taught to believe that Christ's body

is really, substantially, carnally, or naturally in the sacrament;\* or, that His body is, or may be, in a thousand places, or more, at one time; or, that the priest did then hold up the sacrament over his head; or, that the people did then fall down and worship it with godly honour; or, that the sacrament was then, or now ought to be hanged up under a canopy; or, that in the sacrament, after the words of consecration, there remaineth only the accidents and shows, without the substance of bread and wine; or, that the priest then divided the sacrament into three parts, and afterwards received himself all alone; or, that whosoever had said the sacrament is a figure, a pledge, a token, or a remembrance of Christ's body, had therefore been judged for an

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\* The *Abbe de la Mennais*, panic struck, complained in a doleful manner, through the medium of the French press of the great disaffection and apostacy that had taken possession of the minds of the youth of France, which had turned them against Popery; and in proof of his well-grounded fears, he proceeded to lay before the public the sacriligious conduct of forty of the students in the College of Paris, whom, in the act of receiving the Eucharist, he detected actually putting the consecrated wafer into their pockets instead of their mouths. Not content even with this palpable violation of the holy sacrament, they went so far as to write to their friends in the country, informing them of what they had done, using the identical wafer instead of wax to close their letters. This shewed a public testimony of their contempt and disbelief in the real presence, which history no doubt informed them was invented by the Church of Rome in the year 1653,—a wicked and absurd doctrine which has occasioned incalculable injury to Christianity.

heretic; or, that it was lawful then to have thirty, twenty, fifteen, ten, or five masses said in one church in one day; or, that images were then set up in the churches, to the intent the people might worship them; or, that the lay people was then forbidden to read the word of God in their own tongue: if any man alive were able to prove any of these articles by any one clear and plain clause or sentence, either of the Scriptures, or of the old Doctors, or of any old General Council; or, by any example of the primitive Church; I promised then that I would give over and subscribe unto him."

The Council of Trent spake, saying, I am not (perhaps, exactly), the Lord thy God (Exodus XX.), but equal to the Lord thy God; and whomsoever doth not believe in me, shall be *Anathema Maranatha*, that is, accursed when the Lord comes in judgment. Proud and blasphemous Council! Who art thou that judgest another? What! dost thou not know that there is *but one law-giver who is able to save and destroy?* pretending therefore, as thou dost, to understand the oracles of God: "*thou art inexcusable for thus judging: for wherein thou judgest another thou condemnest thyself.*" Surely, my readers will, and must agree with me, that such assumed power, arrogance, and presumption, on



the part of the Church of Rome is quite sufficient to clear Protestants from the imputation of uncharitableness, if we should declare our belief that she walks not according to charity. The apostle tells us, "*Charity suffereth long and is kind ; charity envieth not ; charity vaunteth not itself ; is not puffed up ; thinketh no evil ; rejoiceth not in iniquity, but rejoiceth in the truth :*" and charity is greater than faith and hope. Therefore, it is quite demonstrable, that a Church, which is claiming exclusive privileges from Christ himself, persecutes, damns, banishes, and puts to death (when she has the power), all who differ from her, are and cannot from her very constitution be otherwise than *Antichristian*, and consequently as devoid of Christian *charity*, as I trust I have already proved her mistaken in her christian *faith*, and equally bewildered in her christian hope. Would then that it might please God, in which appeal the writer feels confident that many of his readers will coincide, that all those *scared lambs* who are confined at present in the tainted pens of the shepherds of the city of the seven hills, wherein the wolf in sheep's clothing resides, who assumes the mock title of Christ's Vicar, delegated to do his will upon earth, would take courage, and notwithstanding the blasphemous interdict of that *hireling*, who is not the true shepherd, but like a thief and a robber has entered into

the fold, not by the door, but by climbing up some *other way*,\* would seek out the book of life, which is

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\* Extract from a speech delivered at a meeting held at Edinburgh, in February, 1848, by Dr. Candlish, on the bill now before the House of Commons, to enable her Majesty to establish diplomatic relations with the Court of Rome.—“ And is it really come to this, that this great empire is to consent in this way to be at the mercy of that foreign ecclesiastic, who, call him as you may the ‘ Sovereign of the Roman States,’ is yet the doomed man of sin, according to the word of God—the impersonation of Antichrist. It is sheer, drivelling folly, talking about an alliance with the Pope being an alliance with a man who, in addition to his temporal sovereignty, happens to hold an ecclesiastical character. What is his ecclesiastical character? What is he? I will not divide him—I cannot divide him. I will not grasp his right hand as ‘ Sovereign of the Roman States,’ and disown his left hand as the ‘ Sovereign Pontiff’—as Antichrist, the man of sin. I know him as he is. I speak not of the man, but of the office. I cannot analyze him. I cannot break his mind and body into two. I cannot see one half of his head as the Roman Pontiff and the other half of his head as the head of the Italian States. I cannot clasp him on the one side, but dare not touch him on the other. In this sense it is pre-eminently true that, if we touch him on the one side, he will turn to us the other side also. I know him but as the Pope—I know him but as the enemy of Christ—I know him but as the antagonist of his Gospel—I know him as the suppressor of the Bible—I know him as the burner of heretics—I know him as the deposer of princes—I know him as giving dispensation from the oath of allegiance—I know him as putting down and raising up the kings of the earth—I know him as cursing my beloved Queen from the altar—I know him in these characters—I refuse to know him in any character separate from these; and I say that the nation is bound to refuse to own him in any character separate from these. He is not a friend to be embraced—not a babe to be fondled, but a giant power rising as if refreshed with wine, from a long sleep—a giant power that is at this

written *not with ink, but with the Spirit of the living God*, and no longer remain as *sheep going astray, but return unto the shepherd and bishop of their souls*, the Lord Jesus Christ. O, how speedily would they find themselves disentangled from their Popish fetters, which, like the chains of Peter, would fall off; darkness would be made light before them, and their perception of Divine things would soon introduce them to Him who says, "*Behold, I stand at the door, and knock: if any man hear my voice and open the door, I will come into him and will sup with him, and he with me.*" They would then feel ashamed that they had trusted so long to graven images, and that they had said to molten images, "*Ye are our Gods,*" and the *Spirit of truth would guide them into all truth*. They would hear the voice of that *just one—the Lord that bought them*, the good shepherd, who laid down his life for the sheep, calling unto them to follow him who alone was sent from the Father. *The Lord hath anointed me*, saith Christ, *to preach good tidings to the meek*; he hath sent me from heaven down to the earth to bind up the broken-hearted; to appoint unto them that mourn in Zion, and to give unto them beauty for ashes; the oil of joy for mourning; the garment of praise for the spirit of

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moment threatening the liberties of Europe with all his show of liberalism more than ever he did, I believe, since he sat on the seven Italian hills."—*Morning Herald*, February 29th, 1848.

heaviness. Wherever the Saviour finds the least principle of true holiness, he will cherish and encourage it: “*For the Son of man is come to seek and to save that which was lost, that the saying might be fulfilled which he spake, of them which THOU gavest me have I lost none.*” Again, “*If any man sin,*” saith St. John, “*we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins.*” The same apostle further tells us, God so loved the world, that he gave his only begotten Son, to the end all that believed in him should not perish, but have everlasting life. *Come unto me,* saith the compassionate Saviour, *all ye that travail and are heavy laden, and I will give you rest.* Here the writer requests his readers to remark that the word *all* is pronounced twice by the Lord himself; and O how emphatically and divinely does that *uncompromising* word proclaim the truth! *All*, observe again, my readers, not only all *Romanists*, but all *mankind* are invited to the marriage supper of the Lamb; nay, they are even entreated by Christ himself to accept and share in that pardoning mercy—that reconciling mercy and that saving mercy—offered through his blood, in which the brightest saint equally with the greatest sinner needs to be washed, and purified; for we are *all* bought with a price. “*All have sinned,*” as St. Paul declares, “*and come short of the glory of God; but,*” saith he, “*all are justified freely by his grace, through the redemption*

of Christ Jesus, whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God, that he might be just, and the justifier of *all* who believe in Jesus." But God has nevertheless denounced vengeance on all those who have caused the way of truth to be evil spoken of, and, by misrepresenting to mankind the doctrines of a holy and benevolent Saviour, have disgraced the Christian character; "Therefore, saith the Lord God, according to thy ways, and according to thy doings, shall ye be judged." Repent therefore, and turn yourselves from your idols and your faces from your abominations, or I will come unto you quickly and will fight against you with the sword of my mouth. Oh! children of the communion of the Church of Rome, poor mistaken and deluded souls, "they which lead you cause you to err, and destroy the way of your paths." Separate then yourselves for ever, while the way is open, from your idolatrous priesthood—an order instituted and ordained by the triple-crowned priest, and prince of impostors, to burn incense before his altar. On this altar the furious zealots are daily offering up anew Jesus Christ, in sacrifice to God the Father, for the remission of sins, both of the living and of the dead\*, and invoking the Virgin

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\* At the great meeting of Roman Catholics, held at Freemason's

Mary for the relief of souls burning in the flames of Purgatory, for all which service they require to be remunerated by the people, either in money or land, bequeathed by will to Holy Church. Such among them, however, who are destitute of funds to purchase these, and other graces and dispensations to be had of the priests (if they are sincere) cannot but feel very unhappy; for the book of taxes of the Roman Chancery declares in the most positive and plain terms, "Such graces and dispensations are not granted to the poor, because they are not wanted to buy them; therefore, they cannot be comforted." Profitable but foul traffic this! some readers no doubt will exclaim; nevertheless, the writer can assure them it is carried on with unremitting zeal and activity by these agents of Antichrist, and withal such an assumed gravity of deportment and counterfeit meekness, sufficient, almost to deceive the

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hall, on the 15th day of July, 1839, it was stated by Daniel O'Connell, that, before the Reformation, there were 97,000 places of worship in England alone in which the sacrifice of the *new* law was daily offered up to the glory of God. At this rate, the infinitely glorious person of Immanuel, *God with us*, was offered up at that time in England only ninety-seven thousand times every year, for the atonement of those sins, which according to the Church of Rome herself, Christ had already made an infinite atonement on Calvary. But the Church of Rome holds the person of Christ so cheap, that she represents the offerings of his body, blood, soul, and divinity, to be as multitudinous, almost, as the grains of sand upon the sea shore.

*Arch-deceiver himself. The poor cannot be comforted!!*  
 Oh, my readers, how directly in the teeth of Scripture are all these laws, canons, decrees, and councils, of that empire of falsehood, the Church of Rome! Now, in opposition to so false and unchristian a doctrine, the writer begs to quote for the benefit of *some portion* of his readers a passage of the divinely inspired Isaiah, in order to reproach the rich among them for their folly, to give it no harsher name, "*Wherefore do you spend your money for that which is not bread, and your labour for that which satisfieth not?*" To the poor among them the writer would say, you *can* be comforted, and using the consoling, tender invitation of the same prophet, invite them to God in Isaiah's own words:—"Ho every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat: yea come, buy wine and milk without money and without price. Seek ye the Lord while he may be found, call ye upon him while he is near. Return unto the Lord and he will have mercy upon you, and to our God for he will abundantly pardon." Separate yourselves, then, O Romanists, the writer once more entreats you, from those blind guides, against whom woe is denounced by the Saviour himself, who proclaims them hypocrites, who do all their works to be seen of men, and study to appear outwardly righteous, but are within full of deceit and iniquity, teaching things which they ought not for

filthy lucre's sake, and ordering the people every where to call them by the name and title of Father, in opposition to the injunctions of Christ, who commands us to *call no man Father upon earth ; for one, (saith he,) is your Father which is in heaven."*

Ponder then the path of thy feet, O Christian, by whatsoever name, sect, title, or party distinguished ; turn not to the right hand or left, neither listen to those who say they are of the true faith, and are not, but are of the synagogue of Rome, but rather stand fast in the *liberty whereby Christ hath made you free*, and be not again entangled with the yoke of bondage. Continue faithful unto death, and when the chief shepherd shall appear, you shall receive an inheritance incorruptible and undefiled—a crown of glory that fadeth not away, reserved in heaven for all who are kept by the power of God through faith unto salvation, to be revealed in the last time through his eternal and ever-blessed Son, the Lord our Righteousness, Jesus Christ, for ever blessed. Amen.

Admitting then that the views of Popery, which the writer has laid before the reader, are correct, and that his arguments and observations have been strictly scriptural, which after all are the only weapons fit and proper to be employed against the colossal city of the



Roman Hierarchy;\* what can he or what ought he to think of the pretended legitimacy of the House of the Popes and of that Church which they have proclaimed throughout the world to be the pillar and ground of the Christian faith, and themselves the sole guardians of the Christian religion, as well as the arbitrators to the souls of the whole Christian race? Yea, and at their mandate, the priests of Rome cry aloud like the herald of Nebuchadnezzar, "To you it is commanded, O people, nations, and languages, that at what time soever" your eyes behold Christ's Vicar on earth, the most holy Roman Pontiff, "ye fall down," in *humble* adoration and kiss his foot, as Mary did the feet of Him whom he represents; and also that at what time ye hear "the sound" of that little tinkling, but well-known holy bell,

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\* *Unchangeableness and Doom of Romanism.*—Sooner may God create a new Rome than reform the old. Yea, needs must that Church put off itself and cease to be what it is, ere it can begin to be what it once was. Rome may be sacked and battered, as it hath often been by military forces; but purged by admonitions, convictions, censures, it will never be. Only this one thing which God hath promised we do verily expect to see:—the day when the Lord Jesus shall with the breath of his mouth destroy this lawless one, long since revealed to his Church, and by the brightness of his glorious coming discover and dispatch him. Not only in the means and way, but in the end also, is Rome opposite to heaven. The heaven shall pass away by a change of quality, not an utter destruction of substance; Rome by destruction, not change.—*Bishop Hall.*

which is rung to give public notice that a religious procession is at hand, carrying God about the streets, lanes, and highways, that the people "may fall down and worship" the golden or silver pix, or box, which contains Jesus Christ, whole and entire, in the form of a small farinaceous wafer, and whoso falleth not down and worshipping shall the same hour be delivered up to the mother of mercies—the holy Inquisition, tried as a heretic, excommunicated,\* cast into the fire, and burned alive.† Satan, however, has provided other comforters

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\* It is generally received by the Church of Rome that excommunicated persons become almost immediately pale, emaciated, languid, scrofulous, and consumptive, and die in a most miserable manner. All prayers are forbidden to be offered up for such persons, and his holiness Pope Urban II. pronounced all those to be the best and most orthodox Christians, who from a pious and overflowing zeal for the safety of Holy Mother Church, occasionally knocked on the head an excommunicated person. It is worthy of remark that this Christian-like opinion of a Pope is still preserved unaltered, like every thing else of the sort, among the archives of the Church of Rome. Luther defied the sentence of excommunication issued in the Pope's Bull:—"As they have excommunicated me in defence of their sacrilegious heresy, so do I excommunicate them on behalf of the holy truth of God, and let Christ our Judge decide whether of the two excommunications has the greatest weight with him."

