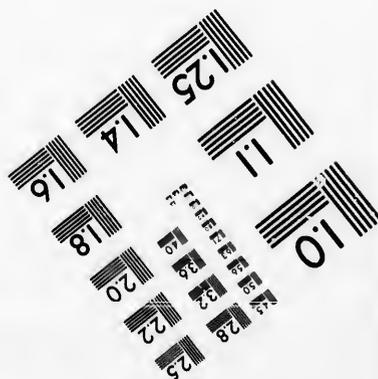
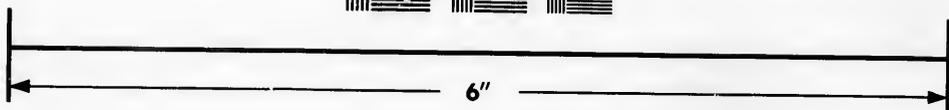
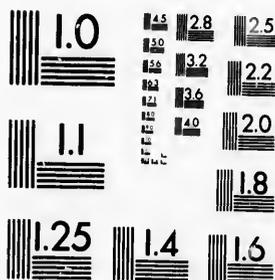


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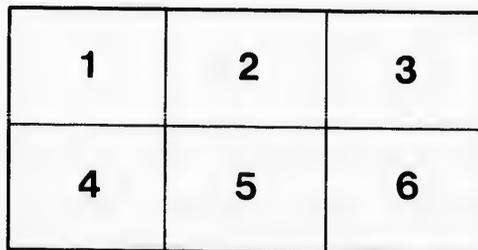
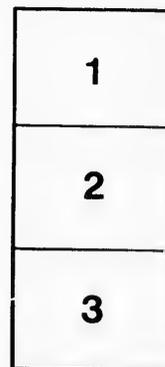
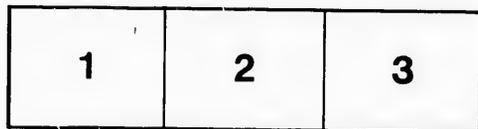
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# LETTERS,

DESCRIBING ROMANISM IN ITS ORIGIN,  
CHARACTER AND END;

ADDRESSED TO REV. E. G. FABRE,  
ROMAN CATHOLIC ARCHBISHOP OF MONTREAL,

BY

MARCUS.

---

“TEKEL: THOU ART WEIGHED IN THE BALANCES, AND ART  
FOUND WANTING.”

*The Holy Spirit by the Prophet Daniel.*

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MAY,

## TO THE READER.

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The object of the writer of these letters is to awaken attention, particularly that of Roman Catholics, which may lead to a proper understanding of that system of religion to which they are giving an unreasoning devotion and obedience.

Misapprehending its character and oblivious or blind to its influence as a powerful agency of evil, they uphold it with such zealous earnestness as to enable its abettors to compass many of those evils in this country which have worked most perniciously in every part of the world where they have been allowed to operate. History, as in other instances it has done, will repeat itself in this country with terrible effect if the present course of events is not turned or checked.

But it is in the effects of this system on the spiritual condition of its followers, on the cause of divine truth and the author of that truth, that concern is especially felt. The highest and dearest interests of men, of all classes and countries, are involved in that which affects the teachings of revelation and through such the kingdom of our Lord Jesus Christ; and that Romanism does this in the most serious and signal manner these letters will show to be the deep conviction of the writer. It will not be surprising, therefore, that he feels solicitous that the reader should give them a careful and impartial consideration.

MAY, 1887.



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## LETTERS DESCRIBING ROMANISM.

### LETTER I.

THE CLAIM OF THE CHURCH OF ROME TO BE REGARDED  
AS CATHOLIC, OR UNIVERSAL, REFUTED.

*My Dear Sir,*—Having satisfied myself, after long and patient investigation, that the high and far-reaching assumptions of the Roman Catholic Church do not rest upon a safe and solid basis, I have resolved to put my reasons for such a conclusion before you, and through you before the public generally. I thus act from a deep conviction that such is a duty I owe to interests of the most sacred character, affecting the Redeemer's Kingdom, and of every member of the community of whatever creed or position in life. The very practical application which your church is giving to her assumptions, especially now, in "this Canada of ours," presses home this sense of duty upon my mind, to refuse attention to which would I believe, be censurable in the highest degree.

In a series of letters to your address, Reverend Sir, I intend to state my views, and therefore, without any apology or further preface on the subject, I enter upon my task.

For the Roman Catholic Church, it is claimed, that she is the mother and mistress of all churches; that, indeed she is the only true church; and being such, is the Catholic and Universal Christian Church. That, by divine appointment, the Apostle Peter was the head

and foundation of the church, its Pope, or Pontiff, and Christ's vicar, or visible representative on the earth. That he, St. Peter, lived in Rome for the last twenty-five years of his life, during which time, as the possessor of the keys committed to him by the Saviour, he bound or loosed, opened or shut, in Heaven, Earth, Hell, and Purgatory, as seemed right in his sight. That each Pope since then is the true successor of St. Peter, invested with equal authority and power; and that to be subject to him, and in full and hearty connection with the church, he personally, or through the authority he delegates to bishops, priests, &c., &c., rules, is necessary in the highest degree to Salvation.

Now, Reverend Sir, to each of these propositions, I offer a strong and emphatic protest; assured, that neither by the Holy Scripture, nor by reliable Church history can your theologians sustain any one of them. Indeed I look over them with no small measure of surprise, asking myself the question, how any person could be so bold as to assert them in any place where the Word of God circulated, or, that access was had to the relations of authentic history, either ecclesiastical or profane. One is strongly tempted here to believe, that to avoid the discovery which such authorities would supply, the Holy Scriptures, and many of those histories which are most reliable and instructive, are so determinately suppressed and forbidden by your church.

That the Roman Catholic Church is not, and never was, the Mother and Mistress of all churches; the only true Church of Christ, and, therefore, the Catholic or Universal Church, must strike the mind of every one who gives but the most casual reading to the Acts of the Apostles and their Epistles as addressed to the several churches which they name. Mosheim, in his justly esteemed ecclesiastical history, tells us: "the

form of church government which began to exist in the preceding century,—(the first century) was in this more carefully established and confirmed in all its parts. One president or bishop presided over each church. He was created by the common suffrage of the whole people. . . . During a great part of this century all the churches continued to be, as at first, independent of each other, or were connected by no associations or confederations. Each church was a kind of little state governed by its own laws, which were enacted, or at least sanctioned by the people. But in process of time, all the Christian Churches within the same province, united and formed a sort of larger society or state; and, in the manner of confederated republics, held their conventions at stated times, and deliberated therein for the common advantage of the whole body." In a foot note it is said: "By ancient custom peculiar respect was paid to the churches founded and governed by the apostles themselves; and such churches were appealed to in controversies on points of doctrine, as most likely to know what the apostles taught." The distinguished names of Irenæus and Tertullian, are given in support of this statement.

Turning now to the New Testament, the statements of the historian are seen to be fully sustained. To the church at Jerusalem, (and if any church could be justified in claiming to be the Mother, and, for a time at least, the Mistress of all churches, this church could do so,) the apostle Peter went up to justify his act of having carried to the Gentiles the Word of God, which he had done, when, by divine direction he went to Cornelius in Cesarea, and having ministered to him and his household the word of the gospel, and they had received the Holy Ghost, which was to St. Peter and to them a divine testimony to their faith and acceptance by God, he baptized and received them into

the Kingdom, or church of the Saviour. But all this was so inconsistent with the views, and so repugnant to the prejudices of the church at Jerusalem, that St. Peter felt it necessary to appear before it to explain and defend his conduct in this instance. An act, to say the least of it, singularly at variance with your church's ideas of his supremacy. Nor is it easy to explain why he should be travelling about Joppa, where he was when summoned to go to Samaria, then to Samaria, and from thence to Jerusalem, when his office, according to your assumptions, bound him to the See and City of Rome.

Next, as marking the dominant influence of the church at Jerusalem in those days, when they had heard the success of certain evangelists in Phenice, Cyprus, and in Antioch, they sent down Barnabas that he might confirm and establish the recent converts of those places. In reading the Acts of the Apostles and their Epistles to the several churches whose names they bear, we are impressed with the fact, and the more so that we keep in mind your church's claim of Rome's dominant authority, the entire absence of even the most distant allusion to such, a fact not to be accounted for on any other supposition than the one which all Protestants unite in maintaining, viz.: that the assumption of the Church of Rome here is without any, even the slightest justification. The historian Mosheim's description of the order of the primitive churches already given, is the only rational and consistent solution of these otherwise inexplicable inconsistencies.

Another case I call your attention to is given in the first three chapters of the book of Revelation. In this portion of the New Testament are several very striking facts I shall use further on in my remarks; in the present instance, I confine myself to one or two.

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First, that the Apostle John is directed to address himself "to the *seven* churches which are in Asia." Secondly, that these churches are, each one, represented by a golden candlestick or lamp, separate and distinct the one from the other, and not as one lamp, which would have been the case doubtless, were there then, as you claim, but one church. Thirdly, that each church, while collective in its bishop and membership, is separate and distinct from any other in its standing and character; and, as a consequence, is commended or censured, admonished or encouraged, as in the eyes of the Saviour it needed to be so dealt with; and further, let it be remarked, that each epistle closes with the admonitory words: "He that hath an ear, let him hear what the the Spirit saith," (not to the church, but,) "to the churches."

On the constitution of the primitive churches, Mosheim's remarks are worthy of note. He says: "As to the external form of the church and the mode of governing it, neither Christ himself nor his apostles gave any express precepts. We are therefore to understand that this matter is left chiefly to be regulated by circumstances, and by the discretion of civil and ecclesiastical rulers. If, however, what no Christian can doubt, the apostles of Jesus Christ acted by divine command and guidance, then that form of the primitive churches which was derived from the church at Jerusalem, created and organized by the apostles themselves, must be accounted *divine*; yet it will not follow that this form of the church was to be perpetual and unalterable. In those primitive times, each Christian church was composed of the *people* the *presiding officers*, and the *assistants or deacons*. These must be the component parts of every society. The highest authority was in the people, or whole body of Christians, for even the apostles themselves inculcated by

their example, that nothing of any moment was to be done or determined on, but with the knowledge and consent of the brotherhood, see Acts i. 15-16 ; 3-15 ; 4-21 ; 22, and this mode of proceeding, both prudence and necessity required in those early days." . . . "The rulers of the church were denominated sometimes presbyters or elders, a designation borrowed from the Jews, and indicative rather of the wisdom than the age of the persons, and sometimes, also, *bishops*; for it is manifest that both terms are promiscuously used in the New Testament for one and the same class of persons. These were men of gravity, and distinguished for their reputation in influence and sanctity."

Referring to the condition of things in the third century, Mosheim remarks: "The form of ecclesiastical government which had been introduced was more and more confirmed and strengthened, both in respect to individual churches and the whole society of Christians. He must be ignorant of the history and the movements of this age, who can deny that a person bearing the title of bishop presided over each church in the larger cities, and managed its public concerns with some degree of authority, yet having the presbyters for his counsel, and taking the voice of the whole people on subjects of moment. It is equally certain that one bishop in each province was pre-eminent over the rest in rank and authority. This was necessary for maintaining that association of churches which had been introduced in the preceding century, and for holding counsels more conveniently and readily. Yet it must be added that the prerogatives of these principal bishops were not every where accurately ascertained; nor did the bishop of the chief city in a province always hold the rank of the first bishop. It is also beyond controversy that the bishops of Rome, Antioch, and Alexandria, as presiding over the primi-

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... tive and Apostolic churches in the greater divisions of the empire, had precedence of all others, and were not only often consulted on weighty affairs, but likewise enjoyed certain prerogatives peculiar to themselves."  
 . . . "But the fathers strenuously contended for the equality of all bishops in respect to dignity and authority; and disregarding the judgment of the bishop of Rome whenever it appeared to them incorrect, had no hesitation in following their own judgment."

