Poetry.

A POOR MAN'S DELIGHT IN MUSIC.

Yes! sweetly fall the dying tones of music on the ear: They bring back many lovely thoughts and recollections dear. For music flows for rich and poor, in many a gushing sound, And spreads the majesty of God and nature all around. And spreams one majors, or over and mature an around.
The pealing organ in the church, the voice of singing men The learning now, and when I was a boy I loved them then. Of think not that poor country-men, who work and till the land Or tours not take poor country men, who work and to The warblings of a thousand birds, the murmurings of streams, The warmings of earth and sky that haunts the poet's dreams: Sach is the precious music which the poor delight to hear, Sach is the precious invoice nature gives in the opening of the year.

And they love the music nature gives in the opening of the year. While I myself have often sat, and listened to the breeze, That, like some ancient fairy harp, was moaning in the trees: And when on some lone mountain top, where nothing could be

Save when at times there came the scream of the wild mountain

O! then the very silence there, was music to my mind, And I listened to such melody with head on hand reclined. Verses by a Poor Man.

CALVIN ON EPISCOPACY. (From the Banner of the Cross).

(We observe in the Lincoln (N. C.) Republican, of the 10th November, a letter from the Right Rev. L. S. Ives, D.D. (Illishop of North Carolina), in reply to one which had previously appeared in that paper from the Rev. Dr. Miller, of Princeton, denying, in very unbecoming tanguage, an assertion made by the former, that Calvin had entertained and expressed views favorable to Episcopacy. It appears that while Bisbop Ives was on his last visitation to the village of Lincolnton, he prached a sermon preparatory to confirmation, in which no allusion presented as for the denominations. This discourse was made the foundation of a subsequent scurrilious attack upon the Church by a foung Prespiterian minister who happened to be present; and on the bishop's return through the place, he was requested to deliver a course of lectures on the claims and views of the Church, to which be consented. In one of these lectures he stated that 'Calvin was favorable to Ppiscopacy, and that he endeavoured to obtain it from England. — four Presbyterian tyro, being either deficient in the learning or course necessary to contradict this, forthwith addressed their great champion. Dr. Miller, who, nothing both, soon dispatched an answer, which will be found below, together with the reply of Rishop Ives.—We need not say that the latter triumphanty vindicates and establishes the correctness of his assertion, and that, too, in a dignified and Christin spirit, which contrasts most remarkably with the letter of the former.—Edding of the Banner.]

DR. MILLER'S LETTER.

Princeton, Sept. 8, 1841. REV. AND DEAR SIR,-Your letter reached me four days ago, and would have been answered immediately, had not inferior health, united with the infirmities of age, together with an unusual press of duties, rendered

it impracticable. Bishop Ives, you may rely upon it, has been practising deception upon his hearers. There is no ground for the allegation which he has made. The following censiderations will, I think, satisfy you that the story which has been again trumped up and palmed upon the weak and credulous, has no foundation but in their own minds.

1st. I am somewhat familiar with the works of Calvin, and have tried to make myself acquainted with all the documents relating to that illustrious man to which I could obtain access, and I have never seen any evidence which so much as looks like the fact which Bishop Ives alleges; nor do I believe that the least evidence of such a fact exists. He has vamped up an old fable, continued by prejudices and folly, and renewed from time to time with that reckless disregard to historical truth with which blind bigotry is so often

11. It is impossible to suppose what Bishop Ives alleges to be true, without considering Calvin as either a knave or a fool, or both; for he declares in many different parts of his writings, dated at different times, that he considered the parity of ministers, and the identity of Bishops and teaching Elders, as founded in the word of Gon, and of course as resting on divine authority; and in a letter ad quendam Curatum found in his Epistles, page 386, he declares in the most solemn manner, that "in conducting the reformation in geneis the only rule by which it is to be ordered, and lawfully defended." Now that a man should write in this strain in his Institutes, and in a number of other works, appealing to the Bible for the defence of his Preshyterian system, and be at the same time writing to England, requesting the bishops there to assist him in setting up an opposite system, is one of the most incredible things that can well be imagined. We cannot suppose it without considering him as both an unprincipled and foolish man.

