

markable books they are. The first,—comparatively a small volume,—boldly ridiculed the idea that the Reformation of the Sixteenth Century was groundless: but took the much more logical and correct position that by the tremendous magnitude and power of that movement might be correctly measured the tremendous amount of Papal corruptions by which it had been, not only provoked, but made *necessary*. His second volume is devoted to the “Greek and Latins, being a full and connected history of their dissensions and overtures for peace down to the Reformation.” It is the greatest service yet rendered to Reunion by a Romanist. He here states and *proves* that the Greeks were pretty much right from the first, and the Latins wrong all along. We could quote page after page with the sincerest delight: but take this as a specimen, where he is dealing with the work of the Council of Florence, and the answer made to the positions of the Orientals:—

Too often, it must be confessed, they were sought to be answered or evaded by assertions which *were not fact*, and authorities that *were not genuine*. Thus we are brought to a phase in the controversy which no Western, it is to be hoped, in modern times, will ever look up to without unfeigned regret and shame. The two great questions on which the controversy between the East and West turned were, the Procession of the Holy Ghost and the Papacy. On both, the West has been convicted by *modern criticism* of having sought to establish the positions on which it insisted, *by means of such volumes of forged or spurious evidence as would damn any cause forever irrecoverably, Christian or Pagan*, could it also be proved to have been used knowingly, that it was that it has since turned out to be. It would be difficult, in short, to name any secular controversy where *so much utterly worthless testimony had been adduced in favor of the points sought to be proved*.

And again, speaking of the Decretals:—

In short, the Latin Church was generally committed to a *tissue of falsehoods* through their instrumentality resulting in *so much injustice to the Greeks*, that it would be difficult to conceive *any honest man now in communion with Rome*, reading through merely the Acts of the last Council held on the Greek question, and testing the genuineness of the authorities adduced on the Latin side as he went on, *without feeling his cheeks tingle*. It is some relief no doubt to reflect that, among the detectors of the forgeries which were then in vogue, learned men of the Roman Catholic Church, Jesuits and Benedictines principally, let it be said to their credit,—occupy the foremost rank: still, when has there been *any public acknowledgment* made to the Greeks since, that *almost all the principal authorities urged against them at the Council*, which they have been so much abused for repudiating, *have turned out spurious*? Having appealed to them officially, *the Latin Church must disown them officially*, or remain open to the imputation of upholding what, having once been proved fictions, *can only be upheld as lies*.

But we cannot even glance at the masterly manner in which (though heavy reading now and then) Mr. Ffoulkes has completely *rewritten* the history of this whole eventful question, claiming nothing more for Rome than was due her under the old Catholic Canons before the Schism; showing that the Schism did not take place nearly as early as is commonly supposed, but was consummated only by the intolerable and innumerable iniquities of the Latins during the Crusades; that its real basis was political and not religious; that the Emperor Charlemagne was really the author of the *Filioque* policy, which was *forced* on the Pope against his will; that the donation of Charlemagne,—the *temporalities*,—had been the bait or bribe by which the Pope had gradually been seduced from his Catholic and true, to his Latin and false position; and that in negotiations for renewal of communion with the East, the Pope has never twice offered the same terms, “a fresh statement of the doctrine of the Procession” being “demanded of the Greeks about once every