On another point, the remarks of the historian are important. He says: "Although the ancient mode of church government seemed in general to remain unaltered, yet there was a gradual deflection from its rules and an approximation towards the form of monarchy; for the bishops claimed much higher authority and power than before, and overreached more and more upon the rights not only of the Christian people, but also of the presbyters. And to give plausibility to these usurpations, they advanced new doctrines concerning the church and the episcopal office, which, however, were for the most part so obscure that it would seem they did not themselves understand them. This change in the form of ecclesiastical government was followed by a corrupt state of the clergy; for although examples of primitive piety and virtue were not wanting, yet many were addicted to dissipation, arrogance, voluptuousness, contention, and other vices. Many bishops now affected the state of princes, and especially those who had charge of the more populous and wealthy congregations; for they sat on thrones surrounded by their ministers and other ensigns of their spiritual power, and perhaps also dazzled the eyes and the minds of the populace with their splendid attire."

A spirit of rivalry, not always Christian in character, was frequently manifested by the bishops of the prin-

cipal cities, which were those of Rome, Antioch, and Alexandria. In subsequent years another See was created in Constantinople, whose bishop added much to the bickering of the times by his wayward conduct. The city of Constantinople had been chosen by the Emperor Constantine as his residence; and he therefore increased its importance in many ways, so that it became a rival to Rome, and, indeed, was by many designated, "New Rome." Constantine, having embraced Christianity, at least in name, heaped many favors upon the bishop of the new metropolis as he did upon the city; the consequence of which was that it quite turned his head; insomuch so that he assumed the title of supremacy over all the churches. This was resented with much warmth by Gregory, the bishop of Rome; since styled "the Great," and known, as you are aware, as one of the popes of your church in the succession, as you affirm, from St. Peter. I will give some extracts from his letters to John, of Constantinople, who committed the grave offence of which he complains, and as well from one to the Emperor Mauritius and the Empress on the same subject. Among other things these letters show most conclusively, that no such thing as universality of the Roman Church, nor that of supremacy of its bishop was then known or professed. Addressing himself to his brother of Constantinople, Gregory says: "Let your Holiness acknowledge that our Lord says to his disciples, 'Be not ye called Rabbi, for one is your master, and all ye are brethren.' What, therefore, most dear brother are *you*, in the terrible examination of the coming Judge, to say who desire to be called, not father only, but the general father of the world?" "Beware of the sinful suggestions of the wicked. Offences must indeed come, but woe to that man by whom the offence cometh. Behold the church is rent

by this wicked world of pride, the hearts of the brethren are offended. . . For it is written, 'Charity seeketh not her own.' Behold you, our brother, arrogant to yourself the things of others. Again it is written, 'preferring one another in honor,' and you endeavour to take it away from all, and usurp it wholly to yourself against reason and right. I beg, I entreat, and I beseech with all possible suavity, that your brotherhood resist all these flatterers who offer you this *name of error*, and that you refuse to be designated by so foolish and so *proud* an *appellation*. For I indeed say it with tears, and from the inward anguish of my bowels, that to my sins I attribute it, that my brother cannot to this day be brought to humility who was made bishop for this end that he might lead the minds of others to humility. It is written, 'God resisteth the proud, and giveth grace to the humble,' and again it is said, 'He is unclean before God who exalteth his heart, hence it is written against the proud man, *quid superbis, terra et cinis?*' 'earth and ashes, why art thou proud?' And truth itself saith, 'every one that exalteth himself shall be humbled;' who, that he might by humility bring to the way of life, has vouchsafed to point out unto us what he taught, saying, 'Learn of me, for I am meek and lowly of heart.' For this, the only begotten Son of God took upon himself the form of our infirmities; for this, the Invisible became not only visible, but despised; for this he bore the insults of reproaches, shameful mockings, and grievous sufferings, that an humble God might teach man not to be proud." ". . . What then do we bishops say, who take the place of honor from the humility of our Redeemer, and yet imitate the pride of his enemy?"

"*Perpende, rogo, quia in hac presumptione pax totius turbatur ecclesie,*" &c. "Consider, I entreat

you, that by this rash presumption is the peace of the whole church disturbed, and the grace poured out in common upon all contradicted, in which you can increase only in proportion as you carefully decrease in self-esteem, and become the greater the more you restrain yourself from this name of proud and foolish usurpation. . . Whom, pray, do you propose to imitate by this perverse name, not him who, despising the legions of angels, his companions, endeavoured to break forth and ascend to an elevation peculiar to himself, that he might seem to be subject to none, and to be above all of them? For what are all your brother bishops of the Universal Church, but the stars of heaven, whose lives and preaching give light among the sins and errors of men in the darkness of night?" . . . "And that I may sum up all in one word: the saints before the law, the saints under the law, and the saints under grace, the gospel—all these making up the perfect body of our Lord are constituted but members of the Church; none of them would ever have called himself *Universal*. Let your holiness then acknowledge how he must swell with pride who covets to be called by this name, which no true saint would presume to accept."

To the Emperor Mauritius and the Empress, he wrote as follows, referring to John of Constantinople: "Now this brother by a presumption never before known, contrary to the preaching of the Gospel and to the decrees of the canons, usurping a *new name*, glorying in *new and profane titles*, which *blasphemy* be *far from every Christian heart*, would be called *Universal bishop*; but in this his pride what doth he but show that the time of *Anti-Christ* approaches, because he imitates him who, despising his brother angels, would rise to a height peculiar to himself, that he might be subject to none.

When he who is called *Universal* falls, *the church that hath consented to that profane name hath rushed headlong from its state ; but far be that blasphemous name from the hearts of Christians.* To consent to that wicked word *Universal, is nothing else but to destroy the faith.*" *Lib. iv. Chap. 38.*

Here is testimony from the latter part of the sixth century which makes it quite clear, that at this time there had not risen the claim for Universality or Catholicity of the Roman Church, nor supremacy for its bishop. That so far the faith and usage of the primitive churches were maintained by her. That the claim of Universality was first made by the bishop of Constantinople and was warmly denounced by the then bishop of Rome; and that as an assumption it was at once "a proud and foolish usurpation;" "a rash presumption by which the peace of the whole church was disturbed." An act which identified its perpetrator as "in league with Satan," and, in a word that it was "Anti-christian," "blasphemous," and "diabolical!"!! And yet, my dear sir, to believe now as here we see an early pope believed and taught, would be to incur the anathema of your church! How striking is such an inconsistency! and how demonstrative that the claim of infallibility in your pope is a silly pretence.

In this letter I have shown that the claim to Catholicity on the part of your church, is not only without any evidence from Scripture or history, but absolutely against such, and equally that of supremacy for your pope. On this latter subject I will dwell more at large in my next letter.

I remain Rev. Sir,

Yours very sincerely,

MARCUS.

## LETTER II.

### PAPAL SUPREMACY EXAMINED AND DISPROVED.

*My Dear Sir,*—In my former letter I have shown that the claim of your Church to Catholicity, or Universality, is, as your authorities define it, without any reliable foundation. Sufficient also is given in the letter to destroy all confidence in the dogma of your pope's supremacy, and that, even by a quotation from a pope, which, without affirming him to be infallible, is sufficient to settle this question for ever. But, as this latter subject is of frequent use and of great influence, I propose to consider it with greater particularity and fulness. And in doing this we will see whether or not our Lord designed for Peter, as your Church affects He did, the position of supremacy over His Church in all the earth; yes, that he should throughout the world be His vicar, or representative; and as such be the Church's head and foundation; with power to bind or loose; to open or shut; in heaven, in earth, in hell and in purgatory, if such a place there be. That his seat was to be in Rome; and there he would be succeeded in power and authority by others in regular succession to the end of the world. This is a great subject; or, rather, I should say, a collection of subjects, each one of great and far-reaching importance.

Ere considering the grounds on which these dogmas are said to rest I will premise by saying what I think every candid reader will readily concur in, viz. that the evidence by which your Church supports these dogmas should be explicit, clear, and to the point. And yet, what is the fact? why, that much of it is dark, far-fetched and ambiguous—yes, even childish in the

extreme. In proof of this just think of serious men averring that an argument for Peter's supremacy is in the passage in Luke 5: 3-10, which tells of Jesus entering Peter's ship in preference to that of James and John, to teach the people. Another is the story of Simon Magus, the magician. By his sham miracles this Simon had made many followers, and we are told, greatly prejudiced the people against the Gospel. He proclaimed that at Rome he was going to fly in the air; and Peter was there to oppose him. By the aid of the Devil Simon really did get up into the air; but Peter knelt down and prayed so earnestly that the Devil fled away, and left poor Simon to shift for himself. He fell to the earth, and broke both his legs, and the impression of the apostle's knees upon the stones in Rome are shown to this day. I dare say, my dear sir, you have been shown those stones: although I give you credit for having more sense than to believe the story. You will admit, as I think my readers will generally, that a cause must be in a desperate condition which has such props as these for its support.

The need of full and clear reference to Peter's supremacy, if such was intended, nor less of instruction for the duties of so responsible a position, must be apparent to every one. And yet where are these to be found? The fact that any such was not shown to Gregory, nor to any of his contemporary bishops, even to the close of the sixth century, shows that the references were very obscure, were singularly misapprehended, or were strangely overlooked.

Nor should we be surprised at this, seeing that such would be altogether inconsistent with the spirit of the kingdom which our Lord came to establish in the world, and opposed to many of his very explicitly stated precepts. The following instances are remarkably

pointed in their references here. On one occasion there was much altercation with the disciples as to who should be greatest in the Kingdom of Heaven; and our Lord settled the dispute, not by saying he had designed that position for Peter, but by saying that "except they were converted and became as little children, they should not even enter the Kingdom of God." At another time seeing how "the Scribes and Pharisees sought the uppermost rooms at feasts, and the chief seats in the synagogues and greetings in the markets," he said to his disciples: "Be not ye called Rabbi, for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth, for one is your Father which is in Heaven." This latter precept has a significant pointing to your church, my dear sir: this you will not deny. Again, after dealing with the request of the mother of Zebedee's children, who had asked that her sons should sit, one on His right hand and the other on his left in His kingdom, He turned to suppress the indignation in the other disciples which this request had occasioned, and said: "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them; but it shall not be so among you, but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant." Here our Lord inculcates the opposite of the principles and practices of your papal court, both in its pageantry and in its policy, while not a word is dropped of any designed supremacy for Peter or any other disciple.