III. Again, if such a man as Calvin had seriously applied to the English bishops to ordain him, can any intelligent man believe that they would have refused him? No, it is certain that they would have eagerly caught at the request, and been desirous, and even anxious, to exhibit such a triumph over an illustrious

Presbyterian-or rather over his principles. Besides, IV. There was no necessity for Calvin's going to England to receive Episcopal orders. There were several men on the continent who had been Romish bishops, who became Protestants. These could easily have given him orders in the prelatical way, if he had wished to receive them. It would have been both ridiculous and dishonest for Calvin to plead necessity for establishing the Presbyterian system, not a shadow of which necessity existed.

V. What temptation had Calvin to reject prelacy upon any other principles than a conscientious conviction of its unscriptural character? Every one knows that if bishops had been thought of in Geneva or France, he would have been, unquestionably, the first man selected to put in the office. If he had wished to wear a mitre, no intelligent person can doubt that it was within his reach. All his early habits and all his old prejudices were in favour of prelacy. Why did he resist and turn away from them all? I am amazed at the folly as well as at the disingenuousness of those who talk as Bishop Ives does on this subject.

THE REPLY OF BISHOP IVES. New York, Oct. 21st, 1841.

REV. AND DEAR BROTHER,-Your letter should have been answered on the day I received it, had it not found me in the House of Bishops, engrossed with the most urgent duties. Our Convention having Yesterday adjourned, I am this morning, although much exhausted, at leisure to communicate the required information.

It grieves me, not a little, on account both of Christian charity, and of that truth in which Christian charity is said specially to rejoice, that Dr. Miller should have thought it necessary to use such asperity, and positiveness of assertion, in his communication.-As to the Doctor's asperity, I shall say nothing, but in prayer to God, that he may be brought to a better mind. In regard to his positiveness of assertion, I say Episcopucy, and that he endeavored to obtain it from the following:

My first position was that "Calvin favored Episcopacy." In support of it, I adduced Calvin's own without furnishing a few passages from the admirers

guilty of no unfairness. I here repeat what he says on the point.

1. In his commentary upon 1 Tim. iv. 14, a passage so much relied upon by Presbyterians—he gives an interpretation, which makes it perfectly consistent with the Episcopal character of Timothy.

2. In his commentary upon a text in the Epistle to l'itus, he uses this language-"We learn, also, from this place, that there was not then such an equality among the ministers of the Church, but that some one had the pre-eminence in authority and counsel."

3. In his commentary on Gal. ii. 9, he represents it as "highly probable that St. James was prefect of the Church of Jerusalem." Now, a prefect is a chief and permanent ruler of others.

4. In a letter to an old friend, who had become a bishop in the Ghurch of Rome, (see DURELL'S View of the Foreign Reformed Churches, page 162), Calvin expressly recognises Episcopacy as of dirine instituion. His words are: - "Episcopatus ipse a Deo profectus est. Episcopi munus Dei authoritate constitutum est et legibus definitum:"-"He who is made a bishop proceeds from Gop himself. The office of Episcopacy was established by the authority and regulated by the laws of God."

5. Finally, in his work De Necessitate Reformandarum Ecclesiarum, Calvin holds this remarkable language:-"If they will give us such an hierarchy, in which the bishops have such a pre-eminence as that they do not refuse to be subject unto Christ, &c. &c., then I will confess that they are worthy of all ANATHEMAS, if any such shall be found, who will not reverence it, and submit themselves to it with the utmost obedience." (See Joannis Calrini Tractatus Theologici Omnes, in unum volumen certis classibus congesti, &c. page 69). The length of this and other passages has prevented my giving the original. The translation, however, I believe, will be found faithful.

The above testimony from Calvin's own pen, I shall not hesitate to consider sufficient with all candid persons, to justify my declaration that Calvin was urorable to Episcopacy.

