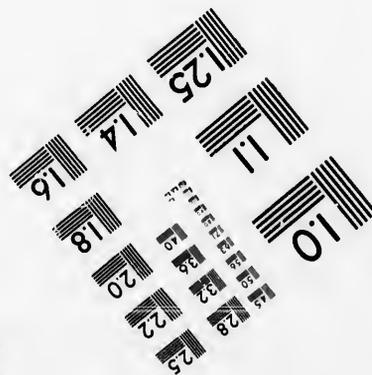
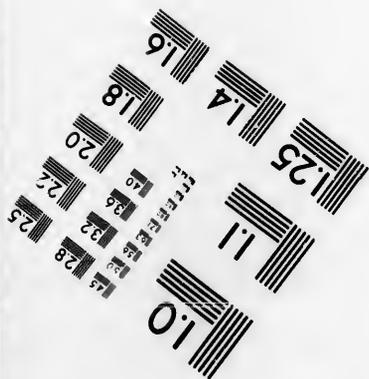
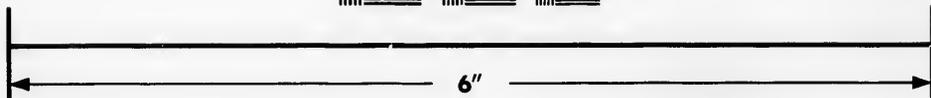
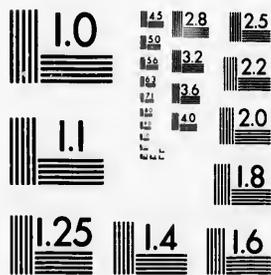


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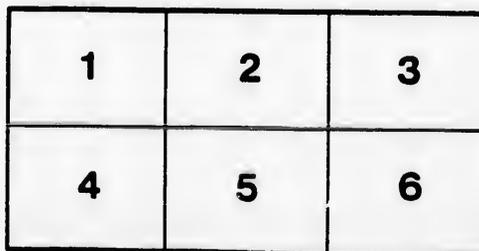
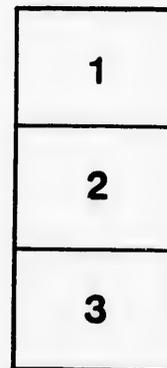
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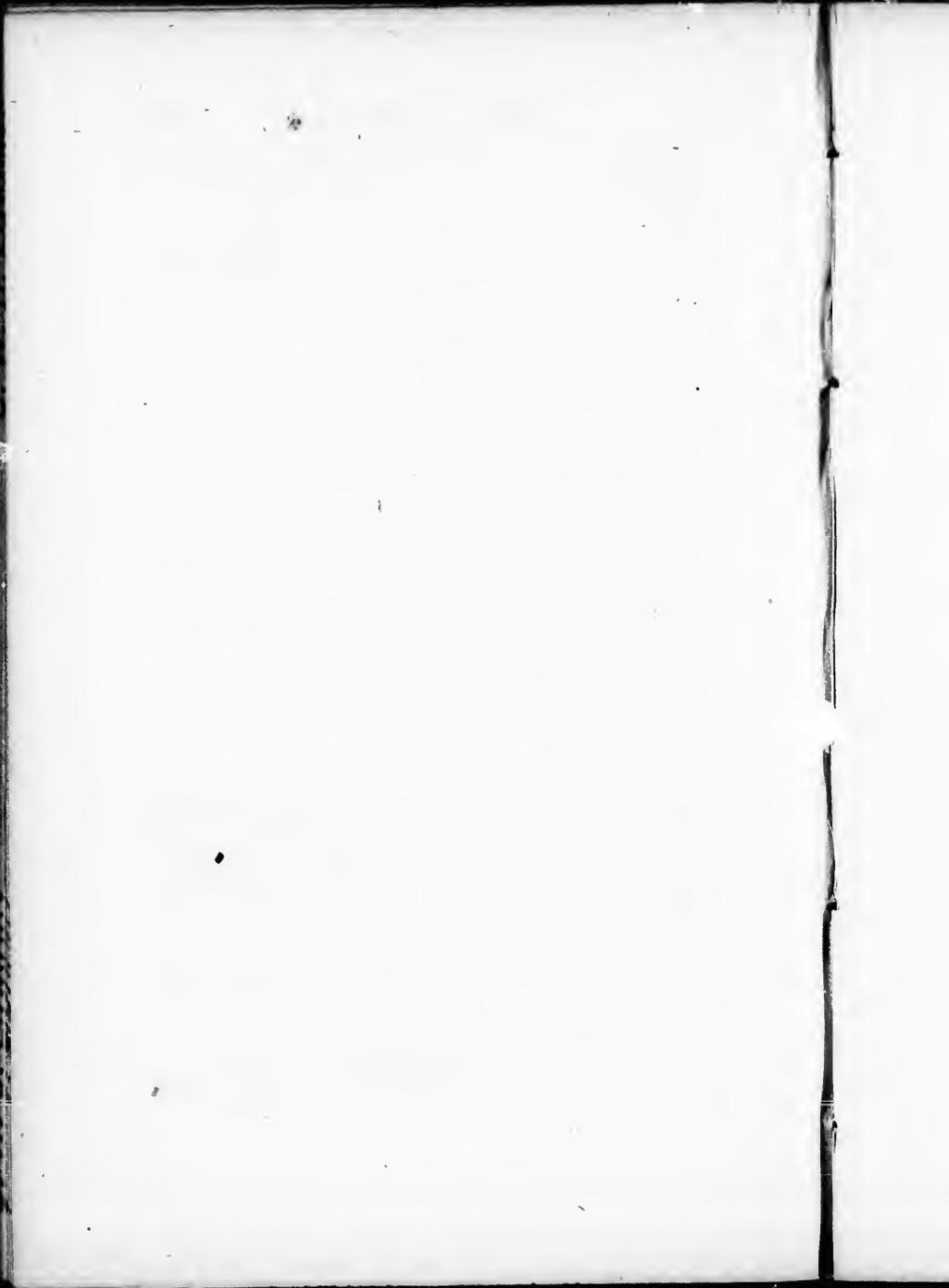
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# SIX LECTURES

DELIVERED IN THE ROUND ROOM OF THE ROTUNDA, DUBLIN,

BY

FATHER GAVAZZI:

WITH

A BIOGRAPHICAL SKETCH OF THE AUTHOR.

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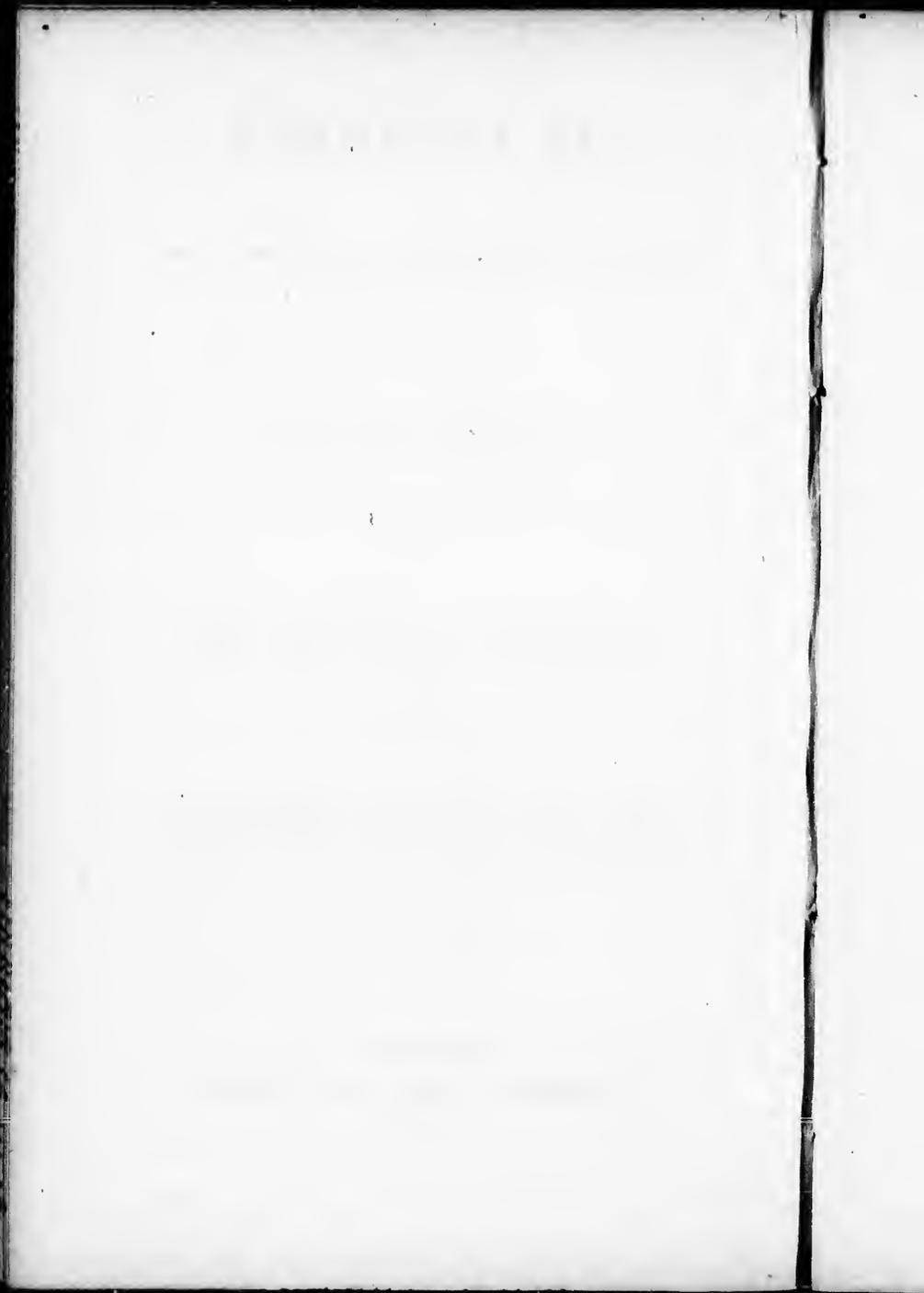
“POPERY is still what it always was, a detestable system of cruelty, impiety and imposture, fabricated by the father of lies.”

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TORONTO:

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1853.



## BIOGRAPHICAL SKETCH

OF

## FATHER GAVAZZI.

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Who is Gavazzi? The following facts may satisfactorily answer. His paternal grandfather was born of Italian parents in Portugal, and was Vice-Cahncellor of his adopted country. He was proscribed, and abandoning titles, wealth and renown, he repaired to Bologna, where his merits were appreciated, and soon the Senate raised him, with the title of Pro-Consul, to the highest dignity conferred on a citizen.

The maternal grandfather, Patuzi, was President of the Court of Appeals in the same town. He was a man of incomparable integrity, and honored by all by the ap-  
pelation of "the just." On his tomb is inscribed "*Uomo Giusto.*"

Gavazzi's father successively filled the offices of judge in his native town, peace magistrate at Forli, professor of law in the University of Bologna, and was one of the chief advocates for the Papal States.

Gavazzi was the second of 20 children. At 16 he became a monk of the *Barnabite* order.

So prominent were his talents and literary attainments, that at 20 he was selected to fill the Professorial chair of rhetoric and belles lettres in the Public College of Carravagio at Naples. When he left Naples, to proceed to Arpino for the purpose of ordination, general sorrow was expressed. During his abode here, instead of spending his time in solitude, he devoted it to preaching.

After his ordination he went to Leghorn, and was there appointed teacher in belles lettres. Here he encountered the envy of rival professors, and for his liberal sentiments incurred the suspicion of the authorities, and was forced to quit the place.

He now abandoned literature and devoted himself to preaching, being 25 years old. He went to Piedmont, where for ten years he preached to vast multitudes who every where thronged to hear him, making warm friends and most bitter enemies. Here he encountered the subtle and determined opposition of the Jesuits, and through their agency he was expelled from Piedmont, for he spoke the truth fearlessly and relentlessly.

Parma was his next field of labor. Here he abode four years. His renown so increased that he was compelled on many occasions to preach ten times in one day. His iron constitution, his indefatigable voice, and ardent zeal, set at defiance all physical fatigue. His liberal and enlarged views drew upon him the attention of Pope Gregory XVI. He had preached on *Patriotism and its virtues*, in such a manner as to arouse the apprehensions of the Pontiff, and the command came from the Vatican, forbidding him to exercise his ministry except in the central prison of Parma. To this he was confined. Here he found 800 prisoners and galley slaves, to whom he preached with considerable success in the way of re-

formations among them, for blasphemy was turned into praise.

