

prospects and leave her stranded upon the shores of time.

THE NUMBER and size of Italy's cities is not, perhaps, common knowledge. Naples with 719,800, Milan with 708,750, and Rome with 606,000, rank among the great cities of Europe. Twelve others, Turin, Palermo, Genoa, Florence, Catania, Bologna, Venice, Messina, Bari, Pavia, Leghorn, Padua and Ferrara, have populations ranging from 100,000 to 500,000, while thirty-three others run over 50,000. There are ninety-four communes of from 10,000 to 25,000, thirty-five of from 5,000 to 10,000, and 8,092 below the former figure. So that in urban population, Italy compares favorably with other nations of the continent.

AS SOON as peace is fully re-established, we are informed, search is to be made in several of the State archives of Europe for evidence to clear up a point of ecclesiastical history which has long been a subject of speculation and anxious enquiry among scholars, and especially so among those interested in Irish historical studies. That of Luke Wadding, no name is more familiar to the latter, and no memory more cherished. The point is, was this great Franciscan a *papabile*, that is, was he a nominee in conclave for the Papal Chair?

THE EVIDENCE for this interesting episode is contained in an old book by a Trinitarian which has been often cited by historians. The extract in the original Latin runs thus:

"Lucas Waddingus, totius Ord. S. Francisci Chronographus, plurimum Congregationum Romae Consuevit... quiescent in Conclavi, aliquot Cardinalium suffragia pro summo Pontificatu acceperunt. Quibus, being translated, reads:

"Luke Wadding, historian of the whole Order of Friars Minor of St. Francis, Consulor of several Roman Congregations, also received some votes of the Cardinals for the dignity of the Supreme Pontificate."

IF THIS assertion is, as claimed, well founded the conclave in which Wadding's name was put forward might have been either of the following: that of 1623, which elected Urban VIII., that of 1644 which chose Innocent X., or that of 1655, when Alexander VII. was chosen. It is thought that some confirmation of the statement may be found in the State Archives of France or Spain, if not in Rome itself. The subject is of sufficient interest to warrant research.

CONTROVERSY CLOSES

THE CANON FINDS MARY'S NESTS OF MARIOLATRY EVERYWHERE

To the Editor of The Free Press:

Bishop Fallon at length admits that there is such a book as the *Palter* of the Virgin. It follows that my statement was not a "baseless misrepresentation." It had at least the basis of this *Palter*. And it is entirely in keeping with the inscription on the walls of the Jesuit Church in Cuzco, South America, "Come unto Mary all ye who are burdened and weary with your sins and she will give you rest," where the name of Mary has been palpably substituted for that of Christ. It is also in keeping with the teachings of that standard work, "The Devotions of the Sacred Heart," "the church gives to Mary titles which resemble those given to her Divine Son. Jesus is our King; Mary is our Queen. Jesus is our advocate and mediator; Mary is also our advocate and mediator. Jesus is our hope, our refuge, our consolation; we say the same of Mary. Jesus is the way that leads to heaven; Mary is the gate of heaven."

But the Bishop triumphantly adds that the book is "spurious," on the authority of the catalogue of the British Museum. This is once more throwing dust in people's eyes, for the word "spurious" in literature only means that a work was not written by the person to whom it is attributed. I am not at variance with the catalogue, for in my sermon in St. Paul's Cathedral I quoted Archbishop Trench as saying: "A profane travesty of the *Palter* sometimes ascribed to Bonaventure, is not the work of the seraphic doctor." However discreditable this may be, the book was nevertheless published in Rome in 1834, with the imprimatur of the papal authorities. How does Bishop Fallon account for such honorable treatment in such high quarters?

Bonaventure lived about 1250 A. D. He was a man of intense devotion, which won for him the title of seraphic doctor. His devotion, in keeping with the spirit of the times, ran largely in the direction of the Virgin Mary. Out of that spirit of the times arose also the secular, the rosy, the speculum, the manna, and this

Palter of the Virgin. It could not have been a Protestant fabrication, for it was written hundreds of years before the Reformation. Hardwick attributed it to the purest votaries of the Virgin. William Fulke, D. D., master of Pembroke College, Cambridge, about 1655 A. D., says it was written in honor of the Virgin. Its source is Roman, whoever the author may be.