My second position was that he endeavored to obtain Episcopacy from the English Church. My reasons are as follows:

1. Calvin desired, as is manifest, to retain the Episcopal regimen in his system of Church government. See his explicit language in the Confession of Faith, which he composed in the name of the French Churches. In the articles drawn up by the delegates, of whom Calvin was one, to the Conferences at Worms, by order of Charles V., are the following words:-Our learned men have expressly yielded ordination to bishops." (See articles.) Calvin severely censures the clergy of Collen, for endeavoring to put their head bishop out of his place, inasmuch as he had declared in favor of reformation. (Vide Calv. Epist., page 517). Writing to Ithavius, a Polonian Bishop, whom he styles illustrious and reverend Lord Bishop, so far from advising him to lay aside his Episcopacy, he exhorts him to consider what place he holdeth, and what burden is imposed upon him. (Vide Johannes Calvinus illustri et reverendo Domino Jacobo Ithavio Episcopo Epist., page 287). In his Epistle to the King of Poland, Calvin expresses his approbation of all the degrees of the hierarchy of the ancient Church; and he seems to advise the king to introduce the system into his own dominions. (Vide Calv. Sereniss.

Regi Polon.) 2. Having, by untoward circumstances, been unable to retain in the Geneva system the Episcopal regimen, Calvin made, as will appear from the following fact, an actual attempt at one period, to introduce the Episcopacy from England. This fact is related by the excellent and accurate historian Strype; a fact ral, he had been governed merely by Goil's word, which that has remained unquestioned for more than two centuries. "How Calvin stood affected in the said point of Episcopacy, and how readily and gladly he and other heads of the Reformed Churches would have received it, is evident enough from his writings and epistles." (See Strype's Life of Archbishop Parker, page 69, 70). "They (the forcign Protestants) took such great joy and satisfaction in this good King (Edward VI.) and his establishment of religion. that Bullinger, and Calvin, and others, in a letter to him, offered to make him their defender, and to have bishops in their churches, as there were in England; with a tender of their service to assist and unite together." (See Strype's Memorials of Cranmer, page 207). This scheme seems to have been defeated by a forgery of the Papists. The last letter of Calvin on the subject was intercepted by Bonner and Gurdiner, two Romish bishops, who returned such an ungracious answer, as offended Calvin and led him to give up the project. This is affirmed in a paper in the handwriting of Archbishop Abbot, who was a friend to Calvin, and was apologizing for him in this very document; which was found in the archives at Lambeth. The subjoined is the paper as published by Strype: (Life of Parker, page 70). "Perusing," says the Archbishop, "some papers of our predecessor, Matthew Parker, we find that John Calvin and others of the Protestant Church of Germany and elsewhere, would have had Episcopacy, if permitted.-And whereas John Calvin had sent a letter in King Edward VL's reign to confer with the clergy of England about some things to this effect, (that is, getting the Episcopacy), two popish bishops, viz: Bonner and Gardiner, intercepted the same; whereby Calvin's overture perished. And he received an answer, as if it had been from the Reformed divines, wherein they checked him and slighted his proposals. From which time John Calvin and the English Church were at variance in several points; which otherwise, through Gon's mercy, had been qualified, if those papers of his proposals had been discovered unto the Queen's Majesty during John Calvin's life. But being not discovered until, or about the sixth year of her Majesty's reign, her Majesty much lamented they were not found sooner; which she expressed before her Council at the same time in the presence of her pleasure. great friends, Sir Henry Sidney and Sir Wm. Cecil."

From all this, it appears that Calvin was quite disposed to reform the Church on the ground of Episcopacy,-that he deliberately offered to do so,-and that he finally proceeded on a different system from the difficulty, as he supposed-having been, in his view, repulsed in his application to England-of procuring bishops without yielding to the enormous exactions of the Church of Rome; -and hence, it appears, that I had abundant reason for both parts of ban II. A. D. 1096, who promises to all crusaders, who are the declaration—that John Colvin was favorable to confessed and contrite, "indulgence of all their sins, and the English Church.