After he was released he went to Perugia, where his preaching was attended with usual success. In 1845, at Ancona, in one of these fiery outbursts of sacred zeal which characterize the man, he outstepped the limits assigned him, and uttered some dangerous because liberal truths. The ire of his enemies was roused, and he was virtually imprisoned in the college of the Novitiate of St. Severino, where he was consigned to the tender mercies of some friars. Can it be that they are called *friars* because by fire they burn in orthodoxy and burn out heresy?

The old Pope died, and Pius IX was enthroned. In this Gavazzi rejoiced, as he thought he saw a future dawning for his country; he imagined that it was in a *Pope* that Italy was to find a *Saviour*.

Gavazzi came into favor and was called to Rome. When on the anniversary of the election of Pius IX he preached in Rome, his language took a lofty tone for freedom, which kindled immense enthusiasm.

On another occasion, when preaching a sermon of thanksgiving, he gave full scope to the thoughts that burned in his breast. With the unsparing severity of truth, he laid bare the enormities of the past reign, of Gregory; he painted in vivid colors the butcheries which had stained that pontificate with blood; he forgot the Pope and condemned the man. This was more than Pius could bear; rebuke and punishment followed; he was forbidden to speak, and he remained silent.

When in Rome a day was set apart by those who loved liberty, to celebrate the death of those who fell at Padua, Gavazzi was, by universal acclaim, called out to assist in

the ceremonies. Here, too, he spoke words of freedom, which offended the priests and the Pope. He was condemned and sent to undergo the severe discipline of the convent of Polviera, and thence, with inquisitorial mystery, transferred to the Capuchin convent of Gonzhrie.

Now commenced the new epoch of revolutions in France and other nations. Hope dawned for Italy. As soon as released, Gavazzi returned to Rome, and he was the first to move in the great cause. *He was the first man who paraded the streets of Rome with the emblematic colors pinned to his breast.* Mindful of his sacred calling, he chose the typical form of a cross, and often in the thickest of the fray, in days which followed, was the cross the sole defence of the man who exposed himself fearlessly in the cause of truth.

He preached the crusade of deliverance and aid to the friends of liberty. He thus aroused the love of Italian liberty in the breasts of many thousands, and did much towards combining the forces of Italy against the Austrian armies then threatening. The Pope feigned approval. He blessed the troops and appointed Gavazzi chaplain-in-chief, empowering, him to act with supreme authority over the other chaplains. In an interview with the Pope, Gavazzi was told that the passage of the Po was authorised solely with a view to recover for the Holy See the district of Polesine. It was not for liberty to Italy from the tyranny and oppression of foreign powers, it was for no national benefit that the Pope blessed that army and sent them forth, but to add some territory and wealth to the Papal States.

Gavazzi performed well the part of chaplain, and in all places where the army went he preached for liberty. He did all he could then to secure the union of all Italy in

paternal bonds—the expulsion of all foreign oppressors, and the leaving of Italians to manage their own affairs without Austrian direction.

In the changing events, he suffered many hardships. He was watched, and compelled to live in seclusion. He was seized and imprisoned, and singularly released.

When the French army entered Rome, he was a proscribed man, and diligently hunted; but under the protection of the American flag, and the good offices of the American Consul, he was got out of Rome, and found warm hearts to welcome him in England.





## SIX LECTURES BY GAVAZZI.

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### LECTURE I.

#### *What is the Pope?*

THE Pope is the head of the church, the successor of St. Peter, holding the supremacy. So the advocates of the Church of Rome will tell you. This Romish pretension is founded upon a bad and false interpretation of a very clear text in the Greek original, in which it is said—"Thou art Peter, and upon this rock I will build my church." It is impossible to translate into English the Romish quotation on this point. In the Latin Vulgate there is a quibble of words which can confound the mind of the weak and ignorant. The masculine name of *Peter* is used as the feminine *Petram*, in order to prove that masculine and feminine convey the same idea, and involve the same object (laughter). But really this rock is the confession of Peter, and then this faith in Christ, or is the Christ himself, as is seen by the whole context of the gospel, according to the ancient prophecy, and the explanation of St. Paul. St. Paul said to the Corinthians—"Nobody can put any other foundation than was put by Christ;" that very Christ who said—"Upon this rock I will build my Church;" and, therefore, the head of the Church in that sense is Christ himself—Christ alone. If St. Peter is the fundament of the Church; if St. Peter is the rock on which the

Church is built, then the Roman Church at present is no more a divine Church, it is a human Church, because it is built on man, and not on Christ (applause). But I go forth. I find in St. Paul's epistles, that Christ is to the Church what the husband is to the wife. The natural head of the wife is the husband; and the natural head of the Church is Christ—Christ alone; Christ alone, my dear brethren; because a wife cannot have either two husbands or two heads. I follow my allegory—If a wife has two husbands, one is a legal husband, the other—(laughter). If Christ is the head of the Church, and if the Pope is also the head of the Church, the Church has two husbands; Christ is the legal husband, and therefore what is the Pope? Therefore I maintain what I say, that it is impossible that the Church can have, in Scripture language, two husbands and therefore two heads. But the Romish clergy say, "Christ is the invisible head, and the Pope is the visible head of the Church. The Church must have a visible head." I do not know a reason for that. Christ promised assistance to his church. Christ really, according to his promise, assists his true Church; therefore, it is useless to have a visible head for that purpose. But mark, for the Church to have two heads, so distant from each other as heaven and earth, as if to create some confusion in ideas, doctrines, practices, theories; and I think and suppose that this is the case of the Church of Rome. My dear friends, Christ is the Ruler of his Church; and, therefore, his grace—his word is sufficient to maintain the Church. All is in the Gospel sufficient for truth, faith and salvation; but if you have a visible head, who is to be the invisible interpreter of the divine law? You will have, I repeat, confusion. And now, truly, between Christ and the Pope, you have many alterations. Christ has

spoken but once for the rule of his Church ; the Pope speaks every day ; he makes new rules in the church every day ; and, therefore, you have much confusion in the Church of Rome (applause). There is a great difference between the rules of Christ and the Pope : at present you have the infallibility of the popes in the Church of Rome, you have it not in the gospel. You have transubstantiation in the Church of Rome, you have it not in the gospel. You have auricular confession in the Church of Rome, you have it not in the gospel. You have the doctrine of purgatory in the Church of Rome, you have it not in the gospel. You have the immaculate conception of the Virgin Mary in the Church of Rome, you have it not in the gospel. You have images in the Church of Rome, you have them not in the gospel. You have works of supererogation in the Church of Rome, you have them not in the gospel. You have the worship of the Virgin, the invocation of the saints in the Church of Rome, in the gospel you have none of them. You have processions in the Church of Rome, none in the gospel. You have the celibacy of the clergy in the Church of Rome, none in the gospel. You have the supremacy of the Pope in the Church of Rome, none in the gospel. All is in contradiction with the gospel (cheers). I cannot agree with both, because the Pope and Christ cannot agree together. You cannot have unity or conformity with that theory of the gospel. Is it consistent for a house of business to have two divergent heads ? Certainly no. Is it right for a kingdom to have two opposite heads ? Oh, no ; certainly no. Two heads are always for confusion ; therefore two heads in one church are useless, certainly useless. If the Church of Rome be ruled by two heads, the Church of Rome will always be in confusion, in con-

tradiction to the gospel. I conclude, therefore, that there is no need of two heads, and I am for the head of Christ. In the opinion of the Roman Catholic Church both are represented, because the elective influence came from the invisible head of Christ to the visible head of the Pope himself. Was the grace, the inspiration, the assistance of Christ communicated to the head of the Popes through a tube? (Laughter.) A church with two heads! Is it possible? The symbol of it is only seen in Austria, the Austrian eagle with two heads (applause). But this double-headed eagle is the personification of all European tyranny and despotism; and if this is the symbol of the Church of Rome, you have not now in her the beautiful Virgin of Christ, but a monster ready to destroy by two mouths both freedom and truth of the Christian world. But it is said, without the Pope you will not have union in the Church of Christ. Oh, do not fear, my dear brethren—do not fear. In the primitive church for three centuries, when the Pope was not the head of the Church, we had Christian unity more than at present. In the primitive Church, when there was not a Pope, we had millions of martyrs confessing their faith in the presence of pagan tyrants. This was the church without a Pope, where there was no Pope. If we preserved our unity for three centuries without Popes, we can also preserve our unity at present without Popes. Christian unity is not to have Popes in countries of Christians. No; Christian unity is Christ, is the faith in Christ, is the gospel of Christ, and we do not want the Pope for such a desirable unity: we have the grace of Christ to preserve it (loud applause). But the Pope claims for himself supremacy in the Church, because he is said by all Roman Catholic writers to be the successor, the legitimate successor of

St. Peter. Was St. Peter ever at Rome? Yes, answer the Roman Catholics, just because the priests have preached to them yes; and these people answer as a flock of sheep, yes (laughter). No, my dear brethren, answer yes when you are allowed by truth to answer yes; but if not, do not answer yes. But in opposition to your unreasonable yes, I maintain no, and firmly assert that St. Peter was never at Rome. No, because in the Acts of the Apostles he is not mentioned as being at Rome. No, because St. Paul, writing a letter from Rome, although employing fourteen verses on reciprocal salutations, it does not mention Peter at all; no, because the Babylon reported by St. Peter, in his Epistle, is really no other thing than Rome itself, therefore the presence of St. Peter at Rome being unscriptural, I cannot admit it as included. But say the Roman Catholics, though we cannot show from the Scriptures that St. Peter was at Rome, we have certain apostolical traditions to show that he was. Papias is the first Catholic writer who admitted the presence of St. Peter at Rome. But Papias also reports of a true fact, the fall of Simon the magician, on the amphitheatre, in the presence of Nero himself. Now, the Church of Rome denies this statement from Papias, and in many other circumstances she will not admit the testimony of him. When he is favorable to the ideas and sentiments of the modern Rome, Papias is a very good author and dilligent writer. When he says something against the present sentiments and opinions of Rome, Papias is no good, and she adds, do not believe all that Papias says, it is not at all to be admitted (laughter). In the Church of Rome the opinions are very elastic (laughter). But I also subjoin my doubts as to the presence of St. Peter at Rome. "Oh," says Cardinal Wiseman, with great

severity, "you are a heretic, and, therefore, you deny the presence of St. Peter at Rome." Oh, my dear Cardinal Wiseman, you support the opinion that St. Peter was at Rome, because you are a Cardinal (laughter); but by what argument do you support it? "By the chair of St. Peter in the Vatican. The presence of St. Peter is proved by the presence of this chair. If Rome possess at present the chair of St. Peter, it shows that he was really at Rome." In England, the testimony, the authority of Cardinal Wiseman is not very much regarded; but, among the Irish Catholics, the authority and statements of Cardinal Wiseman are as a new gospel. Dr. Wiseman, with the holy impudence peculiar in our age to the Romish prelates, endeavors to prove that the chair of the Vatican is really the chair used by St. Peter, when he was at Rome. The ignorance of Cardinal Wiseman on this subject excuses his foolish assertions. Since that Cardinal Wiseman never has seen unmasked this supposed chair; for, on the contrary, we have two

