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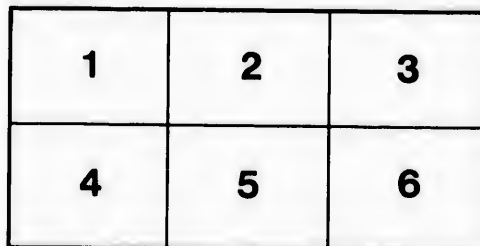
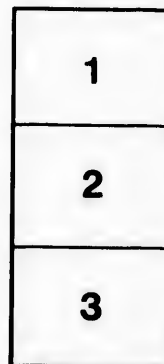
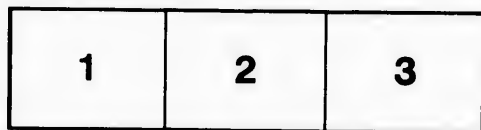
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THE ANTIQUITY

OF THE NOBLE

Church of England and Ireland

IN CONTRAST WITH THE

NOVELTY AND EXCLUSIVE HUMAN
AUTHORITY OF POPERY.

BY THE

REV. D. FALLOON HUTCHINSON,

Being a reply to a Lecture delivered in Ottawa, in
the month of December, 1871, by

THE REV. FATHER DAMEN.

CERTUM EST QUOD CERTUM REDDI POTEST.

TORONTO:

PRINTED AT THE PATRIOT OFFICE.

1872.



P R E F A C E .

It is a lamentable fact that among our people, a large amount of Ignorance prevails in relation to the Church and the sects—the divine and the human societies ; and this ignorance not merely prevails among the Roman sect, but among all the other sectaries of Christendom. Very many people who have not sincerely examined the subject for themselves, appear to imagine that the Church herself, originated at the Reformation, or in the days of Henry VIII., and that she has therefore no better claims upon the faithful than the diversified sects by which she is surrounded. Over the illiterate and uninformed Protestants the Romanist has a complete victory ; for he can easily show, from their own confession, that the Lord Jesus never belonged to their religion. and consequently did not found it ; simply because it was not in existence when he was upon earth ; and if the Romanists could but persuade the public that the Church only originated in the days of Henry VIII., it would follow

that it was no more the Catholic and Apostolic Church, which it professes to be than the newest sect which has just appeared in the religious horizon. The sectarian cannot, with advantage to himself, answer the question so often put by the papists: "Where was your Church before Luther or Calvin?" The Church alone in this country can answer that question satisfactorily to an intelligent mind. She does this not by shuffling and evading the question like the sects; by saying that her faith is found in the bible, while the sects must know, that, to not one of them was the bible ever committed for safe keeping. It is true the Church can prove this to a demonstration. She can show that her faith is found in the Holy Scriptures, but she can do more than that; for she can trace her origin to Christ Himself, her great founder, and prove that her Sacraments and ministry were given her by Him that had all authority to give them, and that she never seceded from any church or religious society in Christendom. A reformation of religion she holds is not a creation of a new church, but a reformation of

the old one. She maintains that she is divine in her origin, and not human, and that consequently she has a right to claim the promise which Christ, our blessed Lord, first gave her. "Lo I am with you always unto the end of the world."—Mat. xxviii. 20.

In order that this subject may be better understood we offer the following pages to the public, and we doubt not but that the sincere inquirer after "the old paths" will read them to some advantage. We think we have clearly proved that the Romish Schism is the mother of all sects and creeds in the land. We have also clearly shown that every vestage of apparent authority which the Church of Rome now possesses in the British Empire, she obtained from the Church of England, as well as every divine truth which she now holds in common with this branch of the Holy Catholic Church. Take away Paganism and the human faith from the Church of Rome and leave the Divine, and the result will be embodied in the Thirty-Nine Articles of the Church of England.

In this little production of ours we have turned the tables on the Romish sect. We have given the facts to our readers, and have shown from unquestionable authority the very year when the Romanists seceded from the Church of England: and we are always ready, in season and out of season, to answer for our statements at the bar of an intelligent public. There is a difference, of course, between the Romanism of Rome and the Romanism of England. In the former it is the corruption of our ancient Christianity, by the additions of that which distinguishes popery from the Church, but in the latter it was first organized in connection with the Roman apostacy in A. D., 1570. Romanism had been diffused throughout our churches before the reformation it is true, but it had never formed a separate sect until the 11th year of the reign of Queen Elizabeth. It operated through the Church of England and not out of it. The growth of Popery in Rome and other parts, can be understood by the following table:—

Thus the Latin Mass was introduced in

A. D. 396. Let them prove it older if they can.

Purgatory discovered, - A. D. 593.

Invocation of Saints, - - A. D. 594.

Papal Supremacy, first

claimed, - - - A. D. 607.

Image Worship, - - A. D. 715.

Transubstantiation, - - A. D. 1000.

Celibacy, - - - - A. D. 1015.

Indulgences, - - - - A. D. 1090.

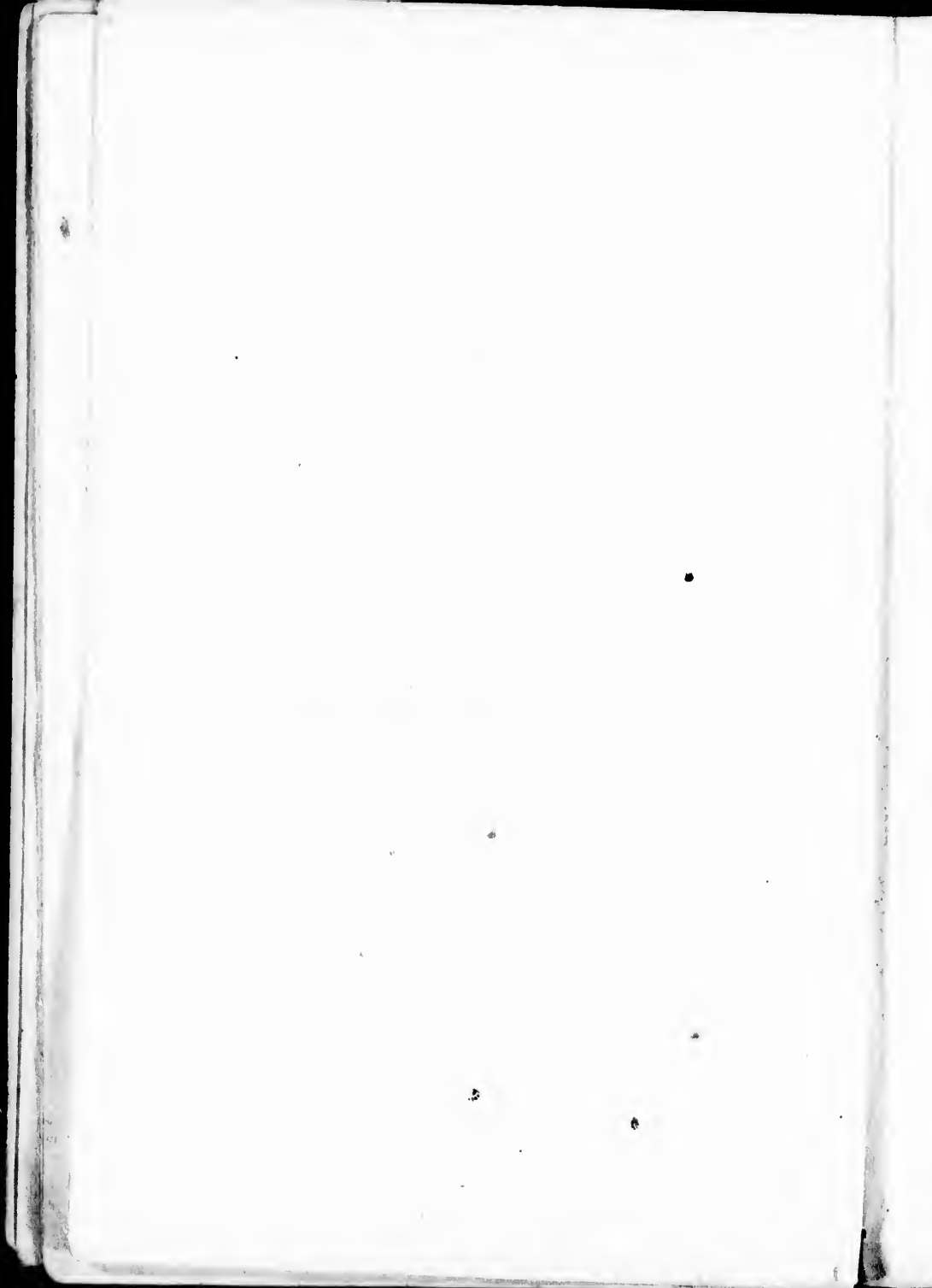
Immaculate Conception, - A. D. 1854.

Papal Infallibility, - - A. D. 1870.

These are the dates of the rise of the Pope's religion in the Roman Church, and Father Damen is challenged to prove the them older if he can.

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THE ANTIQUITY

OF THE NOBLE

Church of England and Ireland.