† An English public will hardly believe that during the short reign of Charles X., king of France, a law was passed on the nineteenth day of February, 1825, which subjected every person who did not fall down in a posture of adoration before the consecrated wafer to be condemned to the torture. The offender was first to suffer

besides Indulgences to console the poor hoodwinked and bewildered Romanists, among whom he has appointed the Virgin Mary as their mediatrix and foundation of all their hopes. The Confessional may also be considered as an asylum to fly to where a Confessor is always to be found ready to disburden them of all their sins, by granting absolution on payment of a certain sum, according to the magnitude of the crime committed by the sinner. O, let the reader pause here for one moment in order to cast an eye of

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amputation of the right hand, and then an ignominious death. This atrocious law, against what was termed sacrilege, was put in force in Paris on the above date. It appears, however, that in the Chamber of Deputies, 127 members voted against it, and 92 for it; and in the Chamber of Peers the majority was only four, and those four were of the ministry of that bigoted monarch, whom, after a short reign, was dethroned and driven out of France. The writer is of opinion that it may not be wholly without its use to have reminded John Bull of this act of modern French legislation of Charles X., so befitting the dark ages of a religion still unchanged, whose superstitions, bigotry, and cruelty go hand in hand. O, had the Roman Hierarchy but the same power in 1848 that their brethren had in 1825, the same law would be renewed and instantly put in force, when not only the tortures, amputation of the right hand, with an ignominious death, but fires in Smithfield would be the fate of all who refused to bow to a wafer and worship it. Let all true Protestants, then, follow the example of John Bull, and, like him, endeavour to keep their bodily eyes, and the eyes of their minds open, and on the watch, and not suffer themselves to be tempted by those philosophising, free thinking, nominal Protestants, who have eyes, and see not, ears, and hear not, and resolve not to understand.

reflection on the awful consequences entailed on mankind by such a system of spiritual wickedness, "which teacheth for doctrines the commandments of men," and by contrasting its baneful effects on the minds of the members of the Romish Church, who, having been led to suspect that some cheat had been put upon them by their priests (as the writer has already observed), from studying some such author as *Voltaire* (for they dared not examine the Bible), and thus in the end discover the fallacy of the religion of a juggling Church, which like a charlatan must of necessity pursue the same unvaried policy, and provide a sufficient remedy for every disease, or lose all pretensions to infallibility. Nevertheless, there appears to be a certain class of men in England, whom, with their professed attachment to religious liberty, the writer feels inclined to suspect are also empirics, or mere nominal if not political Christians, in whose opinion all religions are pretty much alike as to their probable consequences to the souls of men in the life to come. We are however assured by these persons that in their judgment, even though they have bent their minds to the subject, they can perceive little or no difference between Popery and Protestantism, in short, that one religion is quite as good as the other; yea, and they declare that the result of their labours has furnished them with proof sufficient to satisfy and convince them that the Church of Rome is not now

governed by those antique canons and councils which in ancient times rendered her so dangerous to this nation, and to the reformed religion of its people. They moreover assert, that in consequence of her having been shorn of so large a portion of her former spiritual and temporal power, and her influence in Europe, particularly in England, she has been forced to relax much of her persecuting spirit, and has no longer the means, nor even the inclination to revive her old pretensions to *ascendancy* and *universality*. Now these men, or rather *babes*, the writer feels disposed to call them, weak as they are in faith and in the knowledge of the Lord, in proportion in fact to their gross and unpardonable ignorance of his gospel, still go on in Parliament and out of Parliament, endeavouring to persuade John Bull that this Church has abolished for ever her sanguinary laws and become innocent, mild, and gentle as a lamb, innoxious as a bee without a sting, in short, completely harmless, and governed by an humble, tolerant, and enlightened priesthood, among whom, were no longer to be found either *Dominicks*, *Loyolas*, or *Xaviers*\*—

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\* From the *Hereford Journal*, Wednesday, July 31, 1839.—The Catholic Church of St. Francis Xavier, Hereford, will be solemnly opened for Divine Service, on Wednesday and Thursday, August 7 and 8, 1839. On Wednesday morning, High Mass will be celebrated, and a Sermon preached by the Rev. Dr. Brown, Prior of Downside College, Somersetshire. On Wednesday evening, Vespers

a priesthood, however, that the writer should be inclined to compare to drones (to say no worse of them), which eat up the honey of the industrious bee, although we are assured of their exertions, by these same carnal babes, who "*go on frowardly in the way of their hearts,*" while they are holding out the right hand of fellowship to John Bull, in order to cajole *him*, as well as all the members of the reformed church, by inviting them to return to one common faith, assuring them that even the Earl of Arundel and Surrey, a Roman Catholic Peer and an M.P., declared before the members of the House of Commons, that "*if the Catholic faith were properly proposed to the Protestants, they would not refuse to embrace it,*"\* and then these same men, or babes,

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will be sung, and a Sermon preached by the Rev. T. M. M'Donnell, of Birmingham; which will be followed by a Solemn Benediction of the blessed Sacrament; the Right Rev. Dr. Baines, Vicar-Apostolic of the Western District, will officiate as High Priest. On Thursday Morning, High Mass will be celebrated, after which the Sacrament of Confirmation will be administered, and a Sermon preached by the Right Rev. Dr. Baines, V.A. Principal Vocal Performers:—Mrs. Alban Croft, Miss Davis, Maidemoiselle Parigiani, Mr. Alban Croft, and Sig. Brizzi. Leader of the Band, Mr. D. Egville; Conductor, Mr. Sefton. Mr. Beresford (of Worcester) will preside at the Organ. The Two Grand High Masses will be Mozart's No. 12, and Haydn's Imperial Mass, No. 2. Service will commence at 11 o'Clock each Morning, and at 7 o'Clock in the Evening. Tickets of Admission for Morning or Evening—Stalls, 5s.; Open Seats, 3s: to be had at Mr. T. N. Webb's and the other Booksellers in Hereford.

\* A member of the Papacy is not allowed either to think or speak

deeply lamented the obstinacy of Mr. Bull, and still more the strength and stubbornness of that great wall of separation built by the *Arch-heresiarch, Martin Luther*, in order, if possible, to keep them apart for ever. But again, these liberal theologians do not rest here. No ! they continue to urge their suit on the score of the high expediency of so popular a measure ; and they renew their advice and invitations to all those whom they are pleased to call the unenlightened, intolerant, and bigoted portion of their fellow-Protestants, and by a further assurance that the Church of Rome has undergone, in addition to what they have already told them, a most complete and thorough white-washing, both within and without, and that she is now modest as the

for himself. " I think it is so," said a medical student in the Confessional on one occasion. " You think," said the Confessor, greatly irritated, " what right have you to think ?—let me never catch you thinking again."—*Brownly*, p. 31. Thus, neither the spirit of inquiry nor the right of private judgment are tolerated.

The poor Romanists are required individually to make the following declaration :—" Hereby I utterly renounce the judgment of my senses, and all human understanding."—*English Manual, Edit. 1725*. Modern Popery disavows the practice. Let the noble Catholic Lord, who denies this, produce his proof, and also tell us how it happens, that in Ireland, no man who commits a murder ever pleads guilty ? Because, when he confesses to his Priest, and the money has been paid for the remission of the crime to the Pope's treasurer of the District, he is absolved, and virtually innocent ; and if a man be innocent of a crime, he cannot also be guilty of it.

dove, pure and fair as the virgin snow on the summit of Mont Blanc, and consequently in a fit and proper state to be admitted among them without a shadow of danger to the ecclesiastical establishment of Great Britain, whose Queen and spiritual peers are entreated to be under no apprehension, nor to suspect in the most remote degree, the integrity and much less the interference of the triple-crowned Pontiff, either in Church or State; and the Protestants are warmly and unanimously invited from all parts of the empire to assist at and partake of the supper and marriage of the *innocent* lamb, the *Popish Church of Rome*, with the reformed Church of England. Moreover, these modern religionists would also fain persuade, if they could, even John Bull himself, that “‘the Spirit and the Bride say, Come’ John, do, pray come.”

The sectarian\* Church of Rome an innocent lamb! Now the writer can readily imagine what Mr. Bull thinks of this mock and sycophantic title thus bestowed on Rome’s idolatrous Church, and that he can almost hear him exclaiming, “rather call her a she-bear, bereft of her whelps, lying in wait to devour all who come

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\* Popery is a deviation of Christ’s commands, and therefore *Sectarianism*. As the Romanist dissent from many of Christ’s practices, they are *sectarians*—not disciples of Christ, but of men.



near her ;” yea, and the writer would add, a *spouse*, whose religious foppery and folly far exceed the greatest absurdities of heathen or Turkish superstitions. Nevertheless, she seeks to entice the Protestants of England to join with her in her *idolatrics and adultries* ; and in all her solicitations she is encouraged to persevere by her new friends already depicted, and also by her new *elves*, the Puseyites and Tractarians, now in training for her ministry ; and though last, not least, by our Protestant Queen’s present ministry and confidential advisers—treacherous enemies, *all*, who are now watching eagerly for an advantage against those who profess themselves supporters of the Reformation, not indeed of modern date, but the change of religion from the corruptions of Popery to its primitive purity, begun by Luther in the year 1517—genuine Christianity, such as it has been handed down to us, flowing from the pure fountain head, the gospel of Christ. To all such dangerous councillors and Romanists, the writer will now address himself in the language of the apostles, Peter and John, and ask them, whether it was right in the sight of God to hearken unto them and unto the words which he hath spoken by his holy prophets since the world began, or to the false teaching of their priests ? and he would further request them to read over the History of England once more in a dispassionate and impartial manner, in order that they

might see Rome in her true colours, what she was, what she is, yea, and what she will continue to remain, until God for her impurity shall cause her name to be abhorred, to create astonishment, to be forgotten among men, and to be blotted out for ever from the book of his remembrance. But to return once more to the counsels of our modern advisers, in which are involved both the spiritual and temporal happiness and security of this peculiarly favoured land, *at present* free from idolatry, and serving the Lord in the way he himself hath pointed out, "*sitting every man under his vine and under his fig tree, none making him afraid.*" Now, although the writer is quite willing to admit that by accepting the hand of the Church of Rome as a "bride decked with all her jewels," England would gain the approbation of the Pope, and likewise of all those speculating, selfish, and politically religious members of the legislature, who tendered their votes to the Queen's present ministers and advisers, in aid of their efforts to unchristianize the Protestant Parliament, by admitting Jews to become members of it—those scoffers, scorners, and despisers of Him who is God as well as man, and whom all men who are really and truly Christians look up to for salvation. But the writer must pause here just to hint to John Bull his doubts respecting the consent of the Protestants of England to this forced union, and how long it would be likely to last, and the people

continue reconciled to it, even though the papa has represented his hideous and deformed daughter to her Majesty's prime minister as the heiress of that city, which Roman Catholics call the perfection of beauty, and herself beautiful and "well favoured as Rachel," and fair as Esther. But, nevertheless, the question is still at issue, respecting some doubts in the writer's mind as to the constancy of this bewitching Abigail to her Protestant spouse. Would no interruption be likely to disturb this unnatural connection—this forced and unholy alliance? Undoubtedly there would, Mr. Bull, and speedily too; for Christ himself has declared that "if any woman shall put away her husband and marry another, she committeth adultery, and that he who shall marry her that is divorced also committeth adultery." Now, what is the daughter of the Pope of Rome but the "great mother of harlots," spoken of by St. John? Therefore, God's word alone is sufficient to nullify so criminal a contract. "Behold, saith the Lord, I will cast them that commit adultery with her into great tribulation, except they repent of their deeds." Shall we then, the writer now appeals to John Bull, the highly favoured people of this most *miraculously* protected land, which God has made to rest in peace, while calamities of so many descriptions have visited the surrounding nations, venture in open defiance of his commandments, threats, and denunciations, to court an

alliance with *Antichrist*, and by law to sanction idolatry among us? and all this, forsooth, principally to indulge a few of our modern legislators in their novel reveries of Quixotism and fancied liberality!—Mistaken counsellors! who are anxious on the plea of expediency, necessity, and above all, of *liberality*, to suffer Popery, the most noxious plant that ever cumbered the ground, again to take root and grow up before us, in this reformed soil, as a tender and cherished plant. Here the writer desires again to repeat distinctly, that it is *Popery* he abominates, and not its professors, whom he most ardently desires to see free from the bondage it imposes on the mind of man; but alas! Mr. Bull, how can we expect to check the growth of this most noxious weed so long as there are persons among us so infatuated and bewitched with the charms, meekness, lowliness, and loveliness of the new bride, intended to be affianced to our Church, as to compare her to a *lamb*, but whether the offspring of that *lamb* which, in the reign of Queen Mary, tenderly burned, for the good of their souls, five of our Protestant bishops, twenty-one of our clergymen, eighty-four tradesmen, one hundred farmers and labourers, and fifty-five women and children. These match-makers do not inform us of one fact, however, we all may rest assured, that a *lamb* of the same progeny, the mighty Pontiff's emblem, will always be at hand and ready,

after the marriage supper is once over, to receive any new orders that may arrive in England from the *Vatican*; and whether they be in the shape of fines, imprisonments, confiscations, sequestrations, or burnings, it matters little; this lamb, or rather, this *hyena*, “the words of whose mouth are softer than butter, having war in his heart, while his words are also smoother than oil, and yet they be very swords;” will be found always ready to execute them with all possible dispatch. Nevertheless, it is evident he has unwittingly shown his fangs too soon—a providential signal, no doubt, to warn Christians of the approaching danger of the times. Unfortunately, however, for Christianity and for England, there are many individuals who still demand further evidence of the truth. Dissatisfied with the Divine revelations which the wisdom of God has deemed sufficient for man, they are curious to know more, and eager to shew their own knowledge and high intellectual attainments; they would fain persuade us that their opinions are almost the very *Canon* whereby to judge both doctrine and discipline; and they have in consequence as hastily argued on the harmless character of the Popish religion as they have rashly decided that there is nothing mischievous either in its creed or doctrines. But what said the noble Earl of Arundel and Surrey in the House of Commons in answer to Sir Robert Inglis on this subject? “My honourable friend

has just said that the Church of Rome was antagonistic to Protestantism, and he perfectly agreed with him that it was, and," said his Lordship, "as long as the world lasts it will continue so until Protestantism becomes extinct." So much then for these individuals who are "wise in their own eyes, and prudent in their own sight; who pronounce evil good and good evil; and put darkness for light and light for darkness; bitter for sweet and sweet for bitter."

There are other individuals also whom the Church of Rome would call lay Canons, or auxiliaries, such as *Puseyites* and *Tractarians*, who no doubt by special favour have spent a portion of their novitiate within the walls of many a Popish chapter room in the *holy city* of Rome to make themselves acquainted with the *truths* contained in the decretals, traditions, and ecclesiastical Councils, particularly the *holy one of Trent*, and to study the laws of the sacred college of the *Vatican*, whose great wisdom teaches men to drive the gospel out of their hearts that they may the better relish Popery to amuse their eyes. To all such *green-horn professors*, the writer will apply the words of our Lord, and tell them that "*Seeing, they see and do not perceive, and hearing they hear and do not understand.*" And he will also further inform them, that there is just as much agreement between the pure religion of Jesus Christ and

that of the Church of Rome, as there is between Satan and an angel of light.