- Roman Catholic, all learned, ocular witnesses, in the last sixty years—namely, the Catholic monk, Champollion, and the Catholic priest, Lanci, at present in Rome as professors of the Romish University, who state, that the so-called chair of St. Peter in the Vatican is a chair belonging to the fifth century of the Christian era, because the architecture and the structure of this chair were not invented before; therefore, mathematically speaking, the chair of the Vatican was worked at least 400 years after the death of St. Peter (laughter). Do you believe that St. Peter ever sat in this chair 400 years after his death? (Renewed laughter.) Therefore, to say that the chair of St. Peter is at Rome is a gross stupidity; and to say that the presence of St. Peter at Rome is proved by the presence of his chair, more than

stupidity—is an imposture. But suppose that St. Peter was at Rome, and was the first Bishop of Rome, and the present Pope, Pius IX., is the successor, in the bishopric of Rome, of St. Peter, what would we conclude from that? The supremacy of the Pope, and his authority and jurisdiction over all Churches! No, not at all, dear brethren, because St. Peter was never selected by Christ as the chief of the apostles—or, as it is called, as the prince of the apostles. All the apostles were equally called, and equally sent by Christ to preach the gospel everywhere, with equal authority. There was no chief, no primate, no prince among them. In truth, St. Peter was never primate of the apostles. I cannot repeat all these statements that are made with respect to the keys of the kingdom of heaven. Using the keys of the kingdom of heaven is the preaching of the gospel everywhere; because Christ said—“Go forth, preach the gospel to every creature; whosoever shall believe, and shall be baptised, shall be saved.” Therefore, to obtain salvation it is only necessary to hear the preaching of the gospel, and to embrace the faith preached by the gospel; and, therefore, the opening of heaven, by using the key, is only the preaching of the gospel to every creature. There never was a primate among the apostles, as is to be seen by reading the Acts of the Apostles. But I do not require to go to the New Testament to prove the inconsistency of the supremacy of the Pope, when I have history to support me in my argument. In the seventh century, the Emperor Phocas, by a letter, elevated Boniface III. to be primate over all Christian churches, in order to reward Boniface for giving him absolution for his murders. This is the origin of the supreme authority of the Popes. It was conferred on Boniface III. by a murderous Emperor. The ancient

church never recognised any supremacy in the Bishop of Rome. The only distinction imparted to him was sanctioned in the Constantinopolitan council—namely, to take the first chair. But it was also clearly stated in this same council that it was merely a kind of honor, and not for a sign of authority; owing his first seat in the council to be Bishop of the metropolis of the western empire. I deny, then, that the Bishop of Rome has a right to claim any supremacy in the Church; first, because he is not the successor of St. Peter at all; and secondly, because if his successor, St. Peter has never been given by Christ any authority beyond the other apostles. And now, dear friends, you will see supported such enormous and unscriptural doctrines of the Church of Rome by many kinds of things, as human passion, grandeur, and splendor, and violence. The Roman Catholics claim infallibility, authority, supremacy for their Popes. Your Popes, your Popes! do not mention your Popes. Shame for your Popes! Your Pope is the vicar of Christ, the vice-God on earth, the arbitrator of the Divine Being, the interpreter of the divine law, for two centuries (I remember only one period in the Romish history)—for two centuries your Popes were so bad that Cardinal Baronius (a cardinal, not a Protestant; a cardinal who enjoys now the title of venerable, and, therefore, entitled in the first degree to become a saint in the Romish Church—a Roman Catholic writer, who wrote in Rome with the support and the approval of the Popes) said, in his history, that the lives of those Pontiffs were so perverse, as not only to dishonor the Christian Church, but to degrade human nature (great applause). You find in these times, murderers, adulterers, incestuous infidels, men addicted to all kinds of human passions, installed into the so-called chair of St. Peter at Rome. In this fatal

period of the popish history, we find the history of Pope Formosus, made Pope by slaughter and blood, which covered the altar of his ordination. Pope Formosus died naturally, but, after death, his successor, Stephen VI. (who, by violence and arms overthrew Pope Boniface VI.) ordered that the corpse of Pope Formosus should be disinterred; and he ordered also that his corpse should be dressed as Pope, in his full canonicals, the apostolic ring on the finger, the mitre on the head, the sacerdotal cloak on the shoulders. He put this corpse in the consistory of bishops and priests, and questioned this corpse on all the faults committed by him when living. Not having got any kind of answer (laughter), this Pope, Stephen, excommunicated the corpse of Formosus; ordered that three fingers of the right hand should be cut off; he then undressed this infallible Pope, and allowed the people to cast him into the Tiber. This was the charity used at this period by one infallible Pope to another infallible Pope. At this same period, you have wretched women appointing Popes, especially Theodora, mother of Marozia, the wife of Adalbertus, Marquis of Tuscany. Sergius was made Pope by the intrigue of these women, and he lived publicly according to his exaltation. After his death, four Popes were exalted to that dignity by the intrigue of Theodora and Marozia. I cannot be silent, I will speak out for the enlightening of the Irish Catholics. John X., the son of Marozia and Pope Sergius, was made Pope by his grandmother, while he continued to be her lover, till John XI., another sacrilegious son of this Marozia and Pope Sergius, was put in the chair of St. Peter, to scandalize the world by living incestuously with his own mother. This is a specimen of the Popes in whom you glory, O Roman Catholics (applause). You read in

some Protestant books, and Roman Catholic writers, of a female Pope, a Popess (laughter)—Pope Joan. It is not true that this Pope was a female, but he was so effeminate in his costume, that he earned the name of Nero and Heliogabolus, and made a scandal in the Christian body; and for this reason he was called Joan, as if he were a female. Go and glory, if you can, in such a Pope. Now, if human passions supported for many centuries the Pope in his authority, when the world became more civilized these of the Church of Rome became more polite. You find now a change in the papish system—namely, grandeur and splendor. Christ said “My kingdom is not of this world. The princes of this world desire to be dominant over others, but it shall not be so among you; I am so poor, so very poor, that I have no place to rest in the night.” That is the principle on which the church is founded—simplicity, humility, as stated by the Apostle St. Paul. Now, I speak for my Italy. Who are the successors of the Apostles? The bishops, the primates, the cardinals, say the Roman Catholics. But mark, what grandeur, what splendid coaches, splendid horses, splendid liveries, splendid palaces, splendid apartments, splendid tables, what luxury! what magnificent society! All this splendor, all this grandeur, in the humble and poor Church of Christ! This is the church in my Italy. If you want to recognise the successor of St. Peter, the Vicar of Christ, of Christ crucified, come with me. Priests of Rome, can you prove by the gospel, by the Bible, that the Vicar of Christ must have a temporal kingdom, temporal authority, temporal empire?—that the Vicar of Christ must have palaces, gardens, country houses, horses, stables, Swiss guards, dragoon guards, noble guards? Can you prove by the gospel, that the Vicar

of Christ must have chamberlains, prelates, cardinals, bishops, a court, a splendid court, a magnificent court, a large court, a profane court, a pagan court, a court filled by priests apostate from their temples and altars? Can you prove to me such things, and I will worship your Pope as Vicar of Christ. Is it true, that in order to support your spiritual mission, the spiritual Church, the spiritual faith of Christ, is it necessary to have a temporal kingdom, a temporal guard, a temporal splendor? No, no; your church is not the Church of Christ; it is the church of the apostacy, it is the church of ANTICHRIST, it is the church of SATAN (great applause). In the book of Revelations your church is described as a woman sitting on seven hills, with purple, crowns, jewellery; and a cup of fornication in her hand—this is your church (Cheers). My dear brethren, I have desired already to show, and I have shown you, that it is a mistake to believe that St. Peter was ever at Rome or was Bishop of Rome; but suppose he was, and was to come again to this world, and in order to pay a compliment to his successor, Pio Nono, suppose this poor fisherman, without sandals, wished to pay a visit to his successor, and asked some Roman Catholic, where is my successor? The Roman Catholic, naturally looking on the Prince Pope as the successor of St. Peter, would despise the poor man so impertinently questioning, and would leave him without answer. Well, St. Peter would perhaps say, I shall find my successor as a fisherman, on the banks of the Tiber; but not a trace of his successor is there to be found. He would say, perhaps my successor is in the street or square, preaching the gospel. Oh, there is no trace of him preaching the gospel. He would say, I shall go up, and perhaps I shall find him in prison, where I was myself in the time of persecution.

St. Peter finds many men condemned by his successor to prison. "Oh!" says he, "I was in prison myself, and my successor condemns others now to prison. Where is my successor? I am St. Peter; the Pope is my successor; and will you have the kindness to guide me to my successor;" and then he is directed to the Vatican. St. Peter enters on the stairs, and two Swiss guards, with great halberds in their right hands, meet him, and direct him to proceed. Now, with great fear, he enters the apartment, and is met by some dragoons with long swords, strutting up and down the room; and he is asking and questioning them, where is my successor? But St. Peter, speaking in Greek or Hebrew, is not understood by the dragoons of the Pope; is sent, instead, to the noble guards, and from them to the chamberlains, and from these to the prelates, and from these to the steward; so that, after five or six inspections, finally St. Peter has an audience, by particular license, with his successor. He is sitting under a canopy on the great throne, embroidered with gold, surrounded by courtiers, while one whispers in his ear, you must now kneel before the Pope, or you go the Inquisition. He is told also to kiss the feet of his successor. Well, St. Peter kisses the feet of his successor. Astonished at this, he asks, I suppose you preach the gospel? and he is answered, we now have changed the system, our only mission is now for power and for money (laughter). St. Peter immediately withdraws, and says, this is no more a place for me (renewed laughter). If you think upon my supposition, you will find my statement a very serious one. There is a great change from the days of Christ at present in the Church of Rome. I will repeat what is said of the Pope at present, that without a temporal kingdom he cannot support and maintain the spiri-

tual power of the Church of Christ. *This is blasphemy*, as are all the supporters of the Church of Rome at present; yes, bayonets. I shall not speak to-day on that subject, it is a large subject, especially when another kind of Christians are to speak on religious equality; I will wait for the religious-equality meeting, and then I will answer (laughter). At present the popes require the assistance of this strange army—the German army, the French army, the Swiss army, the Spanish army, in order to support their spiritual faith. Christ said, “The gates of hell never shall prevail against my Church. I shall stay with you till the last, I will support you till the last;” therefore when a church is the true church of Christ, she does not need the support of any army, any brutal power to support her spiritual position. Christ is the supporter of his Church, the grace of Christ, not a strong army, is the support of his Church (cheers). What is at present the support of the papacy? By what is the Pope maintained in his kingdom? By Christ? No. By the grace of Christ? No. By the providence of Christ? No. By the assistance of Christ? No, eternally no; Pope Pio Nono is the Pope at present. Yes; but this Pio Nono is Pope only by the means of Austrian bayonets and French cannons (applause). In Italy we are not unbelievers; no. We are not infidels; no. We seem infidels in Italy, because the popish system is an intolerable system. We are not infidels towards God in Italy, we are infidels towards the Pope in Italy, because we will no more support this infamy of the Pope’s. The Pope at present has recourse to guns and bayonets to support his spiritual mission. In the mind of the Roman Catholic is not entered the maxim of Christ, that the true Church does not need any temporal support and especially cannon, to support a spiritual mission. My

dear brethren, when any church has recourse to the army, bayonets and guns, it is not the Church of Christ, it is the Church of ANTICHRIST—the Church of SATAN (great applause). Now, in the brief period of my history, see what has been done by this Pope in Italy at present. This Pope—unscriptural, unreasonable, because supported by brutal force—this Pope has altered, corrupted the Word of God; and, therefore, the pure morality of the gospel. Oh! I pray now that my voice may be spread around your isle. Mark, by appearance in your kind and warm-hearted Dublin, I do not fear any one (cheers). I do not fear any one; I only fear my God (renewed cheering.) I fear only for when I have not spoken the truth in the face of the world. For that mission of truth God grant me strength of body, courage of heart, independence of mind (applause). My mission is to the Irish Roman Catholics, in my present course of lectures. Now I appeal to you my old brethren, Irish Roman Catholics, were you not deceived by your popes? This is God—this is the Pope; it is necessary either to obey God, or to obey the Pope. I have proved, in the first part of my lecture, the contrast between the teaching of God and the teaching of the Pope; and, therefore, the necessity that you resolve to obey God or obey the Pope; because the gospel says, a man cannot serve two masters. But God commands you to read the Bible; the Pope prevents you from reading the Bible. Will you obey God or the Pope? Christ never said, “Go and search the bulls of the Pope;” but Christ said, “Go and search the Scriptures” (cheers). If you leave without general notice of Christ’s commands, you will not certainly obey the commands of Christ. You will never find the commands of Christ in the teaching of the Pope; because they have too good reason to preach the

contrary to what was stated by Christ, in order to gain influence and money among their blind bigots. Now do not believe that I will preach a new ecclesiastical democracy among the Catholics in Ireland. No; I well know that there is at present in Ireland a blind obedience, a stupid obedience, an obedience such as slaves and brutes give, to the priests. There should be an intelligent obedience in the Christian, a reasonable obedience to the priests. Oh! I know the test—the test of Christ—“He that heareth you heareth me, and he that despiseth you despiseth me, and he that despiseth me despiseth him that sent me.” Yes, when the apostles speak what Christ spoke, when the priests preach what Christ preached, not when the priests preach what the Pope obliges them to preach; no, eternally no. Christ says—“Go into all the world,” not preach what you will, preach what the Pope commands. No, no; but go forth and preach the gospel, the gospel, the gospel to every creature. While the Roman Catholic priests preach a corrupted gospel, an altered gospel, as at present in the Vulgate, obey not your priests. When they shall preach the true Gospel of Christ obey them; I repeat, when your priests preach against the true Gospel of Christ, do not obey your priests, because they are not to be obeyed, but Christ is to be obeyed. My dear brethren, I do not preach obedience to Luther, obedience to Calvin, obedience to John Knox. Oh, no; oh, no; I say, hear Luther, hear Calvin, hear John Knox, because they say the Church of Rome is corrupted, perverted, apostatised from the gospel. Hear John Knox when he says, take your Bible, read your Bible, live up to what that Bible commands. I pay respect to Calvia, Luther, Knox, because they preach the gospel; they give the

