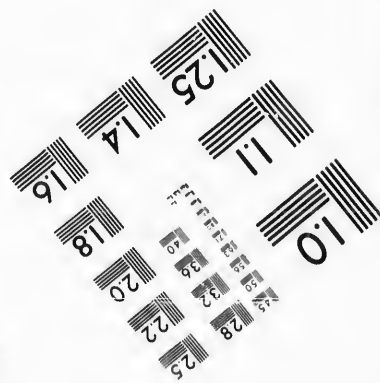
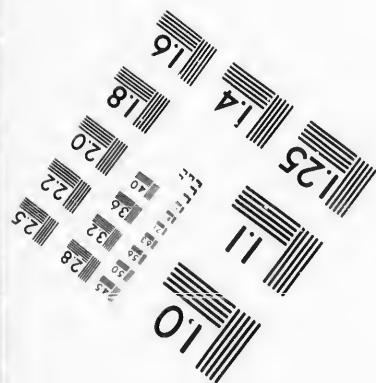
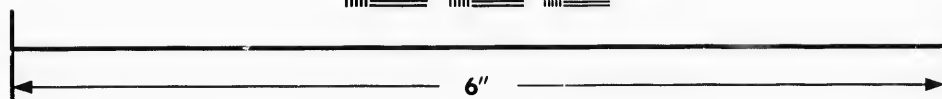
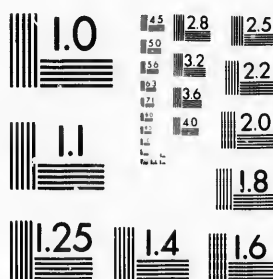


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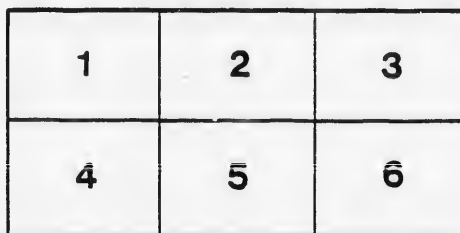
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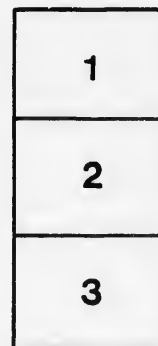
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MARY

THE MOTHER OF CHRIST

IN

PROPHECY AND ITS FULFILMENT

BY R. F. QUIGLEY, BARRISTER-AT-LAW,

SAINT JOHN, N. B.

"I will put enmities between thee and the Woman, and thy seed and her seed; *She (He or It)* shall crush thy head."—*Genesis* 3: 15.

"Behold a Virgin shall conceive, and bear a Son, and His name shall be called Emmanuel."—*Isaias* 7: 14.

"The Angel Gabriel was sent from God . . . to a Virgin . . . and the name of the Virgin was Mary."—*Luke* 1: 26-27.

"When the fulness of the time was come, God sent His Son, made of a Woman."—*Galatians* 4: 4.

(Almighty God), "in all eternity, we both believe, foreordained her who was to be Theotokos, Genitrix Dei, the Mother of God. He, in time, created her; He endowed her with all those qualities, with which it was fitting that *she* should be endowed, in whom, 'when Thou tookest upon Thee to deliver man, Thou didst not abhor the Virgin's womb.'

"It was indeed, in my young days, a startling thought, when it first flashed upon me, that it must be true, that one, of our nature, which is the last and lowest of God's rational creation, was raised to a nearness to Almighty God, above all the choirs of Angels or Archangels, Dominions or Powers, above the Cherubin, who seem so near to God, or the Seraphim with their burning love, close to His Throne. Yet it was self-evident, as soon as stated, that she, of whom He deigned to take His Human Flesh, was brought to a nearness to Himself above all created beings; that she stood single and alone, in all creation or all possible creations, in that, in her womb, He who, in his God-head, is Consubstantial with the Father, deigned, as to His Human Body, to become Consubstantial with her . . .

"And, doubtless, any imaginations of ours must come short of the truth, if we would picture to ourselves the superhuman, engraced beauty of the soul of her whom God vouchsafed to create, so alone in His whole creation, whose being ever lay in His eternal Counsels, who must have been in His Divine Mind, when, in all eternity, He contemplated the way in which He should unite His rational creation to Himself, redeeming our fallen race; from whom He who should be God and Man, was to derive His Human Flesh, and in His Sacred Childhood to be subject to her."—Rev. Dr. Pusey's First Letter to Cardinal Newman, *Eirenicon*, vol. 2, pp. 23-26.

The American Catholic Quarterly Review.

The origin of this large volume of 471 pages was as follows: In November, 1887, Bishop Kingdon delivered a lecture in Trinity Church School-house, St. John, New Brunswick, on "Misprints," in the course of which he said, according to the *Globe* report: "Sometimes the substitution of one letter for another made a vast difference, and as an illustration of this he referred to the words *IPSE* and *IPSA*, the latter word, in an important passage in the Douay Bible, being the foundation of the dogma of the Immaculate Conception."

Mr. Quigley, a barrister-at-law of St. John, was present at that lecture, and on the spot, immediately after the lecture, he protested to the Secretary of the Lecture Committee against the incorrectness and unfairness of the Bishop's statement. He then wrote to the *Globe* newspaper a long letter, declaring that statement incorrect and baseless; that the question was not whether the true reading is *Ipsa* or *IPSA*, but rather *Ipsa*, *Ipsa* or *Ipsa*, and that whatever reading be preferred, that the text in question, *Ipsa*, *Ipsa* or *Ipsa* *conteret caput tuum*, "he, she or it shall crush thy head," has never been quoted as the foundation for the dogma of the Immaculate Conception.