Before the writer sheaths the sword of controversy which he has drawn in his warfare against Antichrist—a weapon, be it understood, which is not of a carnal but a spiritual nature, “casting down every high thing that exalteth itself against the knowledge of the gospel of salvation, and bringing into captivity every thought to the obedience of Christ,” he feels most anxious to concur in an opinion which has been expressed by many of the learned clergy of the reformed Protestant Catholic church, namely, that of all crimes committed against the Lord by the Hierarchy of the Roman Church, none perhaps was more unpardonable than the *sacrifice of the Mass*; so clearly does it war against the *Word of God*, and so greatly does it dishonour the infinite glorious person of Jehovah-Jesus, referring to whom, St. Paul informs us that “*God in those last days has spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds. Who, being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had himself purged our sins, and sat down on the right hand of the Majesty on high. Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.*”

“*In him verily,*” saith St. John, “*is the love of God perfected.*”

Now, as the writer is aware that he has already adverted to the *most* blasphemous doctrine of the Mass in this work, he feels himself called upon to apologise to his readers for again returning to bring forward the subject. Nevertheless, he concludes on consideration that before he terminates his controversy with Anti-christ, it is incumbent on him once more, in order to strengthen his argument, throughout the entire volume of the sacred Scriptures, the Old and New Testament, that not one line nor even a word can be discovered which relates to the sacrifice of the Mass.\* The title, however, which the writer has prefixed to the *supple-*

\* “The Mass,” said Luther, “ought to be abolished, chiefly for two reasons—First, because natural understanding judges that it is a dishonest kind of trading and gain to celebrate Mass for two-pence, or to sell it for three-half-pence. Secondly, because according to the spirit it is judged to be an abominable idolatry, making Christ to have died in vain, seeing they pretend thereby to make full satisfaction for sins with mere works. These two abuses are altogether inexcusable, yet all universities have conspired and vowed to maintain the Mass. We can never agree with the Papists as to this point. For if they should suffer the Mass to be abolished, they must make full restitution of that which, with their lies and deceit they have got, and stolen from emperors, kings, princes, nobility, and other people. *Missæ*, the Mass, comes of the Hebrew word *Maosim*, that is, a collection of alms, a stipend, or a tax for the sake of priests or other people. The Mass has devoured infinite sums of money.”



*ment* must be received by the reader in an ironical sense.

For purposes determined by the councils of the Most High, his Almighty providence has permitted an uninterrupted warfare to be carried on by the powers of darkness against his Church and the people of God, since the foundation of the world. The exertions, the struggles, and the boastings of the powerful phalanx of *Antichrist*, now marching onward contemptuously in Protestant England, bearing in their van the proud banner of Papal authority, which was never more conspicuous than at the present time in this Protestant kingdom; and the Romanists are not without hope that by the encouragement held out to them by the present prime Minister of her Majesty Queen Victoria's Councils, that, by a sudden *political* blow, struck as unexpectedly as that which butchered *thirty thousand Protestants* in Paris on the festival of St. Bartholomew,\*

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\* Absolution was granted to all the murderers, and a solemn thanksgiving was made at Rome by the Pope for that massacre, accompanied with a *Jubilee* celebrated in that city, with a plenary Indulgence to all Roman Catholic sinners spread over the earth.

O what blood has the Church of Rome to answer for! The blood of *Cranmer, Ridley, Latimer, Tindal, Frith, Philpots*, and all martyrs of the English Reformation, and the blood of hundreds of thousands who fell victims to the Inquisition, and of about a million and a half of Moors who were slain in Spain, and the blood of three

that they may be able to terminate the contest by a complete victory in favour of their great spiritual chief, the triple-crowned General, the sovereign Pontiff of Rome. Notwithstanding the combined movements and almost incredible efforts of the enemy, this war will never cease on earth, if God's word be true, till every high thing which exaleth itself against the knowledge of the Most High be cast down, and every thought be brought into captivity to the obedience of Christ; when we shall behold the walls of that now rejoicing city that dwells carelessly, and says in her heart "I AM hath sent me, and there is none beside me," broken down and "become a desolation, a place for

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hundred thousand Albigenses and Waldenses, and of two millions of Jews—(*Brownlees Roman Catholic Controversy*, p.p. 347, 348)—and of three hundred thousand Protestants, who were barbarously murdered during the Rebellion of 1641—(*Sir W. Temple's Irish Rebellion*, 12mo., 1679, p. 10)—and one hundred thousand French Protestants, who were cruelly massacred on the fatal eve of St. Bartholomew.—*Ibid*, p. 347. In short, it is supposed that the Church of Rome in her zeal to exterminate heretics and infidels, has been guilty of the blood of sixty-eight millions of human beings, and fifty millions of these were Protestants. Alas! Popery affects the dearest liberties of men and women, and her priests are the conscience keepers of all who are under her superintendence. Papal supremacy is likewise pronounced by Cardinal Bellarmine to be Christian faith. Faith! Mr. Bull, should it not rather be denounced as a dungeon, wherein a foul conspiracy exists against the spiritual liberty of mankind, determined to supersede and immure the gospel of salvation?

the beasts to lie down in," and an abode for the cormorant, the bittern, and the great owl to build their nests in, so that every one that passeth by shall shake his head in reproach, scorn and mockery, over the ruins of the filthy, polluted, and oppressing city of Rome, that great bazaar for the sale of Satan's wares, which "obeyed not the voice, received not the correction, trusted not in the Lord, nor drew nigh unto her God;" therefore she shall be remembered as a thing to be wondered at and abhorred. Let us all, then, of the reformed Church throughout the world praise the Lord for the light his divine instructions have afforded us, and pray to him that it may shine brighter and brighter in our hearts; and, while we enjoy the great blessings of our religious privileges, endeavour to profit by them, so that it may be seen by our Christian lives how truly sensible we are of our great deliverance "*out of Babylon, the great Mother of Harlots and Abominations of the Earth, drunk with the blood of the Saints,*" and whose doctrines have made so many to err and fall off from the true faith. And may we with hearts full of thankfulness adore the name of that God through whose peculiar care Protestant England,\*

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\* The present aspect of the times leads the reflecting mind to fear that Protestantism, with regard to the vast majority of professors, both of the higher and lower classes of society, is a *habit*, not a *faith*; without the co-operation and almost without the con-

which Popery would have rendered a barren wilderness, has been cultivated as a fruitful field, and some good seed sown and grown up in it; and though mingled with many tares, not one precious grain shall perish. Let all members of the true Protestant Church, therefore, beware, lest, through a mistaken jealousy for the honour of God, they might be tempted to root out those tares by violence: on the contrary, let them wait with Christian forbearance their great *Master's time*, and be patient until the "*appointed day, in the which God will judge the world in righteousness by that Man whom he hath ordained, Jesus Christ, whereof he hath given assurance unto all men in that he hath raised him from the dead.*"

In concluding this work, my Christian readers, let us once more supplicate Jehovah that the triumphant progress of Christ's kingdom may rapidly advance on

sciousness of the understanding. Such thoughtless mortals require to be taught, however, that Popery is the substitution of the righteousness of man for the righteousness of God; of man's merits, and works, and sufferings, in the place of the merits, and works, and sufferings of Christ. Formality is Popery; self-righteousness is Popery; putting the church, the minister, and the sacramental rite in the place of Jesus Christ, his word, and his Spirit, is Popery.

"'Tis one thing not to believe in Christ because we know him not; 'tis another to know him and to disbelieve him. Though such ignorance may be an excuse, yet such knowledge must be condemnation.'"—*Sherlock*.

earth, and that the principles of his Gospel may so diffuse themselves through the souls of all nominal Christians, Romanists or Protestants, that they may become truly sensible of the value of the blessings it proposes to mankind. Above all things, let us regard our Saviour Christ as the "*pearl of great price,*" and we shall be owned by God as his, and spared by him as his obedient children; and whilst the wicked, like the tares spoken of by our Judge, "*whose throats are an open sepulchre; with their tongues have they deceived; the poison of asps is under their lips;*" they shall be cast in the fire to be consumed, and we shall behold them without dismay, and like Shadrach, Meshach, and Abednego, upon "*whose bodies the fire had no power, we shall walk in the midst of it and take no hurt, nor shall a hair of our heads be singed, nor the smell of fire pass on us;*" but on the contrary, our bodies shall be purified, and shall shine forth like the sun in the Father's kingdom; and being fashioned like the glorious body of the Redeemer, reflect the complete image of his holiness.

Lastly, the writer of this book desires to implore Almighty God to grant that no party spirit or religious difference may ever cause him, however firm he may continue in the opinions he maintains, even at the loss of interest, ease, or human friendship, to neglect or depart from that benign doctrine and indis-

pensable duty required in the gospel, which enjoins the believers in “the Lord that bought them,” to observe good will to all men,—a divine precept, which, blessed be his name, has ever excited a desire in the writer’s breast, unworthy as he is to call himself his follower, to regard with compassion rather than with resentment the errors of his Roman Catholic brethren, remembering that he also has much to be forgiven.

*“And O, merciful Lord, who hast made all men, and hatest nothing thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live: have mercy upon the whole race of man dispersed over the face of the earth, whether Jews, Turks, Infidels, or Heretics, and take from them all ignorance, hardness of heart, and contempt of thy word, and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one shepherd, Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, world without end,”* is the sincere, humble, and fervent prayer of the writer of this book. Amen and Amen.

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DOCTOR JOHNSON remarked in one of his works, that “Protestants could not do greater service to the Reformation than by translating into English the

Popish Mass book, the Breviary, and the other service books of the Church of Rome." This judicious intimation on the part of the Doctor, appeared to the writer to be in such perfect harmony with his own opinion and thoughts on that subject, that it induced him to set about writing a Supplement to the foregoing Work, in order to republish and introduce to his readers a *Treatise on the Mass*, written in the French language by one of the old Reformers before the edict of Nantes was put in force against the Protestants of that kingdom, by Louis XIV., a translation of which the writer undertook while residing on the Continent some years ago. Before, however, his readers proceed to enter on the subject and to examine this treatise, he requests them first to read with attention what Dr. Johnson says relating to the importance of translating into the English language all Popish doctrines, while he, the writer, earnestly hopes that more competent and learned translators than he presumes to think himself may be speedily found to undertake a work so important, and so necessary in times like the present, while the *enemy of all righteousness*, that anti-christian power (Popery), *is coming in like a flood*. Doctor Johnson also recommends in another part of the above letter, "Brief annotations to all translations in English, shewing on the one hand the rise of all that is foolish and superstitious, and on the other the antiquity of all that remains good and commendable in them; and it is

certain," adds the Doctor, "that the leaders of the Church of Rome would, with reason, look upon it as a terrible blow given to them, if such translations could be published in all the vulgar tongues of Europe. For they themselves do industriously conceal their public devotions from the knowledge of the people, and have with all their might endeavoured to suppress all attempts of translating them, for they are sensible that great numbers of men would desert their worship if they once came to the knowledge of all the *filth* and *corruption* which lie hid under their own tongue; for true Popery is a thing of that nature, that there needs no other confutation of it than the shewing of it in a true light, upon supposition that the spectators are men of competent judgment, and that they are in any measure acquainted with their Bibles."—*Johnson's Collection*, preface.

The writer must once more repeat his most anxious and earnest hope that other translators may be found to embark with zeal and activity in a work which the learned Johnson has so earnestly recommended; a subject, in fact of the utmost consequence in these ominous times, when the Prime Minister of her Majesty's Government, notwithstanding the state of the nation at this critical period, still continues to wander in the bewildering mazes of the same temporizing Whig



policy of duplicity and expediency, and to tread in those artful but slippery steps of the thimble-rigging political craftsmen of that old school of the *Whiggarchy* of his predecessors, many of whom have long been numbered with the dead. This identical minister of the Crown, however, is (if public reports are to be credited), resolved to persist in the same career of *Whiggism*, which, alas! is so closely allied at present to Papism, a religion which, in fact, is against the plainest principles of Divine truth, and therefore is not Christianity; and his intention is, on the meeting of Parliament, to lay before its members a wholesome and salutary measure of his own concocting for their approval, which his Lordship flatters himself will put an extinguisher on all future controversy between the Protestant and Roman Catholic clergy, as well as among the Protestants at large throughout the empire; and it will, moreover operate, he flatters himself, as a *Panacea* even upon the most inveterate and prejudiced enemy of the poor harmless and ill-used Romanists, that hard hearted John Bull himself, and also upon all his Protestant allies, yea, and it will forthwith, saith this modern philosopher of the Whig school, banish from the minds of timid Protestants all their present contracted womanish fears and feelings, together with their misgivings and suspicions of what they term the inventions of ugly Popery, and above all remove for ever that

obstinate, blind, and antiquated attachment for their old and almost worn out religion, which has latterly gone by the absurd nick-name, by way of reproach, of *British Protestantism*; and which *this new Prophet* predicts to be rapidly on the decrease in England. The grand and ultimate object, however, of this universal medicine which this foreteller of future events has in view, is to settle by act of parliament, a permanent endowment on the Roman priesthood, so as to place them on a perfect footing of equality with the Protestant clergy of Great Britain and Ireland, as to rank and stipend. Moreover, as the Queen's confidential adviser, his Lordship further prognosticates that this measure when once accorded will act not merely as a *Panacea*, but also as a persuasive as to its salutary effects, not only on stubborn John Bull, but also as the Popish Earl foretold in his parliamentary speech, the universal extinction of Protestantism. No doubt Romanists are most impatient for the passing of this act into a law, and flatter themselves it will prove to them a real boon, and the forerunner of the destruction of Protestantism. John Bull, however, who is always wide awake to such proceedings, does not exactly approve of this florid description of the regeneration of Popery in England; nor does he quite admire that system of inveterate duplicity, fraught with cunning and hypocrisy, now carrying on purposely to propitiate

the Pope and the Papacy, in which the ministers of the government are endeavouring to entrap the unwary Protestant, in order to entice and encourage him to join their nefarious project.\* The writer therefore feels it his duty to remind all such of this fact, that the most upright man among them without exerting himself if he allows even the use of his name or of his interest, to support any measure which in the smallest degree tends to help on the Papacy in England, the *very principle* which he himself professes to disprove. That such a man therefore loses something of that profession for straightforward conduct and love for truth, no lover of truth can deny, when he thus yields to the solicitations of those false and worthless traitors in whose estimation

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\* It is worthy of remark that the Diplomatic Relations Bill with the Pope went into committee on the 8th of March, 1848, and after being postponed no less than nineteen times; when the country believed that the scheme was abandoned, and when the House was completely worn out by the length of the session, then it was that her Majesty's artful government, to give it the mildest title the writer can invent, thought fit to go through that Papistical measure. Had not, however, the office of *Envoy* from Rome been restricted on the motion of Lord Eglintoun, to laymen, it would have been quite possible to have introduced a Jesuit priest as the legate, who might have been created immediately afterwards by the Pope a Bishop; for we have already an example in the appointment of *Dr. Ullathorne*, who was enthroned as Bishop of Birmingham, on Wednesday, the 30th of August, 1848, when the Pope's *Bull* constituting the see and nominating the said Dr. Ullathorne thereto, was publicly read during the ceremony.