gospel freely into the hands of all Christians (great applause). My dear brethren, follow the primitive Christians; follow the primitive Church of Christ. I preach against the authority, the omnipotence of the priests, and I will not substitute myself in the place of your priests. Oh, no, not at all; but I solemnly say to you, you live in a country in which the Bible is so well translated, so faithful to the original text; take it in your hands, it is not the Protestant Bible, though it is used in the Protestant Church; it is the Bible of God—it is the Bible of Christ. Your Bible, the Douay Bible, is corrupted. The Roman Catholic Bible has not less than 750 capital alterations from the original text; therefore, your Bible is not to be called the Bible of God, or the Bible of Christ; it is the Bible of the Pope, the gospel of human passion. Do not read this corrupt Bible, I do not flatter you. It is true, in England, people say to me everywhere, "The Irish people is a first-rate people." Why are they so blind and oppressed in this country? Because you obey the priests, instead of the Word of God. Read the word of God, and you will feel your hearts, your minds, your souls elevated (cheers). I conclude my dear brethren. Take this Bible, go to your priests with the statements preached to you from this Protestant Bible. Oh, my dear brethren, it is the Bible of God. Salvation is not so difficult a work as in the popish church it is stated to be; it is obtained by faith, not by works of supererogation—not by auricular confession—not by images—not by the worship of the Virgin Mary, saints and angels, and so-and-so. No, my brethren, the love of God and the love of man is all the gospel—is all the religion of Christ. Oh, that God may bless our efforts? We do not preach in order to make proselytes. No, my brethren, I will call you to

my Italy, not to proselytise, but to preach the good news—the gospel of Christ—as I preach it now to my own brethren, the Irish Roman Catholics. My conclusion is only one. If you obey the priests you will become blind, poor, miserable, wretched, oppressed, enslaved. If you obey God, you will have hilarity of heart, happiness, the domestic comforts of life not forbidden by the gospel of Christ, peace on earth, eternal peace facilitated to your family, to your society. Oh, prefer obedience to the Lord to the obedience to the Pope; prefer it, my dear Roman Catholic brethren, prefer it.

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## LECTURE II.

*Transubstantiation as a mystery is unscriptural, as a miracle it is unreasonable, and as a sacrifice it is idolatrous.*

TRANSUBSTANTIATION is a mystery. All our mysteries are scriptural. The unity of God, the trinity of the persons in God, the incarnation of the Eternal Son, the death and resurrection of Christ, the last judgment, all are mysteries and are scriptural, and I believe in them because they are scriptural. Is transubstantiation scriptural? No, and therefore I don't believe in transubstantiation (hear). Oh, it is really scriptural, says Cardinal Wiseman in his lecture on the objections to the eucharist. Now, I know that in England and Ireland the high prelates of the Romish Church have the exclusive property of lies (hear, hear). I have never seen men with such brass foreheads (hear and laughter). They have a subservient people, and they speak to that blind people any words at their will. But, Cardinal Wiseman, you speak in England and not in Rome. There the Inquisition supports your lies; but you speak in England, where we

can refute them. Cardinal Wiseman says that transubstantiation is supported by the 6th chapter of the Gospel of St. John. This is the faith of the Romish Church. Cardinal Wiseman remember—you lie (applause). Cardinal Wiseman, I shall prove that this is not the universal belief of the Catholic Church. I shall prove again that it is not the theory nor the faith of the papal church. But suppose it to be the theory and practice and faith of the papal church, if I prove that it is anti-scriptural, then Cardinal Wiseman, your 6th chapter of St. John will prove nothing. Now I will show that that chapter does not prove transubstantiation at all. Christ said in that chapter—"I am the living bread which came down from heaven, whosoever eateth of this bread and drinketh of this wine shall live everlastingly." My dear brethren, I have never heard that bread may be a living thing, and therefore it is necessary for you to take this in a figurative sense. But in the interpretation of Rome and of Cardinal Wiseman, the bread is the body, the flesh, and the blood of Christ. What is the first conclusion from the 6th chapter of St. John? "I am the living bread which came down from heaven." If this bread is the body of Christ, then the body of Christ came down from heaven—the humanity of Christ, the material person of Christ, came down from heaven. But this is against the faith of Rome, which believes that the flesh of Christ came from the womb of the Virgin Mary, and not from heaven (applause). If the humanity of Christ be come from heaven, then is the spiritual heaven changed into a material manufactory—but this is heretical. What is the second conclusion from that chapter? "Whosoever shall eat this bread and drink this wine shall have everlasting life." Therefore, in the opinion of Rome and of Cardinal Wiseman, all heretics who eat this bread and drink this wine are saved,

and all Catholics who don't drink of this wine and eat of this bread, are condemned to eternal perdition. So that the good thief, crucified at the right hand of Christ, who never ate this bread or drank of this wine, is now condemned to eternal perdition; and Judas Iscariot, who partook of both, is now going to eternal salvation. Shall we therefore believe that all robbers, assassins, and murderers, only by eating this bread and drinking this wine, will be saved against the belief of Rome, which professes that without priestly absolution, contrition of heart, and auricular confession, there cannot be salvation for sinners? If you admit the literal sense of Cardinal Wiseman in support of transubstantiation, by the 6th chapter of St. John, all assassins and sinners, without any kind of contrition or of confession, but only by eating this bread and drinking this wine, will be saved everlastingly. What is the third conclusion? In order to obtain eternal salvation it is necessary to eat this bread and drink this wine. But from the fifteenth and sixteenth centuries to the present time the Church of Rome has deprived the laity of the cup. Therefore, the Catholic laity cannot be saved, according to the words of Christ in the 6th chapter of St. John, and only the priesthood are saved, by eating the bread and drinking the wine. Is it possible that such a sentiment came from Christ? Certainly not. All the ancient holy fathers, from Tertullian to St. Thomas Aquinas hold consent in stating that the 6th chapter of St. John is a spiritual chapter, and is to be understood in a spiritual sense. But the Church of Rome used to interpret the divine Bible by the consent of the holy fathers. Therefore, by the consent of the holy fathers this chapter does not prove transubstantiation. Secondly, all the general Catholic councils, from the great Council of Nice to the Council of Trent itself, have declared that the 6th chapter

of St. John does not prove the real presence of Christ in the wafer, but only proves that a symbol of the body and blood of Christ is the bread and wine. But I lose my time. Christ, in concluding his speech, as related in the chapter in question, says—don't take my word in a material sense, or ye will not be saved; take it in a spiritual sense, and ye will be saved. My dear brethren, the Jews—the men of Capernaum—will not believe in the Word of Christ, because they think that He was speaking in a material sense when he used those words; and if so, they would have good reason for not believing in Him. Because if Christ had spoke these words in a material sense they would be against the Word of God in the Old Testament, in which the Jews were prohibited to eat any flesh with blood. The conclusion then is clear. The Romish Catholics now, and Cardinal Wiseman, believe the 6th chapter of St. John in the material sense, and are condemned by Christ. We believe it in the spiritual sense, and agree with Christ. The true heretics, in the sense of the gospel, are the Romish Catholics, and the Protestants are the true believers in the Word of Christ. But the greatest support of transubstantiation, quoted by Cardinal Wiseman, is the words of consecration, used by Christ at the last supper. Christ said, taking in his hands a piece of bread—this is my body. The lecturer contended that those words should not be taken in a literal but in a spiritual sense. Christ said—this cup is my blood of the New Testament; or this cup of the New Testament is my blood. The cup is not the New Testament—the cup is not the blood. The cup is the cup—the testament is the testament—the blood is the blood (applause). Therefore it is necessary for you to explain in a figurative sense the second part of the consecration, and to say with Protestants that the bread

is an emblem of the body of Christ, and the cup an emblem of his blood. The seventh general œcumenical Romish Catholic Council declared that the bread and wine in the Lord's Supper are merely images of the living body of Christ in heaven. Therefore, when I conclude from the words of the consecration that the bread and wine are symbols of the flesh and blood of Christ, I am a Roman Catholic (hear and applause). But further, in support of my theory that transubstantiation is unscriptural, I have the words of St. Paul. St. Paul has said—When ye eat this bread and drink this wine, ye shall announce the death of Christ until he come. And when shall Christ come again? According to Scripture, and according to your own apostolical creed, O Roman Catholics, he shall come only once again, at the universal resurrection, to judge the quick and the dead. Therefore, if after the words of the priest's consecration Christ comes in the wafer, St. Paul is an impostor. But if Christ shall come only once again to judge the quick and the dead, then transubstantiation is an imposture (applause). Christ, in concluding the consecration, said—take this in commemoration of me. Commemoration necessarily supposes the absence of the object commemorated. The Passover was to commemorate the destroying of the first-born of Egypt; but when the Jews eat it at Easter, they do not eat the angel destroying Egypt's first-born. You have at Apsley House, in London, dinners in commemoration of the battle of Waterloo; but those dinners are not themselves the battle of Waterloo. My dear ancient Catholic brethren, Christ spoke not like a Jesuit, with mental reservation (hear, hear), when he said plainly—do this in commemoration of me. By these words he excluded all union, and therefore all real presence in the

sacrament. It is easy for a Roman Catholic priest to say that transubstantiation is a mystery for which faith alone will suffice. No—faith alone cannot suffice; for St. Paul says, give to faith a reasonable answer; therefore, my faith must be reasonable. If reasonable, my faith will discuss the matter, and in order to do so, it must be enlightened by the Word of God; but in the Word of God I find nothing to support the mystery of transubstantiation. Believe. If I do I am not a reasonable Christian, a reasonable man, but a mere animal, without spirit or mind. Believe, says the Roman Catholic priests, or if you do not I have my Inquisition in order to support your weak faith (applause). So kind, so conclusive, and so persuasive has this argument been, that all people, until the present time, have believed in the mystery of transubstantiation. But if you don't believe in the mystery of transubstantiation, you will at least believe that it is the greatest miracle ever worked by the divine omnipotence. I have my doubts. In order to have a miracle it is necessary that it be not against the law of nature. Firstly, miracles must be recognised by all our senses; secondly, miracles are over the law of nature. They are in an extraordinary line of providence, but never against the law of nature. God himself cannot work any miracle against the law of nature; for, being all-wise and immutable, he has imposed a law to nature; and if he should work against the law imposed by himself to nature, he would be no longer all-wise and immutable. Now, the miracle of transubstantiation is against the law of nature. You have the multiplication of the body of Christ, his flesh and blood into millions of wafers, at innumerable places, and times. We believe that Christ is at the right hand of his eternal Father—this is founded on the Bible. But I do not find in the

Bible that Christ may be everywhere, in hundreds of thousands of wafers in as many different places. It is absurd. Such a multiplication of the flesh and blood of Christ is against all reason and logic. Christ gave his body for human redemption; but I have never read that he gave his soul, his divinity, for human redemption. But in transubstantiation we have the blood, and the flesh, and the soul and divinity of Christ all together, and we eat not only his blood and flesh, but likewise his soul and his divinity. My dear brethren, the ancient Pagans invented the transmigration of souls; but they were reasonable in making it a transmigration from body to body, without conceiving the one soul to be at the same moment in two different bodies. But we find Christians conceiving the soul of Christ at the same moment in a thousand places and in a thousand wafers. I do not conceive in what manner it could be the same soul, or have the same affections and sentiments everywhere. But the miracle of transubstantiation is against the law of nature, materially speaking, because the teaching of Rome is that in the bread and wine we have the accidents, appearance or species, without the substance and reality. Ah! can you have any kind of shadow without some body. No. Shadow necessarily supposes the presence of body, and so in like manner you cannot have species or appearance without either substance or reality. They say that the substance of the bread and wine is transubstantiated into the flesh and blood, and soul and divinity of Christ; and that you have only their appearance or accidents, namely—smell, taste, and color. I was once a blind Roman priest in my own country. It is usual there, in officiating mass, to change the wafers every fourth night, in order to avoid worms and corruption. I was invited once to eat all the remaining wafers, and

unfortunately for me they were not less than two or three hundred. I ate them, but had so bad an indigestion after this breakfast of wafers (laughter), that I said to my companions—and I was faithful to my promise—that I never more would breakfast with the body of Christ. Now, the mere species or appearance of bread could not produce indigestion. Therefore, after the word of consecration is pronounced by the priest over the wafer, you still have the substance of bread in it, and it is not changed into the body of Christ. Again, in every Roman Catholic country three masses are celebrated on Christmas-day. If the supply of wine for the sacrament be good and abundant, after having tasted it for the third time, in my country, perhaps the priest will grow joyful, and speak loudly; and after the masses are over he will be seen to tremble (a laugh). Can the accidents of wine make a man drunk? Will you grow intoxicated if you look at a painted picture of a tumbler of sherry? The conclusion then is, that the sacramental wine remains unchanged after the consecration of the priest; and it is supported by three or four passages of the epistles of St. Paul, where, after the consecration of the bread and the wine, he still calls them by these names. But further, in order to recognise a miracle, I must have the evidence of my senses regarding it. In the resurrection of Lazarus all human senses were satisfied that there was a real resurrection, and it was called a great miracle. At the marriage of Cana in Galilee, all the guests were satisfied that the water had been transmuted into wine. But where is the miracle in transubstantiation? You have bread and wine before the consecration, and you have just the same after it. But in order to supply all defects of argument on this head, the Church of Rome asserts that the faith of the Christian should be supple-