But you may reply by asking: Did not our Lord say to Peter after Peter's memorable confession of his divinity, and in that explicitly declare his contemplated supremacy; "Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not

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prevailing against it, and I will give unto thee the keys of the Kingdom of Heaven, and whatsoever thou shalt bind on earth shall be bound in Heaven; and whatsoever thou shalt loose on earth shall be loosed in Heaven?" This is your main argument in support of Peter's supremacy; but see how it breaks down under a remark or two. First, the interpretation which applies to Peter our Lord's reference to the rock, and on whom, as the rock, His church is built, is by a number of the highest authorities in your church applied not to Peter's person, but to Peter's faith. These authorities are, Jerome, Chrysostom, Origen, Cyril, Hilary, Augustine, &c., &c. But that which places your plea for supremacy in Peter because of being, as you suppose, appointed here by our Lord as the foundation of His church, is spoiled by the explicit statement of St. Paul, who declares, see 1 Cor. iii. 11, "For other foundation can no man lay than that is laid, which is Christ Jesus." And again, Eph. ii. 20, "And are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the Chief Corner Stone." Then as to the power of binding and loosing, etc., and the interpretation your church gives to this, such is seen to be confuted by the uniform action of all the apostles on such matters. They authoritatively *declared* the *terms* on which sin and its penalty, could, and would be removed or retained, and such declarations on their part were sustained and authenticated by God in every instance. On the day of Pentecost, when thousands who "were pricked in their hearts" at the preaching of Peter, came to enquire of him and of the rest of the Apostles, what they should do, Peter proclaimed to them the Gospel's conditions of salvation: viz., to repent and be baptized in the name of Jesus Christ, and they would receive the "remission of their sins." This they did, and being saved they became a

glad and happy Church. In unison with Peter's was Paul's course, as seen in the case of the Philippian gaoler. Here, as the gaoler came trembling before Paul to ask what he should do to be saved, his reply was: "Believe on the Lord Jesus Christ and thou shalt be saved." And thus it was with our Lord Himself, who declared to Nicodemus: "For God so loved the world that He gave His only begotten son, that whosoever believeth in Him should not perish, but have everlasting life." The uniform teaching and action of the Saviour and his Apostles are in keeping with the above instances; and no case can be given in which they acted as your clergy assume to do, viz., to absolve from sin, as a judge in deciding a case brought before him.

Having disposed of your claim for Peter as the foundation of the church, with equal ease may be set aside that of his being its head. Assuredly, such does not appear to be Peter's idea from any word or act recorded of him, nor of any act or word of the churches towards him. Again and again he acts as a servant rather, as for example, when, at the instance of the church at Jerusalem, he goes down with John to Samaria to deal with the recent converts there, made through the preaching of Philip the evangelist. This, like several other of the assumptions of your church, excites in one no small measure of surprise, seeing the teaching of the Scriptures are so full and clear, and so directly contradictory of all that you assume. St. Paul says, speaking of Christ: "And hath put all things under His feet, and gave Him to be the *head* over all things to the Church, which is His body, the fulness of Him that filleth all in all." Again: "But speaking the truth in love, may grow up into Him in all things, which is the *head*, even Christ. From whom the whole body fitly joined together and compacted by

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that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." Then see how, as the head of the Church, the Lord acts, as declared by the beloved disciple John in his book of the Revelation. In the first chapter the Saviour is represented to John in His High Priest's garments, and moving in the midst of the seven churches in Asia, over which John had a special charge. Here He is shown as having a full and particular knowledge of each church; as directing with never-ceasing vigilance every interest of each; and with evidence clear and full that he would always do so. The idea that he had vacated his position or interest in His churches as their head to any one on the earth, is seen here to be preposterous and without the shadow of a foundation.

Another fact disclosed in these scriptures, is, that the keys of hell and death are in the hands of Christ. For, addressing John, who had fallen as dead at his feet from the effects upon him of this astonishing vision of his Lord, he says: "Fear not, I am the first and the last: I am He that liveth and was dead: and behold I am alive forevermore, Amen; and have the keys of hell and of death."

The assumed possession of these keys by your pope, my dear sir, has led them to many acts and even tricks, that have excited towards the religion of the Lord Jesus, profound feelings of contempt and derision. Well had it been for such persons to have known that these keys were in wiser and holier hands than any pope of Rome ever could boast of, and that they were at all times used in the interests of truth and righteousness.

Another reference to the authority as indicated in the possession of the keys is given by our Lord in the

Epistle to the Church in Philadelphia as follows : "These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth," (no not even a pope,) "and shutteth and no man openeth. I know thy works ; behold I have set before thee an open door, and no man can shut it ; for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold I will make them of the synagogue of Satan, which say they are Jews and are not, but do lie ; behold I will make them to come and worship before thy feet, and to know that I have loved thee, because thou hast kept the word of my patience, I also will keep thee from the hour of temptation which shall come upon all the earth. Behold I come quickly ; hold that fast which thou hast, that no man take thy crown."

Now here, my dear sir, is a supervision over this church, and such is but a sample of the supervision by the Saviour over all others,—which could not be equalled, by any mere man. And while it is superior to that which any man could exercise, it utterly precludes any necessity of such from any person on earth, and quite sets aside the pretension that a pope as St. Peter's successor, or because of any other consideration, should or can be, our Lord's vicar, or visible representative in the world. The whole thing is outrageously absurd from any standpoint, but especially when looked at over a list of popes who were of the vilest character, and whose rule was marked by villainies of the darkest shade. But, methinks I hear some simple minded Romanist asking, "were not the keys of the Kingdom of Heaven committed to St. Peter, so that whatsoever he bound therein, was bound ; and what he loosed in it, was loosed?" Yes, this is admitted ; but we should notice, it was the keys of the

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Kingdom of Heaven, as that phrase is known to mean in a number of places in the New Testament. In other words it refers to the Kingdom of Grace on the earth, and things appertaining to this life, and not to things invisible and beyond the grave. Hence, the import of giving to Peter the keys of the Kingdom of Heaven was made clear in the fact that he had the singular honor of opening the Gospel dispensation. The Kingdom of Heaven, proper,—to the Jews first, on the day of Pentecost, and to the Gentiles subsequently, when to Cornelius and household, he went by divine direction to do so at Cesarea. For, let it be observed, that in each instance he received into the Kingdom of Heaven, the Gospel Church, persons who had accepted not only the gospel in its blessing, but in the terms or conditions, on which the reception of these blessings was made to depend, as see Matt xviii. 3, John iii. 5, etc., etc. Thus the loosing and binding power was used, and its reality attested, and so, also, was seen what our Lord meant when to his disciples he said: "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." Further—The meaning is shown by our Lord himself, in the following words: "He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God abideth on him." These are the terms—belief or unbelief—on which life or death is bound or loosed; sins are remitted or retained; and he that proclaims them to his fellow-man, is, in the sense of the Saviour, a binder or a looser; one who remits or retains the sins of the person to whom he makes the proclamation, and, in this case, as in that of the apostle or of any one else, God will bind in Heaven, that which, in strict accordance with his commands, has been bound on the earth. This is put beyond any one's question by the

course uniformly pursued by the apostles, and by every real gospel minister to the present day ; as by thousands upon thousands, then and since to the present hour, were, and are witnesses who have fully realized the fact and testified to it in a consistent experience.

The next question in the list of assumptions of your church, and to which I now call attention, is that which makes the apostle Peter, by divine appointment the bishop of Rome, and the Primate of the world. This dogma is held by others, as you know, besides your church. They with your canonists and clergy, consider it essential, according to Cardinal Baronius and other Roman Catholic theologians, that the Apostle Peter was twenty-five years in Rome, and that there he was put to death at the instance of Nero ; that the time of his coming to Rome was in the second year of the reign of Claudius, that is the forty-second of the Christian era.

There are certain considerations, which, ere we come to dates, we should look at. First, that while there is no reference in the New Testament to any such appointment as Peter to Rome, there is clearly one for him in another direction, see Gal. ii. 7-8. "When they saw that the gospel of the uncircumcision was committed unto me (Paul), as the gospel of the circumcision was unto Peter ; for he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me to the Gentiles." This shows that the commission of these distinguished apostles was in each of them to a different class of people. Our conclusion therefore must be, if Paul's called him to Rome, as we know it did, then must Peter's have directed him to some other field of labor, and this we shall find to be exactly the case. The First Epistle which the apostle wrote he addresses from Babylon, a city then in existence in Asia, and on

the bank of the Euphrates and the centre of a large Jewish population, and to other cities in Asia which he designates: "Pontus, Galatia, Capadocia, and Bithynia."

We have a remarkable statement by St. Luke that is worthy of notice. He says: "Now when they (Paul and Silas) had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, after they were come to Mysia, they assayed to go into Bithynia; but the spirit suffered them not." The reason for this prohibition is a mystery until we learn the fact that the field they were forbidden to enter was the one in which the Apostle Peter was laboring, and where large numbers of the Jews—they of the circumcision—were living; a fact confirmed by the address of his first epistle already referred to.

Another notable circumstance is seen in a reason which St. Paul states in his Epistle to the Romans for his wishing to go to Rome. He says: "For God is my witness whom I serve with my spirit in the gospel of His Son, that without ceasing I make mention of you always in my prayers; making request if by any means now at length I might have a prosperous journey by the will of God to come unto you. For I long to see you, that I may impart to you some spiritual gift, to the end ye may be established." But if the statement of Baronius and others be true, Peter was at this time in Rome; then what need for Paul being so anxious to "impart unto them some spiritual gift?" Our conclusion must be either that Paul designed to belittle the ministry of Peter,—which cannot be admitted for a moment,—or, that Peter was not there, nor had he been in Rome, and yet this epistle is dated in the year 60, only a few years before the martyrdom of these distinguished men.

With great respect, yours, etc.

MARCUS.

### LETTER III.

THE ASSUMPTION THAT THE APOSTLE PETER WAS THE  
BISHOP OR POPE OF ROME EXAMINED AND  
SHOWN TO BE UNFOUNDED.

*My Dear Sir,*—As it is quite clear that no satisfactory evidence can be given either for the catholicity of your church, or for the supremacy of your Pope, while, as I have shown, there is much that is incontrovertible from Scripture and history against both, I might now leave these subjects for others I intend to dwell upon; for there are many things in the creed and polity of your church that challenge and provoke criticism. I will, however, devote another letter to the subject of Peter's supremacy and residence in Rome, to show that by a comparison of dates and facts the probabilities are, nay, the positive certainty is, that the Apostle Peter never was in Rome. With such a showing the huge fabric which your theologians have built, known in specialty as the Roman Catholic Church, must fall to the ground in utter and irretrievable collapse. For however skilfully the parts of a building may be put together, and the appearance of strength be given to each part of it, yet if once the foundation is destroyed the whole building erected on it must come down. To the structure of your church, showing as it does the work of many minds, the labor of many ages, and the expenditure of vast wealth, the primacy of Peter in Rome is, as a fact, fundamental to its existence; and, therefore, in the disproof of this, as a fact, is the destruction of all that is peculiar to the Church of Rome.

In my former letter I pointed to the statement of Paul, that while to him was committed the gospel of the *uncircumcision*, to Peter was committed that of the *circumcision*. Therefore, if Paul's field took in Rome, Peter's must be in another direction. And such a conclusion is sustained by Peter's own epistle, addressed as it is from a place far away from Rome and known as the centre of a large Jewish population. Further, that in Paul's epistle to Rome is the expression of a strong desire from the apostle to go to Rome, that he might "impart" unto them "some spiritual gift," a thing that sounds strangely indeed in the supposition that Peter was not only then there, but had been there for several years previously. Nor is the circumstance of little moment in this connection, that Paul was forbidden of the Holy Spirit to go into Asia (as see Acts 16, 6-7) as at one time he designed to do in company with Silas, knowing as we do from Peter's own epistle that Asia was his field of labor. But for greater certainty in this matter, let us look over the dates in which we have New Testament evidence that Peter was not in Rome, and could not be there, from the simple fact that he was declared to be in other places far distant from it.