A copy of a lecture of the Rev. Father Damen, delivered last December in the City of Ottawa, was duly forwarded to us by a gentleman from the Capitol, with a request that we would give it a notice through the columns of the PATRIOT. We have read it very attentively, and feel great pleasure in acknowledging the great ability and talent of its learned and worthy author, but we trust we will be pardoned in expressing our sincere regret that they were not turned to better account than in defending the crumbling system of popery:—

The Rev. gentleman commences by giving us a beautiful definition of faith, showing most clearly the difference between what he calls divine and human faith, the former being a belief, without doubt, or hesitation, on the *alone* authority of God's Word, the latter consisting of a belief on human authority only. To this definition

of faith, no Protestant could possibly object. We now wish to convince the Rev. Father that his own definition of faith given in the lecture referred to, demolishes the whole fabrick of popery, built, as he himself, afterwards confesses, solely and entirely on human tradition and not upon the authority of God's word. It is the anti-Catholic character of the Church of Rome that constitutes it popish, and every such article of faith in that apostate church is founded *alone* on human testimony. The Pope's supremacy and infallibility, the doctrines of transubstantiation, purgatory, Maryolatry, worshipping of images and such like, distinguish this apostacy from the ancient and scriptural religion of the Church of England. Take away the human faith from the Church of Rome, and leave the divine, and its faith would be precisely that of the Church of England to-day.

The Rev. Father, next tells us that to be a just being our blessed Lord must necessarily give us the means of knowing what He has taught. Here again we agree with the Rev. Lecturer; for we know that He has done this very thing. He has given to mankind the infallible means of knowing what he has taught. This we all acknowledge. On page five, of the lecture now under consideration, the Rev. speaker enquired, "What is the means God has given

us whereby we shall learn the truth He has revealed," and he answers as follows: "The bible says my Protestant friend, the whole bible, and nothing but the bible. *No, not the bible, and its private interpretation but the Church of God.*" Father Damen's opposition to the truths of God's own testimony we have marked in italics, so that the reader may see on his own showing that the faith of that part of the Romish religion which distinguishes it from the true Catholic faith of the Church is founded not even on human testimony but on mere floating hearsay; which his church calls tradition. On page five, the learned gentleman makes rather a strange statement when he says:

"I say then it is not private interpretation of the bible that has been appointed by God to be the teacher of man, but the Church of the living God."

We sincerely thank God it is not, else popery, which is the private interpretation of a party, might have some claim on authority. Nobody holds any man's private interpretation as the teacher of the people, but God himself in His own word and through His own ministers teaching that word. The difference then between the true Catholic Church of Christ and the Romish sect represented at present by Father Damen, is this; Christ has made it indispensable that His Church should be taught

His own word and nothing but His word, which is the bible, the whole bible and nothing but the bible, taught to the people through living teachers, learned and holy men who are lawfully ordained for that purpose, while the Pope has commissioned the Rev. Father Damen and others to teach the people from floating tradition as uncertain as the changing nature of man. That the Church is right and the Romanist wrong is evident from our Lord's commission to his apostles "Go ye therefore and teach all nations; teaching them to observe all things whatsoever I have commanded you."—Matt. xix 20.

No tradition of man was to be taught the people; according to the sacred commission; the Word of God and nothing but the Word of God was to be taught the people; "teaching them all things whatsoever I have commanded you." Not one word of popery was to be taught, nothing but "all things" that the Divine Lord "commanded them."

On the same page and in connection with this commission, Father Damen says:—"Christ did not say sit down and write bibles and scatter them over the earth." No, we answer, for the Scriptures of the Old Testament were already written, and now the apostles were commanded not to preach tradition, but "all things, whatsoever Christ commanded them." In John v.

39, one of Christ's commandments is, "Search the Scriptures," and the great apostle of the Gentiles, the first Bishop of our Church, declares in his noble defence before Agrippa, "Having therefore obtained help of God, I continue unto this day witnessing both to small and great, *saying none other things than those which the Prophets and Moses did say should come.*—Acts xxvi. 22.

We need not be told by Father Damen that Christ our Lord did ordain living teachers in His church, but it is equally true that by Christ's authority these teachers are bound to preach and explain God's word only to the people; and in order to know this our blessed Lord commands the people to "Search the Scriptures" for themselves, while he reproveth others and says, "Ye do err, not knowing the Scriptures;" thus leaving Romish and all other traditions out of the question. Tradition never has been the "Sword of the Spirit" and Christ himself never used it in his great battle with Satan who was vanquished by "It is written." Every Christian reader has read the commendation given of the Bereans by the Holy Ghost Himself—"These were more noble than those of Thessalonica, in that they received the Word with all readiness of mind, and searched the scriptures daily whether those things were so."—Acts xvii 11.

In this passage we have the whole system of our Catholic church brought in contrast with Father Damen's Roman Apostacy. First, we have the divinely appointed ministry from whom the Bereans received the word with all readiness, and secondly, we have the right of private judgment brought to light; for "If an angel from heaven preached any other gospel let him be accursed" says St. Paul.—Gal. i 8. These Bereans are commended, because they searched the scriptures daily to see if these things were so. In both dispensations inspired men were raised to declare God's Word to the people, and to attest the truth of what they uttered by signs and wonders; so that we can inform Father Damen that the great founder of our religion did command his servants to write his holy word, that future generations might be benefited by it. Thus in Deut. xxvii 3., "Thou shalt write all the words of this law." Ex., xvii 16, "And the Lord said unto Moses write this for a memorial in a book." Is., viii 1, "And the Lord said unto Isaiah take thee a great roll" (which were the books then used,) and write in it, &c. Jer. xxx 2, "Thus speaketh the Lord God of Israel saying write thee all the words I have spoken in a book." Again in Habakuk, ii 2, we read, "And the Lord answered to me and said, write the vision and make it plain upon

the tables that he may run that readeth."

While He that liveth and was dead and is alive for evermore commanded in the summing up of the Christian Revelation, Rev. i 11. "What thou seest write in a book." Rev. xiv 13; xix 9; xxi 5.

The ancient Church was as strongly in favour of the people indiscriminately reading God's word as the Church of the present day; and as Father Damen and his sect profess great respect for antiquity, they will perhaps listen to the Fathers. The commandment of God to "Search the Scriptures" is quite sufficient in itself, and needs no human authority to strengthen it; so that we only introduce the Fathers, as faithful witnesses that the Church in their day was not Romish, but just the same in every respect, as the Holy Church of the present day.

St. Epiphanius says, "All things are clear and plain, and nothing contradictory in scripture."

St. Basil saith, "Those things which seem doubtfully and obscurely spoken in some places of the scripture are expounded by those which, in other places are open and plain." Luther and Cranmer could say no more! St. Austin saith, "There is no great hardness in the scriptures, to come to those things which are necessary to salvation." Again, Austin saith, "In the Holy Scriptures are found all those things

which contain our faith and rules of life." Yet again, we quote from the same father, "The Spirit of God hath greatly and wholesomely tempered the Holy Scriptures, so as, both by the plain places he might prevent our hunger; and by the obscure he might avoid our nice slothfulness; for there is scarce anything that can be fetched out of those obscurities which is not found most plainly spoken elsewhere." And again, in his third epistle he says, "The manner of speech in which the Scripture is contrived, is easy to be attained by all; although it be thoroughly attained by few. Those things which it containeth plain and easy, it speaks, like a familiar friend, without guile, to the heart of the learned and unlearned; but invites all men, with an humble manner of speech, whom it doth not only feed with manifest truth, but exercise with that which is secret." Chrysostom writes thus: "Who is there to whom all is not manifest which is written in the Gospel? Who that shall hear, blessed are the meek, blessed are the merciful, blessed are the pure in heart, and the rest, would require a teacher to learn any of those things which are here spoken? As also the signs, miracles, histories are they not known and manifest to every man? This pretence and excuse is but the cloak of our slothfulness. Thou understandest not those things which are written; how

shouldst thou understand them, which will not so much as slightly look into them? Take the book into thine hand: read all the history; and what thou knowest remember; and what is obscure, go often over it." So Chrysostom again makes this difference between the philosophers and the apostles,

"The Philosophers speak obscurely; but the Prophets and Apostles make all things delivered by them clear and manifest; and, as the common teachers of the world, have so expounded all things, that every man, may, of himself, by reading learn those things which are spoken."

In opposition to the teaching of Father Damen upon this subject, it appears that the whole church for centuries from the beginning advocated our doctrine and condemned that of Rome in their advocacy of the truth: for the Roman religion in the days of those early fathers had not been thought of in the world, and of course was not taught in the church. It is necessary and fit that the whole people should read the scriptures for themselves. Hear St. Jerome upon the Psalms:—"The Lord will declare: and how will He declare? not by word, but by writing: in whose writing? in the writing of His people. Our Lord will declare it to us in the scriptures of the people, in the Holy Scriptures: which scripture is read to all the people:

that is, so read that all may understand, not that a few may understand, but all." "What faithful man," saith St. Augustine "though he be but a novice before he be baptized and receive the Holy Ghost, doth not, with an equal mind, read and hear all things, which, after the ascension of our Lord, are written in canonical truth and authority, although as yet he understands them not as he ought?" But, of all others, St. Chrysostom is, everywhere most strong and explicit upon this point, amongst many places, hear what he saith in one of his homilies of Lazarus: "I do always exhort, and will never cease to exhort you, that you will not here only attend to those things which are spoken; but, when you are at home, you continually busy yourselves in reading the Holy Scriptures; which practice also, I have not ceased to urge upon those who come privately to me. For, let no man say, alas I am taken up with law cases, I am employed in public affairs, I follow my trade, I maintain a wife and children, and have a great charge to look to; it is not for me to read the scriptures, but for them which have cast off the world, which have taken up the solitary tops of mountains for their dwellings, and live in this contemplative life continually. What sayest thou O man? Is it not for thee to turn over the scriptures because thou art distracted with many cares?