mental to the defect of the senses. Oh, no. Faith is necessary to believe a mystery, but evidence is necessary in order to recognise a miracle; and if you cannot produce any evidence of this miracle, Romish priesthood, I deny it. I will only quote two instances of the miracles of transubstantiation on which the Church of Rome relies. First—the great miracle said to have been wrought by St. John a Capistrano, while celebrating mass. As he extolled the wafer before all the people, suddenly there appeared to him a beautiful baby. This baby was Christ himself. Now, mark the inconsistency, and the folly of the Romish Church. Romanists profess to believe that Christ is in the sacramental wafer in the perfect measure of his greatness. Therefore, in the wafer held by St. John a Capistrano, Christ was in the full measure of his greatness, and at the same time as a little baby. The lecturer declared his belief that that was a pretended miracle, and proceeded. The other great miracle is the blood which flowed from the wafer at Bolsena, a town in Italy. The Romish fable says that blood flowed from an altar at Bolsena, from a broken wafer, and was diligently collected, and that it is now worshiped there, as the real blood of Christ. If this be not blood, it is a diabolical illusion; if it is the real blood of Christ, there must be a rupture of his corporeal body, accompanied with suffering. But the body of Christ at present is incapable of rupture or suffering; therefore the blood of Bolsena is an imposture. What, then, lastly, is transubstantiation? It is idolatry. My dear brethren, we read in the Scriptures that Christ concluded one eternal sacrifice for the remission of our sins on Golgotha, and is now our mediator in heaven, and that we don't need any other sacrifice; but the Romish Church says that the miracle of transubstantia-

tion is a great sacrifice for the Christian church. Oh, blind, remember the words of St. Paul to the Hebrews, that without effusion of blood there cannot be remission of sins. Therefore, if your sacrifice of the mass be without effusion of blood, it is no sacrifice. The lecturer, in conclusion, proceeded to prove that the sacrifice of the mass was idolatrous, by pointing out that it was the everyday practice of the Romish Church to offer mass—or the Son of God, according to their own doctrine—in honor of saints, and for the purpose of obtaining good harvests, lost health, and other worldly objects. In Ireland people even paid for masses, in order that they might the more certainly recover a missing ox or ass. The angel Archbishop of Tuam, lamenting the proclamation of Queen Victoria against Catholic processions, had written—"We now cannot more honor our God under the form of bread." Were his followers more than Pagan? The gods of ancient and modern Paganism were worshiped under the forms of stones and of material objects. A great miracle was related in the history of St. Anthony of Padua—that a donkey kneeled before a consecrated wafer in his hand? Let those who worshipped God under the form of bread remember that fable, and consider whether in kneeling to the wafer, they were not assimilated to the donkey (applause).

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### LECTURE III.

#### *The Papal system is Blindness.*

I WILL divide my lecture into three parts. First, I will prove that the papal system is blind, because blindness produces obedience to the teaching of the Romish clergy. Secondly, because it is necessary to the existence of the Romish clergy; and thirdly, because blindness produces

superstition profitable to the authority of the Romish priests. In my last course of lectures I said and proved that it was impossible for the Pope and the Bible to exist together, and therefore the reading of the sacred volume is prohibited in Romish countries. The Bible, which has been so beautifully described as the light of our feet, has been always strictly prohibited by Romish ecclesiastics. According to St. Peter it was a prophetic lamp, and therefore without it there can be no light in a Christian community; and as the Pope will not allow the sacred volume into the hands of the people, those who obey his dictates must be blind. It is certainly true that some time since he gave permission to a portion of his flock to read a mutilated and corrupted Bible. In my opinion that was no liberty. It is the same not to read the Bible at all as to read a mutilated one. The Pope declares that it is not necessary for the laity to read the Scriptures, and that it is the duty of the clergy to read it for them. What Christian charity!—what unparralleled devotion! In order to nourish my body, I find that it is necessary for me to eat and drink; and I know, my friends, that if all the priests in the land, together with the cardinals and the Pope, were to take this nourishment on my behalf, in a short time I would be reduced to a skeleton (laughter). It is, therefore, necessary that I should consume food myself for the support of my body, and how much more necessary is it for me and for you to study for ourselves the Sacred Word of God for the support of our own souls (applause). But let me give you an example of the efficient manner in which the priests in my country study the Bible for their flocks. In the whole of Italy there was no per cent. of the clergy who had a copy of the Scriptures. I believe in Ireland the priests do read the Bible; but of

what service is that to their flocks, for I know from experience that they never preach scriptural doctrines? Oh, my friends, let them once preach the unadulterated Word of God from their altars, and farewell to Pope and Popery (applause). But you will never find the Roman Catholic priest committing such a suicidal act. In one of my last course of lectures in this city, I proved that the practices of that church were unscriptural; and I now repeat it, and challenge any of its priesthood to come forward and prove to me, by the New Testament, any of the tenets of that faith. Can they prove the supremacy or infallibility of the Pope? Can they show me passages of Scripture in either the Old or the New Testament warranting indulgences, auricular confession, the belief in transubstantiation, in Mariolatry, in the conception of the Virgin, in the virtues of relics, in the celibacy of the clergy, or in the sacrifice of the mass. Let any of them come forward and do this, and I will freely acknowledge that the Church of Rome is the true Apostolic Church (applause). But it is impossible for the priest to preach the true Word of God, for, as I have before remarked, in the Douay Bible, which is the only edition they are allowed, there are so many important passages changed and mutilated that it almost ceases to be a Bible, and therefore under the Romish system, the people must be blind (applause.) Is the Pope a god that he should be obeyed? No; he is a man. Are the bishops gods, are the cardinals gods, or are the priests gods? No, no, my friends; they are all poor fallible men, that you are taught to obey, instead of worshipping the one infallible God (applause.) You feel glorious and proud here in Ireland when you can say, The Pope has spoken to us," or "The holy father has written to us, and we are under divine protection, for the Vicar of God

has sent us an oracle." "Well, what is this Pope who is so revered? I will quote two incidents from the briefs which this benevolent, this Christian father wrote from Gaeta. In one of these documents he accuses the Roman republicans of having allowed their brethren to die in the streets without the benefit and comfort of the last rites of their religion. These were the words used by the Pope, and you in Ireland believe these words, because they come from the Pope. Well I say that the Pope, in this instance, has not told the truth. I was the chief priest of the military hospital, and I speak from experience. I am now exiled, and I was imprisoned because I dared to give the last sacrament to those poor soldiers who fought gallantly for the freedom of their country. Did not the Pope, then, wilfully write an untruth? In the second letter from Gaeta this immaculate Pio Nono slanders the brave and virtuous Roman women who gallantly volunteered to serve as nurses in the hospitals of the Romish republic. Oh! may God bless these Roman women, these angels of charity, virtue, and meekness, who came from all classes of society, from the aristocracy as well as the democracy, to proceed with their angelic mission, in comforting the sick and wounded soldiers. These 6,000 women who were characterized by their modesty, their virtue and charity, were basely and foully maligned by this most holy man, who dared to characterise them as 6,000 prostitutes. This is the infallible Pope. O false priest of Christ! O false head of the Romish priesthood. You have calumniated 6,000 honorable women, and I now stigmatize you, not only as a liar, but as an impostor and an infamous calumniator. After this, Irishmen, go and believe in the Pope, if you can. You are told to obey the pastorals of your bishops, but you are never instruct-

ed in the Word of God. It is not long since I read in the Irish papers that the sacrament of confirmation was refused to the children of those who dared to vote against the dictates of the priesthood ; and I also have heard that the last rites of their religion were refused to some poor men who dared to support Conservative candidates (applause). This is now the practice of the Irish priesthood. Oh ! my Roman Catholic friends, go to their altars and ask them does the religion of God sanction such a line of conduct. This is not the course a Christian priest should adopt. During the war of the Republic in Rome, I have carried wounded French soldiers, whom I looked upon as enemies, on my back to the hospital, because the doctrines of Christianity taught me to do so (applause). And yet in this Ireland men calling themselves the servants of God have dared to withhold the sacrament from men, because they acted in accordance with the dictates of their conscience in voting for members of parliament. O God ! open the eyes of the Irish, and enable those good-hearted people to understand the sacred Word. And you, Irishmen, do not submit any longer to be slaves to spiritual despots. Do not allow yourselves to be led astray by the uniformity of religion which your priests wish to uphold. The true Christian has no need of the teaching of priests ; he is competent to think and act for himself. The uniformity of exterior worship is no dogma. St. Peter loved his blessed Lord and Master in a different manner from St. John, yet both were beloved apostles of Christ ; therefore it is not necessary in the Christian Church to have strict uniformity in exterior worship. In fact, this uniformity is unnatural. It is synonymous with death and with destruction, and was only to be found in the cemetery (applause). Oh ! Irishmen, reflect patiently in your

homes on my words. Where in the Bible do you find instruction to the priesthood to preach the bulls of the Pope, the briefs of the Pope, or the bishops, or the catechisms of the clergy. There is no such thing. Christ said to his apostles, "Go and preach the gospel to every nation," and therefore the gospel was all that was necessary for salvation (applause). When your priests preach from the gospel believe them, and when they preach against the gospel turn away from them. The priesthood in general say that I am an unbeliever, and that my lectures are heretical. But, my friends, you can judge for yourselves; and when you hear me preach against the dictates of the Word of God, turn round and say that Father Gavazzi is a heretic (applause). In the second place, the system of blindness in the Church of Rome is practised because it is profitable to the existence of the church. In the Romish system there is neither education nor enlightenment. I speak from the experience of my country, and the description answers for the entire Roman Catholic world. Everything in the shape of progress is crushed in the Papal States, and even when the project of the Queen was sent over to Rome, the Pope and the cardinals consulted, and they decided that if the Queen's Universities in Ireland were sanctioned, the Roman Catholics of this country would become too enlightened, and would shake off the manacles of popery. Therefore there was a ban set upon these admirable establishments, and in place of them it was proposed to build a Catholic University in the city of Dublin. Oh! what a model college it will become in the hands of the Jesuits, and under the dictatorship of his Grace Dr. Newman and Paul Cullen (applause). What good will this college do? I will tell you in a few words. It will promote riot, hatred, and

pestilence over the whole island. This is all you can expect from education conducted by Jesuits, and I think you have an example of what you may expect in the College of Maynooth; but may God grant that such an establishment will never be erected! I hope and trust that in a few years Ireland will rise from her present miserable position, for it is not only in an intellectual view, but also in a temporal one, that the religion of Rome degrades a population. Let them compare any Romam Catholic country in either the Old or New World with a Protestant country; and while, on the one hand, they will see misery, superstition, ignorance, and enslaved people, and a priesthood enjoying all the luxuries of life, they will, on the other, behold a fertile land—its people happy, educated, prosperous, and contented. The first picture represented Italy, the latter, England; it was the same in America. The United States were Protestant and prosperous, whilst Mexico was Popish and in misery (applause). And why was this? Because the people considered on the one hand that if they gave the priests plenty of funds, it was better for themselves to live in misery in this world, and enjoy everlasting happiness in the next; but the Protestants looked close into matters, and were well aware that happiness in this life was no barrier against the life everlasting. In this country, some short time since, the priests encouraged the people to emigrate in thousands, to make America a land of superstition and error. But they have now discovered their mistake, they have learned that the Irish in America very soon become Protestants, and they have therefore changed their tactics and consider that emigration should be shunned (applause). In Ireland the people are more superstitious than in any other country, and the reason is that they place their

priests in the position of God. They fear the priests to such an extent, that if one looks sour at a poor man he trembles all over; and in some cases they have need to do so—for I have known some of these meek, pious, and truly benevolent gentlemen preach from the altars in strong language, and, in some instances, announce the death of a man who has not yet died, but whom the preacher thinks it would be desirable to have removed (applause). But, my friends, why should you fear the man who can only kill the body? Rather worship the Saviour, who is alone able to save the soul. Some of these gentlemen have had the kindness to say that Father Gavazzi is not a man, that he never was a priest, and that he is a devil (loud laughter)—and that they should not go to hear the devil talk. Now, my brethren, do not be too credulous. Look at me carefully, and see if I am like Satan (applause and laughter). I am a man, I think I may be a bad one, but I was a priest for twenty-four years, and a chief preacher (hear, hear, and applause). You need not fear being excommunicated—the priesthood have no such power; I was excommunicated twice by the Pope, and yet, strange to say, I sleep well, and have a remarkable good appetite, and am in the enjoyment of sound bodily health. Why should you mind such men? Have you not frequent examples of their hardihood?—can you forget the treasonable and libellous letters of a priest named Cahill, who endeavors to make you traitors. Why should you listen to men who spend more time in political harangues than in the service of God? Look, for example, at a man who was a good and great member of society when he was a Quaker, and who had now gained a seat in the English parliament, because he changed his creed. This man, of *Tablet* notoriety, wrote some time since—“ We have a camp or field of Satan, and

a camp or field of Christ. The camp of Satan is aided by the Protestant government of England ; the camp of Christ is aided by Napoleon the Third, the hope of all Christians, and of all Irish Catholics." Well, who is this Louis Napoleon ? He is a man who was at war against the Pope, and lost his brother in the struggle. He is the man who made the attack against France at Boulogne. He is the man who accomplished the slaughter, in last December, of such a number of Christian freemen in France. This is the man who is held up to admiration as the hope of all Irish Catholics. Oh ! my friends, reflect on this, and live after the dictates of you, Bible, and you will lead a peaceful and joyous life, and under the guidance of your God, you will no more be slaves. You will no more be in slavery or misery, and will exclaim, with a joyous heart, " Give us our daily bread, bless us now and for ever ;" and the Irish nation—all, all, all—will be a happy people, under the blessing of God.