I cannot conclude my present remarks, however,

words. And, now, that the people may see that I was of Calvin, to show that I have not misundershood the of St. Peter and St. Paul, "not only a plenary and larger, but a most plenary remission of all their sins."; Here the point. and defender of Calvin, writes thus explicitly:-"Calvin himself honored all bishops that were not subjects of the Pope, &c., such as were the prelates of England. We confess that the foundation of their charge is good and lawful, established by the Apostles according to the command of Christ" (Bingham's French Church's Apology, &c). Mons. De L'Angle, another of Calvin's followers, in a letter addressed to the Bishop of London, writes thus: - "Calvin, in his treatise of the Necessity of Reformation, makes no difficulty to say, that it there should be any so unreasonable as to refuse the communion of a Church that was pure in its worship and devotion, and not to submit himself with respect to its government, under pretence that it had retained an Episcopacy qualified as yours is, there would be no censure or rigor of discipline that ought not to be exercised upon them."-(Stilling ficet's Unreasonableness of Separation). Jacobus Lectius, a Senator of Genera, and public reader in the University, writes, in a book dedicated to the Senate, &c., as follows:-"We maintain that those are true and lawful bishops whom St. Paul describes in his Epistles to Timothy and Titus; and we do not deny, but that there were such formerly in that great kingdom of Great Britain; and at this very day, there are such bishops there. Neither was there any of our dicines, I think, who ever denied it to be a most ancient custom in the Church, from the very times of the Apostles; to wit, that one should have the chief care of the Church, sitting, as it were, at the helm of the sacred ship. And they professed, by their public writings, that it was madlike to think meanly of the order of orthodox bishops, to whom therefore our men, and amongst them, Calvin, Bucer, Beza, and others, have deferred all manner of honor and affection."

> Durell's View, Sc., page 169, 170). The good Bishop Hall, in his Divine Right of Episcopacy, Introduction, sec. 2, meditating upon Calvin's views as contrasted with the Presbyterian hatred of Episcopacy in his own day, breaks out in the following strains:-"You hear how judicious and moderate Calvin's opinion was then; and had he been in your late pretended assembly at Glasgow, or this of Edinburgh, (you see), what vote he would have given .-How happy were it for your Churches if all among you, who so much honor his name, would as readily submit to his judgment. Sure I am, had it been so with you, you would have been as far from defying Episcopacy in hely professors, as you are now from truth and peace."

> With these facts and reasonings before them, let the people of Lincolnton judge, who has imposed upon his auditors, or readers? For what has Dr. Miller been able to oppose to this unquestionable documentury proof? Why, Dr. Miller's bare assertion!-the real ralue of which is well understood by those who are acquainted with his controversial writings. But I forbear; -- praying that, while you "contend carnestly for the faith once delivered to the saints," you may be governed by that "charity which suffereth long and is kind," and which requires, "that we meekly instruct those who oppose themselves."

The God of peace be with you. Most truly and affectionately, your friend and brother in Christ,

L. SILLIMAN IVES.

THE DOCTRINE AND PRACTICE OF THE Church of rome in the dispensation of INDULGENCES.

(From a Sermon by the Rev. W. G. Barker, M. A., Minister of St. Paul's, Walsall.)

Let me refer you to Dr. Challoner's Garden of the Soul, a work in high repute among Romanists of the Apostolic of the Midland District. At page 326, we have the following question and answer. "What is an Indulthe following question and answer. "What is an Indul-gence? An Indulgence is the releasing the temporal punshment, which often remains due to sin, after its guilt has been remitted."-In strict accordance with this ar the views of the most distinguished advocates of the Papucy, since the days of the Council of Trent: so that I feel assured, the summary that I am now about to give of the doctrine, will be allowed by all Romanists to be fair and impartial; and they will not be able to charge me with mis-statements, when I meet them on their own ground, and prove them from their own documents, to have advanced doctrines, that are disowned and disproved