Nay, then, It is for thee more than for them; for they do not so much need the help of the Scriptures as you, that are tossed in the midst of the waves of worldly business. Neither can it be possible that any man should, without great fruit be perpetually conversant in this spiritual exercise of reading." And again he says:—"Let us not neglect to buy ourselves books, lest we receive a wound in our vital parts. But what, say they, *if we understand not those things* which are contained in those books? What gain we then? Yes, surely it cannot be that thou shouldst be alike ignorant of all thou readest; for, therefore hath the Spirit of God so dispensed this word that publicans, fishers, tent-makers, shepherds, and goat-herds, plain unlettered men may be saved by these books; lest any of the simpler sort should pretend this excuse, that all things which are said should be easy to discern; and that the workman, the servant, the poor widow, and the most unlearned of all others, by hearing the Word read, might get some gain and profit." And the same father elsewhere says: I beseech you that you come speedily hither and hearken diligently to the reading of the Holy Scriptures, and not only when you come hither but also at home. Take the bible into your hands, and by your diligent care reap the profit contained in it.

After the above quotations: First, from the Holy Scriptures, and then from the Early Fathers of the Church, our readers will easily know which to believe, the Rev, Father Damen, the Pope and his priests, who deny the people the right of reading the bible, or the Church and her learned clergy, who place an open bible for everyone to read. The former have the authority of the Pope and his Priesthood, the latter have the authority of God himself, as recorded in the Holy Scriptures, and also the example of the whole Catholic Church for nearly one thousand two hundred years after Christ. Father Damen had better not have defied all the Protestant preachers as he politely calls the clergy of our church, for notwithstanding his defiance, we have proved that the Holy Scriptures should be read by all men without note or comment. Thus far we have also shown that it was the practice of the people of God in olden times, to translate for themselves and their families as much of the scriptures as they were able; and from these they learned to believe, to love, and to suffer. This appears from Eusebius, who tells us that he frequently saw the Word of God torn from the hands of the people by the tyrant Dioclesian, and Julian the apostate, and burned in the Roman Forum. There never was a public decree of any Council condemning the venerable practice of searching the

scriptures, for more than one thousand years after the establishment of Christianity, not until the year 1229, when a Synodical, not a general Council, assembled at Toulouse, for the purpose of counteracting their circulation, and then the people heard with astonishment, that a Christian Association was the first to interdict the reading of the Scriptures. The Councils of Toulouse and of Trent we call modern Councils, for they were held more than a thousand years after the establishment of Christianity. Against this innovation of modern Councils as Catholics and Bible Christians, we lift up our voices and say in the matter of circulating the Holy Scriptures, we must obey God rather than man. In this we follow the precedent of the Apostle St. Peter, who put it to the Jewish Council, to which he stood opposed, to answer the question themselves for him—"Whether it be right in the sight of God, that we should hearken unto you more than God, judge ye, for we cannot but speak of the things we have heard and seen."—Acts v. So we tell Father Damen and all his preachers, that we cannot consent to see the people perishing in ignorance, without making an offer to as many as will receive it at our hands, of that Word which is able to make them wise unto salvation.

On page 11, Father Damen compares the

Holy Scriptures to the Constitution of the United States, and says, "When George Washington and his associates wrote the Constitution, and the Supreme Law of the United States, they did not say to the people let every man read the Constitution and make a government for himself. Let every man make his own explanation of the Constitution." What did Washington do? He gave them the Constitution and the Supreme Law, and appointed his Supreme Court and Supreme Judge of the Constitution, and that Supreme Court and Judge is to give the true explanation of the Constitution. On page 12, we find the Rev. Father's conclusion. "So our Divine Saviour also has established His Supreme Court, His Supreme Judge that is to give the true meaning of the Scriptures," and informs us that he is of opinion the Roman Catholic Church is that Court and Judge!!!

This position we deny in toto; and it is not alone denied by us, but by the whole of Christendom, except the Romanists! According to Father Damen's opinion of the matter it has come to this, that the Holy Bible is the private property of the Roman Catholic part of Christendom. It is therefore a fair statement to enquire do the Sacred Scriptures belong to all—or are they the private property of the Church of Rome? We deny the existence of a tribu-

nal which the Rev. Mr. Damen says has been appointed. In proof of this assertion the Rev. gentleman adverts to our Lord's commission to His Apostles; although unfortunately for Mr. Damen, his church had no existence when that sacred commission was given to the first bishops of the church now known as Protestant. We will advert to the whole passage and see how it fairly stands. "Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to *observe all things whatsoever I have commanded you*; and lo, I am with you alway." Now with whom was it he promised to remain? Not with the Apostles, for they soon finished their course, but with those who succeeded the apostles in office. But how was this to be determined? They were those succeeding in office who should "teach all things whatsoever He commanded. Now, the Rev. Mr. Damen must be aware that all Christendom charges the Roman Catholic Communion, not only with not teaching all things which our Lord commanded, but with teaching many things which he did not command; therefore they cannot expect that we will allow them to be the persons to whom our Lord's promise applies. So that here is a second of their pillars totally demolished. Father Damen tells us that this Romish tribunal has been

appointed the executor of God ; but where is this proved ? What declaration does the bible make of the Holy Scriptures being the private property of the Roman Priesthood ? They tell us the Church is founded upon a rock, and is the pillar and ground of truth. This we allow ; for God in his holy word hath said it ; but what Church ? Father Damen says the Church of Rome, We say not : We say the Catholic Church means not the Church of Rome, but the body of Christians throughout the world. He understands the term Church, in Scripture, always to mean the Church of Rome, nay far less than that, the Romish clergy, This we deny, and we dare the Rev. gentleman for the proof. Why all this opposition of Father Damen and the Priests of Rome to the Divine Word ? In his lecture he has laboured hard to prove that there is no dependance to be placed on it, and blasphemously prays " Lord save us from such a teacher," meaning the Holy Bible ! gravely telling us that it is the source and fountain of all kinds of errors, heresies, and blasphemous doctrines."—Page 9.

We do not wish to be uncharitable in our assertions, but we are persuaded in our conscience, that the reason the Romanists never have allowed the reading of the scriptures is, because they know their words will not bear a comparisson with

what is contained in the Bible. If this Holy Book did but mention the Pope's supremacy and infallibility—Maryaltrity, or even call her the Mother of God ; transubstantiation, and such like, Father Damen, we are quite sure, would never have delivered that lecture against it in Ottawa.

When confronted by Protestants, Father Damen and his brother priests say, oh yes we tell our people to read the bible, but not King James's Bible, but the Douay Bible, *with its notes*,—which is Romish private interpretation. This the Rev. Lecturer knew was not true. The Church of Rome has no authorized version of the English Bible. The Douay version is undoubtedly the result of bad scholarship, as every Greek scholar living knows, who takes the trouble to examine the translation. But neither the Douay nor any other English version has ever yet been sanctioned by the Church of Rome. When Dr. Pointer, the Titular Bishop of London, England, was examined by a Committee of the House of Commons, as to the state of education in the metropolis, he admitted that there was no English translation of the bible authorized by the See of Rome. But they tell us the Douay, or in fact no other bible will do without the notes ; because they come from the priests and are designed to set the laity right. Now the learned Lecturer must

have been aware that the Douay Bible with its notes, was reviewed in the *British Critic*, and it was proved, that these notes, which are now held in such veneration, were written about the time that the Roman Catholics seceded from the Church of England, in the reign of Queen Elizabeth, whom they looked upon as an intruder, and Mary, Queen of Scots, as the rightful heir to the throne; that those notes were written at a period when a Bull had been issued absolving British subjects from their allegiance to their sovereign, and when it was a matter of regret to the Roman Catholic Clergy, that a Protestant Monarch should sit on the British throne. These notes were republished in Dublin under the sanction of Dr. Troy; but that prelate in a letter which was published in all the newspapers in England, disclaimed the notes in toto. Here is something for Father Damen, and his united, his truth-telling Church, with her 352 sects to explain! Here we find one Roman Bishop disclaiming the *notes*, and another disclaiming the text, and both being infallible, what we would ask, is the poor Romanist to do? One prelate takes away the text from him, and the other says the notes are bad; and the poor people are commanded to obey both!! Now these, as Father Damen well knows, are facts, not resting on our authority, they are known to the whole

nation, appearing in all the newspapers of the day. We strongly advise the good Father to deliver another lecture in Ottawa, and make at least one effort more to get his obedient people out of this difficulty.