Archbishop Trench says it was a favorite book of devotion in those ages. Following the common practice of claiming authority under venerable names, it was ascribed to Bonaventure. It was printed as his work in London in 1656, and in Paris in 1618 and 1647. A critical examination in recent years has led to the conclusion that it was not written by Bonaventure. But it remains the production of the purest votaries of Mary, published and used in her honor.

But this *Palter* is only a small part of a very large subject. The worship of the Virgin Mary finds no sanction in the Bible, but on the contrary is opposed to its teachings. The title *Queen of Heaven* is used only in Jeremiah, and that only in connection with idolatrous worship, in which the devotees offered cakes as a sacrifice. Not even the remotest allusion is made to her by St. Peter, St. Paul, St. John, St. James and St. Jude; except as to her human relation to Jesus she has no place in the Catholic creeds. She is not even mentioned by St. Barnabas, St. Hermas, St. Clement of Rome, St. Polycarp, Tatian, Athenagoras, Theophilus, St. Hippolytus, St. Gregory, Thanasburgus, St. Cyprian, St. Firmilian, St. Dionysius, Arnobius and St. Methodius. See Littledale's *Plain Reasons*.

About the end of the fourth century, however, the heaven of error began to work. A small company of devotees of Mary, chiefly women, called Collyridians, because they offered cakes, collyria, to the Blessed Virgin, gave currency to the fable of the Assumption. According to them after her son's death Mary was wafted in a cloud from her home in Bethlehem to Jerusalem, where the apostles were miraculously gathered together, and there her soul was taken up into Paradise by Gabriel. But lest her body should see corruption her Son, Christ, appeared and reunited it with her soul, and caused her to be conveyed by angels to heaven. Down to the end of the fifth century this story was regarded as a Gnostic or Collyridian fable, and was condemned as heretical by a decree attributed to Pope Gelasius, A. D. 494. In consequence of a change of sentiment during later centuries, it was introduced into the church by a series of successful forgeries. There is the clearest evidence that no one within the church taught it for six centuries, and that those who did teach it in the church borrowed it directly from a book condemned as heretical by Pope Gelasius. Readers may be left to draw their own conclusions. See Smith and Cheetham's Dictionary of Christian Antiquities.

In like manner the Immaculate Conception finds no place in the Bible, but is contrary to its teachings. It finds no place in the teachings of the Primitive Church. Gibbon states that it was borrowed from the teachings of Mohammed. From apostolic times to the end of the fifth century it was taught and believed that Mary was born in a sinful state, and that she fell into sins of infirmity. Even as late as the thirteenth century it was taught and believed that she was conceived in sin, and so subject to original sin. The doctrine was opposed by St. Bernard, the last of the fathers; St. Thomas Aquinas, the greatest of the school men and the powerful order of the Dominicans. From the fourteenth to the eighteenth century teaching and belief in the Latin Church wavered between the Maculate and the Immaculate Conception. Even in the nineteenth century Milner, in his "End of Controversy," said: "The church leaves her children to form their own opinions concerning it." And yet as a result of the teachings of Bonaventure, the Rosary, the Mariage, and our "spurious" *Palter* of the Virgin, "et id genus omne," the Roman Church was prepared to accept the doctrine as promulgated by Pope Pius IX. in 1854. I shall let the facts of dealing with the case of Dr. Speer another time.

Dr. Littledale does not shrink from calling certain practices in Rome itself, in the churches of St. Maria del Divino, St. Augustino, Ara Caeli and St. Maria in Cosmedin, "idolatry in the strict sense of the word." Many sober historians and theologians have called this mariolatry. I have ventured to call it the greatest aberration in the history of the Christian Church.

My time and your space, and possibly even the patience of your readers are exhausted. I shall call the facts of dealing with the case of Dr. Speer another time.