Romanism, Judaism, Mahometanism, Paganism, yea, and even Protestantism are synonymous. Even St. Jude, the servant of Jesus Christ, and the brother of St. James, as we read in the inspired word—“*Found it needful for him in his day to write unto the people, and exhort them that they should earnestly contend for the faith which was once delivered unto the saints ; for*” said he, “*there are certain men crept in unawares, ungodly, and turning the grace of God into lasciviousness, and denying the only Lord God and our Lord Jesus Christ, despising dominion and speaking evil of dignities. These are murmurers and complainers, walking after their own lusts, and their mouths speaking great swelling words, having men’s persons in admiration. But beloved, remember ye the words which were spoken before the apostles of our Lord Jesus Christ, how that they told you there should be mockers in the last time, who should walk after their own lusts, these be they who separate themselves, sensual, having not the Spirit. But, ye beloved, building up yourselves in your most holy faith, praying in the Holy Ghost, looking for the mercy of our Lord Jesus Christ, unto eternal life. Amen.*”

The writer is not without hopes that his readers will coincide with him in opinion as to the foreboding aspect which now presents itself to their view in regard to those concessions already conferred, and which we

are given to understand are to be further augmented to the Church of Rome, when the parliament is summoned by the Queen's authority to enact or repeal laws, all of which concessionary Indulgences granted to the Pope and his Hierarchy have proved themselves to be unconstitutional, inexpedient and unexampled, and furnishes diffusive evidence that the sage advisers employed by their youthful and unsuspecting mistress have been from the commencement of their administration much more interested in the political concerns of Pope Pius IX. and his clergy, than in their duty and the welfare of the Queen of England. Yea, and even the Recorder of London denounced before the parliament the real object of her Majesty's Prime Minister for forcing a measure on the Protestant people of England, as a subterfuge to legalize that which was against the constitution, and the title by which her Majesty held her crown. Lord Brougham, also, thus spoke in the House of Peers on the 11th of April, 1848, and declared respecting the conduct and character of Pius IX., that it was his *Holiness* who was at once the head of the Church and the head of the States, consulting his love of popularity infinitely more than he had consulted the peace of Christendom; the head of the Christian Church of that persuasion has been the very first mover of all those convulsions which at present shook Italy, and the rest of Europe, and which he greatly feared would shake

the peace of the world. He (the Pope) had better have remembered before he took the part he had done—the insurmountable difficulties into which he was obliged to plunge himself and his own people. How was he to get out of the difficulty that would present itself with the College of Cardinals to sit as an upper house of legislature? With an elective lower branch of legislature, and a sovereign voting by responsible advisers, that sovereign claiming infallibility, was he to communicate that inspiration of infallibility to his councillors? Mr. Whiteside, Queen's Counsel, also, in his admirable work, "Italy in the Nineteenth Century," thus speaks—To Rome and her government must be traced all the present confusion in the Peninsula, and a knowledge of that deplorable condition will help to a right comprehension of the character and actions of the present Pope. The same writer says—The year 1846-7, I passed in Rome revolutionized by Pius, and my view is, that the Pope when he ascended the throne did not mean to be a great political reformer, but that what he has done has been through the force of *circumstances*. This opinion I have endeavoured to prove by the facts which have occurred, and in his ecclesiastical capacity I believe Pius IX. to be every inch a Pope. The same author remarks elsewhere in his work, that one of the most remarkable facts connected with the Italian movement is that the priests affect to approve and stimulate its progress.

The late conduct of that Pope and of his Italian priesthood appears evidently to delineate so minutely not only the nature, but also the character of what is vulgarly called the Roman Catholic faith, in all its points and bearings, so as to prove even to the most fastidious that the grand object, foundation, laws, and doctrines of Antichrist are purely and solely *political*; the great and aspiring object of its High Priest, the Pope, as a triple-crowned monarch, being temporal, spiritual, and universal, so as to reign with supreme power triumphantly over the whole world, without a shadow of rivalry or difference of faith from the people of any quarter of the habitable globe. To attain this mighty power of ascendancy,\* Pius IX. has already, as Lord Brougham has made it appear in the House of Lords, that his *Holiness* had been the first mover of all those convulsions which at this present moment shake Italy and the rest of Europe, and which his Lordship greatly feared would shake the peace of the world. At present, however, that holy and universal reformer,

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\* The third Canon of the fourth, commonly called the *great Council of Lateran*, acknowledged to be true, and in *general Council*, by all members of the Church of *Rome*, established in most express and positive terms, the Pope's power of *deposing* Princes, and absolving their *subjects* from their *allegiance*, and not only if his Holiness pleased to call them Heretics themselves, if they did not extirpate all Heretics (that is Protestants,) out of their dominions. This is maintained in the literal sense by Cardinal Bellarmine, and the Julien doctrines.

*“feedeth upon 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.’”* Nevertheless, the writer must beg further to quote another remark on this memorable speech, made by Mr. Whiteside, Queen’s Counsel, in his valuable work, wherein he says—“That one of the most remarkable facts of the present times, as well as it did pourtray the temper of antient times, of which the Popish Earl has given us notice—nay, does it not even call upon the *Romanists* to buckle on their armour and prepare at once for the onset, which, according to the language of that noble Romanist is neither more nor less than for the extermination of Protestants and Protestantism throughout the British dominions.” Such opinions, coming as they did from the reflecting minds of men of such erudition as Lord Brougham, &c., will, it is hoped, excuse the writer for having refreshed the memory of divers of his readers, many of whom may have overlooked, and many others who may have forgotten altogether, the noted speech of Lord Arundel and Surrey against the Protestant religion.

My readers will now doubtless consider it high time for the writer to proceed with his promised translation from the French language, of the Treatise already alluded to. He must, therefore, request them, as sin-



cere Christians, who bear no malice nor hatred in their hearts, and love their neighbour as themselves, according to God's commandment, to observe that the supplementary publication has not been introduced with any intention to ridicule individuals professing the Roman Catholic faith; whether pope, cardinal, archbishop or bishop, priest or nun. On the contrary, his object is the very reverse. He therefore once more entreats the poor misled Romanists to contemplate with a serious and unprejudiced mind and disposition the tenets on which their religion is founded, when it is to be hoped their astonishment and dismay will have the powerful effect of opening the eyes of their minds so as to perceive the present abject despotism of their most cruel and spiritual thralldom, both of soul and body, in which they are now unhappily chained by the craft of a wily priesthood, governed by the *mystery of iniquity which now works* and intervolves itself into their mental faculties, creating confusion of thought, words, and actions, and bewildering them in a maze of interminable darkness. May it then please God to look with compassion on "*all who labour and are heavy laden*" under the intolerable bondage and yoke of Antichrist to obtain faith in Christ and through Him, and in Him alone; for "*there is no other intercessor, neither is there salvation in any other, nor any other name given under Heaven whereby we must be saved ;*" and *this all*

may accomplish without fear of rebuke, if they are not wilfully blind, and, alas! there are none *so blind* as those who *will not see*. Let every Romanist, then, flee to the Bible, read and study its inspired truths, and with a firm resolve and one mighty struggle wrench their mental manacles, and having thus escaped from the dark prison house of their spiritual bondage of soul and body into the everlasting light of the gospel, which is the light of heaven, they will therein discover the "*truth as it is in Jesus, and the glorious liberty wherewith Christ maketh his people free*"—an emancipation full, perfect, and devoid of fabulous and unscriptural legends\* of Popery, and of all other *uninspired* devices of Antichrist, incredible in themselves, and not authenticated; therefore totally unworthy of credence, and which all may attain who seek it with repentance, humility, and faith, "*without money and without price*." Humble yourselves, therefore, ye Romanists, in the sight of the Lord, and he shall lift you up. "*Worship Him whom God hath highly exalted and*

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\* "*Few of the Legends,*" says Luther, "are pure. The legends of the martyrs are least corrupted, who proved their faith by the testimony of their blood. The legends of the hermits who dwell in solitudes, are abominable, full of lying miracles and fooleries, touching moderation, chastity, and nurture. I hold in consideration the saints whose lives were not marked by any particular circumstances, who, in fact, lived like other people, and did not seek to make themselves noted."

*given a name, which is above every name, that at the name of Jesus every knee shall bow, of things in heaven and things on earth, and things under the earth, and that every tongue should confess that Jesus Christ is God to the glory of God the Father.*" Resist therefore Antichrist, O ye Romanists, and he will flee from you ; and draw nigh to *Jehovah*, for he is very pitiful, and of tender mercy ; wherefore provoke him no longer with your heathen inventions ; pollute ye his holy name no more with your self-righteous gifts, and with your idols ; beware of him, and obey him, and destroy all your graven images in your churches, neither bow down to them nor worship them, "*for he is a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate him, and shewing mercy unto thousands of them that love him and keep his commandments ;*" therefore if any of you still continue to err from the truth, as saith St. James, "*Let him not say I am tempted of God ; for God cannot be tempted with evil, neither tempteth he any man ; but every man is tempted when he is drawn away of his own lust, and enticed ; and if one convert him, let him know that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins.*" The writer having already stated to his readers the opinion of the Earl of Arundel and Surrey respecting the willingness of Protestants to

become Roman Catholics if that religion were properly proposed to them, will now venture to express his own opinion on so important a subject, assured as he is that a corresponding disposition for change of religion exists, at this moment, in the minds of thousands of Romanists, whom, from the appearance of the present enlightened times are most anxious to petition the Pope, through the intercession of their clergy, the only channel in fact, by means of which, their supplication on so grave and momentous a subject, could be conveyed to his Holiness, the purport and prayer of which should be to have permission granted to the priesthood, forthwith to explain to the people, whose religious education had been solely delegated to their reverences, by the *holy Father*, the nature and meaning of all those doctrines they had been instructed in, and taught to receive and believe in, as Divine truths and pure Christianity, which alone could be discovered as they had been revealed by God to man, in the Holy Catholic and Apostolic Church of Rome, out of which there is no salvation for any human soul that differs from her doctrines. Under these conflicting circumstances Roman Catholics cannot but feel a most earnest and ardent longing to set about in good earnest an inquiry into the nature of those doctrines called Protestantism, which are pronounced by their own Church to be heretical, damnable, and the sole invention of one Martin Luther, an apostate monk, who

has been *stigmatized* of old in the conclave at Rome, by the Pope and his Cardinals in full council assembled, as the great *Heresiarch*,\* who as an agent of Satan acted under his direction and controul, in his diabolical work, if possible, to uproot and destroy the ancient and only true church on earth, which hath the power to grant salvation to all who apply for spiritual relief, through the intercession of Mary, the mother of Christ, and that pray to her to influence her Son to intercede with God for the pardon of their sins, which prayer is always heard and granted, through the mediation of the blessed Virgin with the Lord, to all Roman Catholics. Can it, therefore, the writer would demand of his readers, be any longer a matter of surprise to those true and serious Christians amongst them, if at this moment thousands of their enlightened brethren feel desirous that all conflicting matters of controversy upon such

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\* "Yes," says Luther, the enthusiastic panegyrist of music and of song, "music is one of the most beautiful and excellent of God's gifts, by which many temptations and evil thoughts may be expelled. It banishes the spirit of melancholy, as we see in the case of Saul; and is a comfortable cordial, by which the heart is satisfied, refreshed, and revived. Music is a sort of half-disciplinarian, which renders people more meek and gentle, decorous and rational. If you are cast down, and despondency comes over you, say to yourself, 'Awake, psaltery and harp; I must sing a hymn to the praise of our Lord Jesus Christ, be it a *Tu Deum Laudamus, Benedictus*, or whatever it may; for Scripture tells me that He gladly listens to the voice of rejoicing and melody.'"

unscriptural dogmas of their Church should immediately be brought to light, and openly and impartially discussed, between Catholics and Protestants, by fit and impartial expositors, for the express purpose appointed, having for their rule and guide the inspired Word of Jehovah, called the Bible, in which sacred volume are contained the revelations of God, the principles of the Christian faith, and the rules of practice. With such a monitor also to guide and instruct them as God's revealed Word to man, both parties should rest satisfied, as it would enable each to judge for himself on a matter of such importance, for religion is a case of vital concern. All Roman Catholics would, however, do well to refer to that passage in the gospel relating to the ever blessed Virgin, which will explain to them the true character of the meek and humble Mary, who said to the angel, "*Behold the hand-maid of the Lord, who hath regarded the lowliness of his hand-maiden.*" Contrary, however, to all gospel truth, Mary is represented by the Roman Church to possess sufficient favour with God as to possess a joint power with our Lord in the flesh to grant absolution in her own name to all who apply to her through their priests. To such Romanists, however, who still believe in these satanic, nonsensical and unscriptural doctrines, the writer will now simply address himself once more in the inspired words of the prophet Elijah, for Roman Catholics to meditate thereon,

without prejudice also, he humbly hopes, and in Elijah's prophetic words, demand of them a second time, "*How long they mean to halt between two opinions? If the Lord be God let them follow him, but if Baal, let them follow him.*" Moreover the writer wishes further to address himself to his Roman Catholic friends in the consoling words of the Lord himself, to those at least among them, who "*are of fearful hearts, to be strong and fear not, behold your God will come and save you, the Lord is full of compassion and mercy, long-suffering, and of great goodness, he hath not dealt with us after our sins, nor rewarded us according to our sinfulness, for look how high the heaven is in comparison of the earth, so great is his mercy also, toward them that fear him, for he knoweth whereof we are made, he remembereth that we are but dust, but the merciful goodness of the Lord endureth for ever upon them that fear him, even upon such as keep his covenant, and think upon his commandments to do them.*" Such a transition, therefore, from the dark and dismal valley of the shadow of death, into the heavenly light of the glorious gospel of truth, would naturally call, as if by inspiration, the dormant spirits of all such rescued Romanists into life, free from their satanic trammels of spiritual bondage, and excite them to prayer and thanksgiving, with loud hosannas to God, through whose grace and mercy they were enabled to break in sunder their antichristian

manacles, and cast their *idols to the moles and bats* for ever. It has been justly remarked, as the writer has already noticed, that Popery is the opposite in all points of Protestantism," consequently, if the one be true, the other must be false, for it is impossible in the nature of things that both should be a revelation from heaven. In the first place, Protestant Catholicism avers, that there is only *one* mediator between God and man; whereas Roman Catholicism denies this scriptural fact, and proclaims many intercessors. Again, Protestant Catholicism maintains that divine worship can be offered to Jehovah alone, through the intercession of Christ, but Roman Catholicism teaches that it is lawful to invoke others, and that divine honours may be paid to defunct men and women, at which ceremony after their canonization and beatification by the Pontiff, he constitutes and ranks them in the catalogue of saints and saintesses, which renders them fit to be received up into heaven at once. The exercise of this powerful prerogative, is an exclusive privilege granted as it is said by the priests, by the Supreme Being to the Holy Father, who frequently receives large sums from the rich relatives of such departed souls, whose bones are pronounced after canonization, to perform divers cures on all faithful believers who invoke them.\* Again, Protestant

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\* Many Romanists cannot be persuaded to overcome the preju-



Catholicism teaches from the Word of God, that man cannot forgive sin, nevertheless Roman Catholicism asserts with confidence, that the Popish priesthood have a power to do so, and to absolve and pardon all who with contriteness confess to them before the altar of *Antichrist*, which is Popery. Now we read in the gospel of St. Mark, from the words of the Lord himself, language that the adversaries of true faith in the only Saviour of man shall not be able to gainsay, nor to resist as to the power of forgiving sin. Now, St. Mark informs us in that gospel, “ *That they brought unto Jesus one sick of the palsy, who was borne of four, and when they could not come nigh unto him for the press, they uncovered the roof of the house where he was, and when they had broken it up, they let down the bed wherein the sick man of the palsy lay. When Jesus saw their faith, he said unto the sick man of the palsy, Son,*

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dices of education, and will not examine impartially for themselves, but trust entirely to their priests, whom they regard as being invested with authority from the *Vicar of Christ* upon earth, to direct their spiritual concerns. Consequently the *infallibility* of the Lord's *Viceregent* puts a total bar to all examination on the part of such obstinate men, and they must therefore abide the awful consequences. St. James says to all such, “ *If any of you lack wisdom, let him ask of God, nothing wavering, for he that wavereth is like a wave of the sea driven with the wind and tossed, and let not that man think that he shall receive anything of the Lord, as a double-minded man is unstable in all his ways, and must abide the consequences of halting between two opinions.*”

*thy sins be forgiven thee. But there were certain of the Scribes sitting there, and reasoning in their hearts, why does this man speak blasphemy? who can forgive sins but God only? And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, why reason ye these things in your hearts? Whether is it easier to say to the sick of the palsy, thy sins be forgiven thee; or to say, arise, and take up thy bed and walk? But that ye may know that the Son of Man hath power on earth to forgive sins (he saith to the sick of the palsy), I say unto thee arise, and take up thy bed and walk. And immediately he arose, took up his bed, and went forth before them all."*

Now, who was Jesus Christ but God himself? Therefore neither pope, cardinal, bishop, nor priest have power to forgive sin. The apostle also says, "*This is the stone which was set at naught of you builders, and is become the head stone of the corner, neither is there salvation in any other; for there is none other name given under heaven among men whereby we must be saved.*" Therefore, it was Jesus Christ as God, as well as man, whose Divine presence empowered him to forgive the sins of the man sick of the palsy; evincing thereby his spiritual authority not only over the bodies but the souls of mankind.