According to testimony sufficiently clear to be convincing, made by others as by Ellendorf, a learned Roman Catholic professor in the University of Berlin, the conversion of Paul took place in the thirty-ninth year of the Christian era. Referring to the fact of his conversion and his conduct immediately after it, he says: "But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his son in me, that I might preach among the heathen; immediately I conferred not with flesh and blood; neither went I up to Jerusalem to them that were apostles before me; but I went into Arabia,

and returned again unto Damascus. Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days."

These three years added to the thirty-nine, the period of Paul's conversion, brings us to the year forty-two, when, according to Baronius and others, Peter should be in Rome. Instead of being in Rome, however, he is seen to be residing in Jerusalem, as with him Paul tarried fifteen days. Peter evidently had not yet been in Rome. And that he did not go to Rome just after this visit of Paul's to him in Jerusalem is evident, for in Acts 9 we read: "Then had the churches rest throughout all Judea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied, and it came to pass, as Peter passed throughout all quarters, he came down to the saints which dwelt at Lydda, and there he found a certain man named Eneas, which had kept his bed eight years and was sick of the palsy, and Peter said to him: Eneas, Jesus Christ maketh thee whole; arise and make thy bed. And immediately he arose, and all that dwelt at Lydda and Saron saw him, and turned to the Lord."

And that he did not go from Lydda to Rome it is clear, for after this we are told: "Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas; this woman was full of good works, and alms deeds which she did; and it came to pass in those days that she was sick, and died; whom, when they had washed, they laid in an upper chamber. And forasmuch as Lydda was nigh unto Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them. Then Peter arose and went with them. When he was come, they

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brought him into the upper chamber; and all the widows stood by him weeping, and showing the coats and garments which Dorcas made while she was with them. But Peter put them all forth, and kneeled down and prayed, and turning to the body, said: Tabitha, arise. And she opened her eyes; and when she saw Peter, she sat up. And he gave her his hand, and lifted her up; and when he had called the saints and widows, he presented her alive. And it was known throughout all Joppa; and many believed in the Lord. And it came to pass, that he tarried many days in Joppa with one Simon a tanner."

But where does he go after this? To Rome? No. For, see in the same book, the Acts of the Apostles, we are told that after this "many days," a certain man of Cesarea, Cornelius, is directed by an angel to send men to Joppa to call for one Simon, whose surname is Peter. This summons Peter obeys, and repairs to Cesarea. The conversion of Cornelius and his household is the result of this visit; and, as was very natural, Peter is prayed to *tarry certain days with them*.

After this, he goes, not to Rome, but to Jerusalem, to meet the objections to his conduct in the Cornelius affair, which "they that were of the circumcision" had raised about it. Thus we see that the statement which your authorities have made, that Peter came to Rome in the forty-second year of the vulgar era, is, like many others of theirs, altogether without a foundation. Nor should we fail to note the following: That while Luke, in the Acts of the Apostles, has so particularly described Peter's movements thus far, not a word is said here or subsequently about his going to Rome; which, were it a fact, and a very important one it must be, to your church at least, then this

silence on your assumption is at once extraordinary and inexplicable. Indeed we are told that a certain Franciscan Friar saw this, and therefore said that the supposition of Peter's coming to Rome in the second year of the reign of Claudius, which was the forty-second of the vulgar era, is in contradiction to Holy Writ. Others have followed in the conclusions of this friar, so that the Dominicans declare in the *Bibliotheca Sacra* of 1822, that it was only during the reign of Nero that Peter came to Rome.

But, it might be asked, if he came not in the forty-second year of the Christian era, might he not have come the year after? Well, let us enquire into this. It is undoubted that Herod Agrippa, the grandson of Herod the Great, died in the year forty-five. But it is said in the Acts of the Apostles, that Herod, not long before his death, "stretched forth his hands to afflict some of the church. And he killed James the brother of John, with the sword. And seeing it pleased the Jews, he proceeded to take Peter also. And when he had apprehended him, he put him in prison." Here he was kept until miraculously delivered by an angel. And after visiting his friends, who were engaged in prayer for him, he departed and went to another place.

The next reliable reference we have of Peter's whereabouts is in Galatians 2, and Acts 15. They both refer to the one event. "And some coming down from Judea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved." At this council Peter was present—it was at Jerusalem—"and when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know, how a good while ago, God made choice among us, that the Gentiles by my mouth should hear the word of the Gospel and believe,

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and God, which knoweth the hearts bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith. And all the multitude held their peace, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them." Therefore, up to the year 56 of the Christian era, we hear much of Peter in and about Jerusalem, but not one word about him in Rome. While, had he been there, how natural for him to have made some reference to his labors there and of the important events which your church has chronicled of him.

From Jerusalem it appears, according to Gal. 2 : 11, that Peter went to Antioch. There it was that Paul withstood him to the face for his dissimulation in trying to compel the Gentiles to live after the manner of the Jews. This was in the year 56, and that he did not go to Rome between this year and that in which St. Paul sent his epistle to the Church there must be inferred from the words of Paul in Chap. 1 : 10-11-15 in that epistle: "Always in my prayers making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you. For I long to see you that I may impart unto you some spiritual gift—so, as much as in me is, I am ready to preach the Gospel to you also that are at Rome." But what need of all this concern on the part of Paul if Peter was in Rome, all this time? Such surely would be altogether uncalled for and deeply reflecting upon a fellow apostle—a thing St. Paul was incapable of. And the less likely was Paul to desire to visit Rome if Peter were there, and he must have known it had it been so, for he says in his epistle to this very people: "Yea, so have I strived to preach the Gospel, not where Christ was

named, lest I should build upon another man's foundation. But, as it is written. To whom he was not spoken of they shall see. And they that have not heard shall understand." This is language, quite in the region of the deceptual, on the supposition that Peter was in Rome, much more so had he been there for years, as declared by Cardinal Baronius and others, but understood most clearly as we accept the fact that Rome was in Paul's field of labour, and not in Peter's.

But if anterior to the year 58, Peter had not been in Rome, could he have gone there subsequently and just before his martyrdom? Well, let us consider this supposition. In the year 61 Paul arrived in Rome in person, and was met by the brethren, as stated in Acts 28 : 14. St. Paul had had a stormy and eventful passage, but he says, on meeting the brethren, "he thanked God, and took courage." He was met by the brethren, but there was no mention of Peter among them. Arriving in Rome he was so far treated with kindness by the Captain of the guard, that he was permitted, with the simple guard of one soldier, to dwell by himself and there to be visited by his friends and others whom he desired to see. "After the third day he called together the chief of the Jews, and when they were come together, he said unto them : Men and brethren, though I have committed nothing against the people or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans, who, when they had examined me, would have let me go, because there was no cause of death in me. But when the Jews spake against it, I was constrained to appeal to Cæsar ; not that I had ought to accuse my nation of. For this cause, therefore, have I called for you, to see you and to speak with you, because for the hope of Israel I am bound with this chain. And they said unto him, We neither

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received letters out of Judea concerning thee, neither of any of the brethren that came showed or spake any harm of thee. But we desire to hear of thee what thou thinkest; for as concerning this sect, we know that everywhere it is spoken against."

Now is it likely, it may be asked, that such a state of things could be in Rome as recorded above had Peter been there, and that even for a number of years? I say such was next to impossible. Further, how account for it that the Apostles had not met in Rome ere this? Here were Jews to whom Peter had a special commission, and yet they knew nothing, evidently, of either Peter or the Gospel of the Son of God, other than that certain professors of this faith were everywhere spoken against was known by them. In further proof of their undisturbed Jewish condition, they said simply, "We desire to hear of thee what thou thinkest." And yet this is twenty years after the date fixed for Peter's first induction into the See of Rome! Well, and what after this? Why, St. Paul passed two years in Rome in his own hired lodging, and received all that came to him, "preaching the Kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him."

It is admitted that while in Rome he wrote his epistles to Philemon and to the Colossians, in which he mentions a number of persons who were or had been with him; but no mention is made of Peter in either of them! Then, again, in 66, Paul was in Rome a second time, and shortly before he suffered martyrdom he wrote, in his second epistle to Timothy, in the following touching strain: "Do thy diligence to come unto me; for Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica, Crescens to Galatia, Titus to Dalmatia. Only Luke

is with me. At my first answer no man stood with me, but all men forsook me ;"—Could this have been the case had Peter been in Rome?—" I pray God that it may not be laid to their charge." It is conclusively evident that up to this year, 66, Peter had not been in Rome. And yet this is the year in which it is said that Peter suffered martyrdom. How strangely silent is Luke to any appearance of Peter in Rome!

A popular writer has remarked, as to his (Peter) being a bishop of Rome, or being ever at Rome, "The Scriptures are silent, and not only so, but upon this vital point the apostolic men who conversed with the apostles are equally silent as the Scriptures. Clements, Barnabas, Hermas, Ignatius, Polycarp, say not a word upon the subject. At about the close of the second century, Irenæus records it as a tradition received from one Papias, and is followed by your authorities; but who Papias was, whilst there are various conjectures, nobody knows. And Eusebius speaks of the matter as a "doubtful tradition." Here, then, the testimony of your church upon this, to you, pre-eminently important subject resolves itself into the truth or falsehood of a prattling Papias, who told everybody that somebody told him that Peter was Pope of Rome!—testimony which appears to have had very little weight with Gregory, or any other bishop at the close of the sixth century. Verily, sir, your clergy and people are easily gulled, and readily swallow anything that seems to be necessary to give currency and influence to the extravagant dogmas and pretensions which your designing authorities have given existence to.

I have other points for discussion equally important, on which I shall enter in my next.

Yours sincerely,

MARCUS.

## LETTER IV.

### THE CHURCH OF ROME SHOWN TO BE APOSTATICAL RATHER THAN APOSTOLICAL.

*My Dear Sir,*—Oft, to repress a doubt among your people, or to repel an insinuation from any outside your communion, affecting the divine authority and invulnerability of your church, you quote the words of our Lord to his apostle Peter: "And I say also unto thee, that thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it." To give the words the point and application you wish, you reduce them to a syllogistic form, something like the following: The Church of Christ is built upon the rock, Peter; and the gates of hell shall not prevail against it. But as the Roman Catholic Church is thus built upon Peter, and is the true church of Christ, therefore the Roman Catholic Church can never fail. Having placed this portion of Scripture before their opponents, and in the form of argument to suit their purpose, your theologians look up with an air of triumph which seems to say: Look at this and be convinced, for to doubt now is at once heretical and wicked, and deserves the severest anathema.

And yet, allow me to say, there are those who are not in the least affected by this denunciation. The feeling they are conscious of is one rather of surprise,—surprise that any really intelligent person could be held by so gossamer a tie. The reason for this is, they have a syllogism constructed from those words of our Lord widely different from yours; and at the same time much more consonant with truth and

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reality. They say that the true church is built upon the rock, Christ Jesus ; and the gates of hell can never prevail against it. But the gates of hell have prevailed against the Roman Catholic Church ; therefore, the Roman Catholic Church is not the true church of Christ. And now, sir, let us look at the evidence supporting the minor proposition, viz., that the gates of hell have prevailed against the Roman Catholic Church ; and see how fully, or otherwise, it sustains it.