L. NORMAN TUCKER.

London, March 24, 1919.

THE CANON RUNS AMUCK THROUGH HISTORY AND GEOGRAPHY

Editor of The Free Press: A layman of Chile, presumably a Roman Catholic, forged a long letter purporting to be addressed by Pope Leo XIII. to the prelates of Chile, containing a terrible arraignment of the archbishop and clergy of the country. This letter was published on October 24, 1907, in one of the ablest newspapers in the land; on December 5, 1897, the same paper published what purported to be the archbishop's reply, issued under his seal. Extracts from these letters were published in

magazines in Germany, England and the United States and a paragraph from the alleged letter of the Pope was printed in half a dozen different books. And yet these seem never to have been called in question. On a visit to South America, Dr. Speer came across these publications and in good faith, thinking they were genuine, quoted from them on his return at a conference held in Rochester in 1909. They were at once challenged and Dr. Speer instituted a thorough investigation. After a search extending over more than one year he not only ascertained that they were false, but succeeded in unearthing the culprit, who merely laughed at the matter as a huge joke. Dr. Speer then published the result of his investigation and expressed regret for the part he had taken in the matter. This is the sum and substance of the incident that won for Dr. Speer the gracious and delicate attentions of Bishop Fallon.

The bishop has indeed no reason to think too kindly of Dr. Speer for he has drawn a most shocking picture of the moral conditions of South America. He gladly acknowledges the result of his investigation and expressed regret for the part he had taken in the matter. This is the sum and substance of the incident that won for Dr. Speer the gracious and delicate attentions of Bishop Fallon.

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The church is absolutely opposed to freedom of worship and is reported by Professor Monteverde, of the University of Uruguay, as preferring clubs of infidels to Protestant churches. It is equally opposed to civil marriage and as a result there are whole towns in certain districts where there is not, nor has there ever been a marriage. A large proportion of the children are illegitimate. And as to religion, Brazil has no longer any faith; statesmen, lawyers, physicians, army and navy officials have almost to a man turned to infidelity. Porto Rico is a Roman Catholic country without religion; only Satan would call Central America Christian. No wonder that Dr. Speer is a witness, who must be discredited at all costs. But Dr. Speer quotes a vast mass of evidence from the tongue and pen of priests, monks, travelers, professors and representatives of the American Government, and only in the case of these forged letters has his testimony been shaken.

Now, to the ordinary mortal, it would seem that the real culprit in this case is the forger and not Dr. Speer, who was deceived by the forger. Why does Bishop Fallon use his bludgeon on Dr. Speer and let the real culprit off scot free? Can it be the guilty consciousness that the papal power is too much indebted to successful forgery to allow him to cudgel his best friends.

At the close of the eighth century an advocate of the papal power forged two sets of documents, which he ascribed to Isidore, of Seville, as the *Prater* of the Virgin was ascribed to Bonaventure. The one was the introduction of Constantine and was introduced to the world by Pope Adrian I., who exports Charlemagne to imitate the liberality of the great Constantine. This has become one of the main pillars of the temporal power of the Pope. The other was the false decretals, one of the mightiest engines in the triumphs of the papacy, which consisted of 59 false letters and decrees of the 20 oldest popes and 39 false decrees and acts of several unauthentic councils. It is impossible to deny that the Roman pontiffs gave their deliberate sanction to this great historic fraud which for 800 years imposed on the ignorance and credulity of the world. Gibbon calls them the two magic pillars of the spiritual and temporal monarchy of the popes. They aided in rousing the spiritual above the temporal power, in removing clerics from the jurisdiction of secular courts and in securing to the bishops of Rome a supremacy over all other bishops. They effectively broke down all opposition, secular and religious, and in the end, helped to create the dogma of the infallibility of the Pope.