The writer has a few more comparisons to make in

order to prove the disagreement between Protestant and Popish doctrines. Protestant Catholicism, for instance, believes in the sacrament called the *Eucharist*, that is, in the sacrament of the body and blood of Christ shed upon the cross, and instituted by him as an effectual means of grace, calling it, the communion of his body and blood, which sacrifice St. Paul thus describes—  
*“Dearly beloved, I speak as to wise men ; judge you what I say. The cup of blessing which we bless, is it not the communion of the body and blood of Christ?”*  
 Therefore, the cup is always given after the bread in the reformed Protestant Church, in order to complete the sacrifice ; but Roman Catholicism disregards the word of the Lord, who *“took the cup, and when he had given thanks, he gave it them, saying, Drink ye all of this, for this is my blood of the New Testament, which is shed for you and for many for the remission of sins ; do this, us oft as ye shall drink it, in remembrance of me,”* and it is said, they *all* drank of it. It must, however, be observed, that when our Lord took the bread, *“And when he had given thanks, he brake it, saying, ‘Take eat, this is my body which is given for you ; do this in remembrance of me ;’”* but he omitted the word *all*, as if he foresaw that the Hierarchy of Popish Catholicism would eventually disregard the word of the Lord, and defraud and take away the cup from the people. But again, Jesus saith unto them, *“Except ye*

*eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day. He that eateth my flesh and drinketh my blood dwelleth in me and I in him.* Our redemption, nevertheless, is oftener attributed in holy scripture to Christ's blood than his body:—We are saved by his blood—propitiation through his blood—by the sprinkling of his blood. Christ says again, “*I am the living bread, if any man eat of this bread, and the bread that I will give him is my flesh.*” We must not, however, take this to be spoken of the sacrament in a literal sense, but of faith in Christ here expressed by eating, that is spiritually; so, indeed, as our Lord himself explains it, “*It is the Spirit,*” saith he, “*the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life.*” Now, the reader should also bear in mind that this holy sacrament was the last testament which Christ left to his Church, and was instituted the very evening before he entered upon his sacred passion. To take away the cup, therefore, was to mutilate a sacrament which was confirmed by the practice of the Primitive Church, and observed for fourteen hundred years after. Nevertheless, the Council of Constance dared to do so, and decreed, that if any priest should presume to communicate to the laity under both kinds he was to be excommunicated. The catechism of the Council of

Trent on the Eucharist sacrament (*De Eucharist, Sacr. Sect. lxx.*) which he gives, pronounces six *cogent* reasons for the absolute necessity of taking away the cup from the laity:—Firstly, saith *Parachos*, the danger of spilling it. Secondly, of its turning sour. Thirdly and fourthly, for the people's health, because some could not bear the *taste* or *smell* of wine without being sick. Fifthly, that wine was very dear in some places. Sixthly, that they might believe whole Christ to be under each species.

The writer having demonstrated, he trusts, beyond the possibility of a doubt, this daring violation of our Lord's positive command respecting the denial of the cup to the people, will now proceed to shew that Roman Catholicism has also presumed to judge better than God himself, and to pronounce marriage, which was instituted by Jehovah in paradise, while man was in a state of innocence, to be a defilement, and has forbidden the Popish priesthood, contrary to the law of God, to marry. Protestant Catholicism, however, according to the declaration of St. Paul, believes marriage and the bed undefiled to be honourable in all, *but no sacrament*. The same apostle also warns the people by announcing to them that the Spirit speaketh expressly "*That in the latter times some shall depart from the faith, giving heed to seducing spirits, and the doctrines of*

devils ; speaking lies in hypocrisy ; having their conscience seared with a hot iron ; forbidding to marry, and commanding to abstain from meats, which God created to be received with thanksgiving of them which believe and know the truth." Paul also lays down laws with instruction for bishops and deacons. " *This is a true saying,*" saith he, " *if a man desireth the office of a bishop he desireth a good work ; a Bishop, then,*" continues the apostle, " *must be blameless and the husband of one wife, vigilant, sober, of good behaviour ; one that ruleth his own house, having his children in subjection ; for if a man know not how to rule his own house, how shall he take care of the Church of God ? Likewise, deacons must be grave, holding the mystery of the faith with a pure conscience. Let them be the husbands of one wife. Even so must their wives be grave and faithful in all things, ruling their children and their own houses well, and purchase to themselves a good degree and great boldness in the faith which is in Christ Jesus.*" Nevertheless, the Popish interpreters of Roman Catholicism will insist on it that according to the true meaning of the doctrine, the word wife means the Church of Rome. Again, St. Paul says, " *Have we not power to lead about a wife or sister like the other apostles ?*" St. Peter, also, was a married man, and forsook not his wife after he became an apostle. That the primitive clergy did marry is evident from the ecclesiastical history of

Socrates; and we discover also, in the history of the Popes that the vow of single life was not imposed till the Pontificate of Hildebrand. But, after all, if marriage be such a defilement in the eyes of Roman Catholicism, how came that ceremony to be transformed into a sacrament. Is not this an act of cruelty and tyranny, invented solely for political views on the part of the man of sin to aid his nefarious purposes and to give him a more absolute command over his clergy, by committing another sin quite as heinous in the eyes of God as that of depriving his lay subjects of the sacramental cup of *Christ's own institution*? But again, "*marriage is honourable and undefiled in all,*" says St. Paul. No, says Roman Catholicism, it is neither one nor the other in a priest to marry. But if, says Paul, "*Men cannot contain, let them marry; for it is better to marry than to burn.*" By no means, saith Roman Catholicism, it is better to *burn* than to marry. Protestant Catholicism contradicts this Popish doctrine, for, unless we can suppose that the thousands and tens of thousands of the Popish clergy, and many of these young men, are every one of them endowed with the gift of continency, which would be a miracle, the thing is utterly impossible. All sober christians, yea, and even the heathen, look upon marriage as a preserver, and not a breach of christianity. St. Peter calls it "*a chaste conversation coupled with fear.*" If it were not

so, we may presume that Christ would not have honoured marriage with his own presence, and with his first miracle. The apostle Paul says, “*To avoid fornication, let every man have his own wife, and every woman her own husband.*” No, says Roman Catholicism again, it is expected that all the clergy, the friars, and the nuns, whom we have put under vows to the contrary, shall obey the commands of the Church of Rome, and she will find other means for them to obtain the gift of *continency*. Yes, replies *Protestant Catholicism*, and the world is full of the effects of those *Popish* means; and all true and serious christians know full well their dire effects; and whether they are better than those of God’s appointment even the sceptic will be disposed to deny.

The writer feels it necessary now to explain to his readers the motive which induced him to trespass so long on their patience before he entered on the subject which he announced to them was the principal object he had in view for introducing a supplement to his work, namely, his translation of *The Mass* from the French language, &c. The various topics, however, which he *has* introduced, in addition, to their notice, although at the moment they appear irrelevant to the subject matter they looked for, will, in the end, he is convinced after they have perused them, lead many to



admit that he acted from the best intentions towards all who were desirous to obtain a further insight into the wiles of Popery, and the stratagems practised by its priesthood to ensnare and blindfold them by artificial means, so as to make them actually believe that black was white, and white was black.

In conclusion, the writer trusts his readers will *all* agree that he has proved throughout his discoveries in the Cabinet of the Pope, that the Roman Church is an apostate Conventicle, and man's unchanged and unchangeable enemy wherever its antichristian rule of faith prevails, with all its buffooneries and enticements to worship "*the beast*,"\* which, alas! are now so palpa-

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\* Under the head "Veneration of the Holy Cross," the *Tablet*, a Popish newspaper, gives the following account of another mummerly recently carried on at St. George's Popish Church :—" On Thursday last, the Feast of the Exaltation of the Holy Cross, the devout worshippers of St. George's were gratified, through the kindness of the Coadjutor Bishop of the District, by the opportunity of paying their veneration to a portion of the true Cross belonging to his Lordship, and by his favour exposed during the morning in front of the screen. A temporary altar was erected under the rood, at which Mass was said at eleven. In front of it, raised on a beautiful throne, and surrounded by lights, the precious relic was from an early hour exposed to the veneration of the faithful, and after each of the Masses it was given by the several priests to the people to kiss. It was delightful to see with what joy the opportunity was embraced by a crowd of worshippers. After the eleven o'clock Mass, the relic was borne in procession under a canopy round the church. Many hundred per-

bly carrying on and encourage with a view as it appears to many, by political means, to naturalize popery, and to support both the Roman church and her hierarchy by the funds wrenched from the pockets of a Protestant people, which will eventually effect the overthrow of our civil and religious liberties; therefore, the writer once more desires to warn Protestants in general of the British empire, and to assure them that they cannot at this truly critical and awful juncture, be too much on their guard, and therefore he trusts his readers will pardon him for reiterating again and again his caution against the multiplied and dangerous errors of Rome, usurping at the same time a title and a dignity which has no foundation in reason, in scripture, or in historic truth; and it may be proved that of all the heresies which have ever disfigured the face of Christendom, the church of Rome herself stands forth the greatest, by reason of her anti-scriptural and dangerous character, for not one word (the writer will again repeat, without fear of being gain-sayed) can be discovered in the

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sons assisted at the solemn Mass at eleven, and after the procession, kissed the relic presented by the Rev. Dr. Doyle. The worshippers were chiefly poor, including the children of the schools. The only deficiency, and it was a great one, was that of *processional* chanting. It may be hoped that such beautiful and affectionate devotions will more and more increase amongst us. They commend themselves to all loving hearts, and in fact seem the great *desideratum* of our country at the present moment."

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Bible to support her peculiar and exclusive doctrines, or to countenance her most favourite dogmas, such as *the invocation of saints, worshipping of images, prayer in an unknown tongue, the seven sacraments, auricular confession,\* communion in one kind, transubstantiation,* even though a belief in all these inventions is declared by the Council of Trent, which, in fact, according to Romanish orthodoxy stands in the room of the Bible, and is to be considered as absolutely necessary to man's salvation. And to address prayer in any way, or under any external appearance to, or through the blessed virgin or the saints, looks as if we did not believe the atonement of Christ to be sufficient, or his merits to be infinite. O, what strange and awful delusion! In conclusion then, and in the words of our blessed Lord, Saviour, and Redeemer, the writer will presume to address his readers, "*What I say unto you, I say unto all, Watch!*"

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\* The confessional is a kind of political key, which opens to the view of the confessor the secrets of kings and kingdoms, and points out the means by which they support their authority and dominion. The wily confessor takes care to sift out every man's inclination and interest; and having thus opened the breasts of princes, they become masters of those secrets which enable them to carry on intrigues with success. By confession also they become acquainted with the inclinations of women, and readily move those ladies who may be most likely to yield to their amorous desires. And truly, the world must be very censorious if the Popish priests, friars, Jesuits, monks, bishops, cardinals, popes, yea, and even nuns, have not made great use of this kind of knowledge.

**S U P P L E M E N T .**



**THE**  
**M A S S**  
**DISCOVERED IN THE SCRIPTURES!**

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**TRANSLATED FROM THE FRENCH,**  
**BY THE AUTHOR OF THE FOREGOING WORK.**



## ADVERTISEMENT.

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THE following Pamphlet may be supposed by some to be written in a spirit of satirical merriment. Be the reader, however, assured that such is not the case; and if he will with candour weigh it in all its points and bearings in his own mind, he must be brought to a conclusion that the subject on which it treats, seemingly, as he has just surmised, calculated to excite raillery, should not, ought not, cannot be handled in a more serious manner by any one who professes pure Christianity. And the author desires here solemnly to protest, that being a well-wisher to every member of the human family, he makes his attack, not upon Papists, but Popery, which system he deems to be man's unchangeable enemy wherever its cruel and anti-Christian principles predominate, and against whose subtile machinations and malicious schemes, now so palpably carrying on, to effect the overthrow of our civil and religious liberties, the Protestants, in general, of the British empire cannot, at this truly critical and awful crisis, be too much on their guard. "What I say unto you, I say unto all, Watch."





# THE MASS

## DISCOVERED IN THE SCRIPTURES!

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“PARDON my curiosity, Holy Father,” said a learned cardinal of the seventeenth century to Pope\* Innocent X., “if I request of you to explain to me from what cause arises the extraordinary air of gaiety, which seems at this crisis, to beam on your pontifical countenance?” To this question his holiness made the following reply: “If my countenance evinces certain traits of spiritual joy, it is certainly not without ample cause; of which your eminence will be convinced, when I inform you that I have lately received most gratifying intelligence of a wonderful discovery which has been made under my pontificate,—and which, from its immense importance to holy Church, will be sufficient not only to

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\* This pope was elected A.D. 1644, and died A.D. 1655. “To a profound ignorance of all theological matters, Innocent X. joined a most shameful indolence.” See the *History of the Popes, from the foundation of the See of Rome to the present time (i. e., A.D. 1766)*. By ARCHIBALD BOWER, Esq., heretofore public professor of Rhetoric, History, and Philosophy, in the universities of Rome, Fermo, and Macerata; and, in the latter place, Counsellor of the Inquisition.

establish the truth of her doctrines, but also to celebrate my name throughout all after ages of the world. Your eminence is aware that we read in history, that, in days of yore, the reign of Pope Alexander VI. was honoured by the discovery of America. Be it so; nevertheless my reign will be infinitely more signalized, not indeed by further discoveries of unknown countries, but I may almost venture to say, of heaven itself."

"My curiosity," exclaimed the cardinal, "becomes unbounded. I therefore beseech your holiness to give me a further insight into the nature of this marvellous discovery."

"Well," rejoined Innocent, "I have to my inexpressible joy, received undoubted intelligence that the Mass has at length been discovered in the sacred Scriptures."