Not long after these words were addressed to Peter by our Lord, the gates of hell are seen to prevail for a time over him. Taking upon him the liberty to rebuke his Lord for predicting his sufferings and death at Jerusalem, the Saviour turned to him and said : "Get thee behind me Satan ; thou art an offence unto me ; for thou savourest not the things that be of God, but those that be of men." A striking evidence this, was it not, of Peter's weakness and fallibility ? But the prevailing of the gates of hell was still more conspicuous and undoubted when Peter, by swearing and cursing, thrice denied his Lord. Peter himself tells us, that Judas "*by transgression*" fell from his apostleship ; and are we to suppose that He might transgress and yet not fall ? That he fell is sufficiently evident from the words of the angel to the holy women who had gone to the sepulchre the morning after the crucifixion. He, noting their fear at seeing him, said : "Be not affrighted ; ye seek Jesus of Nazareth, which was crucified : he is risen, he is not here. But go your way, tell his disciples and Peter that he goeth before you into Galilee : there shall ye see him, as he said unto you." "*Tell his disciples and Peter.*" Mark these words. Does not the conjunction "and" indicate that the angel did not then regard Peter as a disciple ? And if not a disciple, certainly not an apostle. If not in an equal degree with Judas Peter transgressed,

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yet, that he transgressed, and that greatly, and fearfully, none can deny. Here, then, we see that by transgression Peter fell from his apostleship; yet, in view of his deep repentance, he is not cast off, but a way is laid open for his restoration. And this restoration took place, evidently, when he was thrice interrogated and made to avow his devotion to his Lord, as thrice he had denied him, and in each instance was commissioned to feed the lambs and the sheep of Christ's flock.

But it may be said, that while the fact of Peter's fall may be admitted, yet his restoration is declared; and, therefore, the assumption of his being the first bishop of Rome is not here invalidated. But, in replying, let us remark, that much more than this must be proved, which, as I have shown, cannot be proved, viz., that Peter ever was in Rome, and more, that he was the Bishop, the Pope or Pontiff of Rome and of Christendom; yea, all this ere the position of your church is helped. But, assuredly, the claim that he was designed by our Lord to be both the head and foundation of his church on earth is by it shattered from its top to its base. Nor are those instances I have cited the only ones that rebuke your authorities for their absurd and ridiculous assumption here; for, as if the Holy Spirit, foreseeing the use you would make of Peter to the serious prejudice of the Redeemer's Kingdom, he has given publicity to more of his weaknesses than to those of any other of the apostles, by which, evidently, to supply a check to your extravagant assumptions for him. The statement of St. Paul, given in his epistle to the Galatians, is in proof of this: "But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before certain came from James, he did eat with the Gentiles; but when they were

come, he withdrew and separated himself, fearing them which were of the circumcision ; and other Jews dissembled likewise with him. But when I saw that they walked not uprightly according to the truth of the Gospel, I said unto Peter before them all : If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews ? How saddening is such a representation as this of human frailty, especially in one supposed to be the head and foundation of Christ's church in the world !

And now, having shown that the Apostle Peter never was the bishop, or Pope, of Rome ; that he even never was in Rome ; and that from several circumstances affecting his character and history, he could not have been designed by our Lord for such an office, I turn to the Church of Rome itself to prove, by evidence overwhelmingly strong, that it was not in primitive ages of Christianity the Universal, or Catholic Church, therefore it cannot be such now. And more, that for many centuries it has lost all claim, on Scriptural grounds, if it ever had any, of being considered a true Church of Christ in any sense. In other words, that for centuries it has been, and now is, to use the words of one of its own cardinals "*Apostatical rather than Apostolical.*"

A fact to be ever borne in mind, is, that even as an apostle may fall by transgression—as see the cases of Judas and Peter—so may a church. Nay, more, "that if any man," as says St. Paul, "have not the spirit of Christ, he is none of His." And our Lord himself says ; "Every branch in Me that beareth not fruit He taketh away." So must it be with a Church as with an individual, that having not the Spirit of Christ, it is not his ; and having not the Spirit of Christ it cannot bear the fruit of the Spirit, therefore it is taken, or put

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away. This fact is shown more at length in the Scriptures, notably by St. Paul in his epistle to the Romans. And is it not a striking circumstance, that to the primitive Church of Rome an argument should be addressed calculated to guard it from the very apostacy which in subsequent years, it fell into? Look at the tenth and eleventh chapters of this epistle. In these is a reference to the fallen and neglected condition of the Jewish Church, at least for a time,—for the Jews as a people will yet again be gathered—but, in the meantime they stand before us a monument of the Divine judgment. A denunciation against them, uttered by David many years before, St. Paul applies to them now: "Let their eyes be darkened that they may not see, and bow down their back alway." He says they "were blinded": that "God hath given them a spirit of slumber, eyes that they should not see, and ears that they should not hear, unto this day": that they were "cast away": that "because of unbelief they were broken off from the olive tree." Then in making an application of these facts to the Church the Apostle remarks: "And if some of the branches be taken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, the branches were broken off that I might be grafted in; well, because of unbelief they were broken off, and thou standest by faith. Be not high minded, but fear; for if God spared not the natural branches, take heed lest He also spare not thee. Behold therefore the goodness and severity of God; on them which fell, severity; but towards thee, goodness *if thou continue in his goodness; otherwise thou also shall be cut off.*" Admonitory lesson this, is it not?

And now let me direct your attention to the seven churches in Asia, to which the aged Apostle John is seen to be ministering. These churches were equally apostolical in origin and character with that of Rome. And, yet, to these Churches are addressed, among other things, charges which not only affect their standing but their very life. To the angel of the Church of Ephesus, John, at the instance of the Saviour, wrote ; " I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works ; or else I will come unto thee quickly, and will remove thy candlestick out of His place except thou repent." In the epistle to the Church at Pergamos, our Lord's message contains the following : " Repent ; or else I will come unto thee quickly, and will fight against thee with the sword of my mouth." In the epistle to the Church in Philadelphia, is the warning : " Behold I come quickly, hold that fast which thou hast, that no man take thy crown." And then, to the last of these churches, Laodicea, how admonitory are our Lord's words : " I know thy works, that thou art neither cold nor hot ; I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

And now, sir, let me ask, should not your Church, and indeed all other Churches, look very closely and seriously over the lessons which these Scriptures supply ? Because of unbelief, practically exemplified in their rejection of Christ and the principles of His Kingdom, the Jewish Church was broken off ; and, up to the present, the Jews are a castaway people. To this fact is added the admonition to the Church at Rome, and to all other churches as well : That if God spared not the natural branches, so neither would He

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those grafted in to take their place, if they gave way to unbelief. The Ephesian Church was threatened with a removal from its place of light and influence, because it had left its first love. The judgment, it is true, was suspended, waiting their repentance and the doing of their first work. The Laodicean Church is threatened with utter ejection from the Lord; because it had sunk, not into a state of heaven-daring and earth-corrupting wickedness, but to one of lukewarmness in God's cause, simply. And can any judicious thinker imagine that a Church, which, like that of Rome, has a history dark as perdition, and through a period of centuries, could have retained a gracious and honored position in God's estimate and treatment?

Before me is a work entitled: "The Variations of Popery, by Rev. Samuel Edgar, D.D. of Ireland," and dedicated to "His Grace the Lord Archbishop of Armagh." It is an elaborate work and goes fully into the subject. In support of his statements he gives the names of over two hundred persons, nearly all of whom are Roman Catholics, and several of them of highest positions, such as cardinals, professors, historians, etc., etc.

In describing the schisms occasioned by Popes and their creatures, he draws a dark and revolting picture. But this is especially the case in his sketches of Popes, and many of the contemporaries from the sixth to the sixteenth century. I will give some extracts from his work that you may not suppose I am drawing on my imagination. Indeed none may suppose this; and as the authorities whom Dr. Edgar quotes are nearly all of the Roman Catholic Church, you cannot be unacquainted with many of them; for instance such names as Binius, Bruys, Godeau, Bellarmine, Maimbourg, Platina, DuPin, etc., etc., and many others. He says;

moral, as well as historical, electoral, and doctrinal variations, diversified and disfigured the Popedom. Sanctity characterised the early Roman Bishops and degenerated their successors. Linus, Anacletus, Clemens, and many of a later period were distinguished by piety, benevolence, holiness and humility. Some deviations and defects might appear, marking the infirmity and imperfection of the man. The Roman pastor however, who, during the earlier days of Christianity, did not, in moral character, aspire to excellence, aimed at decency; and few for a long series of years sunk below mediocrity.

“But the Roman hierarchs of the Middle and succeeding ages exhibited a melancholy change. Their lives displayed all the variations of impiety, malevolence, inhumanity, ambition, debauchery, gluttony, sensuality, deism, and atheism. The flood-gates of moral pollution appear in the tenth century to have been set wide open, and inundations of all impurity poured on the Christian world through the channel of the Roman hierarchy. Awful and melancholy indeed is the picture of the popedom at this era, drawn as it has been by its warmest friends, such as Platina, Petavius, Luitprand, Genebrard, Baronius, Hermann, Barclay, Binius, Giannone, Vignier, Labbé and DuPin. Platina calls these pontiffs monsters. Fifty popes, says Genebrard, in 150 years, from John the Eighth till Leo the Ninth, entirely degenerated from the sanctity of their ancestors and were apostatical rather than apostolical. Thirty pontiffs resigned in the tenth century, and the successor in each instance seemed demoralized even beyond his predecessor. Baronius, in his *Annals of the Tenth Century*, seems to labour for language to express the base degeneracy of the popes and the frightful deformity of the popedom. Many shocking monsters, says the annalist, intruded into

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the pontifical chair, who were guilty of robbery, assassination, simony, dissipation, tyranny, sacrilege, perjury, and all kinds of miscreancy. Candidates, destitute of every requisite qualification, were promoted to the papal chair; while all the canons and traditions of antiquity were contemned and outraged. The church, says Giannone, was then in shocking disorder, in a chaos of iniquity. Some, says Barclay, crept into the Popedom by stealth; while others broke in by violence and defiled the holy chair with the filthiest immorality.

“The electors and the elected, during this period, appear, as might be expected, to have been kindred spirits. The electors were neither the clergy nor people, but two courtezans, Theodora and Marosia, mother and daughter, women distinguished by their beauty and at the same time, though of senatorial family, notorious for their prostitution.” “These polluted patrons of licentiousness, according to their pleasure, passion, whim, or caprice, elected popes, collated bishops, disposed of dioceses, and indeed assumed, in a great manner, the whole administration of the church. The Roman See, become the prey of avarice and ambition, was given to the highest bidder.”

“These vile harlots, according to folly or fancy, obtruded their filthy gallants or spurious offspring on the pontifical throne. Theodora, having conceived a violent but base passion for John the Tenth, raised her gallant to the papacy. The pontiff, like his patron, was an example of sensuality, and was afterwards, in 924, at the instigation of Marosia, deposed, and, in all probability, strangled by Wido, Marquis of Tuscany. Marosia was mistress to Serguis the Third, who treated the dead body of Formosios with such indignity. She brought her pontifical paramour a son; and this hopeful scion of illegitimacy and the popedom was, by his

precious mother, promoted to the vice-regency of heaven. His conduct was worthy of his genealogy. He was thrown into prison by Alberic, Marosia's son by Adelbart, where he died of grief, or some say by assassination."

