

men, numbers of whom, he well knew, would never see the Cross, would have no opportunity of detecting the fraud, and would therefore swallow the lie with an easy credulity as a signal triumph of the Guardian over the Editors of the Cross.

To charge the "Roman Church" with saying that "God gave to Moses a commandment too much" is another Protestant lie of the same stamp. The Roman Church never said any such thing. The exact distribution of the Ten Commandments is not stated in Scripture itself. All we know is that that they were Ten, and on two Tables, but we cannot precisely determine what commandments were on one and the other, or how much of the sacred text formed each commandment. The Bible was not originally divided into chapters and verses, nor were the commandments numbered in such a manner that we could specify from the text where the precept begins, and where it ends. The division of the Commandments, which, after all, is a matter of inferior importance, has been made by the Church. St. Clement of Alexandria, St. Augustine, and St. Jerome, divide the Ten Commandments into two parts. The first three which prescribed the worship of God, and the sanctification of his Sabbath, were according to them written on the first Tablet of Stone—and on the other were engraved the remaining seven which prescribe the duty of men to each other. Origen assigned four to the first table, and six to the second. We will now print the beginning of the Commandments according to the Catholic and the present Protestant division in order to shew more fully the absurdity of this outcry about the mutilation of the second Commandment.

First Commandment according to the Catholic division :

(I.) Thou shalt not have strange Gods in my sight. Thou shalt not make to thyself a graven thing, nor the likeness of any things that are in heaven above, or that are in the earth beneath or that abide in the waters or under the earth. Thou shalt not adore them, and thou shalt not serve them. For I am the Lord thy God, a jealous God, visiting the iniquity of the fathers upon their children unto the third and fourth generation to them that hate me. And shewing mercy unto many thousands to them that love me, and keep my commandments.

First and second Commandment according to the present Protestant division.

(I.) Thou shalt have none other Gods but me.

(II.) Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them ; for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me and keep my commandments.

Where we ask is the difference, or the mutilation here? Is not the whole substance of the two Protestant Commandments contained in our first? The numerals (I) and (I) and (II) are no part of the Scripture, and whether the same words have one or two numerals prefixed, their sense is not changed thereby.—Now we challenge our opponents to produce any copy of the Bible published in the Catholic Church from which any part of the above First Commandment is excluded. And if there be no omission of this kind, what becomes of the unfounded charge?

We will now turn the tables on our adversaries and accuse them of having changed the division of the Commandments since the Reformation. We termed their division of the First Commandment into two, the present Protestant division. We

did so, not without reason ; and although this question of the division of the Commandments, as we have said before, one of comparatively minor importance, we must enlighten the "Protestant ignorance" of our opponents by informing them that the Catholic mode of dividing the Commandments was observed throughout all Christendom before the Reformation itself, and that the Protestant division is by no means coeval with the change of religion. This latter assertion we shall prove on the authority of no less a personage than Cranmer himself, whose "noble example" has been so lately held up for our imitation. We will first quote from a rare work called *Dives et Pauper* from the press of the celebrated Winkyn de Worde, whose contents are explained at the end in these words—

"Here endeth a compendyouse treatyse dialooge of Dives and Pauper. That is to say, the ryche and the poore

"treatyge upon the X commaundementes, synnyshed the iij daye of Decembre. The yere of our lorde god M.CCC.LXXXVI. Emprintyd by me Winkyn de Worde at Westmoustre.

Deo Gracias."

Let us now see how the first and second Commandments are enumerated :

"Here begynneth the fyrste comaundmente *Dives*. In the fyrste comaundmente as I have lerned God sayth thus: Thou shalt have none other straunge goddes before me. Thou shalt make to the noo graven thyngge, noo maymeth, noo lykennesse that is in hoven above, ne that is hynethe in erthe, ne of ony thyngge that is in the water under therthe. Thou shalt not worship them with thy bodye outwarde, ne within thy herte inward." (Here follows an explanation of the commandment, after which he goes on.) "In the seconde comaundment god byddeth that we shoulde not take his name in vayne, for who so doth, shall be gylyt and shall not passe unpunysshed.

We shall next consider the division of the Commandments many years after the Catholic faith had been expelled, even in the palmy days of Protestantism, when

"Love first taught a monarch to be wise
And gospel light first beawed from Boleyn's eyes."

We quote from a book "Imprinted at London in Flete street, by Robert Redman," and entitled "A playne and godly exposition or declaration of the comune Credo (which in the Latyn tonge is called Symbolum Apostolorum) and of the X commaundementes of godies law, &c., at the requeste of the moste honorable lorde, Thomas, Erle of Wyltshyre, father to the most gracious and vertuous (!) Quene Anne, wyfe to our moste gracious soverayne lorde Kyng Henry the viij cum privilegio."

"The fyrste. The fyrste precepte there is this comaundment. Thou shalt not have any strange Goddes in my syght thou shalt not make the any graven ymage, nor any maner, stilitude or likenes, which is in the fyrmament above, or which is in the erthe benethe, neyther of those thynges whiche are in the waters under the earth."

"The second precept. Thou shalt not take the name of god in vayne."

So far for Henry VIII and his pretended wife and daughter Anne Boleyn and her reputed father Sir Thomas Boleyn. We now come to the notorious Cranmer himself, and we shall find not only that he abridged the commandments "for the singular commoditie and prosper of the childre and yong people" but that his two first commandments are divided exactly according to the Catholic enumeration,