The Bishop did not deign to reply, but in his stead Rev. Mr. Davenport, a Ritualist Minister of St. John, undertook the Bishop's defence. The result was a long series of letters which Mr. Quigley has here gathered together in book form under three heads: a *Résumé*, a *Rejoinder*, a *Rebutter*. We are glad that these letters have thus been permanently preserved; for they deserve it. We would have wished that the author had imitated the patient and kindly courtesy of Dr. Newman's answer to Pusey's "Eirenicon" and avoided all personalities and severe and uncharitable expressions. He seems to have felt it to be a mistake, and towards the end of his letters strives to vindicate his conduct in this regard; but we feel his work would have been far more convincing and more effective had he kept under control all display of feeling. Again, we would have wished to see at least a general index of the letters, and, better still, an index of the exceedingly valuable information his deep and critical knowledge has thus given to the public. Mr. Davenport did not allow the author to confine the controversy to the two questions brought forward by the Bishop, but made it embrace the whole subject of Catholic devotion to the Blessed Mother of God. Mr. Quigley first took up the various readings, *Ipsa*, *Ipsa*, *Ipsa*, and vindicated the reading of the Vulgate *Ipsa* (not of the Douay!). It is wonderful what an amount of critical learning he here displays: Hebrew, Greek and Latin texts, manuscripts, versions, Fathers, scriptural critics — all are summoned to bear witness to the reading "she" or "it." We do not know where our readers could find this question treated more exhaustively or with greater critical power. The author then shows from the Bull "Ineffabilis Deus" the dogmatic constitution of the Immaculate Conception, that only the first part of the text is quoted in support of the dogma, and that no mention at all is made, textually, of the

words, "she shall crush thy head." He demonstrates from Catholic theologians that all agree, no matter which of the three readings be adopted, the dogma can be proved as well from either. He then follows the Ritualistic Vicar and answers his objections taken from the "Glories of Mary" and the *Raccolta*. Here the author is at his best and his vast erudition is displayed—devotion to Mary in all ages, the Intercession of the Saints, the Rule of St. Vincent of Lerins, Littledale's "Plain Reasons," Pusey's "Eirenicon"—are all thoroughly and critically examined.

Not only are Wiseman, Newman, Manning, Harper, Passaglia, Ward and Brownson called to his aid, but leading Anglican theologians and Bishops as well. He passes over no difficulty, and this part of his work is invaluable to the Catholic reader; for it is a veritable arsenal, richly furnished with weapons of every kind to overthrow the enemies of our heavenly Queen. We have read the whole volume, not only with pleasure and edification, but we have found it one of the very best we have thus far seen. Mr. Quigley deserves the gratitude of every Catholic, and we hope his publishers will find that his labors are appreciated. We recommend the book cordially to all our readers. In his preface the author says: "What I desiderate in Protestant teachers is a knowledge of the Catholic doctrines they attack. In the conscientious discharge of their duties from their standpoint, they may feel themselves obliged to point out errors (so called) in the doctrines of the Catholic Church. Of this no reasonable man can complain, but for heaven's sake let them first learn exactly what these doctrines are. We will then have less of the wild figments of hysterical imaginations and pandemonium caricatures of beliefs, in defence of which the mightiest intellects that ever adorned our race have found their highest sphere, and of which genius allied with sanctity have ever been the most persuasive and enthusiastic exponents." "More Light." This is what those outside the church need. It was this spurred our author on in writing his letters. He wished his Protestant friends to understand the Catholic doctrine of devotion to Mary, the Mother of God. We hope God has blessed his writings with abundant fruit in New Brunswick. He has sown good seed and the Lord will see that it brings forth abundant fruit. We hope Mr. Quigley will not allow his pen to remain idle, but that he will often use it for the defence of the Church and Catholic truth. He has the talents, the education, the deep reading. We need such laymen.

The (London) Month.

Ipsa, Ipsa: Ipse, Ipsa, Ipsum: Which? This volume was occasioned by a statement made by the Right Rev. Bishop Kingdon in a popular lecture on "Misprints," to the effect that the dogma of the Immaculate Conception was based on the substitution of *a* for *e*, in the Vulgate rendering of Genesis iii. 15, whereby we read *Ipsa* for *Ipse*—"She shall crush thy head," instead of "He shall crush thy head." This is of course the sort of thing we might expect in a popular lecture of the kind, where accuracy and plain facts have to

make way to some extent for sensation and novelty; and the statement, though probably only the thoughtless utterance of a mind biassed by Protestant education, is sufficiently misleading to be worthy of public refutation. Mr. Quigley somewhat destroys the sensational effect by showing that the choice did not lie only between *Ipsa* and *Ipsa*, since *Ipsa* had an equal claim to consideration. He points out that the great majority of Catholic commentators, and many of the most strenuous advocates of the dogma in question, have held *Ipsa* or *Ipsa* to be the more correct rendering. The proving force of the text is not to be found in the word *Ipsa*, but in the notion of a perfect antagonism between the serpent and the woman, and their respective seeds. The balance of justice required that he who through a woman had destroyed God's handiwork, should by a woman be destroyed. That Mary is that woman who, by her glorious Son and Saviour, has crushed the powers of darkness, has been the constant teaching of the Fathers of the Church. The only difference between *Ipsa* and *Ipsa* is, that the latter reading points out the manner in which the antagonism between Mary and Lucifer was to be rendered efficacious. That Catholic art, by representing our blessed Lady with her foot on the serpent's head, has followed the teaching *Ipsa*, offers no difficulty. Such a representation is obviously allegorical; and were we to ask the artist, he would tell us that Mary crushes the serpent's head through Him whom she brought forth, and whose Blood was the price of her Immaculate Conception. . . . Mr. Quigley shows throughout a thorough acquaintance with the literature of the subject, and brings a great deal of research to bear upon it.