by the revealed word of God. It is said, that the sacrifice of Christ upon the cross was so infinitely meritorious, that one drop of his blood was sufficient to atone for the sins of the whole world: but many drops of blood were shed; therefore there is a vast fund of superfluous merit, over and above the merit needed for the salvation of the whole world. To this fund the Church of Rome lays claim, as the treasury from which indulgences are issued; and that it may never suffer any diminution, she adds thereto the superabundant merits of all the Saints; that so, however large the draughts made upon it, the Papal spiritual exchequer may be always full. This fund of merit is employed to release men from the temporal punishment due to sin; which temporal punishment is of two kinds: Canonical nd suffering in Purgatory. Indulgences are of two kinds-plenary and limited. A plenary indul-gence remits all the temporal punishment that is due for n, committed up to the time at which it is gained; and if granted, as they often are, to be used, "in articulo mor-tis," in the article of death, that is, at the very last hour of life, then the indulgence frees the sumer from all fear of any temporal punishment for sin; by the sucrament of penance the guilt of his sin is remitted; by the indulgence, the purgatorial punishment is remitted; and without further ado the sinner's soul goes immediately to heaven. A limited indulgence, on the contrary, remits only so many days or years, of the punishment as is expressed in the indulgence—some reinit forty days—some a hundred years—some ninety thousand years. That there is a temporal punishment due to sin, as well as an eternal punshment, Romanists profess to prove from the case of the children of Israel, who though pardoned, were shut out from the promised land (1 Numb. xiv. 20.)—or from the case of David, who though pardoned for adultery and murder, lost his child, and was punished, in the sword never departing from his house (2 Sum. xii. 10). These, say they, prove that God inflicts both a temporal and eternal punishment for sin; and part of this power of inflicting temporal punishment, God has bequeathed to his Church, that it may be inflicted or remitted at her good

And first, they are one of the undoubted novelties of I adduce in proof of this, the words of Risher, the Romish Bishop of Rochester. He says, "Tho can now wonder that in the beginning of the primitive Church, there was no use of Indulgences? Indulgences began awhile after men had trembled at the torments of Purgatory."

One of the earliest Indulgences on record is that of Ur-

an entrance into the paradise of bliss."†

In the year 1300, Boniface VIIL granted to all those who should for a certain number of days visit the Churches

Assert. Luth. conf. per Rev. Pat. J. Roffensem, Episc.
 Baron. Annal. ad an. 1095.

don-a perfect, a more perfect, and a most perfect re-mission of all their sins-and is it too much to assume, that after gaining the latter, the happy votary of Rome considered himself as freed from all the penalty of all his

Indulgences are sometimes of a more individual character. Fifty years after this, we find Clement VI, granting a most extraordinary indulgence to John and Joan, king and queen of France, and to their successors upon the throne-in which express leave is given to their confessor, to free them from the obligation of all such onths as they may have taken, and find it inconvenient to keep ? If this has any force or meaning, is it not a direct sametion to perjury? And if perjury is sin, is not this a leave to commit sin?

Later still, at the end of the 16th century, Clement VIII. granted a plenary indulgence to all those who should take part in a contemplated rebellion in Ireland against Queen Elizabeth. But instances of this nature might be multiplied without end. I will mention a few of a less public character, to shew how cheaply the most lengthened in-

dulgences may be obtained. In a work called, the Hours of the Blessed Virgin Mary, printed at Paris, A. D. 1353, fol. 62, we find the following: "To all them that before this image of pity (an image of Christ) devoutly say five paternosters, and five aves, and a credo, piteously beholding these arms of Christ's passion, are granted thirty-two thousand seven hundred and fifty-five years of pardon: and Sixtus IV., Pope of Rome, hath made the fourth and fifth prayers, and hath doubled the aforesaid pardon."

Again at folio 73, we find "These three prayers be written in the chapel of the Holy Cross in Rome, otherwise called Sacellum sanctie erucis septem Romanorum, Who that devoutly say them, shall obtain minety thousand years of pardon for deadly sins, granted of our Holy Father John the 12th, Pope of Rome." These are only rather som the 12m, tope of rome. These are only two out of many that might be produced equally extrava-gant and impious; and although Romanists affect to disbelieve the existence of such indulgences, and talk to Protestants of forgeries and so forth, they did exist, and were granted, and believed in, as can be proved by evidence absolutely incontrovertible; nevertheless it is not to be denied, that if one Pope can by his decretals destroy what another Pope declares is to last for ever, then very many of these indulgences have ceased to exist: for to use the words of an eminent modern writer, I " they had increased so enormously, that it was found necessary to weed this wilderness, in order to find room for fresh lants. In 1678, two decrees were passed at Rome, abolishing a vast number of indulgences called Apocryphal."