"The holy Mass," vociferated the astonished cardinal, "found in the Scriptures! Your holiness' affirmation, coming thus on my senses so unexpectedly, surprises me in a manner not to be described; and the more so, when I consider that up to the present time many indefatigable and holy men, pilgrims and others, have been exploring, with the most earnest zeal, labour, and industry, every part of the world in which the holy

Scriptures are known and read, for the sole purpose of discovering the Mass. Yea, and to use the language of Obadiah, the governor of the house of King Ahab, these faithful missionaries have all hitherto protested, on their return to Rome, that there was no nation or kingdom in which they had not travelled to seek it; and when they declared that the Mass was not to be found in any of them, they confirmed their protestation by an oath, saying, 'We found it not.' Moreover there was neither treatise, chapter, nor verse, throughout the whole body of the sacred volume, which those holy men did not scrutinize with eagle eyes, testing even the writings of the prophets, apostles, and evangelists, in order further to examine whether they could find among them even one word recorded about the Mass. But all was in vain. I therefore beseech your holiness, in the name of the blessed Virgin, to inform me where that man is to be found, who has thus so boldly attested this wonderful discovery, that I may assure myself of its truth from his own mouth."

"The holy man," said the pope, "who has made this wonderful discovery, was formerly a member of the Society of Jesus, or, as the vulgar term it, a Jesuit; but now he is a doctor in theology, preacher and lecturer to his majesty the king of France, in all matters relating to controversial subjects."

“ I shall not trouble your holiness,” replied his eminence, “ to furnish me with the name of this theologian, who has made so bold an assertion respecting his discovery of the Mass in Holy Writ, for I am quite aware of it from the description you have just given of his various clerical functions, and I had, moreover, some knowledge of him formerly, when officiating as vicar in my immediate neighbourhood; and, from all I could collect, at that period, through the medium of one of my chaplains, the conduct and the preaching of this man obtained for him, among his own flock, and in the adjacent parishes the appellation of ‘ Spiritual Buffoon.’ This injudicious man, in the most unprepared and unguarded manner, had the hardihood to commence a controversial attack against the doctrines of the Huguenots, with one of their most learned ministers; much, as I was informed, to his disadvantage, and to the scandal of the Church. Nevertheless, I should be disposed to acquit him of all his indiscretions, and grant him a free pardon, if he could prove, to the satisfaction of that Church, and the world, that he had actually discovered the Mass in the Bible. But how stands the real fact of the case, your holiness?”

Here the pope paused for a second, unwilling, to give up his authority, in hopes of gaining from the cardinal further information on so grave a subject. His

eminence, however, respectfully kept silence, waiting the commands of the vicar of Christ to proceed.

At length Innocent X. thus spoke : " I feel desirous to collect from your eminence, whose high office constitutes one of those hinges on which the whole government of the Church turns, as much additional insight into so important a matter as you can furnish me with, before I proceed any further in the public investigation of it."

The cardinal immediately bowing with all reverence and awe before the man, who, as he had been taught to believe, represented God on earth, thus replied : " Most sovereign pontiff, having heard of the extravagancies of this priest, who has been represented to your holiness as having discovered the Mass in the Bible, and being informed that this fanatic intended to hold a public discussion in his church, to declare and prove the fact, I sent one of my most confidential chaplains, an experienced stenographer, to his church, to take notes of every argument he used, and every quotation he advanced, in favour of this most awfully-interesting, dearly-cherished, and holy doctrine of our Church. I shall now, therefore, with due respect, lay before your august presence the disputation of this doctor in theology, and lecturer to the king in all such matters, as it

was taken down in short-hand by my chaplain, together with the replies of the Huguenot minister of the neighbouring district, to his reasoning on a subject which the former never should have ventured to approach—and which, from his ignorance, has done much disparagement to his holy calling.

“The enthusiast,” said he, “commenced at the second verse of the thirteenth chapter of the *Acts of the Apostles*, in a new edition of the French Bible, translated by the doctors of Louvain, which was printed at Paris in the year 1646; ‘in which,’ added the disputant, ‘may be seen and read at this present moment, in large and beautiful characters, the blessed word *Mass*; and it appears to me that the apostles pronounced it, for the text goes on to say that ‘they said *Mass* to the Lord,’ and O most holy father ——” Here the pope interrupted the cardinal, saying, “He could perceive nothing unreasonable, or contrary to the canons of the Church in what the preacher set forth, in defence of the orthodoxy of the *Mass*;—but,” said his holiness, “proceed, for I feel impatient to hear the whole of the disputation.”

“To gratify your holiness, then,” replied the cardinal, “in this matter, it will be expedient for me (much as the reasoning of an heretical minister may affect

your acoustic nerves, and sensitive feelings) to read his objections and answers to the Biblical quotations of his antagonist. ‘Truly, most learned doctor in theology, and preacher and lecturer to his majesty the king in all controversial matters,’ replied the Huguenot, ‘you must have been in possession of a most marvellous telescope to have discovered things, which to the naked eye are totally imperceptible. I must, therefore, acknowledge my great stupidity; for, although I have read over the passage you have quoted from the Acts of the Apostles more than a hundred times, I never could discover one word about the Mass, nor will I believe that any theologian, versed in the language the apostle wrote in, would ever have translated it in such a manner. Now there is simply in the Greek text *λειτουργούντων αὐτῶν τῷ Κυρίῳ*, where the verb employed is *λειτουργεῖν*, which I always thought signified, *to administer, serve*. Moreover the Latin version has translated the passage simply *ministrantibus illis Domino* (ministering unto the Lord), and the French Louvain version runs thus, “eux servant en leur ministère au Seigneur” (they serving in their ministry unto the Lord): and it would appear from the remainder of the clause, that St. Luke, who himself wrote the Acts of the Apostles, showed what he intended to explain by this service, for he relates that the Holy Ghost said to the persons of whom he speaks, who were both prophets



and teachers, and among whom were Barnabas and Saul, *λειτουργοῦνται αὐτῶν τῷ Κυρίῳ*, *when they were ministering to the Lord*, and fasting, "Separate me from among you, Barnabas and Saul, for the work whereunto I have called them;" and the apostle immediately adds at the third verse of the same chapter, "and when they had fasted and prayed, and laid their hands on them, they sent them away; so they being sent forth by the Holy Ghost departed unto Silesia, and from thence they sailed to Cyprus." Now these words, added by St. Luke, "when they had fasted and prayed," denote the accomplishment of those solemn exercises which he attributes to these persons, having spoken of them as *λειτουργοῦντες τῷ Κυρίῳ*, *servicing the Lord*, and fasting. The apostle continues firm in adhering to one of these two exercises of piety, that of fasting; and when he says, "after they had fasted," he manifestly intends to denote the accomplishment of what he had attributed to those persons whom he had represented as *fasting*. Now, this leads us reasonably to conclude, in regard to the other duty, that of prayer, that when St. Luke said, "after they had prayed," he meant to denote thereby the full accomplishment of what he attributed to these persons, while he represented them conjointly *λειτουργοῦντας τῷ Κυρίῳ*, *servicing the Lord*. And it is evident that the Syriac and Arabic interpreters were of the same opinion, for they also explain the words

λειτουργούντων αὐτῶν τῷ Κυρίῳ in these terms, *as they were praying*. Add to these proofs the importance of the character of the persons of whom St. Luke speaks, when he calls them prophets and teachers, and attributes to them the act of *λειτουργούντες τῷ Κυρίῳ, serving the Lord* and fasting; it is then reasonable to suppose that Barnabas and Saul performed certain functions which their distinguished appointment (chosen, as they were, from among the prophets and teachers, by the Holy Ghost) rendered incumbent on them, namely, the duty of "ministering unto the Lord," while they prophesied, taught, and fasted, with extraordinary devotion, in order to draw down the blessing of God on their labours.'"

Here his holiness Innocent X. commanding silence, "Your eminence," said he to the cardinal, "ought to know that false teachers and vain pretenders to religion are the most pernicious opposers of our holy doctrines, for such men tread in the steps of the great arch-heretic Martin Luther, endeavouring by subtilty to prejudice the minds of the simple by every artifice they can devise, in order to persuade the unsuspecting Catholic to place all his hopes, not indeed in the holy and blessed Virgin, and the saints, in whom our holy faith is centred, but in the Bible alone."

“With all due and profound respect for your holiness,” rejoined the cardinal, “I beg to be allowed, in reverting to the subject-matter before us, to quote the opinion of the learned Cardinal Cajetan, on the passage. ‘*The nature of this service,*’ says his eminence, ‘*is not exactly explained, but from the fact that the HOLY GHOST nominated prophets and teachers, we ought to conclude that they ministered unto the LORD, in teaching and prophesying.*’ ”

“I entirely disagree in opinion,” replied the pope, “with Cardinal Cajetan; nevertheless proceed.”

His eminence obeyed. “‘In reverting to the first verse of this same thirteenth chapter of the Acts,’ continued the Huguenot minister, ‘it appears to me that St. Luke means that the apostles were occupied, generally speaking, in the public service of the Church, due to God, according to the nature of their holy calling, which consisted, or rather ought to have consisted, in preaching his Word, in administering the Sacrament, and in public prayers. You must, therefore, most learned doctor and profound lecturer, further explain, in a more satisfactory manner than hitherto, on what grounds you found your opinion, and how, by any possibility you can prove that in the second verse of the

above named chapter the sacrifice of the *Mass* is mentioned, or how you can torture a single syllable in this verse, whether in Hebrew, Greek, Latin, French, or Italian, into the appellation of *Maas*. Moreover, what does that orthodox champion Cardinal Bellarmine himself declare? "If," says his eminence, in the first vol. *De Laic. Lib. iii. cap. 19*, "all other controversies were settled; yet, between papists and protestants peace cannot be effected."

"And why not?" demanded the angry controversialist, with much warmth.

"Because," rejoined the Huguenot, "you papists judge the popish service of the *Mass* to be the true and only divine worship of God; while we Protestants look upon the worship of the *Mass* as most abominable idolatry and blasphemy."

"Here, as my chaplain informed me, the learned theologian was unable to cross himself, so completely did he lose his temper, and such was his agitation that he was reduced to use opprobrious terms for want of better argument, thus injuring the cause he undertook to defend, by exciting laughter among his audience. Nevertheless, on recovering his recollection, he exclaimed, 'I am not in the least surprised on this occasion, seeing

that I have to contend with a man whose consummate ignorance renders him incapable of understanding the true meaning of the text in the original language. Perhaps, however, I shall be able to satisfy his credulity, if I revert to the writings of the prophets in the Old Testament.’ ”

“ Truly ! ” exclaimed Pope Innocent, suddenly interrupting the cardinal, “ this is, indeed, most interesting, and, from all your eminence has hitherto stated respecting the reasoning of this learned theologian in regard to the important discovery he affirms he has made, I feel rather inclined to approve than to condemn it ; but pray proceed.”

The cardinal instantly resumed. “ ‘ I shall, therefore,’ said the Catholic theologian, ‘ bring before the doubting mind of this Huguenot, a passage in the first chapter of the prophet Malachi, the eleventh verse of which runs thus in our orthodox translation of the Catholic Bible :—“ For from the rising of the sun even to the going down, my name is great among the Gentiles (meaning heretics) and in every place there is sacrifice, and there is offered to my name a clean oblation, saith the Lord of Hosts,” evidently meaning the precious body and blood of Christ in the Eucharistic sacrifice, which implies the Mass. Yea, and even in the

Lutheran Bible the text runs thus :—“ In every place incense shall be offered unto my name, for a pure offering.” ’

“ Verily,” rejoined Innocent, “ my most esteemed cardinal, from all you have hitherto stated, I feel still inclined to approve the reasoning of this theologian in regard to the discovery of the Mass. As vicar of Christ and God’s vicegerent on earth, I am placed, as your eminence must be aware, above the Scriptures, and therefore have the power of putting my own interpretation upon them, instead of acknowledging them as my guide. In fact I am the visible judge appointed, with infallible assistance of the Holy Ghost, to determine all controversies which might arise in the Church ; and in my decisions the faithful are bound to acquiesce without opposition. Now, as to the preaching of the scholastic doctor, whose words appear to have been so accurately taken down by one of your eminence’s chaplains, it should be borne in mind that the doctor is a dignitary of our holy Church, and, consequently, if, by virtue of his high and sacred office, he has been endued with power to transubstantiate a morsel of bread into the body of Christ, he is equally entitled, by parity of reasoning, to exercise the same spiritual authority to transubstantiate, not only the second verse of the thirteenth chapter of the Acts of the Apostles into *saying Mass*

*unto the Lord*, but also to transubstantiate, in like manner, the eleventh verse of the first chapter of the prophet Malachi, in the Old Testament, wherein those words, *clean oblation*, evidently mean an unbloody sacrifice. I therefore now proclaim definitively to all the faithful, that the *clean oblation* thus described by Malachi, the prophet of God, can be nothing else than the holy Mass. Moreover," continued the pontiff, "is it not beyond all possibility of contradiction, that if a holy priest of the Church of Rome can (by a spiritual power delegated to him from on high) metamorphose things, he must necessarily possess the same infallible authority to metamorphose words; therefore being able, as our holy faith teaches us, to produce, whenever he thinks proper, the body of JESUS CHRIST, all glorious as he is in the heavens, within a morsel of bread, why should he not be able, not only to discover, but to transubstantiate those passages of Scripture (which probably no heretic ever yet examined) into the Mass, even though no trace of this sacrifice could be discovered beforehand?"

The pontiff, who now appeared more and more inclined to espouse the part of the learned theologian, seemed withal not a little proud of his own shrewd logic on this vital question. He paused, however, for a moment, and then looked with intense gaze upon the countenance of the cardinal as if to discover what was

passing in his mind. His holiness, nevertheless, made no remark at the moment, but merely requested his eminence to proceed with the interesting notes taken down by his chaplain.

The cardinal obeyed. "The learned doctor in Catholic theology," said he, "continued to inform his audience of a discovery he had made among the pages of the Council of Chalcedon, in which the signification of the Greek word *λειτουργειν* was decreed by that council to signify, in the literal acceptation of the word, *the holy Mass*. 'Moreover,' continued this profound scholar, 'I find also in several passages of the decrees of the holy and infallible councils, particularly that of Trent, that the same word has been translated by a Latin interpreter of great orthodoxy and renown, who assisted at that latter council, *facere Missas*, to say the Mass. Julian,' continued this learned theologian, 'who was also a member of that august body, and translated the decrees of that council, was precisely of the same opinion. Therefore it is demonstratively certain,' said this scholastic reasoner, 'that inasmuch as the members of the Councils of Chalcedon and Trent came to the unanimous conclusion as to the orthodox signification of the Greek word *λειτουργειν*, it must necessarily follow, according to every principle of sound logic, that the same corresponding etymology of this word as it



stands, both in the Acts of the Apostles, and in the first chapter of the prophet Malachi, must be perfectly correct. But, my hearers,' continued the expounder, 'such is the perverse mind of those haters of the truth, the heretics of all denominations, that I fear some of them will still endeavour to take advantage of, and cavil at, our translation, and sneer at our *Mass*, and the word *transubstantiation* also.'

"No doubt, however," rejoined Pope Innocent, addressing himself to the cardinal, "so learned a controversialist as this orthodox priest will be able to reply to all the frivolous objections of the Huguenots, Lutherans, and English heretics, who may venture to dispute with him; and in a way, too, not only to silence these sectarians, but also all other gainsayers against the doctrines of holy Church, for ever and ever. Now truly, my most esteemed friend," continued the pentiff, "from all that your eminence has hitherto read to me of this controversial lecture, I feel that I am bound in strict candour to approve the clear and orthodox reasoning of so sound a casuist in every proof he has hitherto adduced in support of the marvellous and important doctrine thus brought to light, no less than the *Mass*—yea, the glorious *Mass*—discovered in the Bible. Still, however, I wish you, most holy cardinal, to understand that the same candour, by which my mind is always

governed, disposes me to listen with becoming patience to whatever reasoning, be it never so perverse or tortuous, the heretical Huguenot minister might have ventured to advance in reply to this experienced controversialist; and, forsooth, he must indeed be a daring man who shall venture to contravene his reasoning. I am, therefore, become more curious than ever to hear what possible further reply the Huguenot minister could have dared to advance against such clear and demonstrable proofs, extracted not only from the decrees of the holy councils, but from the very Bible itself."