The Saint John Globe.

The *Globe* is indebted to Mr. Richard F. Quigley, LL.B., for a copy of his book—"*Ipsa, Ipsa: Ipsa, Ipsa, Ipsa: Which?*" under which title he has collected the letters published in the *Globe* some time ago, on the various Latin readings of Genesis iii. 15. Mr. Quigley's book contains first the Preliminary Letters in the discussion which set forth the views of Rev. Mr. Davenport. Then follow the letters grouped under the headings "Résumé" and "Rejoinder," which marked the progress of the discussion. At the conclusion of the second series of letters the *Globe* found it necessary to place limitations on the discussion. Mr. Quigley says of this: "So far as the *Globe* was concerned no reasonable man could complain of these terms. We had been treated in the most generous and courteous way, and I doubt if ever before so prolonged a discussion of such serious themes of theological controversy was permitted in newspaper columns." But the limitation of space did not suit, and Mr. Quigley now publishes for the first time as a "Rebutter" his answer to Rev. Mr. Davenport's reply to his "Rejoinder." His book, which is printed by Messrs. Fr. Pustet & Co., New York, is a volume of nearly five hundred pages, printed on a generous page, and making quite a handsome volume. Doubtless a great many persons who read these letters as they passed through the columns of the daily

paper will be glad to get them in this excellent and compact form; and, probably, the publication of Mr. Quigley's book will make a demand upon Father Davenport for the publication of his letters in permanent form. The controversy was carried on with a great deal of vigor, and sometimes so fierce it grew that it might almost be mistaken for a political discussion; but looking at Mr. Quigley's book as it now stands, at the learning which it evinces, at the tremendous and untiring research which it displays, at the effective manner in which the author handled his side of the case, the *Globe* is gratified that it was the medium by which the two eminent disputants made known their views. In placing his letters before the public in permanent form Mr. Quigley must have gone to a great deal of expense, and while the sale of the work will scarcely re-imburse him, we hope it will be sufficiently large to recompense him in part at least. The pursuit of truth is by no means a simple matter. Even Mr. Quigley's opponents will admit that he sincerely sought to establish his knowledge of what was true, and his bitterest enemy cannot but marvel at the vast body of authority he submits in support of the position for which he so ably contended.

(From the *Saint John Globe*)

IPSE, IPSA, IPSUM—A REVIEW.

(By AN ANGLICAN SCHOLAR.)

The issue from the press of Pustet & Co., New York, of the letters of Mr. Quigley, under the above heading, marks an era in Canadian literature. The occasion of the original publication of these letters was the delivery of a lecture in Trinity Church Sunday School-room, on 22nd November, A. D. 1887, by the Right Rev. Dr. Kingdon, Coadjutor Bishop of Fredericton, on the subject of "Misprints." After referring to errors in ancient manuscripts, which, although curious, were unimportant, he called the attention of his hearers to an alteration made by the Roman Catholic Church in the language of Gen. iii. 15. That verse stands in the Authorized Version of the Bible as follows: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head," etc. His Lordship, ignoring the rendering "Ipsum" "*it*" in the version of the Church of England, asserted in effect that in all ancient Latin manuscripts the word "Ipse" "*he*" referring to Christ, was found; but that the Church of Rome had changed the final letter "e" to "a," thus teaching that "Ipsa" "*she*" (the Virgin) rather than "Ipse" "*he*" (Christ) accomplished the salvation of the human race by crushing the serpent's head. This misprint, he said, was the foundation of the doctrine of the Immaculate Conception, defined at Rome in 1854. It is to be observed that His Lordship limits the controversy to the Latin language. But, in truth, manuscripts upon which learned theologians without exception rely, are found in the Hebrew, Greek, Arabic, Chaldaic and other tongues. How could a literary forgery hope to be successful when it was found only in the

last of a series of manuscripts, all of which were open to the inspection of the learned world?

Now the doctrine of the Immaculate Conception is not founded on this verse. The doctrine is wholly independent of it. The indirect support which it gives to the doctrine appears in the first clause rather than in the last clause of the verse: "*I will put enmities between thee and the woman—Inimicitias ponam inter te et mulierem.*" Where "enmities" are placed between these two persons, it is plainly implied that neither shares in the essential characteristics of the other. But sin is the essential characteristic of Satan. Therefore sin is wholly absent from the Blessed Virgin. Even if this verse had never formed a part of the inspired volume, the doctrine would still have constituted from the beginning a part of the faith once delivered to the saints, although it has only been defined in an explicit form in modern times.