On page nine, the Rev. Father speaks largely on the evils of Bible reading, and refers to 352 fanatical sects which he says the bible has made, but he forgot to mention what we shall prove before we dismiss him, that his own sect originated in England with the rest, so that the sects in all may be put down as 353, the Roman Catholic being one of them; originating in England, A. D., 1570. Fanaticism produced by reading the Bible!!! Indeed!! We would ask the Rev. gentleman, were the atrocities of the French Revolution perpetrated by bible readers? It is well known that the restrictions on the circulation of the Scriptures for which the Rev. gentleman contends, were strictly imposed on France. All that he can say of the *per-
version* of Scripture, and the fanaticism which have disgraced Protestant countries, from the days of Munster down to Woman's Rights and Free Love, can be paralleled in countries where the Bible stood foremost in the list of heretical books, and where the authority of the Church of Rome was predominant. We will cite a few cases for the Rev. Father's special benefit. We will mention first, the voluntary cruci-

fiction of females, so minutely detailed by Baron Grim, who was an eye-witness of them during his residence in Paris, and which were put a stop to, not by the interference of the Clergy, but by the order of the Lieutenant of Police. Witness also, the monstrous absurdities printed and circulated in the *Lives of the Saints*, by Dr Butler, the Visions of St. Therese, and the infliction of the five stigmata of St. Francis. Fanaticism is to be found in all communities; but the difference is this, that in the Church these things are uniformly discouraged and renounced, whereas in Father Damen's church, they are sanctioned and gloried in. The restriction on reading the scriptures, has been compared by Dr. Doyle to the suspension of the Habeas Corpus Act, he, stating that the church finds it necessary to suspend the privileges of the faithful in times of spiritual danger, as the British Parliament have found it necessary to suspend the operation of that law which we justly regard as the very basis of our liberty. We deny the analogy, and can hardly believe that the learned Doctor was serious when he broached it. Who suspends the Habeas Corpus Act? or who judges of the necessity of such a measure? The same authority from whence it emanated. But who circumscribes that privilege, which is the basis of our religious blessings? Would

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any Romanist living, of ordinary intelli-
 gence presume to say that it is the same
 authority by whom these religious bless-
 ings were conferred? Before the Church
 of Rome can claim the benefit of Doctor
 Doyle's analogy she must prove, what no-
 body would attempt to do, that the bless-
 ings of spiritual edification are deposited by
 the Almighty in the hands of the common
 clergy, to be dealt out by them according to
 their discretion. Were His Excellency, the
 Governor-General, to suspend the Habeas
 Corpus act by his own authority, he would
 be deemed guilty of treason; and is it not
 high treason against the Majesty of Hea-
 ven for the Priests of Rome to say, we will
 abridge the privileges which our bountiful
 Creator has given to the world? Father
 Damen is very anxious to carry us away
 from the true rule of faith, the Holy Scrip-
 tures themselves—to private judgment,
 He says, on page 13, that "all his separated
 brethren outside his own church, which he
 calls Catholic, takes private interpretation
 for their guide," and adds that this can ne-
 ver give them divine faith—very true in-
 deed, but, all we have to say on this point
 is, that the Rev. gentleman does not know
 much about Protestant Catholic divinity;
 for there is not a sect in existence that
 takes private interpretation for its guide;
 not one! The Bible contains the religion
 of the Churchman,—not private interpreta-

tion—the natural right of private judgment is another question altogether. The Church of Rome evidently has more confidence in the notes of the Douay than in the text itself, and therefore as they are the expression of some one's private interpretation, and the Romanists generally adopt them, so the Romanists and not the Protestants take private interpretation as the rule of their faith and practice, and not the Word of God solely: which the Church has taken from the beginning.

On page 16, Father Damen says, the whole world admits that the Catholic Church was the first Church, and says: if you admit this, why are you not a Catholic? The whole world it is true admits that the first Church which Christ established was Catholic, for the whole world, Mat. xxviii 20, in contrast to the Jewish Church, which was not Catholic, but for the particular nation, but nobody acknowledges that the Roman Church was the first Church except the Papists themselves. He tells us that the apostles creed was, "I believe in the Holy Catholic Church," but he adds, "they never said they believed in the *Anglican* Church." Neither, we reply, did they ever say we believe in the Roman Church. Neither did they say we believe in Romanism, with its celibacy, which an inspired apostle calls "doctrine of devils,"—1st Tim. ii 1, nor yet in the Pope's Supremacy, nor

in the Immaculate Conception, nor in Transubstantiation, nor in any one thing which distinguishes the Roman Church from the Catholic Church of England.

We are sorry to be compelled to say it, but on examination we find deception on the very face of this lecture. What means the following blasphemous language, fit only to be spoken by the lowest dregs of our American population, from whom the impious man must undoubtedly have learned it:—

“ A new church a new religion ! And to this we answer : that if the Catholic Church has been once the true church, then she is true yet, and shall be the true church of God to the end of time or Jesus Christ has deceived us. Hear me Jesus, hear what I say ! I say that if the Catholic Church now, in the nineteenth century, is not the true church of God, as she was 1838 years ago, then I say Jesus thou hast deceived us and thou art an impostor ! And if I do not speak the truth Jesus strike me dead in this pulpit—let me fall dead in this pulpit.”

What impious blasphemy ! as well as ridiculous nonsense. Even if the present Roman apostacy was the old church organization and the true church, it does not follow that she would always remain so. The Jewish Church was once the true Church, but this unmarried father will not

pretend to say it is the true church now, and in the statement he proves himself utterly unacquainted with the bible. Does he not know that the New Testament is full of warning of this very Roman apostacy! Is not the time of its rise mentioned with precision. Thus in Daniel, vii 24, we read of the time of the rise of this wicked system of Satan.

“The ten *horns* out of this Kingdom are ten kings that shall arise: and *another* shall arise after them, and he shall be diverse from the first, and he shall *subdue three kings.*”

Every learned man living knows that the king here referred to was none other than the King or Pope of Rome, for none ever set up his dominion upon the ruins of three kingdoms but himself, and to this day the Pope recognizes by wearing the symbol of iron his very brow, the TRIPPLE CROWN, representing the three crowns he gained in the overthrow of Rome, Lombardy, and Ravannah, the downfall of which he unwillingly represents in the symbol of his authority.

Added to this is the well-known prediction of *The Man of Sin* by St. Paul: “Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and ‘*that man of sin*’ be revealed, the son of perdition; who opposeth and exalteth himself above all that

is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now *ye know* what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work; only he who now letteth will let *until he be taken out of the way*, and then shall that wicked one be revealed," 2nd Thes., ii. 3, 4, 5, 6, 7, 8. The above quoted prophecy is plain enough. By "he who now letteth will let until he be taken out of the way, undoubtedly is meant the Emperor of Rome. The word let signifies prevent or hinder. He who now hinders will hinder until he be taken out of the way. And the old Saint Augustine, long before Satan brought forth the system of popery for the perversion of true religion, in writing to the Roman Emperor who was Pagan at that time, says as follows: We Christians, knowing the dreadful evil that threatens the land at the dissolution of the Roman Empire, are therefore praying for the continued state of the Roman Empire, for according to the testimony of St. Paul, when the Roman Empire is dissolved, Antichrist will come," and then he quotes the passage just referred to, and adds, that St. Paul spoke obscurely for fear of irritating the Romans, when he said "Only he who now letteth will

let until he be taken out of the way," &c., &c., by which he adds, is meant the Roman Emperor, who by his presence now hinders the approach of Antichrist. Away then with the nonsense of Father Damen, that if the Church of Rome was once the true church she must always remain so. What means the warning of the angel to the church at Ephesus "Remember therefore from whence thou art fallen, and repent and do thy first works; or else I will come unto thee quickly, *and will remove thy candlestick out of his place*, except thou repent!!"—Rev. ii 5. So the Church Catholic says to-day to the Apostate Church of Rome.

Of course our readers will understand that even in her brightest days, the Church of Rome was not the whole church any more than the City of Rome was the whole world. she was no better than the churches mentioned in Revelations, that were so warned by the Great Head of all, after His ascension into heaven. The present Church of Rome has blended the religion of the Ancient Church in Rome with Pagan practices and manners, and the result is **POPERY**.

That our Ancient Church of England and Ireland was not subject to the See of Rome, and therefore not popish, we can prove by the most overwhelming evidence. Our only difficulty in the matter is what evi-

dence to select out of so much. We will commence with St. Patrick.

This eminent Bishop of our Church was born in Armoric Brittany, in the North-west of France, in A. D., 387, and was therefore of Celtic origin. In his day there was neither pope nor popery known in the world. His father's name was Calphornius, a deacon of the Church, and his grandfather's name was Potitus, who was a priest in our ancient communion. This information we give in the very words of the Prelate himself.

"Patrem habui CALPHARNUM DIACONUM filium quondam POTITI PRESBYTERI."—*Lan Eccles His., C. III.* In Murphy's Edition of the Lives of St. Patrick and St. Bridget. page 49, he says that his father was a deacon in the Church, and that he had five daughters and two sons, all of whom were murdered by the seven rebellious sons of one Feehtmar. *Murphy's Edition of the Life of St. Patrick*, just quoted, is a Roman Catholic publication, and gives the Deacon Potitus a very respectable family, five daughters and two sons: too respectable decidedly for any one to imagine him to have been a Romish Ecclesiastic, whose religion Father Damen tells us, on page 20, "is always and everywhere the same." From the above testimony it is evident that St. Patrick's father and grandfather both being married men, were

no papists, for the Pope's religion being always and everywhere the same, holds strongly to priestly celibacy, and would, without hesitation, disown a married priest with five daughters and two sons, by a lawfully married wife. St Patrick came to Ireland, not to found the Church there, for Murphy tells us in the Romish work we have just quoted, page 65, "It is certain there were many Christians in Ireland before the arrival of St. Palladius in 431, or of St. Patrick in the year following."