The result may be seen in the extraordinary power wielded by the Popes in the middle ages. The kingdom of England was placed under an interdict, subjects were absolved from their allegiance to their sovereign, the king was personally excommunicated and finally was deposed, and King John, after several years of resistance, was reduced to the necessity of resigning his crown to the papal legate and of receiving it back as a vassal of the Pope. The haughty and powerful Philip Augustus, King of France, was humiliated in like manner. And King Henry of Germany, was compelled to go to Canossa. In a dreary winter season, with the ground deep in snow, with every mark of royalty laid aside, barefooted, clad only in the long white linen dress of the penitent, he waited three days at the door of the castle before the Pope would condescend to restore to him his crown. One of the main buttresses of that almost unlimited power were these forged documents, because they silenced all opposition by seeming to carry back that usurped authority to the earliest ages of the church.

Bishop Fallon is reported by the Boston Herald to have said at a missionary congress, "What does this movement mean? It means that we propose to make this continent Catholic." This perhaps explains his arrogant claim to pose as censor of the pulpits of the city. He may look to time-serving politicians to kowtow to him, but not to ministers of the Gospel of Jesus Christ. It may also explain his piteous wail: "Why do they not leave us alone?" as if he meant to spend the rest of his days in rapt meditation on the glories of Mary, in a quietude like that of a Trappist monastery. And in the same breath he announces a series of Lenten controversial sermons in which he assails Protestantism in general and Luther, Knox and Henry VIII. in particular. It remains one of the gentle Garmans knocking his way through Belgium, whining all the way because he is driven to withstand the unprovoked attacks of England and France.

To make this continent Roman Catholic means something. It may mean to reduce it to the low level of South America, in education, morals and religion, and as Rome is always the same—semper eadem—Bishop Fallon may be looking wistfully to the day when the Pope shall be able to place the dominions of the King of England under an interdict and compel the President of the United States to go to Canossa. With all the lessons of history before us, if we play into his hands, as so many are only too ready to do, we shall richly deserve our fate.

I must leave to the Church of Rome the pitiful distinction of having perpetrated "the greatest aberration in the history of Christendom" and the greatest fraud and imposture in the history of the world.

L. NORMAN TUCKER.

London, March 28, 1919.

BISHOP FALLON BIDS FAREWELL TO CANON TUCKER

Editor of The Free Press: It is not my fault if Canon Tucker, in following his friends Dr. Blakeney and the Rev. Robt. E. Speer, dug a pit into which his own feet have stumbled. A man who rests his case on such authorities must abide by the consequences. I realize that the Canon's position is humiliating; but it is not of my making, I am not responsible for his pawnshop scholarship; but, if it relieves his feelings, I have no serious objection to be the target of so angry and flustered a marksman whose weapons are so antiquated and so obsolete. The Canon is now engaged, to use an expressive Americanism, in "shoot-ing up the whole landscape" from Boston to Brazil, in the hope of inflicting some damage, somehow, somewhere, on Catholics. Even without the evidence of his last letters it would be an easy guess that the Canon was perturbed. To be caught in the company of either the "spurious" Blakeney or of that common peddler of "palpable forgery and coarse fraud," the Rev. Robt. E. Speer, would in itself be a sufficiently disconcerting; but to be detected in conspiring with both of them at once might well make even a less sensitive controversialist than the Canon feel uncomfortable and unclear. He should have profited by the wisdom of my philosophic fellow-idolater, Artemus Ward: "It is not so much the things we don't know that make us ridiculous as knowing so many things that ain't so." Samuel Pickwick, Esq., president of the Pickwick Club, enjoyed the liberality of the great Constantine. This has become one of the main pillars of the temporal power of the Pope. The other was the false decretals, one of the mightiest engines in the triumphs of the papacy, which consisted of 59 false letters and decrees of the 20 oldest popes and 39 false decrees and acts of several unauthentic councils. It is impossible to deny that the Roman pontiffs gave their deliberate sanction to this great historic fraud which for 800 years imposed on the ignorance and credulity of the world. Gibbon calls them the two magic pillars of the spiritual and temporal monarchy of the popes. They aided in rousing the spiritual above the temporal power, in removing clerics from the jurisdiction of secular courts and in securing to the bishops of Rome a supremacy over all other bishops. They effectively broke down all opposition, secular and religious, and in the end, helped to create the dogma of the infallibility of the Pope.