"A mass of moral impurity might be collected," says Dr. Edgar, "from the Roman hierarchy, sufficient to crowd the pages of folios and glut all the demons of pollution and malevolence." A few specimens are necessary and shall be selected: "John the Twelfth ascended the papal throne in 955, in the eighteenth year of his age. His youthful days were characterized by barbarity and pollution. He surpassed all his predecessors, says Platina, in debauchery. He was found guilty before a Norman Synod of blasphemy, perjury, profanation, impiety, simony, sacrilege, adultery, incest, constupration and murder, ordination, which he often bartered for money, he conferred on a deacon in a stable, and on a boy ten years old by constituting him a bishop." Revolting cruelties are specified too horrible almost to mention, and it is added: "He drank a health to the devil, invoked Jupiter and Venus, lived in public adultery with the Norman matrons, and committed incest with Stephania, his father's concubine.' He was deposed by the Norman Council, but he afterward rejoined the Holy See; and being caught in adultery was killed, says Luitprand, by the devil, or more likely by the injured husband. "Boniface the Seventh, who seized the papal chair in 974 murdered his predecessor and his successor. Baroni-  
nus calls him a thief, a miscreant, and a murderer, who is to be reckoned, not among Roman Pontiffs, but among the notorious robbers of the age. Gerbert and Vignier characterize him as a monster. Prompted by him Crescentius strangled Benedict the Sixth, when he ascended the papal chair. The Roman citizens, pro-

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voked by his atrocities, deposed him, and expelled him from the city. Having, however, rifled the treasury of the Vatican, he employed vessels to convey him and his treasure to Constantinople. In the course of several years he returned and by bribery once more got into the papal chair in 985. John, who had risen to the chair during his absence, he imprisoned in the castle of St. Angelo, where in a few months after he died of starvation. To glut his vengeance on John, he had his corpse placed at the door of the castle and exposed to the gaze of the public. He, however, also died suddenly and his naked carcase, mangled and lacerated, was dragged through the streets."

In a similarly dark and horrifying strain, Dr. Edgar, quoting Benno, describes "Gregory the Seventh, accused of simony, sacrilege, magic, sorcery, treason, adultery, impiety and murder." A general council we are told, declared "that his holiness preferred harlots to women of character, and adultery and incest to chaste and holy matrimony." Next is Boniface, who is said to have "equalled if he did not surpass Gregory in all the arts of villainy." "Noguret and Du Plessis accused him, among other things, of simony, avarice, blasphemy, heresy, infidelity, murder, and the sin for which Sodom was consumed." It is said he represented the gospel as a medley of truth and falsehood. "He denied the doctrine of the Trinity, the Incarnation, and the immortality of the soul. "The soul of man," he said, "was the same as that of the beast, and he believed no more in the Virgin Mary than in an ass, nor in her son than the foal of an ass." Fourteen witnesses deposed to the truth of these charges, and offered to prove them before a council.

"John the Twenty-third seems, if possible, to have exceeded all his predecessors in enormity. The atrocity of his life was proved and published by the General

Council of Constance. The allegations referred to his faith and morality. He was convicted of schism, heresy, deism, infidelity, heathenism and profanity. That he rejected all the truths of the Gospel and all the doctrines of Christianity; especially the immortality of the soul, the resurrection of the body, and the responsibility of man." "The Constantine Fathers found him guilty of simony, piracy, exaction, robbery, murder, perjury, fornication, adultery, incest, constupration, sodomy." "The accusation," says Niem, "contained all mortal sins and an infinity of abominations." The author goes into fuller particulars with which I decline to follow him; I simply add that he says "three hundred devoted nuns, were the unwilling victims to his licentiousness." "The Council of Constance deposed this vile man from the papacy, yet his successor, Pope Martin, raised him to the dignity of a cardinal, and treated him with the same honour and respect of the Sacred College." Sixtus the fourth is the next Pope whose annals are sketched. "He came to the pontifical chair in 1471, and walked in the footsteps of his predecessors Gregory, Boniface, and John." Of him it is said on the testimony of Bayle, Bruy and Moreri, "that he was guilty of murder and debauchery. Indeed that he established brothels in Rome, and was therefore alike head of the Roman Church, and of the slums of the Roman city." "He raised a weekly tax from this business of iniquity, amounting to 200,000 ducats a year."

The next is Alexander the Sixth, "who in common opinion surpassed his predecessors in atrocity." Sanazarins, it is said "compared Alexander to Nero, Caligula and Heliogabalus, and Pope in his celebrated Essay on Man, likened Borgia, which was his family name, to Cataline. His debauchery, perfidy, etc., etc., says Daniel, made him the execration of all Europe.

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Rome under his administration and by his example, became the sink of filthiness, the head-quarters of atrocity, and the hot-bed of prostitution, murder and robbery."

I stop here not because my store of facts is exhausted, but because sufficient is supplied to make out my case. He must be blind indeed who does not see, that if a church like that at Ephesus is threatened with deposition, because it had left its first love, and the one at Laodicea with utter rejection, because it had fallen into a state of lukewarmness, a church that had sunk into a mire of iniquity, rank and dark as the very bottomless pit, as has the Church of Rome, has fallen far below the level of anything that could justify a claim for it as being a Christian church. But the end is not yet.

Your very sincerely,

MARCUS.

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#### LETTER V.

LIGHT THROWN UPON THE QUESTIONS: WHO ARE THE  
TRUE CHURCH OF CHRIST? AND TO WHOM OUR  
LORD'S WORDS TO ST. PETER APPLY?

*My Dear Sir,*—In endeavouring to neutralize the effect occasioned by the discovery of the fearful apostacy of the Church of Rome, and in it the proof that our Lord's words to Peter could not apply to it, you may ask; What now becomes of the prophecy which these words contain: for in disproving the Church of Rome's claim to it, is not its validity wholly overthrown? To this it may be said; assuredly, if

the validity of this prophecy depended upon the Church of Rome, then, beyond a question, it was destroyed, as, from an early period in the Christian era, the gates of hell have had perfect control over it. But the question—and it is a very natural one under the circumstances—implies an unacquaintance with the Word of God which lies at the root of many of your Church's aberrations and wrong doings; and is therefore to be deplored. Such a knowledge of God's Word as all theologians should have, but as, evidently, your's very generally have not, would have led them to the fact, that the very apostacy of which your Church is charged, is as clearly outlined in prophecy as it is described in history. And, indeed, it would be extraordinary if such were not the case; judging from the fearful influence it has wielded from an early period over the true Church of Christ, and of the world at large. This is fully apprehended by Bible students: and seeing how full, as well as how minute and particular, those prophecies are, describing as they do, the rise of the apostacy, with its continuance and final overthrow, many have felt a profound astonishment that such have not had a restraining and correcting influence upon the readers and thinkers of your people. Some conclude, and with much show of reason, that this lack of influence is accounted for by St. Paul, who in his second epistle to the Thessalonians, says: "Because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." The blindness and infatuation here has its parallel in the case of the Jews; and is referred to by St. John: "But though He had done so many miracles before them, yet they believed not in Him:

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that the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? And to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their hearts; that they should not see with their eyes, nor understand with their hearts, and be converted, and I should heal them."

The Apocalyptic seer in the twelfth and thirteenth chapters of his book gives us what I shall call a dissolving view of the true Church passing away from public observation, and a hideous organization styled "A Beast," rising up out of the sea to take its place. John says: "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: and she being with child cried, travailing in birth, and pained to be delivered." This is understood to represent the Church of Christ, and the period when Constantine professed the Christian faith, and because of which he was opposed by the other Roman Cæsars who sought to destroy him. To this John refers in the following words: "And there appeared another wonder in heaven: and behold a great red dragon, (the emblem of the pagan power,) having seven heads and ten horns, and seven crowns upon his heads." (This description shows that the pagan power here is that of the Roman Imperial.) And the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man child, who was to rule all nations with a rod of iron. And her child was caught up to God, and to His throne." That is, he, Constantine, was caught up by God to overthrow the pagan opposition to His cause in all the Roman Empire. And this he did; but not by his own might,

but by God, and in furtherance of God's own purposes.

But the woman; what became of her? "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days." And further; "And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. . . . And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." "And I stood upon the sand of the sea, and I saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns." This denotes most clearly that the beast not only rose in the place where the dragon had risen, but also in his power. "And upon his heads the name of blasphemy," which means the assuming of that which belongs only to God. For instance, among many others, that of "His Holiness," given to, and assumed by, each Pope of your Church. And such is blasphemy. How singularly pointed is this statement, — "And upon his heads the name of blasphemy." "And the dragon gave him his power, and his seat, and great authority." "And all the world wondered after the beast. And they worshipped the dragon which gave power unto the beast; and they worshipped the beast, saying, who is like unto the beast? Who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies, and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blasphemate His name, and His Tabernacle, and

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them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues and nations. And all that dwell upon the earth shall worship him, whose names are not written in the Book of the Lamb slain from the foundation of the world. If any man have an ear let him hear."

I ask your attention, my dear sir, to some of the more striking points in this remarkable prophecy. This power, called "the beast," rises, as I have already remarked, in Rome. It acquires power from the dragon, the then pagan power reigning in Rome. It corresponds with the fourth beast described by Daniel the prophet, in his seventh chapter; with St. Paul's man of sin, in his second epistle to the Thessalonians; and with the seventeenth chapter of this Book of Revelations. Daniel, speaking of the beast, describes the fourth one thus: The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces." St. Paul says: "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."

By St. John, further, we are told, of "the great whore that sitteth upon many waters, with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication." Another, and striking fact in this book of prophecy, but now might be called history, is: "And the woman was arrayed in purple and scarlet color, and decked in gold and precious stones and pearls, having a golden cup in her

hand full of abominations and filthiness of her fornication: and upon her forehead was a name written, *Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth*. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus; and when I saw her I wondered with great admiration."