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#### LECTURE IV.

##### *Papal Intolerance.*

I WILL prove it by three English topics :—Papal Aggression—Maynooth—Religious Equality. I have taken a retrospective glance of the state of the Roman Catholic religion in England, and I can see the time when it was very quiet, and when they were prosperous and contented in England, Ireland, and Scotland, and therefore I believe that they then had all that was requisite for them. Well, you did not consider so, but you granted them the emancipation act, and in doing so, you should have been prepared for its effects. You gave, then, emancipation to the Catholics, and ever since the

Catholics have been endeavoring to destroy the Protestant faith. This is what should have been expected, for it is not only a consequence of their belief but a necessity also (applause). Since the passing of that act the Catholics have increased to a very large extent in England. Well, did the Roman Catholics ask anything more? No, they were contented, but their priests were not. No, no, the Romish priest and the Romish bishop still cried out, "More, more" (applause). The question of papal aggression is not a popular question; it is not a question of the Romish flocks, but a question of the Romish shepherds; it is not a question of worship, for from the time of Queen Elizabeth down to the time of Queen Victoria, they enjoyed full liberty of conscience. Before the act of emancipation they could go to confession, they could go to mass, they were at liberty to receive the blessing from the holy water, and other requisite religious ceremonies. But this is not a question of religion; it is a question raised by the priests and the Bishops, for it concerns their honor and their pocket, and that is all, (loud applause.) That it is a question of honor is manifest by their thirst for titles; and now that those titles have been bestowed upon them, you need never expect to have the same peace in England as you had before. I remember myself the peace and concord that existed in England before this question was mooted. When I was travelling through England before, it was very quiet; but now all is discord and trouble. My brethren, you are not aware what is the feeling of the Romish Church. She wishes to be dominant everywhere, in the belief that her church is the only true Church of Christ, and that all other churches are the productions of Satan. Her priests go cautiously to work. They in the first instance ask the Protestant government for a small

corner of ground on which they can erect a chapel, and have a small altar at which to worship God in truth and love. Well, the Protestant government, in a spirit of kindness and Christianity, allows the Catholic Church this small portion of ground; and once she obtains the slightest recognition, she works with her head, her neck, her hands, her feet, and advancing slowly, cautiously, but surely, in her pretensions, more and more she enlarges her place and increases her pretensions, and after great and constant work she takes place among other Christian churches, and when she finds herself in a high position her pretensions are without limit, and at last she seeks to be a dominant church in a land where a few years before, in a spirit of meekness, she merely asked for a small corner. Look at Wiseman, who is a domineering bigoted man—bigoted by his Spanish birth, bigoted by his Romish education. Well, this Wiseman came to England, an obscure priest. He then became Dr. Wiseman, and then Bishop Wiseman, of Melipotamus, and vicar apostolic of the London District, and then Archbishop of Westminster, and the last move as yet was cardinal of the holy see. But remember my words, and you will find I am a good prophet. I know my business, and I see with surprise that an extraordinary envoy is to be sent to Rome to ask the Pope to interfere and procure peace and quiet for Ireland. Hah! England at the feet of the Pope! Hah! hah! (Great applause, and cries of "Never.") Englishmen, this extraordinary move may be answered of vessels and of armed men. What an idea!—to send to Rome for peace for Ireland! My poor Irishmen, remember my prophesy; look well to this meek, pious Wiseman. He is working to become a popish legate in England, and if he gain his point it will prove ruinous and fatal to English freedom. But this

Wiseman is only a specimen of his class. Rest assured of this fact, that if you give those new-titled bishops the opportunity they will not rest satisfied until they rule the entire country (applause.) What has this cardinal recently done; he has convened a synod, and he says in his letter that Constantine was the first to collect together the Catholic bishops in a great council. Well, now, Cardinal Wiseman, have you asked the Queen's permission for this synod at Oscott, or have you sought the countenance of the government? No, indeed, you have not, and thus you have acted illegally. What was this but papal aggression? He had ocular demonstration of the immense number of new chapels that were being built in England, and in places where there were not more than fifty persons of that religion the chapels were built large enough to accommodate 600 people. This was done because they expected to proselytize the people of England, and was an additional proof of their intolerance. How anxious they were to get possession of England! Regent-street a few months ago was infested with every description of monk in their academical dresses, but I thank God that the proclamation of her Majesty has put an end to this popish carnival. The Romish people were constantly in the habit of boasting of their ancient faith. How different was the conduct of the bishops and priests of the present day to that pursued by Augustine when he was sent over to England by one of the Gregories to preach. He was a poor man, and his only mission was to preach the Word of God. Patrick also was a holy man, and preached pure doctrines which were retained by the Irish people until the Jesuits came amongst them. They dared to reproach Protestant England with want of sincerity and holiness. Why do they not look at themselves? You, Cardinal Wiseman, with your triple red

had, is not holiness—the violence of Dr. Cullen is not holiness—the fury of M. Hale is not holiness—the baseless calumnies of Newman are not holiness—the vanity of Sarrell is not holiness—the ungentlemanlike conduct of Cahill is not holiness—the madness of Mr. Moore is not holiness—the uncharity and violence of Lucas is not holiness—the broken faith of Lord Fielding is not holiness. Protestants of England, look at those men, and admire the candor of those who reproach you with want of sanctity. There was a point also on which the Church of Rome placed great faith—namely, that it had a large majority, and was consequently the Church of Christ. How frivolous was this. Did they forget that the Mahometans were ten times their number, and the Chinese, who were worshippers of Brahma, had a much larger majority? Why not contend on the same ground, that Brahma and Mahomet were the true Gods. I will now allude to the College of Maynooth, and examine its connection with the English Government. Well, I do not wish to pretend that the Romish priests could be educated by Protestants, for it is necessary that the doctrines and dogmas of their religion should be taught to them by professors of that faith; but I object to many of the doctrines which they are taught, and which are pernicious to society, and, therefore, I condemn the Romish system as taught in that college. Before Maynooth was established, the Irish priests, generally speaking, were well educated and gentlemanlike; and the reason of this was, that it was too expensive for the poorer classes to send their sons to France, to Spain, or to Italy, in order to complete their studies, and consequently the sons of the aristocracy, nobility, and gentry, became priests. But since Maynooth was established, every person was enabled to make his sons priests; and

the consequence was, that these parties were well educated as controversialists, but were never made gentlemen. They belonged to no family, had no name to support, no character to lose, and everything to gain; and, they, therefore, in order to attract attention, became violent and audacious in their harangues, and by constant plotting and scheming they endeavored to become canons, bishops, perhaps prelates (applause). At present there was a superabundance of priests in Ireland, but year after year Maynooth was adding to the number. Many of these certainly went over to England, and the violence of their teaching was occasionally made manifest in a Birkenhead or a Stockport. Have you not to deplore in this country the spreading more and more of the Ribbon society? Who encourages that society?—The priests from Maynooth. Who absolves the murderer if he is a Ribbonman?—The priest from Maynooth. Yes, my friends, the priests of Maynooth encourage the system, and give it all the power, all the weight, all the assistance of the confessional (applause). Now, I will allude to the English government. They cannot interfere with the dogmatical teaching in any college, but they must interfere with those doctrines which prove so dangerous to society (applause). And when they find that those doctrines incite the Ribbonmen on their fearful mission, they can and they must put an end to it. It is said that an inquiry will be made into the college, but that will do no good. They may examine the school-books, the scholars, the teachers, and the professors, and what will they learn?—Nothing. The evil is manifest; all the harm that Maynooth has done to this country is contained in the one phrase, “spiritual obedience to the Pope” (applause). That obedience to the Pope implies disobedience to the Queen and to the government, and

gives rise to trouble and discord, and will probably lead to civil war (applause). This is what the English government pay £30,000 a-year for ; and I tell them that they are annually committing a suicidal act. I will now prove the intolerance of the papacy by the "Religious Equality society." No doubt, there are good, very good and pure men in this society (laughter). I like religious equality—I was always an advocate for it, and I earnestly hope that all Christians will yet be bound in a body of that description, but at present it would be quite impossible to unite the Christian Church with the fatal system of Rome (applause). What does the new society mean by religious equality? With them it means spoliation and delusion, and that is the true end of this association. They modestly state in one of their resolutions that they want all the funds of the English, Irish, and Scotch churches to be evenly divided, and they invite the Dissenters to join with them. Well, I will say to the Dissenters, remember the story of the wolf and the lamb. You are the lamb, and the Romanist is the cute old wolf (laughter), and if you attempt to pull together with this wolf you will certainly be devoured. What would be the first result of this union? The time would come for the division to take, and then the bishops and clergy of Rome will say, "Oh, we are the great majority; we must have the lion's share, and you, who are only comparatively few in number, must be contented with very little." That would be the first result; but in a few years the second would come about, and then they would say, "Oh! we must have all the spoil; you have no right to any of it." Mark my words, Dissenters of Ireland; if you now join with the Catholics to despoil the Church of England of its just rights, they will in the end turn on you and rob you of your possessions. They will act in

the same manner as Louis Napoleon, who first sent an army to deprive the Roman republicans of their liberty, and in the end took away the liberty of his own subjects. There was one fact which should never be forgotten—that the first and last anxiety of the clergy of the Church of Rome is to make money. Oh! my dear brethren, do not allow yourselves to be deluded. You are heretics in the eyes of the Cullens, Moores, Wilberforces, Mac-Hales, Cahills, and the entire popish brigade, and they would willingly rob you of all you possess. I do not believe that the great body of the Catholics of Ireland take part in the violent theories of Mr. Lucas. No; I hope that the Irish Catholic is more intelligent, more tolerant, more kind, and more Christian-like, than this meek Mr. Lucas. Oh! fatal notoriety of the *Tablet*, you have stated that, where the Catholic Church is dominant, it is a crime before God and before society for a man to change his religion. You, Mr. Lucas, have written this. Well, have you not committed such a crime when you became an apostate from the Society of Friends, and were you not guilty before God, and before society when you changed your religion? But why talk of religious equality in England and Ireland, when we look to the Continent and see the Madiais persecuted—when we see the Pope perjuring himself, and breaking his promise to the American Ambassador—when we look at France, under the *regime* of Louis Napoleon—when we see the Bible excluded from Austria? Oh! let us hear no more of religious equality. Your Lucas is for religious equality, forsooth! but he would not support the deputation in favour of the Madiais. I say religious equality is a very good thing when it is reciprocal, but there is no reciprocity in this association. I am not intolerant, but I would banish this popish system from Ireland with as much ri-

gour as I would drive a madman from my presence, and have him locked up ; for remember that this popish system in a few years, if not stopped, will become the ruling power. But do not think that I preach illegality ; I understand your English laws ; I preach both toleration and charity when it is also given on the other side, and in supporting legality I also wish to support security (applause). In every place that Jesuits are, there must be intolerance, and, therefore, if you wish to enjoy peace, you must banish these Jesuits from the land. Now, do not misunderstand me. I am not preaching persecution. I am merely supporting justice (*hear, hear*). You all remember the answer given by Cardinal Antonelli to Sir Henry Bulwer, in the Murray case. He said—"This is a legal country ; we have laws ; these laws were broken, and the party must suffer." Well, do you answer in the same strain ; you only want justice. There is an act styled the emancipation act, and one of its clauses forbids Jesuits, without license, to reside in England.—Give the Jesuits the same justice that they gave Murray. Remind them that this is also a legal country, and that they must abide by the laws, and you will soon get rid of them. This is not persecution, it will preserve the peace of the country, and is simply in accordance with the laws of the land. Bear in mind that with Jesuits you must have intolerance and slavery, and that without Jesuits you will enjoy peace among brethren, concord among friends, love among Christians, and civil and religious freedom in your entire country. (*Applause*).