But it may not be without value to define the dogma for the benefit of those who are not specially conversant with theological science. Mr. Quigley quotes Cardinal Newman on this point at page 441. His Eminence points out in a letter to Dr. Pusey that the doctrine has no reference to the parents of the Blessed Virgin, but relates simply to her own person; that it does but affirm that together with the nature which she inherited from her parents she had from the first moment of her existence a superadded fulness of grace. As Eve before the fall was clothed in a garment of righteousness, so the Blessed Virgin, by a special interposition of divine favor, was created in precisely the same sinless state by reason of the merits of Christ Jesus, the Saviour of the human race. The Evangelist, by quoting the statement of the Virgin, sets upon it the seal of truth: "All generations shall call me blessed, for He that is mighty hath magnified me." Is it possible to cite any similar inspired utterance relating to Eve? Can any Christian attribute to Eve, at any period of her life, a state of sinless purity which he denies to the mother of our Lord? And Luther says: "As other men were conceived in sin, both in soul and body, but Christ without sin, either in body or soul, so Mary the Virgin was conceived, according to the body indeed without grace, but according to the soul full of grace. Such is the meaning of these words which the Angel Gabriel spoke to her: '*Blessed art thou amongst women.*' For it could not have been said of her, '*Blessed art thou,*' if she had ever been under the curse. It was also right and just that that person should be preserved without sin from whom Christ was to take the flesh that should overcome all sin. For that is properly called '*Blessed,*' which is endowed with God's grace, that is, which is without sin."

Having defined the dogma of the Immaculate Conception, it remains to consider whether the formidable indictment which the Coadjutor Bishop has drawn up against the Church is sustained by the arguments and authorities upon which his defender, the Rev. Mr. Davenport, relies. Mr. Quigley's contention in answer to the indictment may be thus defined. He undertakes to prove that the Church is not committed to one reading *Ipsa* "she," but accepts as of equal authority the reading "*Ipse,*" Christ, or "*Ipsum,*" it — the

seed, which is Christ. He contends that there is no difference in meaning between these three readings. Now, if in manuscripts, Bibles and commentaries without end, the reading is various—"he," "she" or "it;" if the acknowledged leaders of theological opinion, Protestant and Catholic, adopt all three; if the dogma of the Immaculate Conception does not rest upon any one of the three but is consistent with them all, then the charge of the Bishop that the Church recognizes one reading only "*Ipsa*," and builds the dogma on that reading alone upon the authority of corrupt manuscripts, must be held to be disproved, to state it mildly, at the bar of public opinion.

Can it be said after an attentive examination of the book that Mr. Quigley has made out his case? He declines, and properly as we think, to confine the discussion to Latin manuscripts. "*Melius est petere fontes quam sectari rivulos*—it is better to go to the fountain head than to pursue the course of rivulets," is his rule. Now the Hebrew text is the source. Upon turning to the reference made to Gen. iii. 15 by Maimonides, the greatest of all Jewish Scholars, it will be seen that "*Ipsa*" "*she*" was the received reading among those who cannot be suspected of a leaning to any form of Christianity. The Hebrew Bible by Plantin, 1572, two editions of the Hebrew Bible at Venice, 1776, and several others have "*Ipsa*." Arabic and Chaldaic authorities might be added. What ground then remains for the imputation that the Church of Rome has changed "*Ipsa*" to "*Ipsa*?" It would appear from the book before us that the Rev. Mr. Davenport made no attempt whatever to controvert these statements. The Hebrew manuscripts cast no light upon the reading "*Ipsa*," for there is no neuter gender in the Hebrew language. The Greek and Latin manuscripts were necessarily copied from the Hebrew. Mr. Quigley proves not only from Catholic theologians of the highest eminence, but from Protestant Biblical critics, that the reading in the Greek manuscripts is various, "*autos, aute, auto*,"—"he, she, it." The writers of these manuscripts must have considered that the Hebrew pronoun was capable of a neuter interpretation.

To come at length to a consideration of the various Latin readings of which the Bishop undertook to speak, the challenge given by Rev. Mr. Davenport demands our attention. In his first letter (page 11) he asks: "Where, then, is to be found a *Latin version of the Bible* with '*Ipsa*' in this passage?" The challenge was repeated four times. Mr. Quigley, in answer to it, cited seven Latin Bibles, each of which contained "*Ipsa*." Their names are found on pages 101-2, with numerous other authorities. He adds, in a postscript, Bibles and commentaries without end, including the Parisian, London, and minor Polyglots.

In No. 3 of Mr. Davenport's last series of letters (p. 368), ignoring Mr. Quigley's full reply to his challenge, he changes his base and says: "It will be remembered that I set him (Mr. Quigley) to name a manuscript of the Latin Vulgate. . . . which reads '*Ipsa*.'" Who can remember anything of the kind? A request to produce a *Latin version of the Bible* is not the same as a request

to produce a manuscript of the *Latin Vulgate*. His demand for a "manuscript" is an admission that a Latin Bible has been produced which sustains Mr. Quigley's contention.

Mr. Davenport must be well aware that ancient manuscripts are guarded with jealous care in the archives of Europe, and are not accessible to dwellers on this side of the Atlantic. As Bibles reflect manuscripts, it must be conceded that Bibles are proof as high as the nature of the case requires in support of "various readings." But that manuscripts containing "*Ipsum*" actually exist is proved at page 105. Mr. Quigley never claimed, and it is wholly immaterial to his argument to claim, that any manuscript of the Vulgate contains "*Ipsum*."