It is convenient to be able thus to get rid of worn-out

indulgences, to create a more speedy sale for new ones: but is the wilderness any the better for changing its old weeds for new ones? There is no lack of them now in the Church of Rome: in spite of all abolitions, they teem in every order that exists in the bosom of the Church. To take but one instance,—in a work published in the year 1838, in Dublin, entitled, "A Treatise on the Order of the Scapular," a selection is given out of what is called "the multitude of indulgences" that have been bestowed by different Popes on the members of that order. Out of this selection I may enumerate, a plenary indulgence on the day of admission into the order-mother on the 16th of July, to all who pray for the Churchfor all those who assist at procession on the 3rd Tuesday of every month—another to all those who visit the Church of St. Teresa on the 5th of October-another to all who say five paters and aves, and a salve regim in honor of the Virgin—and another at the hour of death, to the confessed and contrite, who devoutly utter the name of Jesus. Besides these, every member, by visiting the Churches of the order, and praying for the ordinary necessities, may free a soul out of Purgatory, every Wednesday throughout the year. And lest persons should fancy that these may have been revoked, it further declares that all these indulgences are unrevoked, and in full force at the present day. **

Brethren, this is the TRASH with which the minds of the poor ignorant Romanists are filled,-this is the light which is given them by their priesthood, to compensate them for the loss of that divine knowledge, the key of which they have taken away,—to help them to grope their way through all the windings of the wast labyrinth of that Church's superstitions! Any Romanist, by undertaking to wear the Scapular, which is merely a strip of cloth, made out of the east off gowns of the Carmelite Monks, may entitle himself to the benefit of all these indulgences; and every other religious order in the Church of Rome, is endowed with as many as the order of the Scapular:—indeed they have swarmed like the plague of locusts, * * * * * and like that plague, have been followed by another, an Egyptian darkness—a darkness that may be felt-Oh! fearfully, terribly felt, in every

corner of every land whither her pestilent sway extends! Such has been the profligacy with which indulgences have been dispensed—such the heedless extravagance with which these so-called spiritual treasures have been squandered,-each l'one striving to outdo all his predecessors in cheapening these wares-one giving ninety thousand years of pardon for that for which others would only give thirty thousand years-such I say has been the heedless extravagance with which they have been granted, that I hesitate not to affirm, that if all the indulgences that have been supposed to be obtained, by good deeds or otherwise, have been mude available according to the intention of the Church, first to the relief of individuals, and then to the souls suffering in Purgatory, then has Purgatory been effectually swept ont again and again, yea and must for ever be kept empty; for Indulgences have been granted, and supposed to be obtained, enough to satisfy for all the sins of all the sinners that ever lived. Protestants have little idea of the desperate flagitiousness of the Popes in the matter of Indulgences. "Pope Paul III." says Bishop Taylor, in his Dissussive against Popery, "he that convened the Council of Trent, and Julius III. for fear, as I may suppose, the Council should forbid any more such follies, for a farewell to this game, gave an indulgence to the fraternity of the Sacrament of the altar, or of the blessed body of our Lord Jesus Christ, of such a vastness and unreasonable folly, that it puts us beyond the question of religion, to an inquiry, whether it were not done either in perfect distraction, or with a worse design, to make religion to be ridiculous, and expose it to a contempt and scorn." The indulgence amounted to this—every member of the order of Corpus Christi, who shall visit the Church of St. Hilary of Chartrès every day in Lent, can gain thereby during one Lent only, no less than seven hundred and forty thousand years of pardon for himself, besides twelve plenary remissions for himself, and deliver four souls out of l'urgatory. All the surplus of this huge mass of pardons, is applicable by way of suffrage to souls in Purgatory. To turn this measurous matter then into an arithmetical calculation, if one man, belonging to one order, and using only one method, can gain all these, what must be the amount that can be done by all pious Romanists, of all orders, and using all methods?

Oh! surely, surely, in all this, there must either be the most accumulated mass of spiritual trickery, or else there

is a wholesale licence to commit sin! That indulgences are made subservient to the most unblushing trickery, is illustrated in what are called Privileged Altara," one of which is set up in many Churches, where masses for the dead are recited. A privileged altar is simply, an altar, to which an indulgence is attached, importing, that one mass said for a soul in purgatory at that altar, will infullibly delicer the soul out Purgatory. Now it is not an uncommon thing for Romanists to leave money for many masses to be said for I turn now to the practice of Rome as regards Indulinstance, left money by his will for fifty thousand masses to be said for his soul: an operation, which performed at ommon altars, would employ one priest for more than a hundred years: recourse is therefore had to the privileged altar, where one mass solves the difficulty, happily rendering all the rest superfluous, and setting the priesthood free from the discharge of a laborious and irksome duty. But what name will express the vileness of a system that can foster corruption so tainted as this?