It is not likely, that the Irish would have received the gospel, even in its purity, from Rome in the days of St. Patrick, because there was a deadly hatred among them to the Romans. "The constant enmity," says O'Halloran, "between Ireland and Ancient Rome prevented any kind of friendly intercourse, This doctrine came not immediately from thence, here, but from the churches of Asia; and this explains what Tertullian notes. *Britannarum inaccessa Romanis loca, Christo vero subdito.*"—*O'Halloran, Book vii. chap. 1.* In confirmation of the above, Palladius, the predecessor of St. Patrick in Ireland, was sent from Rome, and his mission to the country was almost a complete failure. The Romanists make different attempts to explain this away, but it cannot be explained on any other principle than that laid down by O'Halloran, who again says, "Palladius presumed

too much on his mission from Rome, and wanted to extort a greater reverence and obedience from the Irish clergy than they thought him entitled to."—*O'Hal.*, *Book vii. Chap. 2.* Palladius was, in fact, an intruder into a church which was complete and independent, the people, therefore would neither respect his foreign mission, nor obey an extra national jurisdiction, and this, the writer adds," is the tenor of Ecclesiastical History, till the 12th century. —*Falloon's History of Ireland*, page 70 and *Ledrick's Antiquities.* St. Patrick was consecrated Bishop, not by the Roman Bishop, but by Germanus, at Eloria.—*Lives of illustrious and distinguished Irishmen*, page 88.

The writings of St. Patrick, as collected by Sir James Ware, consists of three parts. The 1st, which is called his Confession, contains in itself such internal evidence of its authenticity, as to set the captious objections that have been raised against it at defiance. The 2nd part of his work is a tract entitled *De Tribus Habitaculis* which deserves to be specially noticed as containing internal evidence of the impossibility of its having been produced by any of the medieval writers. In this he treats of the joys of heaven, and the torments of hell, but there is not the slightest allusion in it to purgatory, which evidently in his day had not been discovered.

Besides, one circumstance mentioned by

Ware, should not be overlooked in judging of the authenticity of those works of St. Patrick. The texts of Scripture cited in them are all from the Septuagint, and not from the Vulgate, and this circumstance, would of itself, to the mind of every scholar, determine the time in which they were written to be that in which St. Patrick lived.

The third part of these works contains several constitutions and canons ascribed to St. Patrick. One canon, anathematises those who exalt celibacy above the married state, and agrees in this with the sentiments and practices of the clergy in the first and purest ages of the Church.

A great dispute arose about A. D. 400, in regard to the time of celebrating Easter. The Roman method did not agree with the Alexandrian, as the cycle employed by the former contained eighty-four years, and that which was used by the latter, nineteen years; yet the Roman custom had been sanctioned by the Council of Nice, and its decrees enforced by command of the Emperor Constantine. The British and Irish clergy still adhered to the practice of their ancestors, and refused submission to a mandate which they considered as infringing upon the rights and privileges of their respective churches; in other words, they never thought of submitting to the jurisdiction of the Roman or

any other foreign Church.—*Bed., Lib. iii, Chap. 4*; so that it is most certain the Pope's Supremacy and his religion were things unknown at that time, in Great Britain and Ireland, or else he would have insisted upon uniformity; for Father Damen says "the religion of Rome is always and everywhere the same." It is true they had monks in Ireland, and so have other churches to-day, some of whom have never been under papal jurisdiction; but we are told that the canonical garb of the Roman and British monks were intentionally different, the British refusing to make the slightest alteration in favour of Rome.—*Bed., Lib, iii, Chap. 25*, and more fully in *Falloon's History of Ireland, page 116*. Where then, we ask Father Damen, was the oneness of the Pope's religion and his supremacy?

On the Nestorian Controversy the Irish and Roman churches took opposite sides, and notwithstanding an edict was published in 553, condemning the writings on this controversy called the **THREE CHAPTERS**, on that controversy, yet the authority of the Council of Constantinople, seconded by that of the Emperor, had no effect upon the mind of the Irish Ecclesiastics, and they persevered in the views they had originally taken. We care nothing for the merits of the subject of debate; we simply introduce the facts to show that the British and Irish

Church had never submitted to the Papal or any other foreign jurisdiction. *Mosh. Eccles' His. part II.*

“All the Irish Bishops,” says Cardinal Baronius, “zealously joined in defence of the Three Chapters, and on being condemned by the Church of Rome, and finding the sentence confirmed by the 5th Council, they added the crime of schism; and separating themselves from it, they joined the schismatics of Italy and Africa, and other regions, exalting themselves in the vain presumption that they were contending and standing up for the Catholic faith.”—*Baron Aunal,*

Thus the Roman Cardinal is obliged to acknowledge that the churches of our country, in the earliest ages, as far back as 553 and long before that period, stood for Catholic truth, as she stands to-day, in opposition to Romish presumption. The Great German Historian, Moshiem, says, “that the Irish, who in the 8th century were known by the name of Scots, were the only divines who refused to dishonour their reason by submitting to the dictates of authority; nationally subtle and sagacious they applied philosophy to the illustration of the truths and doctrines of religion, a method which was almost generally abhorred and exploded in all other nations.” There was, therefore, no papal supremacy acknowledged by the Irish Church, and the convocation

was well prepared when Augustine the Ro-
mish Monk, demanded the subjection of the
Irish Clergy to the Roman See, to return
their unanimous reply, "we acknowledge
the supremacy of no foreigner."

Speaking of the independence of the Irish
Church for 900 years past, Dr. Fallon, in
his *History of Ireland*, says, in *Chap. 8, page*
141, as follows :

"The ecclesiastical policy of the Ancient
Irish Church, which they maintained as
long as their Monarchy lasted, was most
obviously domestic and independent of any
foreign jurisdiction. They acknowledged
no superior but the Great Head of the
Church, nor had they any rule of faith and
practice but the written Word of God."
Again he says, *page 142*, in the beginning
of the 9th century, "No foreign power had,
as yet, been acknowledged by the Irish as
having any authority to compel them to
submission or conformity. They continu-
ed to preserve the plan of Episcopacy es-
tablished among them by their first Evan-
gelical instructors." Where then was the
Rev. Father Damen's infallible popish tri-
bunal in our country for the period of 800
years, to which we have now traced by un-
answerable evidence, our ancient and apos-
tolic Church? Authority!! Why, Father
Damen in the whole course of his lecture,
which we are now noticing, never once
referred us to a single authority, human

or divine, by which to substantiate his beloved popery.* He dare not, and the reason is obvious, because he cannot; no authority could possibly gainsay what we have already advanced, in proving that popery was, and is an innovation upon the ancient religion of our country: and yet unable as they manifestly are to meet one of our arguments, by which we show to the world the novelty and sectarian character of Romanism they continually harp on the old tune—"our's was the first religion," when every library in Christendom is teeming with information to the contrary: and their own bishops, every one of them, know the statement to be utterly false.

On page 433 and 434 of *Led. Ant.*, we have the following testimony in relation to the venerable church of St. John and Saint. Patrick — "As the Church of Ireland was Episcopal, so it was also manifestly independent of any foreign jurisdiction. The controversy about Easter, the Ecclesiastical tonsure, the Three Chapters, afforded the Ecclesiastics an opportunity of protesting against any infringement upon their rights, and of evincing their determination to resist the subjugation of their hierarchy to any extra national power or authority. Several efforts were made at different times to break down that independence, but they always proved unavailing." A tract addressed by Giselbert, bi-

shop of Limerick, A. D., 1090, who was appointed the Pope's legate to the dissident Bishops and presbyters of Ireland, was manifestly intended to induce them to comply with the requisitions of the Pontiff, and to instruct them in the discipline of Rome. In the prologue he says, "at the request and even command of many of you, dearly beloved, I have endeavoured to set down in writing the canonical custom in saying of hours and performing the office of the whole ecclesiastical order, not presumptuously, but through desire to serve your most Godly command; to the end that those divers and schismatical orders, wherewith, in a manner, all Ireland is deluded, may give place to one Catholic and Roman office."

There is the antiquity of Father Damen's Church for you, a church, he says, that commenced in the beginning; when lo, here we find it for the first, or rather the second time meanly tapping at our church door, and humbly asking our fathers, and that long before the Reformation, to become slaves to the ambitious King and Bishop of Rome!! "Father Damen's religion always and everywhere the same!!!"

At this time, through the Civil Power in Britain, the leaven of Popery had crept into the Nation. Nobly did our church in England for centuries withstand the Romish encroachments; and when Augustine

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visited England in the 7th Century, and asked the subjection of the English Church to the See of Rome, the Clergy and leading Churchmen met at a place known to-day as Augustine's Oak, and returned him the following answer :—

“ We acknowledge the Supremacy of no foreigner.”

But now the scene is changed—by degrees the leaven had been working in the English nation until finally the Civil Authorities imposed the Papal Supremacy up on our Fathers.