Cardinal Bellarmine, who himself was one of the revisors of the Vulgate, says: "The Vulgate is various here, for some voices have '*Ipsæ*,' some '*Ipsa*'; and besides it is not contrary to . . . Vulgate should one be convinced that he ought to read '*Ipsæ*' or '*Ipsum*.'" The gravamen of the Bishop's charge was that while the word "*Ipsæ*" was in the manuscripts from which the Vulgate was copied, the Church had changed it to "*Ipsa*" in order to sustain a doctrine which was wholly devoid of truth. Why then challenge Mr. Quigley to prove that the Vulgate contains "*Ipsum*?" Mr. Quigley has proved his case when he cites other Bibles and manuscripts to prove that the Church accepts "*Ipsæ*" and "*Ipsum*" as of equal authority with "*Ipsa*," all three having the same meaning for Protestant and Catholic alike. The great Protestant scholars, Grotius and Tischendorf, support the view that the difference in the readings does not in any respect alter the sense. The Virgin crushes the serpent's head, as St. Bernard says,—“by her co-operation in the mystery of the Incarnation, and by rejecting, with horror, the very first suggestion of the enemy to commit even the smallest sin”; and, in the words of the Bull *Ineffabilis*,—"by that virtue with which she was endued from on high."

The Polyglot Bible of the Anglican Bishop Walton, the greatest Polyglot in the world, contains "*Ipsum*" in this passage. Nothing appears to be wanting in the citations and in the reasoning by which Mr. Quigley sustains his contention that the various reading of Gen. iii. 15, is not "*Ipsæ*," "*Ipsa*" only—but "*Ipsæ*," "*Ipsa*" "*Ipsum*."

But while upon the particular point in controversy, an impartial critic must give judgment in his favor, it must be conceded that he has made use of some expressions which at the first glance seem to exceed the limits of fair comment. "The words of the wise are as goads," says Solomon. But a wise man will use his "goads" with discretion. A reference, however, to the occasion of the use of those expressions puts the matter in a very different light. His opponent clearly began the use of language of an objectionable character. He charged the Roman Catholic church with "exaggerated and too often idiotic devotions offered to her," i. e., the Blessed Virgin (letter of 26th November, 1887, page 13). Now, we know that charity endureth all things. And yet the charity of a Catholic who could endure such a charge with patience could hardly be distinguished from indifference. The distinction between the adoration

paid to the Holy and Undivided Trinity alone, and the worship due to the Virgin is clearly marked in Catholic theology, and plainly taught from Catholic pulpits throughout the world.

Dr. Philip Schaff, the most learned divine of the Presbyterian Church in America, in "Creed Revisions," page 34, protests against the clause in the Confession of Faith "that the Papists are idolaters"—as "a colossal slander on the oldest and largest Church in Christendom." With reference to the charge that the Pope is Antichrist and that Catholics are idolaters, he says, at page 48, that it is "untrue, unjust, uncharitable and unchristian." The ambiguity of the term "worship" probably accounts for the confusion of thought which has prevailed on this subject. "Then shall thou have *worship* in the presence of them that sit at meat," says the Evangelist—Luke xiv. 10. "With my body I thee *worship*" is the language of the Office of the Church of England for the solemnization of matrimony. Nothing approaching adoration is implied in these passages. And yet they are constantly read without injury to their conscience by those who are horror-struck at the application of the same word in the same sense to the Virgin. The worship of the Virgin to the mind of a Catholic is separated by an impassable gulf from the worship of God. How, then, is it possible for a fair critic to sound a note of very marked disapproval, when the charge of idolatry provokes language which, without reference to the exciting cause, he would be compelled to condemn? According to Dr. Johnson, it was the use of abusive language by those who rejected the authority of the church which led to the martyrdom of so many during the Reformation. "Do you not think it was very hard," said Boswell, "that the Reformers should have been burned because they did not believe that bread and wine were changed into the Body and Blood of Christ?" "Sir," said Dr. Johnson, "they were not burned for refusing to believe that bread and wine were changed into the Body and Blood of Christ, but for insulting those who did believe it. Besides they never intended to be burned. As many of them ran away as could."

No one would suspect Lord Byron of a leaning towards Catholic doctrine. And yet it is sometimes given to men of extraordinary genius, such as he possessed, to attain an intellectual insight into truth with which the general tenor of their lives is at variance. The whole Catholic doctrine relating to the Virgin is contained in the following passage from the *Siege of Corinth*, Canto xxx.:

"Darkly, sternly, and all alone,
Minetti stood o'er the altar stone:
Madonna's face upon him shone,
Painted in heavenly hues above,
With eyes of light and looks of love;
And placed upon that holy shrine
To fix our thoughts on things divine,
When pictured there, we kneeling see
Her, and the boy-God on her knee,
Smiling sweetly on each prayer
To Heaven, as if to waft it there."

Upon this question Byron and Cardinal Newman are at one. His Eminence says (p. 307): "It is Mary's prayers that avail, and her prayers are effectual by the *fiat* of Him who is our all in all."

Finally, with reference to the Invocation of Saints, there does not appear to be any difference *in principle* between the views of Mr. Quigley and those of the Ritualistic school in the church of England. The language of the Ritualistic devotional books quoted by Mr. Quigley, pages 398-401, differs in no very marked manner from the language of Catholic devotional books. The Ritualists must choose this day which they will serve. If Article 22 of the Church of England, which condemns the Invocation of Saints, expresses Gospel truth, then abandon Ritualism. But if it does not, then "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues"—Rev. xviii. 4.