His eminence paused in his turn, and looking steadfastly, but with profound awe, at the successor of St. Peter, thus replied:—

"Painful as the subject must necessarily be to my Catholic feelings, I am too well acquainted with the sacred obligation which I owe to the supreme head of the universal Church of CHRIST, to flinch from the frightful task."

His eminence, accordingly, opened the note-book of his chaplain, and from its contents thus continued:—

"'False foundations,' retorted the Huguenot doctor, in reply to the arguments of the Catholic divine,

‘which apply entirely to the doctrines of that sect which calls itself, *par excellence*, Papistical, inasmuch as its followers call themselves Papists, and profess to belong to the Church of the Pope, or, if you will, to the Church of Trent; while they are all slaves, both priests and people, to that synagogue which has no foundation in Gospel truth, and whose priests, to obviate discussion, invariably resort to evasion, in order to prevent the exposure of those unhallowed fables denominated by these ministers of Satan holy doctrines, but which, if there be any truth in Bible history, ought rather to be called fables and blasphemies against that divine Book, and have ever been regarded by all true and spiritual Christians in the light of Popish delusions. These priests, however, invariably prejudice the minds of all inquirers by every subterfuge they can devise, in order to persuade them that it must be through *their* holy teaching, and not by the study of the Bible, that salvation is to be understood and obtained.’ ”

Here the venerable pontiff interrupted the cardinal. “All this,” said his holiness, “is quite foreign to the subject-matter before us. The lecture of the theological doctor was on his discovery of the Mass, and on transubstantiation.”

“It is, nevertheless,” rejoined the cardinal, “re-

corded in my chaplain's note book; and if I am ordered to suppress any portion of his notes, the regular chain of argument will be broken in upon by the omission, and that patience and candour, with which the vicars of CHRIST are always supposed to listen to the adversary and the gainsayer, will become a subject of remark among the multitude."

"True, true," said Innocent; "nevertheless the perverse and tortuous reasoning of this evil man, deceiving and being deceived, seems to wax worse and worse. Proceed, then, and I will endeavour to listen with patience."

The cardinal resumed. "'All Scripture,' continued the Huguenot minister, 'is given (as saith St. Paul) by inspiration of God, and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness. Nevertheless, I have heard from the mouth of several priests of the sect to which you belong, revered controversialist, the very contrary, and that the people are taught to believe from their infancy, as an article of faith, that Popery and Christianity are identical, whereas they are as much opposed to each other as light is to darkness. Moreover, they are further instructed to acknowledge the infallibility of their anti-Christian church as an essential part of Christi-

anity, and compelled to believe with unreserved obedience whatever the holy Roman church believes. Now it is evident that in these three doctrines may be said to consist the compendious creed of the boasted sect of the church called Roman Catholics, or, more properly speaking, Papists. Oh! what a mockery of all that is good and all that is holy!—a sect professing a creed which burlesques the inspired word of JEHOVAH with folly and imposture!—a sect whose nauseous and hypocritical piety disfigures the everlasting Gospel with imbecility, and libels it with worse than heathenish imposture!”

“Silence!” vociferated the Pope of Rome; “it would ill become me, as head of the universal church, to suffer another word of such blasphemy to be uttered in my presence: yea, it would require more than the patience of Job to listen any longer to the babbling of that Huguenot maniac. I shall therefore take up the subject myself, in order, by a corroboration of the sound arguments adduced by the learned priest in proof of the glorious Mass having been discovered in the Scriptures, to impress its immense importance on the Christian world, in a manner more satisfactory, and easier to be understood by the people at large. I shall begin, for instance, with a great and manifest proof which our holy doctors draw from that strong and

beautiful signification of the Greek word *λειτουργίαι*, which implies literally, *to say Mass*; for, according to the further testimony of St. Luke, in the very first chapter of his Gospel, and at the eighth and ninth verses, the text runs thus in the Greek *ἡμέρας της λειτουργίας αὐτου*, which, in the literal translation, implies that when Zacharias executed the priestly function in the order of his course, he said Mass. The Apostle Paul also informs us, in the ninth chapter of his Epistle to the Hebrews, that Moses sprinkled the vessels with blood, *πάντα τὰ σκεύη της λειτουργίας*, which also we are bound to translate, *all the vessels used in the celebration of the Mass*. The same Apostle teaches that the priest, every day in the order of his course, assisted, *λειτουργων*, that is, *saying the Mass* (according to the good and faithful translation), when he went into the temple of the Lord. It is, therefore, evident from this that our LORD JESUS CHRIST says Mass himself daily in heaven: for the inspired Apostle further declares, in the eighth chapter to the Hebrews, speaking of CHRIST, that we have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens, *των ἁγίων λειτουργός*, that is, in plain terms, *saying Mass in the holy places*. It may further be presumed that it must be the angels who serve as clerks to make the responses, inasmuch as in the same epistle they are called *λειτουργία πνεύματα*, *ministering spirits*

*which officiate in the Mass.* Now it is quite certain, although CHRIST shall never more offer himself in sacrifice in that violent and bloody manner, since by that one sacrifice on the cross he has furnished the full ransom, redemption, and remedy, for all the sins of the world,\* that nevertheless this hinders not that he may offer himself daily in the sacred mysteries, in an unbloody manner, for the daily application of that one sacrifice of redemption to our souls.”

Here the holy father paused, to ask the cardinal's opinion.

“Certainly,” replied his eminence, “nothing can be plainer to the understanding of the orthodox Catholic.”

“Well, then,” resumed the pope, “there is every reason to hope that from this discovery the heretics

\* See Article XXXI. of the Church of England.

*Of the one Oblation of Christ finished upon the Cross.*

The offering of CHRIST once made is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said, that the priest did offer CHRIST for the quick and the dead, to have remission of pain or guilt, were blasphemous fables and dangerous deceits.

will be converted in great numbers ; and even if that profound theologian, the priest who so marvellously discovered the Mass in the Bible, might have vaunted in the fervour of his heart, to have converted some hundreds of Huguenots more than he actually did, nevertheless, I affirm that he was perfectly right ; inasmuch as many, no doubt, in ignorance, might have regarded his bold affirmations to be nothing but those pious frauds by means of which holy Church usually instructs her priesthood to endeavour to lead back those of her flock who wander and are in error into the sheep-fold of CHRIST. It is therefore my opinion, that this holy priest foresaw in his mind, through a prophetic spirit, those numerous conversions that were on the eve of taking place, from the moment of his discovery of the Mass in the Bible.”

The cardinal expressed himself to be of the same opinion. “For instance,” said he, “how many times have the heretics protested that they were ready to believe in the Mass if it could be proved to them out of the Holy Scriptures. Since then, at this moment, in despite of heresy, its disciples are compelled to acknowledge that the Mass *has* been discovered in the Scriptures, there cannot remain a question, but that we shall shortly see hundreds and hundreds of heretics of all denominations, imploring to be received within the pale of the Church.”



“I have no doubt,” exclaimed the holy pontiff, “that such will be the blessed issue: and woe be unto those recreants and obstinate persons, who shall still persist in closing their eyes against this new light which now shines so bright in the Scriptures,—the Mass, the blessed Mass, O cardinal! Verily, then, I am determined from henceforth to fulminate my thunder-bolts of excommunication upon the heads of all that reject this miraculous discovery of an humble but learned priest, that the severe punishment of a few may be a terror to all. Furthermore, it strikes me that this scholastic doctor, and almost inspired lecturer, in my views of his orthodoxy upon all matters relating to controversial subjects, has conferred a great and lasting benefit on all the Catholic potentates and magistrates of the earth. From henceforth, therefore, I shall consider all such as persons literally qualified for the honour of saying Mass, either in the absence or for lack of a priest, seeing that in the thirteenth chapter of the Epistle of St. Paul to the Romans, and at the sixth verse, the Apostle calls them in direct terms *λειτουργοὺς τοῦ Θεοῦ*, that is to say, conformably to the signification of the Greek, defined as it is in the Latin Vulgate, *those who say Mass to God*; which definition applies wholly to ministerial functions. The apostle further says, for this same reason, that you pay tribute to princes, because they are the ministers of

God, serving unto this purpose, as saith the Douay version of the Bible; and again the Louvain translation calls them *Missificateurs de Dieu*. Yea, the whole body of the Catholic Church are greatly indebted and beholden to this renowned discoverer of truth, inasmuch as by his expertness in expounding his labours, and explaining words of doubtful meaning to the sceptic and the ignorant, he has, with much ability and success, found an easy clue to authorize a full explanation of all disputed terms in controversial passages in Scripture. The priesthood have now, therefore, nothing but to search for themselves with care among those chapters in which they feel any difficulty, or entertain any shadow of doubt on any particular point of doctrine, and then to make their translation after the model laid down by this learned priest. For example, JESUS CHRIST says (in the eighteenth verse of the sixteenth chapter of the Gospel of St. Matthew), addressing himself to the prince of the apostles, whose legitimate successor I am, 'Thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it.' Now, here we maintain that CHRIST established the pontifical authority in the person of St. Peter; but inasmuch as this passage is not quite so clear as it could be wished, so as to exclude the heretics\* from among

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\* CARDINAL BELLARMINI teaches that "Heretics are to be de-

the Catholics, we have only to translate it thus : ‘Thou art Pope, and upon this Pope I will build my Church,’ and they will be completely shut out from the true Church of CHRIST.”

“Your holiness’ ideas on this sublime subject,” responded the cardinal, “appear most beautiful, sublime, and edifying ; full of sound spiritual wisdom ; with a superior discernment of the true interpretations of other, and still more dark and difficult, passages in Holy Writ, heretofore unnoticed, as we may conjecture, because incomprehensible, yea, even to the learned doctors of the Sorbonne ; mysterious texts, which your triple-crowned majesty (before whom all Catholic kings of the earth, princes, and people, bow,) has brought to light, and rendered so plain and intelligible, that *he may run that reads* ;—labours, it is true, begun in the first instance by an obscure priest, but which have been perfected and crowned with success by his spiritual lord and master, even CHRIST’S representative here on earth, his holiness Pope Innocent X. ; at whose footstool I now humbly kneel to offer my most hearty congratulations.

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stroyed, root and branch, if that can possibly be done ; but if it appear that the Catholics are so few that they cannot, conveniently with their own safety, attempt such a thing, then it is best, in such a case, to be *quiet*, lest upon opposition made by the heretics, *the Catholics should be worsted*.”—*De Laicis*, lib. iii., c. 22.

Yea, and I entertain not a shadow of a doubt in my mind but that we shall shortly behold before the gates of the holy city ambassadors, arrived from all the different kingdoms and empires of Catholic Europe, charged with petitions to the successor of the representative of St. Peter, humbly praying that his holiness will reward, in a manner most befitting the dignity of the pontificate, the successful and meritorious labours of the discoverer of the Mass in God's inspired Word, the first man on this earth who really defined the proper signification of the Greek word *λειτουργειν*, (which means to say mass,) and thus made known to all Christendom, that the unbloody sacrifice of the Eucharist was incorporated therein."

"Such probably may be the case," rejoined the pontiff, glancing at the same time a most condescending smile towards his eminence, evidently flattered by his well-timed panegyric, and complimentary language. "Truly," continued his holiness, "I almost feel inclined already to anticipate some such happy result, and to fancy that I can foresee, as it were, the plenipotentiaries, princes, and governors, of all the crowned heads of my spiritual dominions, throughout Catholic Europe, arrived in the eternal city, and crowding forward to my court to crave an audience, in order to do me

homage, and to felicitate me on the wonderful discovery made by one of my priesthood, and probably also to solicit in his favour what I myself had previously determined, namely, to confer on a man, to whom the blessed Mass has been so much indebted, a suitable recompense, by bestowing on him a mitre ; yea, and more than a mitre ; for I shall extend my favour to him even beyond the grave, by dispensing with his descent into purgatory, after his demise, and thus free him altogether from the scorching, though purging flames of that sanatory place. Now certainly, my most esteemed and most beloved cardinal, I am free to acknowledge to you that I have often granted this exemption to others, as it regards purgatory, not altogether so deserving of so mighty an indulgence ; and moreover, though by the prevailing efficacy of the sacrifice of the Mass, souls may be drawn up out of those flames, at all times and seasons, by the holy priesthood, when they offer up to God the unbloody sacrifice of his Son, yet such is my own supreme and paramount prerogative, that I can grant particular exemptions to whomsoever I will, from undergoing their torments. I deem it therefore to be no more than just and right, that in this peculiar case I exercise this my sovereign right in favour of the *Mass-finder* and meritorious doctor in theology, in order to enable

him immediately after his death, to reap the full and free benefit of my divine power, as a suitable reward for his discovery. I shall therefore exempt him, his relations and executors, from all fees for Masses for their souls, whether said or sung, public or private. Still let it be understood, most orthodox cardinal, that although, as the successor of St. Peter, I hold the keys of the kingdom of heaven, with power to bind and loose whomsoever I will, yet far be it from my thoughts to interfere with the transubstantiating powers of my holy priesthood, much less with the divine efficacy of the holy Eucharist, which enables the minister of the Catholic Church and of Mary the mother of God, when he sacrifices her Son to the Almighty, in true faith, to release from purgatory any soul whom it pleaseth him; the customary fees having first been paid. For as St. Paul hath it, 'So also the LORD ordained, that they who preach the Gospel should live by the Gospel;' that is, be it understood, by the sacrifice of the Mass, that unbloody offering unto God, which He graciously accepts for a sweet smelling savour, with which He is well pleased. Therefore let the usual fees for Masses, whether high or low, said or sung by any priest, be duly paid to him (according to the old and established custom of our infallible Church), for the release of such souls as are suffering in purgatory, in order to be purged

therein by fire from all carnal impurities, before they can possibly be received into heaven, where no unhallowed thing can enter."

While the pontiff was thus moralizing on the Divine efficiency of the *Mass*, and expatiating upon his own spiritual and paramount power and authority, both in heaven and on earth, the officer in waiting in the ante-chamber entered to announce to his holiness that a stranger from afar had arrived in a state of great trepidation, demanding the favour of an immediate audience.

"Who or what is he?" demanded the pope, not a little alarmed himself.

"The man," replied the officer, "if I may judge by his garb, appears to be a monk of the order of the Benedictines."

"Let him, then, be introduced immediately to my presence," said Innocent X.

The monk, who was the prior of his convent, accordingly entered, and in a kneeling posture thus addressed the holy father:—

“ I present myself at the footstool of God’s viceroy, with all due reverence and adoration. I come from afar, to inform my lord and spiritual master of an alarming commotion which now exists among the entire body of the clergy.”

“ Commotion !” exclaimed the pontiff, much agitated, “ explain yourself quickly, sir.”