> \$ Bullar. Compend. Cherubin. Rom. 1623, tom. i. p. 26. § Dacher, Spicileg, Edit, 1723, T. iii. p. 724.

? Townshend's Accusations of History, App. p. 252. Mendham's Spiritual Venality, p. 18.

Order of the Scapular, p. 160.

 Impress. Paris per Philippum Hotot. 1850. 1 Apud Genes. Sepulvedam, in vita Egidii Albernotii Card.

I must turn now to another part of the History of Indulgences: they have been, and still are sold for money they are to be obtained at their fixed price.

Romanists profess a holy horror of this practice, talk of it as an abuse, and deny it as a doctrine. It is not difficult however to show that this has been the practice of the Church, from the days of the Reformation to the present day: yet the system, without the money, is so iniquitous, that, though the selling of indulgences proves and seals the iniquity beyond the possibility of equivoca-tion, the mere sale adds but little to the flagrancy of the whole: for the evil effects of the indulgence are equally sure to follow, whether it is granted for muttering over three prayers, or paying down three shillings.

In the year 1500, being the year of Jubilee, Pope Alexander VI., granted to the inhabitants of the whole realm of England, a plenary indulgence, with power to choose their confessor, and obtain from him "absolution a perso et culpa, from the guilt and punishment of sin," and a dispensation or changing of all manner of yows. In the bull however there is a clause, strictly limiting the privileges of the indulgence to those who "being contrite and confessed, put into the chest for the intent ordained such sum or quantity of money, gold or silver, as is limited and taxed:" and then follows a scale of sixteen different prices, accommodating the bull to the wealth and ability of so many grades of purchasers. Polydore Virgil, the historian, who mentions this bull, asserts, that though the money was collected, professedly to go to war with the Great Turk, yet that after vast sums had been amassed; no war was waged, but all found its way into the private coffers of the simoniacal Pontiff.

Eighteen years after this, the monstrons excesses of l'etzel, threw all Germany into an uproar: he unblushingly assured those who came to purchase release for the souls of their purents, "The moment the money tinkles in the chest, your father's soul mounts up out of Purgatory." S. The profligacy of the priesthood proved infectious, and spread to the laity: it was no uncommon thing for a man, who had purchased an indulgence, to carry it, to the gaming table, and make it the stake in a game of

Oh! bitterly did the Church of Rome rue the folly and imprudence of that most apprincipled agent; yet, rotting as she was under the baneful leprosy of her own venality and corruption, her hands could not cease from sin; the evil continued, and even increased; so that five years afterwards, in the year 1523, the Princes of the Germanic Empire presented to the Pope a list of a Hundred Griev-ances,—in which they complain "that the Roman Poutiffs had sucked all the marrow of their estates from the simple and too credulous Germans"—"that by this traffic in indulgences the greatest encouragement is given to the commission of all manner of crimes, fornication, incest, adultery, perjury, murder, theft, robbery, extortion I" This catalogue of crime is no invention of the Germanic princes; as though to verify the charges thus brought against the Church, a book was at that very time openly sold in Paris, called "The Taxes of the Apostolic Chan-cery, and Sacred Penitentiary," in which these very crimes, and a multitude of others are enumerated, and the prices marked for which absolution from them might obtained! For instance, murder and incest might either of them be pardoned for seven shillings and six-pence, while perjury would cost nine shillings, and rob-bery twelve shillings. Thomanists have made many efforts to overthrow the authority of this book; at our time, they called it a Protestant forgery, at another, a list of the Fees of Office; but both those subterfuges are rendered useless by the honest indignation of Claude d'Espence, a doctor of the Sorbonne, and Rector of the University of Paris, who in his Commentary upon the Epistle to Titus, having cited several charges that were ande against the See of Rome, proceeds to say, "that all these charges might be considered as the fiction of the enemies of the Pope, were it not for a book, printed and exposed for sale at Paris, entitled, 'The Tax Book of the Apostolic Chancery,' in which more wickedness may be learned than in all the summaries of all vices, and in which licence of sinning is proposed to most, and absolu-tion to all who will buy it." This authentication of the book, by one with would have been glad to have been able toods, by one who would have been great to have been anion to deny either its authenticity or its existence,—who have ments over it, as doing an injury to the cause of Rome, puts the fact of its existence beyond a donot; and it stands an incontrovertible witness against Rome, and her unblushing venality in the sale of Indulgences.