Now, my dear sir, let me say I have not given these passages of Scripture with a design to propound their meaning at this moment—I reserve such for another occasion—but simply to remark that they refer not at all to the true Church of Christ, according to apostolic teaching—but entirely to "the beast" which arose in the place from which it had fled. The fact supplying an unmistakable suggestion, viz.: that many of the things of which your authorities make their boast as proving the Roman Catholic Church to be the true Church, etc., etc., are but so many proofs that she is but the Beast of Daniel and of John: the "Man of sin" of St. Paul, and the great "Whore of Babylon," of the Revelation. On all these points I shall on another occasion enlarge. In the mean time I will follow the woman, the true Church of Christ, who is said to have fled into the wilderness. And you will notice that she fled by divine appointment, and with divine aid, to a place prepared for her. That although she thus fled away from public position and observation—for such must be implied in going into the wilderness—yet, nevertheless, she was pursued and persecuted, even unto the death of many of her children, and that by the power; "The beast," that had risen, and taken her place in the imperial city. For we are told; "And it was given unto him (the beast) to make war with the saints, and to overcome them." And, I contend, that the more these facts are pondered the more shall we see the value of the

Saviour's prophecy and promise to His Church ; " And the gates of hell shall not prevail against it." But now, this true Church, where shall we find it? Here, my dear sir, let me show you it. You have heard, I doubt not, of the Waldenses. Perhaps, you have scoffed at their name, and history, at least many of your Church have done so. But this does not alter, much less destroy, the facts of their history. These Vaudois, or people of the valleys, (and I quote now from a valuable encyclopaedia before me,) were the most celebrated body of Protestant Dissenters during the middle ages. The history of these churches of persecuted saints, these " meek confessors," this " noble army of martyrs," this " most ancient stock of religion," to use the words of Milton, is a topic every year of late has been rising in popularity and interest every year. These ancient Christians, who, besides the several names of reproach given them, were at length denominated Waldenses, from one of their most eminent teachers, Peter Waldos, date their origin from the beginning of the fourth century ; when one Leo, at the great revolution in religion under Constantine the Great, opposed the innovations of Sylvester, bishop of Rome. The Cathari, or Puritan Churches of the Novatians, also, at that very period (about A.D. 325,) had been flourishing as a distinct communion for more than seventy years all over the empire ; maintaining, by the acknowledgement even of their enemies *the self-styled Catholics*, the integrity of the true faith ; together with the purity of discipline and the power of good-fellowship which had generally disappeared from the Catholic Churches. These Puritans, being exposed to severe and sanguinary persecutions for dissent, from age to age were compelled to shelter themselves from the destroying storm *in retirement* ; and when at intervals they reappear on

the page of contemporary history, and their principles are propagated with new boldness and success, they are styled a new sect, and receive a new name, though in reality they are the same people. The same great principles of attachment to the Word of God and determined adherence to the simplicity of its doctrine, discipline, institutions, and worship, in opposition to the innovations of a secular spirit and policy on the one hand, and of false philosophy or of pretended apostolic traditions on the other. They reappear in the Paulicians, who, from the middle of the seventh to the end of the ninth century, worthily sustained by their preaching, their lives, and their martyrdoms, their claim of being the genuine descendants of the primitive Churches. From Asia Minor they spread themselves over Europe; and about the beginning of the eleventh century, they entered into France. The first discovery of a congregation of this kind in that country was at Orleans, A.D. 1017. A Catholic Council was immediately convened, and the Paulician missionaries, with their converts, among whom were many respectable citizens and several of the regular clergy, were all burnt alive."

"Their principles were powerfully advocated and extended among the most intelligent classes in Languedoc and Provence, from 1110 to 1168, by the celebrated Peter de Bruys, and Henry his successor. Many of them made their residence in the valleys of the Alps and of the Pyrenees, where, age after age, they found an asylum from the tyranny of the Church of Rome. Their enemies confirm their great antiquity. Reinerius Saccho, the inquisitor, admits that the Waldenses flourished five hundred years before Peter Waldo. Indeed there is not wanting evidence to show that churches of the Puritan faith existed in the West as well as in the East."

Dr. Allix, a learned historian, says: "That for three hundred years or more the bishop of Rome attempted to subjugate the Church of Milan under his jurisdiction; and at last, the interest of Rome grew so potent that the Church of Milan, its bishop and people, rather than own their jurisdiction, retired to the valleys of Lucerne and Auvergne, and thence were called Vallenses, or the people of the Valleys.

Reinerius, the inquisitor, writes as follows concerning them: "Of all the sects which have been, or now exist, none is more injurious to the Church, (i. e. of Rome,) for three reasons: 1. Because it is more ancient. Some aver their existence from the time of Sylvester; others from the time of the Apostles. 2. Because it is so universal. There is scarcely any country into which this sect has not crept. And 3. Because all other heretics excite horror by the greatness of their blasphemies against God; but these have a great appearance of piety, so they live justly before men, believe rightly all things concerning God, and confess all the articles which are contained in the creed; only they hate and revile the Church of Rome, and in their accusations are easily believed by the people." May we not say of them, it is added, "Here is the patience of saints: Here are they that keep the Commandments of God, and the faith of Jesus." Rev. 14:12? In their principles the Waldenses were distinguished by their love of the Scriptures. They hold that the Holy Scriptures are, independently of the fathers and tradition, the only source of faith and religion. Reinerius says: "Whatever a doctor of the Church teaches which he does not prove from the New Testament, they consider it as entirely fabulous." And, he adds, as marking their love of the Word of God: "I have heard and seen a certain unlearned rustic, who recited the book of Job, word

by word, and many who perfectly knew the New Testament." Among other particulars that all orthodox churches have inserted in their creeds, they say : "That Christ is our life, truth, peace, and righteousness ; as also our pastor, advocate and priest, who died for the salvation of all who believe, and is risen for our justification. That there is no mediator and advocate with God the Father, save Jesus Christ. That after this life there are only two places, the one for the saved and the other for the damned."

Of their purity and excellence of life and manners the inquisitor confesses : "That these heretics are known by their manners and conversation, for they are orderly and modest in their behavior and deportment. They avoid the appearance of pride in their dress ; they neither indulge in finery, nor are they mean and ragged. They avoid commerce that they may be free from deceit and falsehood. They get their livelihood by manual industry. They are not anxious about amassing riches, but content themselves with the necessities of life. They are chaste and temperate, and sober. They abstain from anger, even when they work they either learn or teach." Seisselius, archbishop of Turin, admitted : "That their heresy excepted, they generally live a purer life than other Christians."

Their great increase is accounted for by Reinerius, to their "enlightened fervour, courage and zeal." He says : "All of them, men and women, night and day, never cease teaching and learning. The first lesson they teach is, what manner of persons the disciples of Christ ought to be, which they show from the Evangelists and the Apostles." Their first error, is, says this inquisitor : "That they affirm that the Church of Rome is not the church of Jesus Christ, but an assembly of ungodly men, and that she has ceased from be-

ing the true Church from the time of Pope Sylvester, at the time the poison of temporal advantages was cast into the Church." "They rejected images, crosses, relics, legends, traditions, auricular confessions, indulgences, absolutions, clerical celibacy, orders, titles, tithes, vestments, monkery, masses, and prayers for the dead, purgatory, invocation of saints, and of the Virgin Mary, holy water, festivals, processions, pilgrimages, vigils, Lent, pretended miracles, exorcisms, consecrations, confirmations, extreme unction, canonization, and the like." "They affirm," says the inquisitor, "that no man ought to be forcibly compelled in matters of faith."

Their just ideas of the nature and character of a church is thus expressed: "That is the true Church of Christ which hears the pure doctrine of Christ, and observes the ordinances instituted by him, in whatever place it exists. The Sacraments of the Church they held were but two, Baptism and the Lord's Supper; and in the latter Christ has instituted the receiving of both kinds, both for priests and people. They regarded sacraments as signs of holy things, as emblems of invisible blessings. Scisselius remarks: "They say that they alone observe the evangelic and apostolic doctrine, on which account, by an intolerable impudence, they usurp the name of the Roman Catholic Church. "Their church officers," says Reinerius, "are bishops, elders, and deacons; but the distinction between their bishops and other elders seems to have been only that the former were the official pastors of the churches."

It is now generally acknowledged that the Waldenses were the witnesses of the truth in the dark ages, and that they gave the first impulse to a reform of the whole Christian Church, so called. The Encyclopedist observes: "For bearing their noble testi-

mony these pious people were for centuries the subject of most cruel persecutions; and in the thirteenth century the Pope instituted a crusade against them, and they were pursued with a fury perfectly diabolical. Their principles, however, continued unsubdued, and at the Reformation their descendants, in number eight hundred thousand, were reckoned among the Protestants, with whom they were in doctrine so congenial." The modern Mennonites, according to Mosheim, consider themselves as the descendants of Waldenses. The flames of the persecution were kindled against them by the cruelty of Louis XIV, in 1655, and 1685. In the last at the revocation of the Edict of Nantes, about fifteen thousand perished in the prisons of Pignerol, besides great numbers who perished among the mountains. In this relation of this remarkable people we see the inappropriateness of the question sometimes put with peculiar flippancy and scorn of feeling by certain Papists to Protestants: "Where was your church before Luther?" To such persons the question might be put in this form: Where was your church before the appearance of the beast from the abyss? and the answer is: In the mind of the arch-fiend where its conception took place.

Yours very sincerely,  
MARCUS.

#### LETTER VI.

THE CHURCH OF ROME AS DESIGNATED AND DESCRIBED  
BY INSPIRED SERVANTS OF GOD.

*My Dear Sir,*—Having shown in my previous letter that God had fully secured the preservation of his Church, despite of, and even amid, the fierce perse-

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cutions which the Papal Church from time to time raised against her, we see that in this is a remarkable verification of God's promise in Our Lord's words to Peter : " And the gates of hell shall not prevail against it." The promise was needed, and important to encourage a persecuted and wasted people ; but it is not a little striking that the very power that labored so diabolically to defeat God's purposes, and to bring to naught his promise, should be so infatuated as to claim that promise for herself.

Another thing which this remarkable Providence of God to his Church demands a notice of is pointed to in the Apostle Jude's Epistle. He says : " Beloved, when I gave all diligence to write unto you of the Common Salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith once (or, once for all,) delivered unto the saints." The thing to which I allude is that *the faith* of God's Salvation was committed *to the Saints*, not to sinners ; and further, that the Apostle does not say to any one particular church, as to such was the faith committed, but "*to the Saints.*" Persons made saints, not as your church makes them ; but as the Holy Spirit makes every true believer when he renews and sanctifies them ; . . . and all such he thus renews and sanctifies who in the true and gospel sense of that word, really believe in Him. Had the faith been committed to the Church of the Pope, as he vainly declares it was, then would it have been destroyed from the earth, as it long ago has been in this Church. But it was committed *to Saints* ; to those who knew its nature and its worth by its influence upon themselves ; therefore, they preserved it through years of intense sufferings and many deaths ; and now, and ever since the days of the great reformation through the instrumentality of Luther and his coaljutors, it, as "The Woman,"

is seen "coming up from the wilderness leaning upon her beloved." And, like the living waters as described by Ezekiel, though at one time they were low, not higher than the ankles, yet have they risen "as waters to swim in which cannot be passed over." For no fact is more obvious than this, that the faith is being carried by the descendants of these saints to the ends of the earth with marked and growing success.

Having thus briefly described the Church of the Saints, I return again to the Church of the Pope, which has long imposed itself upon a dreamy and half-awakened world, as the Church of our Lord Jesus Christ. The spirit of prophecy, in Daniel, Paul and John, has described it in strikingly clear, if not in flattering terms; and the finger of history points to the Papal Church as the one, the only one, that fills in, or comes up to, the description in every particular. The one is like a lock of singularly complicated construction; and the other is the key that fits its many wards and turnings.