The prior, who at first began to quake and tremble, took courage, and informed his holiness that “ a great difference of opinion had arisen, which had grown into a furious controversy, in consequence of a report now current, that a certain learned priest had discovered the Mass in the Louvain Bible. One party,” said the prior, “ affirmed the fact to be so, while the other as strenuously denied it, contending that the most orthodox version of Scripture was to be found in the Latin Vulgate. This was denied and protested against by those who favoured the Louvain version ; who even averred, in proof of its orthodoxy, that it had been acknowledged and approved of by the holy and infallible Council of Trent.

“ In fact,” continued the Benedictine, “ so much at variance and so virulent were both these parties against each other when I left them, that while one



threatened to burn the Louvain Bible as a false translation, the other, with still greater acrimony, declared they would commit to the flames the Latin Vulgate, as an unorthodox version.

“Holy Mary! mother of God! succour me,” exclaimed the pope, “can this be possible? Why, we shall now have the people becoming impatient, and clamorous to pry into the pages of the Bible.”

“Unhappily for the Church,” rejoined the prior, “it is but too true; and when I came away, those who were in favour of the Louvain translation, within whose pages the recent discovery of the Mass was made, had resolved to prefer a petition to your holiness, to reward the discoverer with a cardinal’s hat, while on the other hand, the supporters of the Latin Vulgate declared they would present a counter-petition to have the learned priest degraded and banished as a schismatic and an impostor.”

The monk had hardly finished the last sentence, when the officer in waiting again entered, to announce the arrival of another ecclesiastic, who, in like manner, solicited an immediate audience. The pontiff knew not how to refuse, and therefore, though with great reluctance, ordered him to be admitted.

“Your business and your rank, sir?” demanded his holiness, in an angry tone.

“Sovereign head of the true Church,” replied the ecclesiastic in a kneeling posture, “my rank is that of rector of a very large parish, and my business is to present a petition, signed by a large body of rectors and vicars, in favour of the Louvain Bible, whose orthodoxy has lately been disputed by others of your holiness’ clergy,—men who are ready to acknowledge that, although they have hitherto yielded the pre-eminence to the Louvain translation of Holy Writ, nevertheless, they now regard that of the Latin Vulgate to be the most orthodox, and have already begun to claim a prerogative on their part, which they aver will tend to exalt the rank of the latter much above the vaunted pretensions of the former, inasmuch as no attempt has been made by any priest to attack the legitimacy of the translation; while they complain that a shallow-brained ecclesiastic, boasting of his great skill in languages and theological lore, had occasioned great scandal to the Church, by presuming to have discovered that which no orthodox Roman Catholic ever doubted, but which now all those who with itching ears spend their time either in telling or hearing some new thing, because they cannot endure sound doctrine, are delighted to examine into and to talk about,—forsooth, the wonderful discovery of the Mass

in the Scriptures! Now this fatal discovery, as the partisans of the Vulgate declare, will encourage such of the people as understand the French language to pry into the Bible, and then probably to require of the priesthood to perform the whole of the Roman Catholic service in a known, and not an unknown tongue. 'Moreover,' allege these supporters of the Latin Bible, 'as it in some measure depends on the will of the sovereign pontiff, whether the service of his Church, which has hitherto been performed in a language which the people do not understand, be continued or not, we, the priests, further declare, that should his holiness relax in discipline, and, by giving way, sanction such an abuse in this fundamental doctrine, the papal authority will run a great risk of being shaken to its foundations, if not set aside altogether, and with it the Roman Catholic faith and Church.'"

"Holy St. Bridget, defend us!" exclaimed the cardinal, who stood close to the pope; what does all this mean,—schism! yea, assuredly schism! I much fear amongst the clergy, yea, and among the people, too."

The pope looked at his eminence with a wild stare, and his eminence at his holiness, twisting his face into a horrible grin, evidently indicative of the perturbed state of his mind.

These two exalted personages had hardly had time to recover from their sudden consternation, and compose their features, when his holiness was once more interrupted by the announcement of a third party, composed of several priests and monks, which, the officer informed him, claimed to be admitted in a body to his sacred presence, having travelled from afar to Rome.

“What! all at the same time? Holy St. Dominic defend me!” cried the pope. “No, no, this must not be. Already have I been petitioned for a cardinal’s hat, and shall, perhaps, be further importuned to reward the Mass-discoverer by placing him at once in the chair of St. Peter, and resigning to his charge the keys of the kingdom of heaven.”

At this juncture the doors flew open, and in burst some half-dozen of parish priests, followed by the same number of monks; the latter party superiors of different convents. All claimed priority of rank, and to be heard first; each individual endeavouring to make known his complaints, but each drowning the other’s voice. One person, however, whose stentorian lungs gave him the advantage, exclaimed—

“May it please you, most exalted and sovereign

pontiff, to pardon your humble subject and servant for thus presenting himself before the successor of St. Peter. I have been deputed by a large, learned, and influential body of my brethren of the priesthood to convey a petition to your holiness, and likewise to inform you that although a certain sapient doctor in theology, who boasts of having lately discovered the holy Mass in the Bible (or rather, as your petitioners jocosely say, in the moon), has, according to general report, had his discovery publicly sanctioned and approved by your holiness; yet, nevertheless, your petitioners, by whom I have been intrusted with this important errand, are of opinion that the said doctor has been guilty of irreverence, sacrilege, and blasphemy, in thus presuming to infringe on that supernatural law of the Mass, as well as the ancient doctrines of holy Church. Moreover, this lack-brain, by his false interpretation of the passage in question, has outraged the entire body of the clergy by robbing them of their Mass-fees—their principal subsistence!”

“Yes, most holy father!” vociferated a monk who stood near the prior who was then speaking, “this meddlesome busy-body has actually divorced the Mass from purgatory, in opposition even to the Apostle Paul himself, who assures the faithful that ‘fire shall try every man’s work, and he shall be saved, yet so as by

fire ;' that is, according to the received translation of holy mother Church, by the fire of purgatory, over which, next to the pope, the Mass-priest claims the supreme command. Now, although it is perfectly true that by virtue of your high office your holiness has the power of freeing souls from those burning flames, and this fact no true Catholic ever yet denied, nevertheless, without the aid of the sacrifice of the Mass, you yourself will never be able to effect the release of your own infallible person. This I aver with all due reverence."

"Certainly not," exclaimed a third monk from among the throng; "for inasmuch as this presumptuous and ignorant theologian has failed to discover purgatory in his Louvain Bible, the Mass will become a dead letter, and from henceforth be regarded by the people as a simple ceremony, instead of a solemn sacrifice offered up to God; and thus their minds will be exposed to all the horrors of scepticism, and the whole of the priesthood, being deprived of their accustomed Mass-fees for the souls in purgatory, will be reduced to a state of beggary, and compelled through want (many of them at least) to espouse the party of the Jansenists, whose five famous, or rather infamous, propositions your holiness has so recently condemned—a sect which approximate towards Calvinism, that greatest of all enemies to the Church of Rome—and

will go crouching in a state of absolute starvation, some to the priests of the heretical founder of that sect, and others probably to those of the arch-heretic, Martin Luther himself, saying, 'Put us, we pray thee, into the priestly office, that we may eat a morsel of bread.' "

A fourth person rose up to address the pope, holding a petition in his hand, numerously signed, when he was suddenly interrupted, to the astonishment of all present, and even of his holiness himself, by the tinkling of a little bell, when, immediately after, to the consternation of every one, the HOST made its appearance, borne in the arms of a Jesuit. Every one in the audience chamber,—pope, cardinal, priests, monks, officers, and servants, fell prostrate simultaneously before the holy Eucharist, quite at a loss how to account for this sudden and unexpected visit. The pope looked at the cardinal, and the cardinal at the pope. A general stare took place, in order to discover who the sick person was about to be thus spiritually healed. Their curiosity, however, was soon satisfied by the Jesuit, who, with a grim smile, and an authoritative tone, demanded silence. All was still. The disciple of Ignatius Loyola advanced, and, with all due reverence, having done homage to the pope, thus addressed his holiness:—

“ Great vicar and lieutenant of God, chief of the

visible and universal Church, sovereign divinity on earth, and only head and fountain of all spiritual authority, I come here to demand justice at the hands of your holiness, in behalf of the real presence of the Son of God, enshrined within that golden canopy which I have just had the honour of bearing before this august assembly, whose members are now kneeling in profound adoration before it."

"To what order," demanded Innocent X., "do you belong, and what may be the nature of the justice you come to seek?"

"I am of the order of the *Societas Jesu*," replied the Jesuit, "an unworthy member, it is true, nevertheless, advanced to the fourth vow, as those of the highest order are termed; and am deputed by the brotherhood, most holy father, to warn your most sacred majesty of certain cabals and combinations which are now being formed in many towns of the papal dominions by divers monks, priests, and others; which, if they are not checked in time by your holiness (whom all the Christian world acknowledge to be the supreme guide and spiritual monarch of the earth), may occasion consequences fatal to the peace of the Church. Now these caballers, forgetting that most laudable spirit of filial observance and subordination due to the vicar of CHRIST,



seem to take too much on themselves, and are inclined to start a question, ‘Whether the infallibility of the pope extends to matters of *fact*, or matters of *doctrine* ;’ inasmuch as they allege that a certain priest of the name of *Warrin*, by birth either French, Savoyard, or Swiss, has had the hardihood to proclaim to all Europe, that, being encouraged in his laborious exertions by Pope Innocent X., and sanctioned by the supreme authority of that holy father, he had commenced a reprint of the Louvain Bible, in order to correct an omission which escaped the French doctors in their arduous work, namely, to prove to the religious world a great and gross omission on the part of those theologians respecting the blessed sacrament of the Eucharist, and to show that, in the original Greek, from which they fancied they took their translation, he himself had discovered the blessed Mass. Yes, holy pontiff, this presumptuous ecclesiastic, with subtle mind and a self-confidence peculiar to all such sceptics, has nevertheless dared (although profoundly ignorant of all theological science!) to the great scandal of all Christendom, to proclaim boldly this unheard of and most heterodox blasphemy.”

The bitter grief wherewith the heart of the most clement pope was pierced when the awful tidings first reached him, is hardly to be described.

“What!” demanded his holiness, with a lugubrious look and whining tone, of the disciple of Loyola, “dost thou mean to say that divers of my Catholic clergy and laity are now combining against the holy and infallible doctrine of the *real presence*?”

“I do,” rejoined the wily Jesuit, “so far as it relates to the late novel discovery of that lack-brained priest whom your holiness is reported to uphold and patronize.”

A convulsive sigh almost choked the pope on hearing this news confirmed, and in an agony of mind almost insupportable, and with a voice obstructed by sorrow, which sounded between sobbing and crying, he rent his garments, and was but just able to heave an audible prayer to the Virgin Mary, and to implore succour in this his great need of the angels and saints to defend him against Calvinists, Huguenots, and all other heretics. “O holy Virgin, queen of heaven!” said his holiness again, “and ye, O blessed St. Michael the archangel, blessed St. John the Baptist, St. Peter, and St. Paul,\* and all ye sacred host of heaven, intercede for me!”

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\* In the *Daily News* of January 15, 1849, it is stated, that the Court of Naples received from Pope Pius IX. an answer to their ad-

The pope, then, in much agitation, beckoned the cardinal aside. "I declare," said his holiness, "and that without *mental reservation*, that I feel as if the keys of heaven, committed to my sacred charge, were loosening from my girdle, and I myself ready to tumble headlong from the chair of St. Peter."

Here his eminence, who really felt for the poor pontiff, immediately demanded of the Jesuit what he meant by such a bold harangue, and likewise required his authority for what he had advanced.

The astute son of Loyola replied with confidence, "My authority is sanctioned by the chief, and the members of the religious association to which I belong, and what I mean by my harangue is, to inform Pope Innocent X., with all due humility, that in consequence of the sanction he has granted to that madman of a priest to do evil by his pretended discovery, his holiness has rendered himself a very laughing-stock in the eyes of the Huguenots, and other descriptions of heretics, and become a *bitter pill* himself to the taste of all

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dress, in which the following passage occurs:—"This is the octave of the birth of the God of peace: we shall rise again to a state of prosperity; all which we expect through the protection of our most holy Virgin, and of the Saints Peter and Paul."

good and orthodox Catholics. In Paris," continued this brother of the Societas Jesu, "the learned schoolmen of the College of the Sorbonne condemn the folly and vanity of this presumptuous priest, saying in scorn, 'the *nincompoop* has found a *mare's nest*.' Moreover, numerous bodies of his holiness' subjects are at this present juncture preparing petitions to implore the successor of St. Peter to exercise his pontifical authority to check this heresy at once by smothering it in the bud."

The pontiff, who now began to tremble in right earnest at the storm he had raised by his own indiscretion and want of judgment, determined to employ his pontifical authority to the full extent of its power to put an end to this schism in the Church. His holiness then addressed himself in a most condescending manner to the priests and monks who were present, assuring them that he would immediately attend to the prayer of their respective petitions. To none present, however, it was remarked, did his holiness unbend with such marked attention as to the Jesuit, who, in his turn, did not fail to avail himself of the preference which he saw with half an eye had been shown to *him*, by immediately addressing the holy father, before any of his superiors had even time to rise.

“May it please him to whom the keys\* of heaven and hell are confided, to condescend to hear what is declared to be the unanimous opinion of his devoted servants, the Societas Jesu; namely, that inasmuch as the supremacy of the true Church (over which the legitimate successors of St. Peter have continued in a regular line ever since the time of the apostles) is vested in your sacred person, your holiness is authorized to cancel the order given to sanction the absurd discovery of the Mass in a passage overlooked by the fathers. And these holy men further aver that, *if the Church should declare that the Bible was not inspired, even though its inspiration were proved by internal evidence, they would feel bound, as her true and devoted sons, to believe, submit, and bow to her decision.*”

The reasoning of the Jesuit was most comforting to Innocent; it opened, as it were, a door of escape to the terrified bishop of Rome, by which he was resolved

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\* In an old legend it is said, that “there was a pope who, being dead, came to heaven’s gate and knocked. St. Peter, being within the gate, asked who was there. The pope answered, ‘Brother, it is I; I am the last pope deceased.’ St. Peter said, ‘if thou be the pope, why dost thou knock? Thou, having the keys, mayest unlock the gate and enter.’ The pope replied, saying, ‘that his predecessors had the keys, but that since their time the wards were altered.’”

instantly to profit. His holiness therefore declared before the whole assembly that he would willingly accede to the wishes of all the different rectors of parishes and superiors of convents, whom he saw before him, desiring them to assure all those venerable and holy sons of the Roman Church, by whom they were deputed to wait on him, that the offensive passage respecting the Eucharist should be anathematised and cancelled, and that Priest Warrin should be made, in the most solemn and public manner, to ask pardon before the priesthood, the magistrates, and public, for the enormity of his heresy, stript of his rank in the Church, rendered unworthy of ever saying Mass, and incapable of ever holding any ecclesiastical benefice or dignity whatever.

“And further,” exclaimed the happy pontiff, delighted at his own emancipation from his embarrassment, “let my great indignation be published to the whole world, as well as my imperative mandate, that for his wicked attempt to deceive the faithful, he shall, twice every day, scourge himself with a whip made of small cords, and take nothing but bread and water for the remainder of his life. Nevertheless, to show our lenity, and that he may not be altogether overwhelmed with grief, as well as to secure him from utter despair, it is

our holy will and pleasure to allow him for his beverage  
to make choice of *holy water!*"

*Ridendo dicere verum quid vetat ?*

1888

1889



our holy will and pleasure to allow him for his beverage  
to make choice of *holy* water!"

*Ridendo dicere verum quid vetat ?*