#### LECTURE V.

*Mariolatry is an insult—first, to Christ ; secondly, to the Christian worship ; and, thirdly, to human reason.*

MARIOLATRY is an insult to Christ. Christ is our Re-

deemer, our Mediator, and Justifier. The Church of Rome, in order to allow a particular worship to the Virgin Mary, has called her co-Redeemer, co-Mediator, and Omnipotent, and therefore the cause of our justification. By the instrumentality of the Virgin Mary, it is true, in a material sense, came the flesh—the humanity of Christ, in order to accomplish human redemption; but from Abraham to David all the ancestors of Christ were instrumental to human redemption in this sense, but were not co-Redeemers; for the work of human redemption was wholly accomplished by Jesus Christ. Have Roman Catholics redemption by the Virgin Mary? No: all belonging to redemption came from Christ. We have the gospel, not by the Virgin Mary, but by Christ alone.— We have the preaching of the gospel by Christ alone. We have the institution of the sacraments by Christ alone. We have the commission of the Apostles. We have faith in the mysteries. We have justification by faith. We have the institution of the Church by Christ alone, and not by the Virgin Mary; therefore Christ alone is our Redeemer—the Virgin Mary a co-Redeemer. When he was alive in Galilee she was not regarded as His co-Redeemer. You remember what He said to her on two occasions—“Woman, what have I to do with thee; do not interfere in things belonging to My Father.” It is stated by one of the saints in the Romish Church that Christ paid the price of our redemption, but that the Virgin Mary gave the means to pay the price, because she gave his flesh, and that therefore she was His co-Redeemer. In the popular hymn called *Stabat Mater*, it is represented that while Christ suffered on the cross, the Virgin Mary at the foot of it endured the same suffering, so that St. Bonaventure called this equality in both the passion of Christ—the compassion of the Virgin Mary;

and accordingly, says he, she was really a co-Redeemer, not materially and naturally, but supernaturally, by comparison with Christ. In the Romish Church it is stated that the offering made by the Virgin Mary in her Son was the first case of our salvation. Even so, that offering was good, but a limited one—a finite offering, and therefore without any kind of value for our redemption. The Virgin Mary was the mother of Christ certainly, but she was a creature with a limited mind, and for the expiation of human guilt it was necessary that there should be an infinite victim—an immense offering, and this offering was only obtained by the blood of Christ, who willingly gave the infinite merit of his sacrifice on Golgotha (applause). But as the effect of the redemption is by the Romish Church divided between Christ and the Virgin Mary, so also is the fact of the resurrection. In the sixth century a legend or fable was invented, that on the third day after her death, Christ raised his mother from the sepulchre and carried her to heaven with him, and honored her before the universal resurrection with a particular resurrection—that the Virgin Mary by Christ himself and by the Eternal Father was created queen of heaven, queen of all angels, patriarchs, prophets, apostles, and martyrs. Nay more, God said to Christ, as stated in the Psalms, “sit down on my right hand,” and Christ said to the Virgin Mary, “sit down on my right hand,” and the Eternal Father divided, as is alleged, the kingdom of heaven—of justice and clemency—between Christ and the Virgin Mary. Thus is the Virgin Mary made a co-Redeemer, and I repeat is most honored in the Church of Rome. In the Protestant Church Christ is very much honored as the Redeemer of the world, but when we have with him a co-Redeemer, the affection is parted into two affections, and therefore the worship of Christ is

not so pure, so fervent as if Christ were alone (applause). But not only is the Virgin Mary made a co-Redeemer, but a co-Mediator with him, also in the opinion of the Church of Rome. St. Bernard has blasphemously said that Christ is always like God the Father, a judge, and cannot therefore supply human desires as a mediator, because he is too distant and too severe. Therefore, we need another mediator—a meek mediator—a mediator, who is at the same time a creature and a mother, to contrast with the divinity and severity of Christ! In the opinion of Romanists Christ is a severe one, a cruel one, too distant from the prayers of Christian hearts; but in the Virgin Mary they say you will always find a maternal heart, a meek and benevolent creature, who will be ever near you, and will support you by her power over her Son, and in this way you will always find peace and clemency in the presence of God. Instead, therefore, of going direct to God, by means of Christ—go, says the Romanist Church, from the Virgin Mary to Christ, and from Christ to God, so, as in the opinion of Alphonso Ligouri, to be nearer to God. Romanism has also invented other mediators, pro-mediators—all the guardian angels and protecting saints. Therefore, go to St. Patrick, by him to the Virgin Mary, by her to Christ, and by him to God; so that by three or four steps, like Jacob's ladder, you may arrive at God in your prayers. Oh, no; we have God directly by means of Christ—I go to my Christ, and am certain to receive all favors through his grace and mercy (applause). But the Virgin Mary is not only co-mediator in the Church of Rome, but omnipotent. She is called not the mother of our Redeemer, but the mother of God! God has no mother. The Virgin Mary was the mother of Christ's humanity alone—certainly not of his divinity. The godhead of

Christ is united with the Father and the Holy Ghost, and if the Virgin Mary is the mother of God, she is the mother of the Father—she is the mother of the Holy Ghost. What worse can be conceived in the Church of Rome than such heresies and such absurdities? (Applause.) I might quote passages from St. Bonaventura, St. Alphonso Ligouri, St. Bernard, and many others, to show that the most eminent writers of the Church of Rome have called the Virgin Mary omnipotent. All is the Virgin Mary in Romanism. To obtain strength against temptation, to obtain good health, a good journey, prosperity in business, in the hour of adversity, in the hour of death, recourse is had to her. In private families prayer to the Virgin—in public churches prayer to the Virgin—the town consecrates itself to the Virgin Mary—the nation is dedicated to her, as the kingdoms of Hungary, of Bavaria, of Naples—all is the Virgin Mary in the Church of Rome—nothing is Jesus Christ (applause). What is it if this worship of the Virgin Mary is insulting to the worship of Christ? In the Litany she is called the “refuge of sinners,” the “comforter of the afflicted.” In the breviary she is “mother of grace and clemency,” who is invoked to receive us in the hour of death. But the finish is put to the absurdity and blasphemy of the Church of Rome against Christ by adulterating the Bible in favor of the Virgin Mary. We have a Bible published, remember, only a few years ago, in Naples, entitled “the Marian Bible”—the Bible of the Virgin Mary. From Genesis to Revelations is changed in her honor. Thus, for instance, “in the beginning God created the heavens and the earth,” is altered to “in the beginning Mary created.” In the Psalms, “God said to my God, sit down on my right hand,” is changed to “said to my lady.” Wherever

you you find the name of God, St. Bonaventura reads the Virgin Mary, and the Pope has granted many indulgences to people who use this book; and at Rome there is a religious body who pray every day in its language. This is what I call idolatry--this blasphemous insulting of Christ (applause). Mariolatry is also an insult to Christian worship. The true worship of Christian people is well expressed in the brief words of St. John's Gospel, 'Worship God in spirit and in truth.' When I see in the church pictures, images, statues, theatrical pomp and spectacle—all for external display—I conclude that this is not Christian worship—this is Pagan worship. But the Church of Rome is a church for low people, and ladies especially (laughter). The grand music and fine drapery, and all kinds of pomp and spectacle—these are for low people. Then there are for ladies nice flowers, incense, head-dresses, and embroidery—all very beautiful. The nature of woman is delicate—the heart of woman is very fantastic and enthusiastic (laughter); and there they are attracted by the flowers, and incense, and beautiful sights, and are a devoted people. Now, the Church of Rome endeavors to have as many women as possible, because they say that where there are women there will be money also (laughter). This is the great want of the worship of the Virgin Mary. All kinds of things in human life bear her name, all parts of the human body are consecrated to her, and in many instances entire families are in doubt what Virgin Mary will be their patroness—whether the Lady of Loretto or of Carmel. In the first three centuries she was not worshipped at all, and therefore there were no relics of her among Christian people; but now the relics are everywhere. Germany and Italy contend about the slippers of the Virgin Mary. In my own country we have her dress—in Perugia her

ring. The Virgin Mary was also a fashionable lady, and wore a long veil every day; and you need not be surprised if you see all the world filled with the veil of the Virgin Mary. Besides we have in Rome and Sicily a great and special relic, the milk—fresh milk—of the Virgin Mary; and the peasantry go to procure a bottle of it, believing that it will enable the poor mothers to yield milk for the nourishment of their offspring. In conclusion, I will only say a few words in support of my last proposition—that Mariolatry is an insult to the reason of a Christian people. The worship of the Virgin Mary is supported by miracles, one or two of which I will repeat to you; and remember they are recognised by the majority of the popes, and all writers in the Church of Rome. The first is the house of the Virgin Mary at Nazareth, in which it was announced to her by the angel Gabriel that she would become the mother of Christ. This house remained until the beginning of the thirteenth century, but in that country this house became desirous to travel, and, like a rich English lady, this house made all kinds of preparations to accomplish her journey (laughter). In one night this house secretly left Nazareth for Dalmatia, passing over hundreds of miles; and after a ten months' stay there the house says—"Italy is a very fine country, a beauteous country, I will go and see Italy;" and so, in a night, this lady's house travelled to Italy across the Adriatic Sea—accomplishing, in one night, 500 miles. The house took up its abode on a beautiful hill, commanding fine scenery; but after a few days the house of the Virgin Mary say—"The air is too keen; it is hotter for me to go down into the valley;" and accordingly it journeyed down to the valley, which after a time became too damp, and it says, "I had better go up again to the top of the hill" (laughter); and so it came to Loretto,

where it is now worshipped. It was very good of the rich lady—for it makes money for the priests—not less than 60,000 scudi is a very beautiful thing for the Romish priests to have invented by the travels of the house from Nazareth. But you will ask by what means did it come. Hear—upon the wings of an angel! Now for the second miracle. A wicked man was killed in the act of committing a robbery—his head was cut off and cast into the deep well, while his soul was condemned immediately by God to eternal perdition, because he died in mortal sin. But the Virgin Mary immediately interfered, and said, "I will not have this man condemned, because he was affiliated to me." What means did she adopt for hearing his confession? St. Dominick happened to be passing near the well, when the head rose to the top and said, "I ask for confession." The saint was astonished at seeing a head which had been cut off asking for confession, and gave absolution to the head, which went down again into the depth of the well, while the soul immediately ascended to God (laughter). Such are the miracles in support of the worship of the Virgin Mary. Ah! my dear brethren, I will conclude by making one remark. Between Christ and the Virgin Mary it is necessary to select, because two redeemers, two mediators, two justifiers, are impossible in the Church of Christ. Do not fear, Roman Catholics, that if you give your affections to Christ, the Virgin Mary will be offended with you. Oh, no, she cannot have any part of the worship paid to her son Jesus Christ. Go then to Him—leave the Virgin Mary—honor for the Virgin Mary—love for the mother of our Redeemer—no worship. No, Christ alone may be worshipped—Christ in life—Christ in the hour of death—that by the name of Christ all people may be saved. (Applause.)