Mr. Quigley may adopt by "accommodation" the language which Baronius applied to himself, "I have trodden the wine press alone." Without the assistance of any learned friends, he has traversed the whole field of Catholic theology. He has examined the original authorities in all the great American libraries—the Astor, Lenox, Harvard, Boston, and that of Georgetown, Washington. He has added to his own extensive collection of books the great works on the subject from Europe. The readers of his work possess in it a golden key with which to unlock the treasures of Biblical and Patristic learning. He has shown that all Catholic doctrines bear the notes of the Vincentian Canon—Antiquity, Universality, Consent; that when heresy has arisen, the Church has suppressed it by defining what has been the faith from the beginning. The dogma always existed. Heresy has but drawn it out in an explicit form. Thus the Church is ever the same. The addition to the confession of the faith is not an addition to the faith itself. If the result of his efforts shall be to strengthen the faithful, and to comfort the doubtful, and to restore the erring, and to remove misconceptions from the minds of those who are without the fold of the Catholic Church, he will not have labored in vain.

PHILALETES.

(From the *Saint John Globe*.)

IPSE, IPSA, IPSUM—A REVIEW BY "PHILALETES."

To the Editor of the *Globe*:

SIR,—In your issue of August 6, 1889, you set down the terms on which you intend to bring the "Ipse, Ipsa" controversy to a close.

You offer my opponent specified space for two contributions, and myself a reply of one column in extent. You then add these words: "And no space will be allowed to any other writer upon the subject."

My opponent has already sent you two letters on the subject since August 6, 1889. It is my intention, so soon as I can find a moment for careful examination of the one-sided reprint and its additions, to claim the column offered me.

I now enter my protest against the admission to your paper this evening, under a pretence of reviewing my adversary's book, of a partisan criticism of the controversy, two columns in length, from a Roman Catholic special pleader, who has not the manliness to write over his own name, but signs himself "Philaethes," in which the main questions are re-opened, new matter introduced and actually defence made for the low, scurrilous style of my opponent's writing. I must ask you now to show cause why one of my friends should not be allowed to deliver his criticism upon the book, over the name "Veritas" or the English equivalent to "Philaethes," "Lover of Truth?"

I do not complain of your own notice of the reprint (Tuesday, January 27, 1891) when acknowledging its presentation to you by its author, but it seems to me most unfair, after what you have said, to re-open your columns, and that to anonymous partisan writers, as you have done to-night.

I remain, yours very truly,

JOHN M. DAVENPORT,

January 30, 1891.

Priest of the Church of St. John Baptist.

[Rev. John M. Davenport had the closing word in the discussion, and the discussion closed with his letters. Mr. Quigley did not consider the space offered sufficient to make such reply as he thought he needed to make, and he did not avail himself of it. The two letters of Mr. Quigley, to which Rev. Mr. Davenport refers—if there were two—were no more a part of the "subject" than is this letter which we now cheerfully publish for Mr. Davenport, despite its rasping and ungenerous tone. We do not feel called upon to plead to any indictment of Mr. Davenport's framing. The *GLOBE* had a perfect right to publish anything it pleased in the way of a review of Mr. Quigley's book, as it would of any other book, just as it would of one of Mr. Davenport's if he had published his side of the controversy. One word more. Rev. Mr. Davenport recklessly assumes to know and states without any scruple whatever that the review published in the *GLOBE* was written by a Roman Catholic. He could not have had the slightest information on which to base this statement. The *GLOBE* does not say who does or who does not write what it publishes. It departs from that rule on the present occasion to say that the review was written by a well read scholar in the denomination to which Rev. Mr. Davenport himself belongs.]

The St. John Daily Sun.

More than three years ago Rev. Dr. Kingdon, coadjutor-bishop of Fredericton, delivered a lecture in St. John on "Misprints."

The subject was apparently innocent, and little likely to excite controversy, especially a religious controversy. Yet it did lead to a lengthy discussion, which was not the less spirited because it was long. The disputants were Rev. John M. Davenport, priest of the Mission church in this city, who has a high reputation for scholarship, especially in the field of patristic literature, and generally in

matters of ecclesiastical lore, and Richard F. Quigley, a barrister in this city who was previously known to be a devoted member of the Roman Catholic communion, much interested in theology, but had not yet made a reputation as a controversialist in theology. The discussion, which was carried on in the columns of the Saint John Globe, continued for many months, the disputants taking ample time for research, and receiving ample space for the marshalling of their evidence. At the close of the controversy Mr. Quigley gathered together his letters, with so much of those of Mr. Davenport as was needed to explain them, and issued them in permanent form from the printing house of Fr. Pustet & Co., New York and Cincinnati. He has furnished explanatory notes, supplied further references to authorities, and added an Appendix containing a letter of Bishop Strossmayer to Bishop Maes pronouncing the Strossmayer sermon, which has often been quoted against the Roman Catholic church, to be a forgery. The Appendix also contains a letter from Bishop Rogers of Chatham, and Dr. Lee's criticism of Littledale's "Plain Reasons," which last mentioned work has been extensively used in the discussion. The whole work as published is a solid book of 471 pages, got up in workmanlike style and, so far as Mr. Quigley was in a position to attend to it, carefully edited.

Following is the passage in Dr. Kingdon's lecture, as reported, to which Mr. Quigley took exception:

Sometimes the substitution of one letter for another made a vast difference, and, as an illustration, he referred to the words *Ipsa* and *Ipsa*, the latter word in an important passage in the Douay Bible, being the foundation of the dogma of the Immaculate Conception.