Zealous for his Sovereign, the King and Bishop of Rome, the Romish Archbishop of Canterbury, in 1091, made the attempt to induce, not the Irish Church but the Irish Monarch, Thurlough, to exercise his authority in bringing about a conformity between the services then used in the Irish Church and those of the Roman Communion. He complained in the name of the Pope, of the discipline of the Irish Clergy, and desired him to assemble a Synod for the purpose of making those changes which were necessary to assimilate the Irish to the Roman Church. But while the Archbishop of Canterbury was thus interfering with the affairs of our Church in Ireland, he was furnishing posterity with a pregnant proof of the independence both of their Church and Monarchy, and more than intimating, that neither their ecclesiastical nor

civil institutions were subject to the control of the papal legate, or even of the Pope himself. "In matters of discipline," we are told, "the Irish boldly stood by the customs of their ancestors against the tyrannical encroachments of Rome, while in faith and morals they refused to acknowledge any authoritative standard but the written Word of God. They maintained and practiced the free and unrestricted use of the Holy Scriptures, inculcated the efficacy of the sacrifice and intercession of Christ without any intermixture of the superstitions of the dark ages; celebrated divine service in a variety of forms, and were governed by a hierarchy composed of married men, who acknowledged no allegiance to any power except to their respective princes."—*Falloon's History of Ireland*, pages, 145-146. What a glorious picture for Father Damen to contemplate in connection with his ancient church, which, he says, "was always and everywhere the same."

Spelman mentions his having a Psalter written about the middle of the 8th Century, with a prayer annexed to many of the Psalms, and that there were *one hundred and seventy-one* such prayers in the book, yet not one of them was addressed to the Blessed Virgin, the Apostles, or any of the Saints.—*Dalrymple's Collec. for Scotland*, page 248. Another specimen of Fa-

ther Damen's Romish Religion—"always and everywhere the same!!" No doubt the Rev. gentleman never studied the subject in his life, notwithstanding he piously asked to be struck dead in his pulpit if he was teaching a false religion. The Pope has long since offered up a similar prayer for every one of us Catholics; for being inflexible he feels convinced we are not teaching the true religion, although he well knows, what perhaps Father Damen does not know that we are teaching the ancient religion, as is proven by the testimony of the best men that ever lived.

About the latter end of the 6th Century Columbanus, a native of Ireland, with twelve companions, emigrated to France, and founded for himself and followers the Monastery or College of Luxeuil, in a thick part of the forest, at the foot of the Vosges, to which was added that of Foutaines. In this retreat, notwithstanding that the Roman custom was observed among those by whom he was surrounded, he continued to celebrate the paschal festival according to the custom of his fathers. This dissent from the usages of the neighbouring clergy could not fail to bring upon him the censure of the Gaelic Ecclesiastics, and they complained to Gregory the Great of the schismatical conduct of this famous Hibernian. Several Councils were therefore

called, and Columbanus was cited to appear before them. He refused to abandon the practice of his forefathers. He observed that the Irish Church was established by St. John, the beloved disciple, by St. Philip, and the Churches of Asia; that its customs were proved by the calculations of Anatolius and confirmed by St. Jerome. He was, however, ruthlessly expelled from his Abbey, which he had possessed for 20 years, and banished out of the country.—*Fleury's His. Tom. viii. pages, 18-19.*

Still persecuted by the Romanists, he selected a spot amidst the Appenines, and founded there the monastery of Rabbio, where he passed the brief remainder of his days, as he died on the 21st day of November, A. D., 615. He wrote commentaries on several of the psalms, a book against the Arians, several tracts on the paschal controversy, thirteen homilies, some epistles and poems, a rule for Monks, and two letters to Boniface III. His severity in addressing the Pontiff proved that he had no great respect for the arrogant claims of that Ecclesiastic. Besides these productions of his pen, he wrote an apology for himself, addressed to the Provincial Synod in France, before whom he was cited to appear for his tenacious adherence to the customs of the Irish Church.—*Falloon's His. of Ireland, pages 151-152.*

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Church of Britain and Ireland, a well read man knows not where to stop. At the very moment we write we have so many ancient and modern authors around us, all testifying to the antiquity of our Church, and the consequent novelties of Popery. that we do not know which passage to take up first, and if Father Damen would only do us the honour of calling upon us, and would desire the information, we could keep him reading for two whole months—those authors, ancient and modern, whose learning he dare not dispute, and from them he would learn that the religion which he calls Catholic, “always and everywhere the same,” that it was not known to the ancient church of our country which protested as strongly against the jurisdiction of the Romish foreigner, as the same Church does now, in the 19th Century.

One or two facts more may be worthy of our attention. On page 156, the same author says, “Nor did any opportunity occur in which the Clergy of the Irish Church failed to discover the same irreconcilable hostility to innovations whenever they were made on their Ecclesiastical customs.” Dagan, an Irish Bishop, who was reputed a man of great piety, and had taken an active part in the Easter controversy, on a visit to Archbishop Laurence, the successor of Augustine in the See of Canterbury, finding him hostile to the Irish

Church, because it would not submit to the Roman, refused not only to eat at the one table with the Romanist, but even in the same house.—*See Bede, Lib. ii, Chap. 4.* In adopting this want of apparent toleration, the Irish Prelate was acting only in conformity with the Canons of his own church, and consequently it may be inferred that the Irish considered the Romanists as excommunicated.

Nor was this the isolated act of one overzealous ecclesiastic, as both the Britons and Irish acted invariably on the same principle. We have the testimony of Bede, that “the Britons would no more communicate with the Romanists than with the Pagans.—*Bede, Lib. ii, Chap. 4.* “The British Priests,” says Aldhelm. “puffed up with a conceit of their own purity, do exceedingly abhor communion with us, insomuch that they will neither join in prayers with us in the church, nor in communion, nor will they enter into society with us at table; the fragments we leave after refection, they will not touch, but throw them to dogs. The cups also, out of which we have drunk, they will not use until they have cleansed them with sand and ashes. They refuse all civil salutations and will not give us the kiss of pious fraternity. Moreover, if any of us go to make our abode among them, they will not vouchsafe to admit till we are compelled to spend forty days in

penitance.' This is what the Ancient Church thought of Father Damen's religion when in its purer state, and may be regarded as throwing light on his statement, that his religion "is always and everywhere the same."

In A. D., 661, a Synod was called in the Kingdom of Northumbria, to determine whether the ancient discipline of the British and Irish churches should be retained, or implicit submission should be enjoined to the Romish custom.—*Hody's Hist. of England, Coun., Part i., Cap. 25.* Wilfred, an Eleve of Rome, supported the supremacy of the Romish Church, and Colman, a native of Ireland, maintained the custom of his ancestors, who from the very beginning were as independent of Rome as the Church of England and Ireland is now. This Irish Churchman, in addressing the Synod on the Easter question, said—"The Easter I keep I received from my Elders, who sent me bishop hither; the same which all our forefathers, men beloved of God, are known to have kept, and which they celebrated after the same manner: and, that the same may not appear to any contemptible or worthy to be rjected, it is the same which St. John, the Evangelist and the churches over which he presided, observed.—*Bede, Lib. iii., Cap. 25.*

This intrepid Champion who appeared in the Synod at the head of the Irish Cler-

gy, to defend the custom of his forefathers, having been defeated by a majority *who took part with the king* when he declared himself in favour of the Romanists, resigned his bishoprick in disgust, rather than sweave from the discipline of his own church, or acknowledge the authority of this foreign church, and returned to his native country with some English Clergymen, as well as all the Irish, and spent the remainder of his life at a place called Innisboffin.

A dispute arose in A.D. 784, between *Boniface*, a Romanist, and *Virgilius*, a clergyman of the Church of Ireland, concerning the validity of baptism, because the words were spo in bad Latin—“*Baptizo te nomine Patria et Filia et Spiritua Sancta,*” instead of “*Patris Filii et Spirtus Sancti.*” *Boniface* denied the validity of the Sacrament when the words were thus spoken in bad Latin, but *Virgilius* affirmed that the validity of the Sacrament depended upon the words of Christ, and not upon the goodness or badness of the Latin which was spoken on the occasion: at that time the Latin language was the Vernacular of Rome. *Boniface*, with fiendish bitterness carried on a persecution against his rival. He denounced the Irish Clergyman to the Pope, as a man who taught that many of the Stars in the heavens were habitable worlds; that the earth was no plane, but of a globular

form ; and that the very part of the earth on which we trod had its antipodes ! The Pope in his answer, which was written in 784, directed that, if these facts were proved before a Council, Virgilius should be degraded. But the Irish divine paid no regard to the Papal mandate ; *nor was he degraded*, but was first made Rector of St. Stephens Abbey, by Otilo, Duke of Bavaria, and afterwards Bishop of Saltsburg.

It was not until the time of the Danish invasion that our Church became subject to Rome, or to the Roman Pontiff. *In Chap. XV., and on page 281, of Dr. Falloon's Hist. of Ireland*, we have what follows :—“ The Danish invasion proved highly detrimental to the interests of the Irish Church, and the subsequent events connected with the conversion of the invaders to Christianity, ultimately led to the final subjugation of the Irish Church to the dominion and authority of the Roman Pontiff.