A singular circumstance proves that the sale of them still continued, two centuries after the publication of this book. "In the year 1709," says Bishop Burnet "the privateers of Bristol took the Galleon (a Spanish merchant vessel), in which they found 500 bales of these bulls, and 16 reams were in a bale, so that they reckoned the whole came to 3,840,000. These bulls are imposed upon the people, and sold, the lowest, at three rials, a little more than twenty pence; but to some at 50 pieces of eight, about eleven pounds of our money; and this to be valued according to the ability of the purchaser, once in two years; all are obliged to buy them against Lent. Besides the account given of this in the cruising voyage, I have a particular attestation of it by Captain Dampier, and one of the bulls was brought me printed, but so that it cannot be read. He was not concerned in casting up the number if them; but he says, that there was such a vast quantity of them, that they careened their ship with them."

To come down to our own day. In a work entitled, "Rome in the 19th century," the nuthor says, "I was sur-prized to find scarcely a Church in Rome that did not hold up at the door the tempting inscription of 'Indulgensia Plenaria.' Two hundred days' indulgence I thought a great reward for every kiss bestowed upon the great black cross in the Colosseum, but that is nothing to the indul-gences, for ten, twenty and even thirty thousand years, hat may be bought at no exorbitant rate in many of the Churches." Indeed the charges of the Germania princes in the 16th century, may safely be reiterated on behalf of Italy in the 19th; for if we may believe the author of a work entitled," Three months residence in the mountains cast of Rome," it is as easy to obtain absolution for money now, even for murder, as it was then. "At Tivoli," says the author, "a man was pointed out to us, who had tabbed his brother, who died in agonies within an hour, The murderer went to Rome, purchased his pardon from the Church, and received a written protection from a Cardinal, in consequence of which he was walking about unconcernedly, a second Cain, whose life was sacred." Oh! how atrocious that system which can thus set at defiance the laws of God, and even under his name and the pretended sauction of his authority, reverse the decree rhich said, "Whose sheddeth man's blood, by man shall his blood be shed!'

It may be objected, that these are only the tales of traellers—they are worthy of credit nevertheless—however he sale of indulgences in the 19th century is proved under the hand and seal of Pope Leo XII, himself; in a bull granted so late as the year 1828, for the use of the faithful Spain. Among other privileges, it impowers its purchaser "to choose his own confessor, and obtain from him plenary indulgence and remission of whatsoever sins and censures, even those reserved to the Apostolic chair (except the crime of heresy) once in his life, and again in the article of death." It then proceeds to suspend during that year all other indulgences; so that by whatever means any of the faithful may have earned the benefit of standing indulgences, they are all declared null and void, unless this bull likewise be procured. A happy expedient truly, to ensure a speedy sale for this indulgence! And lastly the bull fixes the price at which it is to be purchased, a little more than seven suchdos. Spanish money; signifying that when the money is actually paid, the indulgence comes in force, and not till then. The whole is indeed merely a long laborious recept for a few shillings, professing in return to bestow certain spiritual benefits.

Here then is the sale of Indulgences amply and clearly proved, even in our day; here is undoubted evidence, that it not only hath been, but it still is: that Rome, in this, as in all her errors, is Rome still.

- I Mendham's Venal Indulgences, p. zi.
- 4 Milner's Ch. Hist. vol. iv. p. 21G. ! Taylor's Works, vol. x. p. 143. London, 1821,
- Fascic, Rer. Expet. by Orthulnus Gratius. Cologne, 1833; quoted by Mendham in his Council of Trent, p. S. † Spiritual Venality.
- \$ See Hodson's Three Letters to Green, p. 22.
- § Vol. 111. introd. p. 20.
- t Vol. if. pp. 267-270.
- ** Mendham's Council of Treat App. p. 344.