The passage referred to is from Genesis iii. 15, rendered in the Protestant version — "*It shall bruise thy head*," and in the Douay version, "*She shall crush thy head*," the latter following the Vulgate — "*Ipsa conteret caput tuum*." The statements against which Mr. Quigley protested were (1) that *Ipsa* in the Vulgate was a misprint; (2) that the doctrine of the Immaculate Conception was founded on, or in any way depended on that reading. He affirmed that the reading *Ipsa* is much older than the Vulgate; that not only *Ipsa* and *Ipsa*, but *Ipsum* has been used in recognized Latin copies; that the Roman Catholic church has never pronounced in favor of any one of the three readings or based any doctrine on any one of them; that the Hebrew of the passage in Genesis is ambiguous and may be correctly rendered in any of the three ways; that the difference in gender makes no difference in the meaning or in the doctrine taught, the Immaculate Conception being set forth as clearly in the form *Ipsa*, or even *Ipsum*, as in the form *Ipsa*.

These propositions Mr. Quigley maintains with great force, and on the purely academic questions with undoubted success. With an amount of labor and research which seems almost incredible in a person situated as Mr. Quigley is, he has examined for himself nearly all the famous manuscripts and printed texts in the great American libraries which can throw light on this question. There is no gainsaying the proof that *Ipsa* in the Vulgate is not an inadvertent

mis-print or mis-copy, and that the doctrine of the Immaculate Conception is not founded on a wrong reading.

Had the discussion been restricted to the original question at issue, as stated above, the result would have been obvious even to the comparatively unlearned. The controversy is, however, obscured by many side issues. In an early stage the charge of idolatry was made against the Roman Catholic church, which was accused of offering to the Virgin and to the Saints the worship that belongs to God only. Mr. Quigley denies and retaliates. He distinguishes between the high honor which may be worthily paid to the creature, and the adoration due to the Creator alone. Carrying the war into Africa, Mr. Quigley affirms that the charges of idolatry made by Mr. Davenport against the Roman Catholic church are no less applicable to the particular school of the Anglican church to which, as Mr. Quigley contends, Mr. Davenport belongs. This contention is supported by numerous quotations from Pusey and from books of devotion. The discussion as to the true import of the doctrine of the Immaculate Conception and Mr. Quigley's defence of this doctrine comprise a large part of the work before us. How successful Mr. Quigley may be in supporting the teaching of his church on this point, is an open question which as usual in such cases will probably be decided by the reader in accord with his own predilections. Mr. Quigley brings to the theme a devout mind, and a spirit enthusiastic to the verge of rapture. Readers trained in another school of thought, and regarding these doctrines from another standpoint, may not enter into the spirit of the author or be persuaded by what persuades him. It was long ago learned that great wrath can exist in celestial minds, and our controversialists have not kept themselves free from bitterness. Mr. Quigley's letters which are particularly the subject of review are blemished by passages of rather violent invective, by expressions of scorn and words of contumely. He claims that the provocation is great, as where writers whose works are difficult of access are quoted against him, and he finds on investigation that the passages have been so misquoted as to change the meaning, e. g., in the case of a passage from De Rossi, or where a spurious writing is cited, as the Strossmayer sermon. It is, however, fair to say that Mr. Davenport made the *amende honorable* when the facts were made known to him. There is orthodox precedent for violence in theological discussion, especially if one search the writings of the great scholars of the middle ages for examples. The gentle Milton and his adversaries were much more fierce in controversy than either Mr. Quigley or Mr. Davenport has ventured, or, let us hope, desired to be. Perhaps when Mr. Quigley publishes later editions of his letters he will follow the example of Cardinal Newman, whom he greatly admires, and eliminate from his work all passages reflecting on the other party to the controversy. The *Ipsa, Ipsa, Ipsum* controversy is said to be not yet quite ended, and possibly Mr. Davenport may publish a *résumé*, giving his side of the controversy with final reflections. The discussion as it stands in Mr. Quigley's book, with all its blemishes, is of great value to any person engaged in research along the lines of this controversy.

The (St. John) Evening Gazette.

The book will furnish an arsenal of weapons for future disputants on the same and kindred topics for many years to come . . . The unwearied diligence, the ripe scholarship, and the marvellous research of Mr. Quigley in preparing the material that forms this volume deserved a better record than the files of a newspaper can supply. . . (He) has therefore done well to preserve in the form of a book what it took him so long to prepare. The cost has been heavy, but we hope that his co-religionists and those interested in the points of scholarship involved in this work will not forget his claims upon them as the author of a work of such magnitude, importance, and research. . . We think that Mr. Quigley throughout the discussion has displayed a prodigious amount of learning, and that he has firmly established his point that the word *Ipsum* occurs in many Latin versions of the Bible.

"C"—in *The (London, Ontario) Catholic Record.*

The true tests of a book are: Does it instruct? Does it interest? Does it maintain its interest? The writer of this cannot fairly claim that his bent is towards religious polemics, and therefore he offers it to the author, as all the greater compliment, that so wrapt did he become in the work that he was loth to lay it down until the last line had been perused. True, outside of the critical question as to the proper reading of the text, the book, in principle, at least, contains nothing new to the Catholic; nothing to borrow therefrom, that the seal of the Incarnation has not pressed on his lips with his mother's milk. But how wonderfully has the whole matter been here elaborated, with what a master hand is it touched up—reviving our knowledge and strengthening our faith; how delightfully refreshing is the whole subject told anew, from the moment the barren Anne conceived the Immaculate One to that awful hour when the agonizing eyes of her, who was at once the daughter and the Mother of God, gazed on a thorn-crowned Head on a cross on Calvary.