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On St. Patrick's Day, happy omen! with a flourish of trumpets Canon Tucker paraded on the local stage another of his favorites. This time it was the Rev. Robert E. Speer, whom the Canon vouched for "a serious writer, one of the outstanding figures in the religious world today." Speer's specialty was the vilification of the Catholics of the whole South American continent—no small undertaking; and incidentally, the collection of funds from the gullible victims of his falsehoods—an easier and more profitable operation. But Speer's reliability was seriously impaired when it was disclosed that he had offered as proofs of his slanders two forged documents, one a bogus encyclical attributed to Pope Leo XIII., and the other a counterfeited pastoral of the Archbishop of Santiago. It was not an enviable position for this "outstanding figure in the religious world" nor for his London sponsor. Canon Tucker now unblushingly admits that the documents were forged, but declares that Dr. Speer used them "in all good faith, thinking they were genuine." To be sure! Such is the defense of every slander-bawler when he is found out. But the point to be kept in mind is that Speer was found out, and that he did not announce the discovery himself. The whole correspondence was published by the Rev. Father Martin, of Cleveland, who, after following Speer relent-

lessly for more than two years, finally forced him to admit that the documents in question were forged. With a delicate consideration for the forger, Speer did not disclose his name. At his request I keep his name secret. He even went to the length of intensifying his offense and further stultifying himself, by offering the testimony of the undisclosed forger in a final effort to substantiate his calumnies. "The author of the letter" (that is the forger), "claims that the statements are all true, even today." It is impossible to fittingly qualify such conduct.

And such are Canon Tucker's authorities! Oh! George, jingling George, is grand to hear "spurious" Blakeney laying down the guilt of Catholic idolatry, and "good faith," Speer lecturing on the turpitude of South Americans, and all the while Canon Tucker waves his hat from the wings.

Canon Tucker declares that I have admitted that "there is such a book as the *Palter* of the Virgin." That assertion, like so many others of Canon Tucker, is at direct variance with the facts. I have not at any time either admitted or denied the existence of the "Palter of the Virgin." I know nothing of it; I have never seen it; I have failed in my search for it. It may exist. It may have been written by Titus Oates, or Dr. Blakeney, or Maria Monk, or the Rev. Robt. E. Speer, or Horatio Hocker, or Canon Tucker. But, used as it has been by the rector of St. Paul's Cathedral, it is spurious. And that is as a somewhat damaging fact.

But I have come across a *Palter* that has aroused my curiosity. It is to be found in Canon Tucker's own "Book of Common Prayer." In a service appointed in the Church of England for June 20, the anniversary of the accession of the late Queen Victoria. In that service the name of the Queen is substituted in more than half a dozen psalms. Thus it would seem that what is quite appropriate in the case of the Queen of England becomes rank idolatry when applied to the Queen of Heaven!

Canon Tucker's horror suffocates him as he writes of Catholic "worship" of the Blessed Virgin Mary. What of the foul idolatry approved by the "Book of Common Prayer" when, in the marriage service, it directs the husband to say to the wife: "With my body I thee worship?"

Canon Tucker is shocked to the innermost fibre of his spiritual being by some of the terms of devotion which he declares Catholics address to the Virgin Mary. What will he say of the dedication of the Approved Protestant Version of the Bible where, in Queen Elizabeth is styled "that bright Occidental Star," where King James is likened to the sun and is described as "that Sanctified Person who under God, is the immediate author of all their (his subjects) true happiness?" Canon Tucker is shocked to the innermost fibre of his spiritual being by some of the terms of devotion which he declares Catholics address to the Virgin Mary. What will he say of the dedication of the Approved Protestant Version of the Bible where, in Queen Elizabeth is styled "that bright Occidental Star," where King James is likened to the sun and is described as "that Sanctified Person who under God, is the immediate author of all their (his subjects) true happiness?" 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