## LECTURE VI.

*Roman Catholic Processions.*

PROCESSIONS are Pagan in their origin. Is there in the Old Testament a sanction for the practice of such ceremonies?—Certainly not. The old controversialists quote a passage from the Old Testament in support of processions—namely, the ordinance of God that the priests should carry the Ark around the walls of Jericho. In the Latin vulgate it is said that God ordered the priests to have processions round the walls of Jericho. This is a corruption of the original text—one of the 750 alterations, my dear brethren—because the original text and true translation of it say that God ordered the priests to “walk” round the walls of Jericho. To “walk in procession” is a very different thing. The most prudent and learned Dr. Cahill said in his last letter that Catholic processions had a scriptural origin. I am very glad to hear this learned doctor offer a “scriptural” support for the processions. He said that the angels ascending and descending upon the ladder of Jacob were a type sanctioning the practice of the holy Catholic processions. A very learned but rather stupid quotation (laughter). Some people think that King David meeting the ark when they carried it into his town, typified processions. No. It was not a procession, but merely a meeting of the King and the people. The children of Sion in the same way met Christ when he came peacefully into Jerusalem; but it was not a procession. It was a simple meeting—nothing more. You have nothing in the Old Testament from which Catholic processions can be sanctioned. Have you anything in the New? If you can prove by a single instance from the New Testament that Christ or his apostles commanded processions, I will embrace your

theory and will follow your practices. You do not even find processions used in the primitive Christian church. For three centuries the early Christians were without processions; and it was not because they were persecuted, for during that time there were only ten persecutions, and in the intervals between them the Catholics were, generally speaking, humble and secret. What is the true origin of Catholic processions? The learned Dr. Cahill has said that they began under the Emperor Constantine, in the beginning of the fourth century of the Christian era. Bad author. Was Constantine a Catholic? No. Was he a Christian? No. He is supposed now to have been an Arian heretic. He was at the same time under the blessing of the Pope, and under the blessing of the Pagan priests, because he retained for a long time the title of Pontifex Maximus of the Gentiles. Although the first prince, according to history, who favored the Christian people, he was a very bad prince. He was a monster—like Nero, Tiberius, and Caligula—towards his friends and relatives, his wife and his son—he was a murderer and an assassin. This is the author of your Catholic processions (applause). The epoch of Constantine is one unpleasant to recall, for it is precisely the period at which all Paganism was transplanted into the Christian church. Before that period the Christian church was spiritual in faith, and pure in spirit and in truth. Afterwards you find it gradually adopting Pagan practices. With very few exceptions, all the Romish practices are inherited from Paganism. The Pagans had their *penates*; the Catholics have their guardian angels. The Pagans had their *genii tutelares*; the Catholics have their saints protectors. The Pagans had their queen of heaven; the Catholics have their queen of heaven. The Pagans had

their oracles; the Catholics have their sanctuaries. The Pagans had their vestals; the Catholics have their nuns. The Pagans had their votive tablets; the Catholics have their votive tablets. The Pagans had their works of goodness; the Catholics have their works to the saints, the Virgin, and even to Christ himself. The Pagans had eccentric dresses for their priests; the Catholic priests have eccentric dresses. The Pagans had their dogma of purgatory with fire and water; the Catholics have their dogma of purgatory with fire and water. The Pagans had prayers for the suffering dead; the Catholics have prayers for the suffering souls of the dead. The Pagans put money into the mouths of their dead, with which they were to pay Charon the ferryman for conveying them across the river of Acheron; and the Catholics put money into the pockets of the priests, in order to have masses celebrated for the departed (applause). All that was Pagan is at present Romish, with the exception that it is not called Pagan. Christianity Paganized and Paganism Christianized are the same, my dear brethren. The Pagans had processions; the Roman Catholics have processions. We read in history of the great Pagan procession of Diana of the Ephesians; we read also of the procession at Rome in honor of Vesta, the mother of all the gods. We have it also mentioned in the writings of Cicero and of Horace that once every year a great procession went to the fountain called Arethusa, in Rome, for the purpose of washing the image of the mother of all their divinities. You have at present processions amongst the Indian and Chinese devotees. You have the processions of Confucius and of Bramah, in which persons cast themselves beneath the wheels of the chariots of their divinities and call themselves martyrs. Processions, therefore, in their

origin are Pagan. Now, I venture to repeat what I said briefly this morning, that the worship of God is a worship in spirit and in truth, as is stated by St. John. Where there is not spirit and truth, you have no worship but Pagan worship. Have you spirit and truth in processions? No. All is exterior pomp and theatrical display. They have neither spirit nor truth. Beneath the sacerdotal embroidered and jewelled dresses of the priests in the procession there is concealed a bloody heart—a tyrannical heart—the heart of a despot—and their lies and impostures (applause). I will now prove by facts that you have nothing of spirit or truth in the Catholic processions, and that the nature of them is Pagan. I call to mind some of those processions in my native country. The procession of *Corpus Domini*, or the body of Christ, is the greatest in all Catholic countries. What is it in Naples, for instance? All English travellers at Rome go to Naples after Easter, in order to enjoy this beautiful procession, because English people do not like to lose a good spectacle. The great square of St. Peter is converted into a great pit, with boxes at the sides; it becomes the greatest theatre in the world, because it is the theatre in which plays the Pope himself. Drapery, carpets, velvet, and silk decorations, citron and orange trees, flowers are arranged with the utmost precision and taste, such as is displayed by good stage managers. What is the spectacle of the *Prophete* at Covent-Garden to this procession, my dear brethren? Nothing. Boys, priests, bishops, prelates, and cardinals arrayed in dresses, costly with gold and jewellery, and attended by servants in red liveries; and after all comes the Pope himself—the successor of St. Peter (laughter)—carried upon the shoulders of his servants, and adoring Christ in the water. It is all a

farce, and therefore the Pope must adore the water in the presence of the people, though I do not think he believes in it. But after him, approach the noble papal guard, on horseback, dressed in splendid uniform, accompanied with silver trumpets and a great flag embroidered with velvet and gold. This concludes the procession; and all, especially the lovely women who are spectators, are very much excited to devotion by the noble guard (laughter and applause). I will describe another procession. In England and Ireland on Good Friday the people remain three hours in the chapel in adoration of Christ on the cross, and hear from the priest the saving words spoken by Christ; also a little sermon. But in Alessandria, a little town of Piedmont—my country—it is customary on that day to have Christ represented on the cross by a living man. On one occasion, when not a man could be found in the village to undertake the representation of the crucified Saviour, the mayor volunteered to do so. And accordingly this poor mayor was for three hours on a cross, speaking the saving words of Christ to the people; and after it was over, he said to me—"I will never more represent Christ in my life" (laughter). Then the procession consists of the Saviour bearing his cross to the place of execution, the two Marys, Jews and Roman soldiers—all represented by living persons in proper dresses; and it sometimes happens that the persons thus disguised are of bad character. In Naples, on the top of a hill, between the castle called St. Omar and Toledo, there is a beautiful place called Anenella, where there is a parish church belonging to the Dominican friars. On Easter-day, the Neapolitan people met at Anenella, to witness a representation of the meeting of the Virgin Mary and Christ risen from the sepulchre. A procession formed, consisting of Domini-

can friars, two and two; next an image of St. John carried on men's shoulders; then an image of St. Mary Magdalene similarly borne; and then an image of the Virgin, dressed in black. The procession stops in the middle of a hall, and the Virgin makes a sign to John and Mary to go and see if they can meet Christ. They obey, and St. Mary goes in one direction, and St. John in another. After a delay of about ten minutes, St. John returns and says (by the bearer of the image), "I have not found him." Afterwards St. Mary arrives, and makes a sign that she had found Christ; upon which the Virgin makes a sign to St. John to go and meet him. Both then go the way by which St. Mary had come. All the people are meanwhile in great expectation, for they are a fantastical people. After a few minutes St. John and the two Marys return, accompanied by an image representing Christ risen from the sepulchre, with a white flag in its hand, and immediately all the bells begin to ring, the military bands commence playing, a great battery of guns is fired off, and a number of birds, which had been concealed beneath the veil of the image of the Virgin, find their liberty and take to flight. The images of Christ and the Virgin Mary are then seen to kiss each other, which ends the representation; and then all the images are taken to the church of the Dominicans to assist in the performance of the *Te Deum*. Some weeks ago our good friend, Cardinal Wiseman, was in France. Queen Victoria had forbidden Catholic processions in England, and so the cardinal, being a very devout man as regarded processions, went to France to take part in the great procession of the Virgin Mary at Cambray. Perhaps you don't know that St. Luke is held by the Church of Rome to have been a great painter. In Italy, Spain, and France, there are not less than 2,000 Madonnas, said to have been painted by him. However, he was not a very good painter, for those pictures are unpleasing, and very ill calculated to excite devotion. One of these repulsive Madonnas is in Cambray; and in order to honour this precious relic of St. Luke, the French

people have a procession there every 100 years. There was one this present year, which was very extraordinary for grandeur, splendour, and concourse of people. What were the cardinal points of attraction in this procession? Do not think I exaggerate. I am only about to quote the French newspapers, which were copied by the English newspapers, and especially by the English Catholic newspapers. The first great point of attraction, of spiritual attraction, in this procession was twenty beautiful girls, dressed to represent angels of God. These twenty beautiful girls—French girls—wore muslin opera dresses, and on their shoulders were beautiful silver wings, and in their hands were bouquets of flowers to wave before the image of the Virgin Mary; and so effective was this part of the display, that the French newspapers say that all the people were excited to devotion and morality by it. But this was nothing to the second point of spiritual attraction in the procession, which was—I still quote the French newspapers—Cardinal Wiseman himself (applause). You will all ask why was he so attractive in this procession. Was it by his faith—his zeal—devotion—fervour? No. The French newspapers say that Cardinal Wiseman was pre-eminently distinguished by his lace, his embroidered cloth, his jewelled mitre, and above all—by a very long red tail which was carried behind him (great laughter and applause). The Irish people rioted in mobs for the purpose of defending their processions. Ah! they defend them because they are spiritual. The nature of these processions is very—very holy. Yes! Holy and spiritual. Twenty beautiful girls and the red tail of Cardinal Wiseman (laughter)! Oh! go and defend your processions (laughter). I have plenty of reason to conclude the second part of my lecture, by stating that the practice of these processions in the Church of Rome is pagan in their nature. But from practices which are pagan in their origin and pagan in their nature, what can you expect but pagan effects? These processions are intended to materialize and deceive the Christian people. Present me by the Bible with an idea of God—present me by the gospel the redemption of Christ; this is all for my spirit,

and the effects will be very good. Faith, love, charity, and universal justice will result. But if you present me with material objects, you will materialize my faith and my heart. The wafers, the images, and the pictures used in these processions are objects of this kind. I say that the people who go to those processions have their curiosity gratified, but come away from them without any improvement in their hearts and minds. They not only materialize but they demoralize the people. Whether in Italy, France, Spain, Portugal, or Mexico, the days of those processions are days of error, criminality, and sin. What is the great end of going to them? Balconies and windows along their routes flourish with beautiful ladies, who display their new dresses; while gentlemen parade in the streets below. Then there is also drunkenness, rioting, and mobs. When two small villages have processions on the same day, and there is rivalry between them as to which of their Madonnas is the more miraculous and powerful; we have in many instances rioting if the processions chance to meet, and then they finish with broken heads. As it is a great honor in my country to carry the pole on which the image of the Virgin is fixed, it is usual for the priest to dispose of the privilege of carrying it by public auction to the highest bidder. This is good for the pocket of the priest, my dear brethren. But it may be said that such is not the state of things in Ireland. The clergy may be good, kind, tolerant men. I have my doubts as to that; but without making any questions on the point, I would ask the people would they be better after those processions? Would they be more spiritual and Christian-like after having witnessed them? Would they not better perform their duty as fathers, mothers, wives, and husbands, by not losing entire days of labor for the sake of going to those processions? The last fact I have to state respecting them is, that they deceive the people who use them. Queen Victoria is a constitutional sovereign, who has no need of brute force to support her crown. No (applause). Her English subjects and her good-hearted Irish people suffice to preserve her on the throne. But the Italian despots are not like her, and therefore they have need of lies, ecclesiasti-

cal impostures and processions, to maintain them on their thrones. In Italy, France, and Spain—in every country where there are despots, the religion of Rome is called on to support tyranny. In Piedmont before its government became constitutional, and when it was under the direction of the Jesuits, the government used to have religious processions in order to divert the people from the thought of renewing their ancient republic. And now, what is the means by which Louis Napoleon deceives France? He is an infidel, without any kind of religion in his heart, but he affects to be a bigot and a Jesuit in order to gain empire. This is the time for devotion in France. Processions everywhere—miracles everywhere. The clergy glorious, proud, and exalting themselves. Oh, discover what is concealed under the pharisaical cloak, and you will see the future tyranny—the future slavery of France. And you, Irish Catholics—shame! You defend those Catholic processions—you were rioting for them. You think you cannot be true Christians without them. I have much respect for your hearts and minds, but your priests have graduated you to such a degree of blindness, that you believe those processions to form a dogmatical part of Christian worship.\* No; you can be Christians without them (applause)—you can be saved without them—you can be true sheep of Christ without them. Your priests gain in money and authority by them, because after processions you are guilty of immorality, and are obliged to go and confess; and it is by the confessional that the priest derives his greatest power over you and your family. I conclude by blessing God that in the proclamation of Queen Victoria against processions, I find another proof that England is the land of freedom, of Christian faith (applause). Your Queen has given a testimony to all Europe that Protestants firmly believe that without processions a people can be Christian; and the English government have made a public confession that there is no need of processions to support the crown and the law, because in this Christian and constitutional country faith in God, faith in the Queen, faith in parliament, and the love of the nation, and freedom itself are sufficient without them. (Applause.)

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