The number of learned ecclesiastics who flocked from Ireland to the Continent of Europe in this age, and their obvious dissent from the Church of Rome,” says the same writer “ could not fail to excite the apprehensions of those who in modern times would be denominated the Ultramontane party ; and in the year 813, a decree was passed in a Council held at Chalons-Sur-Saone, forbidding the Irish Bishops to ordain priests or deacons without the con-

sent of the Ordinary who was under the Papal rule.—*Fleur. Hist. Eccles. Lib. XLVI. Sec.* In England, however, no objection was raised to Irish Orders, although the hierarchy of the country had no metropolitans, nor was it in conformity with the Roman model.—*Falloon's History of Ireland, page, 289.*

The conversion of the Danes to Christianity, about the middle of the tenth century, gave the first effectual stroke to the independence and purity of the ancient Irish Church. Before the invasion of these foreigners she had nobly adhered to the doctrines and discipline which had been established in that country by St. Patrick and his successors.—*Led. Ant. page, 427.*

Through the teaching of certain emissaries of Rome, a bishop was finally elected for Dublin, and consecrated in St. Paul's Church, London, who was favourable to the Supremacy. A church was thereby erected, not by the authority or ordination of the Bishops and Church of Ireland, but by the authority of Rome; finally, through the artful guile and crafty address of this prelate, thus consecrated, whose name was Patrick, he soon produced the desired effect upon some of the clergy of Ireland. Many of them became dissatisfied with the simplicity, and unostentatious observances of their mother church, and were disposed to make some innovations on her rituals and

discipline; while others, probably terrified by the success of the Normans against their English neighbours, judged it better on this occasion to endeavour to conciliate a formidable power than to provoke a contest in which their own success must have proved extremely doubtful. Influenced, therefore, by a variety of motives, they are said towards the beginning of the Twelfth Century, to have admitted Giselbert or Gilbert, the Bishop of Limerick, as legate from the Roman Pontiff—*S. Bernard, Vit. Malach, 1693. Usser, Syllog, page 72.*

This was the beginning of Father Damen's religion, "always and everywhere the same" in Ireland—first instituting a Popish Church in Ireland, independent of the Church of the Country, and, then by crafty endeavours securing the whole church, with themselves as appendages, to the Church of Rome. But our readers will recollect that this schismatical Church of the Pope was only founded 1100 years after our Church had been established in Ireland, and shortly after its formation, the Church of Ireland and this foreign one united under the jurisdiction of the pope for the reasons already assigned. We have thus given the authors, the chapter and the page where this information can be obtained, and we dare Father Damen to deny a single quotation we have made, and hereby given for his inspection. The conclusion is clear and

easily understood, that inasmuch as the Church of England had been independent of Rome for some ten Centuries after it had been planted there by apostolic hands in protesting at the Reformation against the jurisdiction of this corrupt church, whose authority over them was human, usurped, and not divine, they did not forsake their church but remained in it, maintaining the liberty and independence that was given them in Christ Jesus, from the beginning. We think that we have proved satisfactorily that our religion came not from Rome at the first, but from Asia, and that therefore we are indebted to the Church of Rome for nothing, and we owe her no allegiance. To obtain the dominion over us 5,000,000 of our people have been wickedly murdered, and her robes are now reeking with the blood of the Saints and Martyrs of Jesus. We owe her nothing but for the shedding of that blood, and Popish France has lately received the first instalment from Protestant Prussia.

We have already proved the independence of both the Irish and the English Churches. We will introduce more testimony from another author to the same effect. "The independence of the Irish Church continued," says Palmer, "from the time of St. Patrick, in the 5th Century, till the 12th Century, when a Papal legate

was appointed in Ireland, and the Archbishops of Ireland for the first time received the pall from Rome in A. D., 1152.

This Church shared the same fate of the others: it became infected with the Papal superstitions. Henry VIII. caused the Papal jurisdiction to be abolished in A. D., 1537, by the Parliament. The bishops and clergy generally assented, and several reforms took place during this and the next Reign. In the time of Mary five of the bishops, favourable to the Reformation, were irregularly expelled from their Sees; and the laws made against the Pope were repealed. When Elizabeth succeeded, the former laws were revived, the papal power again rejected, and the Royal Supremacy and English ritual again introduced. These regulations were approved by seventeen out of nineteen bishops in the Parliament of 1550, and by the rest of the bishops and clergy who took the oath of supremacy, and remained in possession of their benefices. The people also, generally, acquiesced, and continued to attend on Divine service for several years."—*Palmer's Eccles. His., Chap. xxii.. page, 167.*

Thus we find from the most unimpeachable testimony that the Irish Church was independent of Rome from the days of the apostles to A.D., 1152, that is for nearly 1200 years. And it is certain the Irish bishops, during all that time, did not consider

themselves as schismatics when they so often refused to obey the Roman Pontiff, because they knew he had no Scriptural nor legitimate authority over them. By Act of Parliament the Irish Church was obliged to submit to the foreign yoke or supremacy and superstition for 385 years only, in A. D., 1537, Henry VIII, caused the people and the church to be relieved of the burden, and although very much persecuted, the Irish Church maintains her independence of Rome unto this day; and it is now the very same church that was established there in the beginning by apostolic authority. It was some time after the Reformation in Ireland when those in the Church who were favourable to the Pope seceded from the Church of Ireland, and formed what is now called the Romish Church there.—*Palmer's Hist.*, page 168. And now, this is the Church that has hardly a gospel truth unperverted, that the Rev. Father Damen would like us to believe was “always and everywhere the same.” Why the whole world knows that Rome is constantly changing her creed. In our own time, before 1856, she did not believe in the Immaculate Conception, now she does—before the last Council, only a few months ago, she did not believe in the Pope's Infallibility, now she does, and yet, Father Damen tells us “she was always and everywhere the same.”

From the Irish Church we will now consider the state of the English Church up to the time of the Reformation, and shall simply give our readers the authority without many comments of our own.

“The ancient churches of the Britons which still continued, as well as the Irish Churches, were not subject to the jurisdiction of the Bishop of Rome; nor was the Anglo-Saxon Church.” — *Palmer's Eccles. Hist., Chap vii., page, 46.*

We are told by the same author what of course none can dispute, that “Honorius, Bishop of Rome, in A. D., 680, was condemned for heresy, by 170 bishops which met at Constantinople by order of the Emperor.” — *Eccles Hist., page, 47.* Where was the Pope's Infallibility then? or Father Damen's religion “always and everywhere the same?”

We read that in the 4th century several surrounding churches placed themselves under the jurisdiction of the Bishop of Rome; viz: the churches of Italy, Sicily, and the adjoining Islands; and the first Synod of Nice approved of this jurisdiction, and declared him Patriarch of these, but we are told, he had no jurisdiction beyond them. — *Pal. Hist., page, 64.*

The Church, however, felt that an authority which arose, in any degree, from a spirit of encroachment, could not fail to be ultimately injurious, and accordingly the

the Third Ecuenemical Council, or Synod, expressly forbade any Patriarch to assume jurisdiction over churches which had not from the beginning been subject to his See; lest, as they said, "under the guise of religion, the swelling of worldly pride should find an entrance, the canons of the fathers be violated, and we imperceptibly lose that freedom which Christ purchased for us with His blood."—*Pal. Ecc. Hist., Chap. ix. page, 65.* This Canon was passed in A. D., 431, and according to it, it was unlawful for the Roman See to assume any ordinary jurisdiction in Britain.—*Ibid., pages, 65-66.*

Again, Palmer says, "The Ancient British and Irish Churches, in the 6th and 7th Centuries, were treated as schismatics by the Roman Church, in consequence of their adherence to their ancient customs, and for not submitting to the authority of the Papal See.—*Pal. Hist., page, 67.*

The Papal power was first developed in all its extent by the celebrated Hildebrand, or Gregory VII., who ascended the throne in A. D., 1073. He was a man of undaunted courage and energy, and deeply imbued with notions of the extent of the Papal Supremacy. "He claimed and in many instances succeeded in obtaining the acknowledgment of his feudal superiority, or temporal jurisdiction over France, England, Hungary, Denmark, Poland, Russia, Nor-

way, Dalmatia, Italy, Sicily, Sardinia, Corsica, &c. "France and England," says Palmer, "for the present resisted these claims successfully; but in the reign of Pope Innocent III., in A. D., 1212, John, King of England, was obliged to declare himself a subject of the Roman See, and to pay tribute to it."—*chap. xx. page, 134.*

The History of Europe from this period is little more than a History of the Popes, and no part of the Church Catholic smarted more severely than did the Church of England. We will give our readers a few particulars of Papal tyranny, which led ultimately to the great reformation. In 1240 Cardinal Otho, one of those legates with whom the popes were continually troubling the churches, published at London a mandate, in which permission was given to all persons who had taken the Cross, that is, vowed to fight for the Holy Land, to obtain absolution from their vow, on condition of paying to the pope the sum which they would have expended in their journey. This was a frequent practice of the popes, by which they much injured the expeditions. When the Clergy of England assembled that year at Reading, Cardinal Otho represented that the pope was sorely pressed for money, in his dispute with the Emperor Frederick, and demanded instantly a fifth part of their revenues. The bishops objected, but were obliged to pay the

exaction. Sometime after a command came from the pope to the Archbishop of Canterbury, the Bishops of Lincoln and Salisbury, to appoint 300 Roman subjects to the next vacant benefices on pain of being suspended from conferring all benefices.