No review can possibly do justice to the work; it must be read to be appreciated. "It will yet become," remarked a learned priest in my hearing, "a text book in our Catholic colleges." The most astonishing feature of it is that it came from the pen of a layman, and we might be pardoned for giving some credit to the assertion of the other side, that those high up in Church circles had lent their assistance, if we did not positively know the opposite to be the truth. To the reader it goes without notice that neither time, money, nor patience, was spared to make it not a mere temporary victory over an adversary, but a monument of information for the Catholic and truth-searching Protestant. Such libraries as Ottawa, Boston, Harvard, Washington, Lennox and Astor of New York have been visited and forced to yield up their treasures of knowledge so that every statement might be verified, and the most incredulous have the name and page of authority. To prove his case the author has run the gamut of writers from the Apostles to the preachers of the

present day. With a confidence begotten of a marvellous acquaintance, he calls upon the Doctors of the Western and Oriental Churches to testify on his behalf, amid their glorious tomes he seems fairly to revel; while, with an equal readiness, he summons to his assistance Protestant writers of all ages to confound a Protestant of the present one. And in this respect Mr. Quigley appears to surpass the ordinary writer on such themes, inasmuch as his studies, amid antique sheathes, have still left him time to devote to current literature of all sides and shades. Forsooth, we know not which to admire the most,—the familiarity he displays with the writings of the early Fathers and customs of the mediæval Church, the honesty with which he throws doubts upon his own authorities even where there is hardly a room for doubt and where evidently he has none himself; the keen reasoning with which he parallels the argument of the Unitarian against the worship of Jesus with the argument of his opponent against the Catholic veneration of Mary; the tenacity with which he follows the assailer of his religion from pillar to post, nailing him here with his ignorance in confounding the living G. B. De Rossi with Father John Bernard De Rossi “the last of the Tribunes” in Biblical Criticism; or answering his arguments clipped *in toto* from the first volume of Pusey’s *Eirenicon* with the honest admissions of the same writer in the second volume of the same work; holding him up to the scorn of all fair-minded men because, after asserting that he had never read in any commentary of a Latin version of the Bible with *Ipsium*, immediately quotes De Rossi to the very word *Ipsium* and stops there; the unquestionable manner in which he convicts the “soi-disant priest” of suppressing, misquoting, and garbling almost every authority to which he referred,—or, what the venerable Bishop Rogers styles “Mr. Quigley’s irrefragable arguments and sound crudition.”

The (Antigonish) Casket.

It is due to Mr. Quigley to say that he spared neither labor nor expense in his defense of Mother Church. . . . This industrious zeal coupled with previous wide reading, and directed by a mind naturally strong and cultivated, produced a series of letters that are simply astonishing in the extent of knowledge they display. . . . The discussion covers the whole question of the Virgin Mother’s place in Catholic doctrine and devotion, and other matters of interest incidentally referred to.

The Ave Maria, Notre Dame, Indiana.

A series of masterly letters on the honor due and paid to the Mother of God by true Christians. . . . The whole work will be found a complete theological exposition of Catholic doctrine on the subject of devotion to the Blessed Virgin Mary; and possessing the additional recommendation that the truths regarding this beautiful article of our holy faith are set forth clearly and succinctly, in response to all the objections which the spirit of heresy, even

nowadays, can conjure up. Evidently the author's work has been a labor of love. He has drawn largely from the knowledge acquired by his own deep study and reflections, and only our limited space prevents us from reproducing some of the most beautiful passages in his letters, wherein, with a mind and heart animated by true Christian faith and charity, he speaks of the honor justly due to the Mother of God. At the same time he enhances the merits of his own work by judicious selections from the Fathers of the Church, and appropriate quotations from the writings of Cardinal Newman and Dr. Brownson, not forgetting to add the testimony of Protestant writers in praise of her who is "blessed amongst women."

The Boston Pilot.

This book will supply a long-felt want, and will be of the deepest interest to clerical and lay readers. For the clergy it is a thesaurus of patristic and theological erudition, and a model of scientific thought and research on the Proto-Evangel. For the laity it will be an interesting summary and refutation of objections against the Catholic veneration of the Blessed Virgin.

The (Boston) Republic.

Mr. Quigley and his opponent fought a good fight and a long one. It was no boy's play. It was a struggle between men of intellect and intelligence, men well versed in the use of language and logic. The Fathers of the Church were searched, and authority after authority brought to bear testimony on one side or another. The result was a complete victory for Mr. Quigley. The book is . . . one to be read by all and with profit. The dogma of the Immaculate Conception is a favorite one for our Protestant brethren to make light of. Any Catholic who reads Mr. Quigley's book will find arguments that will stand him in good stead on all occasions, and the Protestant reader can but be convinced that the dogma stands on logical, on reasonable grounds.

The (Baltimore) Catholic Mirror.

The interesting theological questions which form the subject of this volume were discussed in a series of letters between the able controversialists. . . . They attracted universal attention on account, not only of the importance of the subjects discussed and the ability of the contestants, but more particularly because of the singularly erudite and logical presentation of the Catholic view by Mr. Quigley. . . . who won distinguished merit by his profound and brilliant advocacy.

The (New York) Catholic Review.

Stripped of its controversial features it is a valuable essay on the position held in the Church by the Blessed Virgin, and a complete vindication of her claims to special honors.

