

to that: "Call no man your Father upon earth." (Matt. xxiii. 9.) You tell us that the Pope has Christ's authority, through St. Peter, to exercise dominion over the whole Christian Church, but does he not tell you directly the contrary in the following *protest*, which he has ordered to be recorded against you: "And Jesus called his disciples unto him, and said, Ye know that the *princes* of the Gentiles exercise *dominion* over them, BUT IT SHALL NOT BE SO AMONG YOU; but whosoever will be great among you, let him be your minister." (Matt. xx. 25, 26.) You say that St. Peter was your first Pope, and that Christ gave him authority over the other Apostles; but Christ declared "*the Twelve*" were all equal, when he said in addressing them, "*All ye are brethren.*" (Matt. xxiii. 8.) You tell us that as Pope, St. Peter always presided at council meetings, and gave judgment; but the New Testament informs us that in a council where St. Peter was present, *St. James presided* and gave judgment. (Acts xv. 19.)

You teach that St. Peter was the greatest of the Apostles, and that the rest were under his jurisdiction, but you forget that St. Paul *received authority* to preach and administer the sacraments, and to ordain, without having ever seen Peter's face, (Gal. i. 1; Gal. i. 16, 17, 18.) And yet he declared that he was not a "*whit behind the very chiefest Apostle,*" (Cor. xi. 5.) You, Right Rev. sir, teach the doctrine of Priestly Celibacy, and while God himself says, "It is not good that man should be alone; I will make him an help meet for him," (Gen. ii. 18.) You say that "*it is good*" that certain *orders* should be left alone to live a single life. Have you the Great Creator's authority for thus contradicting Himself? St. Paul says, under the guidance of the Holy Spirit, that marriage *is honorable in all*; but you

say it is not honorable in the clergy. Which has Divine authority, you, Rt. Rev. sir, or St. Paul? The same Apostle tells us that "a bishop should be blameless the husband of one wife," (1 Tim. iii. 2;) but you say *he would not be blameless* if he were the husband of one wife! Which is right? The holy Evangelist tells us that Peter's wife's mother lay sick of a fever, (Mat. viii. 14,) but you say that he was your Pope, and that he had therefore no wife. Which are we to believe? In the second Commandment God spake these words, "Thou shalt not make unto thee any graven images, etc.,—thou shalt not bow down to them," (Ex. xx. 4, 5,) but to hide your sin, if possible, you omit God's second commandment altogether, and you bow down to the *image* of the blessed Virgin, and of the other saints—nay, more, to a cross of wood! Have you God's authority for this? You know you have not. St. John tells us plainly that "*the blood of Jesus Christ*, God's son, cleanseth from all sin," (1 John i. 7,) but you say, No, not from all sin, but only for *original sin*, and you have added the fable of purgatory as a means to cleanse from actual transgression. The voice from heaven said, "*Write,*" so that the truth might not be forgotten, "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, *that they may rest from their labors,*" (Rev. xiv. 13,) but you say *no such thing*, for that they do not rest from their labors until after they pass through the fires of purgatory; and you know, Rt. Rev. sir, that for the very best of your people mass after mass must be offered, and; if they be rich, a large amount of money paid you, before you permit them to rest from their labors. In this you impiously contradict the voice from heaven, and the Holy Spirit, and I ask you, Rt. Rev. sir, if you really believe that you have Christ's authority for all these contradictions of His most holy word? Your authority, I confess, may be what you say—