In 1244 the pope sent an Emissary into England with a letter to the Abbots of the Diocese of Canterbury, stating that the sums drawn by the late pope from England had been insufficient to discharge his debts. He therefore ordered them to aid him with the sums of money which his agents should mention within a given time. The nuncio was supplied with many bulls, in order to bestow the best benefices, or their revenues, on the pope's relatives. In 1245, the ambassador of the King of England in the Council of Lyons, read a letter addressed by the kingdom of England to the pope, complaining that his predecessors wishing to enrich the Italians, who had become excessively numerous, had given them such a multitude of benefices in England, that their income amounted to 50,000 marks of silver, a greater revenue than the king possessed; that these Italians, indifferent to the souls entrusted to them, and only desirous of the revenues of their benefices, lived abroad; that the nuncio had conferred all vacant benefices, worth thirty marks, upon Italians, and provided that on their death others should succeed, to the destruc-

tion of the rights of the patrons. It was resolved by the Parliament of England that an embassy should carry to the pope five letters from the Bishops, the Abbots, the Lords and Commons, and the King, respectfully demanding redress, and threatening, in case of not obtaining it, no longer to obey the Church of Rome. While these letters were on their way, the pope having learned that many rich English Ecclesiastics died intestate, decreed that the possessions of all such should revert to himself, and commissioned the Franciscan and Dominican friars to see to the execution of this mandate.

The next year he sent over a mandate that all the resident clergy in England should pay *one-third* of their revenues to his See, and the non-residents *one-half*. The clergy, however, were prevented from paying this exaction by the King. In fact the papal power was always usurping the rights of the Church and the State. These were scarcely a tithe of the evils which our church suffered from the unscriptural supremacy of the Pope of Rome.—*Palmer's Hist.*, page, 139. These impositions in connection with the fearful idolatry, the paganism of Rome, were forced upon our fathers, and Rome's impieties were thus joined with the religion of the Bible which had been given them by their early teachers, who had received it from Christ Him-

self, through His blessed Apostles and Evangelists.

The Church of England had now existed for more than 1300 years; originally, as we have shown, for 600 years, independent of the Roman See, as being beyond the limits of that patriarchate, it had gradually become subject to his jurisdiction.—*Palmer's Ecclesiastical History, Cap. xxii, page 157.*

In A. D., 1532 and 1533, the King and Parliament of England suppressed, by law, various usurped or superfluous privileges of the popes.—First-Fruits, Tenths, Pensions, Annuities, payments for Bulls, Palls, Censes, Peter's Pence, and all other pecuniary exactions of the Court of Rome were abolished. Bulls of institution to Bishoprics and Archbishoprics, and palls, were no longer to be sought from Rome, The prelates, as formerly, to be elected and ordained in England. All appeals to Rome in Ecclesiastical causes was to be suppressed, and every cause was to be determined finally in England, according to ancient custom. Thus the various branches of the papal jurisdiction, all of which had been usurped within the last four preceding centuries were removed. The Church of England, not a schismatical sect, but the Church, acquiesced in these proceedings. There was no secession from the old church which Christ, through his holy Apostles

had given them, and the Church knew that no principle of right or justice was infringed by them. Finally, the question being proposed to the bishops and clergy assembled in the Provincial Synods of Canterbury and York, whether the Bishop of Rome, has, in the Word of God, any greater jurisdiction in the Realm of England than any other foreign bishop. It was determined in the negative—that he had not. The Universities, Chapters, Monks, and Friars, throughout the kingdom declared their assent. One bishop only (Fisher) refused to unite in this general decision of the Church of England; and thus the ordinary jurisdiction of the pope over England, was regularly and lawfully suppressed; not by a faction or party, seceding from the Church of England, but by the Church herself.

The popes thought proper to consider the Church of England and the whole nation with it, in a state of schism as soon as their own usurped jurisdiction was abolished. "There was," says Palmer, "a small party in England, which secretly held the views of the popes on this subject—these were attached to the old superstitions, though they did not venture to separate from the Church."—*Page, 161.*

Again, the same author says, "The popish intruders into English Bishoprics were expelled by the civil power; and their

places were filled by English Bishops who had been ordained by these bishops which were exiled by bloody Mary. The Clergy approved of the return to pure religion, and retained their benefices. In 1562 the Synod of England published a formulary of doctrine, divided into Thirty-nine Articles, in which the doctrines of the Catholic faith were briefly stated, and various errors and superstitions of the Romanists and other schismatics were rejected."—*Page 163.*

"There was no schism, for many years in England after the reformation: all the people worshipped in the same churches, and acknowledged the same pastors. The Pope was much annoyed by these proceedings in England, yet he took no decided steps for some time. At last, in A.D. 1569, Pius V., issued a bull, in which he excommunicated Queen Elizabeth and her supporters, and absolved her subjects from their oaths of allegiance, and bestowed her dominions upon the King of Spain. This bull" says Palmer, "caused the schism in England, for the popish party which had continued in communion with the Church of England, up to that time, during the 11th past year of Elizabeth's reign, now began to separate themselves: Bedingfield, Cornwallis, and Silyard, were the first to secede, and the date of the Romanists in England as a distinct sect or community may be fixed to the year 1570."—*Palmer's Hist., Chap. xxii., page 163.*

This then, dear reader, is an account of the origin of Father Damen's Church in England, A. D., 1570, although he tells us "it was always and everywhere the same." We have thus given the proofs on every page as we advanced with the subject. We have made no statement without giving our authority for it, and we venture to say that every reader will acknowledge that we have given 50 proofs to sustain our position for every one that Father Damen has given to sustain his, and we hereby challenge him, and all the preachers of Rome into the bargain, to show wherein we have misrepresented an author in any one quotation we have made on these pages. We ask the reader to investigate the subject for himself be he a Romanist or a Protestant; for just so sure as we have quoted the passages correctly, the Apostate Religion of Rome is comparatively only of yesterday. But our readers may say why not confine yourself to the Holy Scriptures? Simply, we answer, to take the Romanists even on their own boasted ground, for we know the Ancient Authors are against them, all History is against them. They are not, in our country, what they represent themselves to be—the old Church of the country. Popery is a refuge of lies from beginning to end, and Protestants themselves, have too often yielded to the Romanists in their base assertion "that they are the

Catholic Church, always and everywhere the same." Rome's religion is not the old religion of Christ, as we have abundantly proved in these pages. Far be it from us to entertain malice or hatred in our hearts against Roman Catholics—no indeed: we entertain naught but love and regard for them, but we are not prepared, for all that, to let them have their own way in everything without withstanding them in their pretensions. They may say what they like among their own people, but they must not come out before a Protestant and Bible-reading public and tell them that Henry VIII. founded the Church of England, when at the same time their religion in our country, in Great Britain and Ireland, is not as old as the days of Henry VIII., so that even granting Father Damen's falsehood to be truth, that Henry VIII. did found the Church of England, still the noble Church of the Reformation is older than Father Damen's Church—for Henry VIII. died A. D. 1547, but Father Damen's Romish Church was not founded in England for twenty-three years afterwards—viz., in A. D., 1570: and let Father Damen dispute this if he can! If the Rev. Gentleman, or any other Romish Ecclesiastic, dare reply to this pamphlet—which we know, they dare not, we hereby offer to give their reply publicity at our own expense. For we well know that all the boasted authority

that Roman Catholics possess in our country they derive from the Church of England. They received their Episcopacy from us, their priesthood from us, and every particle of real authority that they possess from us, and not from the Roman Church which never had any Scriptural authority in our country. The Pope never possessed it Canonically only through the the Church of England—the superstitions, idolatry and absurdities of Popery, we acknowledge, are of foreign origin. That which distinguishes it now from our church the Romanists brought from Rome, but every particle of truth in the Roman Church they obtained when they were with us, in the Church of England. We beg now to conclude this reply in nearly the same words in which Father Damen concluded his lecture last winter in Ottawa. Therefore, my dearly beloved separated brethren, I would advise you to procure at the Bible Society Depot, in the city of Ottawa, or elsewhere, a copy of the Holy Bible, without note or comment, the greatest work ever yet read against Popery and the Church of Rome. In this you will find plain proof for every article found in the Prayer Book of the Church of England, but you will not find one word to sustain popery in the whole of that blessed Book. Read it attentively and you will soon be convinced of the truth of what I tell you.

You won't read it long without being thoroughly convinced that the Catholic Church and not the Romish (which cannot be Catholic and Romish at the same time) is the only true Church of God. Then I would advise you all to send for another copy of this reply of mine, as a sure antidote to Popery.) All of you, my dear Catholics, should have these books in your families; you should read them yourselves (and send them round among the papists as much as you can) and thus be instrumental to their salvation. Living among so many separated brethren (French and Irish) you ought to be all well posted in your religion, so that you may be able to give a reason for the faith that is in you. I thank my separated brethren (for their kindness, if they intelligently read this reply of mine.) I hope I have said nothing to offend them. Of course. I have given some hard replies, but the truth should be spoken, and it would be nonsense for me as a Catholic priest, not to preach the Catholic doctrines.