Referring to her nature and origin, Daniel and John do so in denominating her as "a Beast"; and that she arose, as *did the* four other beasts preceding her, out of the great sea, and in a time of violent storm. Hence, her origin was not from above but from beneath. In war and fierce commotions the kingdoms of Babylon, Medo Persia, Grecia, and Rome, rose and fell in marked succession. During the dominion of the fourth or Roman beast, or kingdom, the little horn kingdom, or that of the papacy, rose into existence, the Church of Rome that had been, justifying Paul's address to it "as beloved of God, called to be saints"; and on whom he invoked, "peace from God the Father and the Lord Jesus Christ," had passed away; and taking its place, were those whose wisdom or principles of life, was not from above; but from beneath

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and was Earthly, Sensual, Devilish." Hence, as Paul had said to the Thessalonians, "the falling away had come," "and the Man of Sin" "the Son of Perdition" was "revealed." Gregory had declared that the man who sought to be regarded as the Universal Bishop was Antichrist; and now Boniface of Rome received this title from Phocas, the Roman Emperor. This he obtained as a reward for acknowledging Phocas as the Emperor, although he had reached the throne by the murder of his predecessor. Doubtless Phocas thought one good turn deserved another; and in this the Pope and Emperor, although the latter an acknowledged murderer and a usurper, both agreed. If the company we keep declares our character and standing, then was that of Rome's Pontiff fully declared, and Paul's "falling away" would have been known by this one event if nothing else had marked this Pope and his movements.

We see, I repeat it, that Daniel and John designate the Papal Church at this time as "a beast." And can we give any, even the slightest attention to the sensual and libidinous lives of the Popes from this period through many centuries following, and question the propriety of this descriptive designation? And that it was not conferred on Popes and those immediately around them only, we gather from such statements as the following: St. Gregory referring to certain councils compares their dissenting and wrangling to the quarrels of geese and cranes, gabbling and contending in confusion, and demoralizing rather than reforming. Nazienzen describes the Byzantine Council as a cabal of wretches fit for the house of correction. And Cardinal Hngo thus addressed the Council of Lyons on the withdrawal of the Pope:—"Friends, we have effected a work of great utility and charity in this city. When we came to Lyons we found only three

of four brothels in it; and we leave it at our departure only one—but that one extends from the eastern to the western gate of the city."

But gross sensuality is only one of the fearful characteristics which justify the term the prophets have employed: savage cruelty is another. And who can do justice to this part of the picture? Much has been written of the persecution of Christians under pagan Roman emperors; but it is a well known fact, that the number of persons put to death at the instance of Papal Rome, far exceeds those of the former; while many of the attending circumstances were vastly more cruel and diabolical. Daniel says: "I beheld, and the same horn made war with the saints, and prevailed against them." John says: "And it was given him to make war with the saints, and to overcome them." And again: "And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus."

The difficulty is great in making a selection from the records which history supplies on this subject. Let us take a few as samples, while we remember that the number of lives destroyed, even to hundreds of thousands, was only a very secondary circumstance to the many other forms of suffering which were inflicted by the authority of the Pope, and the instrumentality of his minions. Nor should we forget that this was inflicted on persons who simply claimed the right to worship God, as in their consciences they believed they should.

Perhaps no country has produced more martyrs than France has. After many cruelties exercised against those who dissented from the Papal Church—France's national Church—a most violent persecution was entered upon in 1572 in the reign of Charles IX. Many of the principal Protestants were invited

to Paris under a solemn oath of safety, upon the occasion of the marriage of the King of Navarre with the French King's sister. The Queen dowager of Navarre was poisoned before the marriage. She was known to be a zealous Protestant. Coligny, Admiral of France, was basely murdered in his house, and then thrown out of his window. After this, the murderers ravaged the whole city of Paris, and butchered in three days above ten thousand people of all ranks. From the city of Paris the massacre spread throughout the whole kingdom. In the city of Meaux they threw above two hundred into gaol; and after they had ravished and killed a great number of women, and plundered the houses of the Protestants, they executed their fury on those they had imprisoned. In Orleans they murdered above five hundred, men, women and children, and enriched themselves with the spoil. The same cruelties were practised at Angiers, Troyes, Bourges, La Charité, and especially at Lyons, where they inhumanly destroyed above eight hundred Protestants; children hanging on their parents' necks; parents embracing their children; putting ropes about the necks of some, dragging them through the streets, and throwing them, mangled, torn and half-dead, into the river. Some contend that as many as a hundred thousand persons were put to death upon that fearful occasion. But a crowning part to all this was the manner in which the news of this horrible massacre was received at Rome. We are told that when the letters of the Pope's Legate in Rome were read in the assembly of the Cardinals, it was immediately decreed that the Pope should march with the Cardinals to the Church of St. Mark, and in the most solemn manner give thanks to God for so great a blessing conferred on the See of Rome and the Christian world; and that on the Monday after, solemn mass should be celebrated

in the Church of Minerve, at which the Pope, Gregory XIII and the Cardinals were present; and that a jubilee should be published throughout the whole Christian world, and the cause of it declared to be, to return thanks to God for the extirpation of the enemies of the Truth and Church in France. In the evening, the cannon of St. Angelo were fired, to testify the public joy; the whole city was illuminated with bonfires, and no one sign of rejoicing omitted that was usually made for the greatest victories obtained in favour of the Roman Church.

But a still greater excess of cruelty was the one that took place in the time of Louis XIV. The troopers, soldiers and dragoons, went into Protestants' houses and destroyed in four or five days property worth a million of money. In every way of positive cruelty they subjected men, women and children to tortures such as would sicken any humane mind to listen to. At these scenes of desolation and heart-rending sufferings the clergy were present, and seemed to feast their eyes on what to them appeared matter for laughter and sport. In England, many men and women, distinguished, some of them for learning, and all of them for blamelessness of life, were burnt at the stake because they differed in faith from the Papal Church. Thus, in Ireland, in Spain, in Holland, and indeed, wherever a dissenter from Rome could be found, they were made victims by her cruelties.

But this was only one form of Rome's process in dealing with dissentients from her faith. We have to pass within the walls of the Inquisition to see a refinement and variety, and, I might add, an intensity of cruelty that mocks all adequate description. Despite Rome's efforts to keep these scenes secret, they have got out, and into the public prints.

How exciting an instance we have in the relation of a French colonel who, in 1809, commanded a regiment under Marshal Soult, in Madrid, in Spain. He had been accustomed to speak strongly against the Inquisition, and as a consequence he became a marked man; insomuch so, that an attempt to take his life one night in the city was made, and but for the timely appearance of a patrol, the object of his assailants would have been accomplished. In the scuffle, he satisfied himself that his assailants were soldiers of the Inquisition, and he therefore went the next day to the Marshal to have the decree of Napoleon carried out in Madrid, which was that all such houses should be suppressed. Having got the order, and the means to carry it out, he made the necessary attack, which, although the place was determinedly defended by the priests and their soldiers, he carried, and an entrance effected. For some time they were baffled in trying to find a way to the secret chambers of Inquisitorial operations; but at length they were successful. At the foot of the stairs, which they descended, was a large square room called the hall of judgment. In the centre of this was a large block, and a chain fastened to it. On this the accused was made to sit, chained to his seat. On one side of the room was an elevated seat, called the throne of judgment. This the Inquisitor occupied, and on each side were seats less elevated, for the holy fathers when engaged in the solemn business of the holy Inquisition. "From this room we proceeded," says the colonel, "to the right, and obtained access to small cells, extending the entire length of the edifice; and here such sights were presented as we hope never to see again.

"These cells were places of solitary confinement, where the wretched objects of Inquisitorial hate were confined year after year till death released them from

their sufferings, and their bodies were suffered to remain until they were entirely decayed, and the rooms had become fit for others to occupy. In these cells we found the remains of some who had died, some but recently; while of others, nothing remained of them but their bones, still chained to the floor of their dungeon.

"In other cells we found living sufferers of both sexes, and of every age from three-score years and ten down to fourteen or fifteen years—all naked as when born into the world! and all in chains! The soldiers immediately went to work to release these captives, and took what means they could procure to cover their nakedness." "We then proceeded," says the colonel, "to explore another room to the left. Here we found the instruments of torture, of every kind which the ingenuity of men or devils could invent." Four of these horrid instruments are described. The first was a machine by which the victim was confined, and then beginning with the fingers, every joint in the hands, arms and body was broken and drawn one after another, until the victim died. The second was a box, in which the head and neck of the victim were so closely confined by a screw that he could not move in any way. Over the box was a vessel, from which one drop of water a second fell upon the head of the victim—every successive drop falling upon precisely the same place on the head, suspended the circulation in a few moments, and put the sufferer in the most excruciating agony. The third was an infernal machine, laid horizontally, to which the victim was bound; the machine then being placed between two beams, in which were scores of knives, so fixed that by turning the machine with a crank, the flesh of the sufferer was torn from his limbs all in small pieces. The fourth surpassed the others in fiendish ingenuity. Its exterior

was a beautiful woman, or large doll, richly draped, with arms extended ready to embrace its victim. Around her feet a semi-circle was drawn. The victim who passed over this fatal mark, touched a spring, which caused the engine to open, its arms clasped him and a thousand knives cut him into as many pieces in the deadly embrace.

The sight of these engines of infernal cruelty, we are told, kindled the rage of the soldiers to fury. They declared that every inquisitor and soldier of the place should be put to the torture. Their rage was ungovernable, and their work was soon done. They began with the holy fathers, and the colonel waited until four of these were put to death, when he left heart-sickened by the scene.

In the meantime, it was reported through Madrid that this prison was broken open, and multitudes hastened to the fatal spot. And oh! what a meeting was there! It was like a resurrection! About a hundred who had been buried for many years were now restored to life. There were fathers who found their long lost daughters; wives were restored to their husbands; sisters to their brothers, and parents to their children; and there were some who could recognize no friend among the multitude. The scene was such as no tongue can describe.

After removing the library, paintings and furniture, a waggon load of powder was deposited in the vaults beneath the building, and, by a slow match, was exploded; and soon after a tremendous explosion, the whole was a heap of ruins. Similar discoveries were made in Rome, when, in 1848, the Pope and his minions had fled from it. These show some of the ways in which your Church "made war with the saints," and that she was actually "drunk with the blood of saints and of the martyrs of Jesus," and they demon-

strate at the same time how consistent is the application of these Scriptures to your cruel and apostate Church.

Nor should we accept from you, nor from any of your people who might wish to show such times have passed away, and never to return, inasmuch as the spirit of your Church is altered. This, you know, is but a very left-handed compliment to an infallible Church whose motto is "*semper eadem.*" The spirit of the Papacy is unchanged. It wants but the power and the scenes of former days, however repulsive to really humane minds, would be all repeated. The instinct or blood is still felt, and the lack of opportunity is many times a subject of bitter complaint. The proof of this is at hand.

The following was given so recently as the 29th July, 1883, in a Spanish paper called *La Bandera Catolica*, (*The Catholic Banner*) in the City of Barcelona:—

"UN AUTO DE FÉ.

"Thank God, at last we have turned towards the times when heretical doctrines were persecuted as they should be, and when those who propagated them were punished with exemplary punishment. Fortunately, the cry of indignation which their scandalous conduct drew from the hearts of all good Catholics has found an echo in the consciences of our rulers, who, although late, have now listened to the voice of duty, giving full satisfaction to good Catholics by a wise and opportune order for the burning of a number of Protestant books, which evil disposed persons were introducing into the country in spite of the vigilance of sincere Catholics.

"But Catholic Barcelona, the country of St. Eulalia, and of Bassedoriol, has had the very great pleasure of witnessing an Auto de Fé in the last part of the 19th century. On the 25th inst., the festival of the Apostle James, in the Custom House yard of this city, one of the most glorious traditions of the Catholic religion was carried out by the burning of Protestant books, destined to pervert the tender hearts of our children.

"It is in vain that the Sons of Satan lift up their voice and cry out against this most righteous act, which is but the beginning

of a glorious era, of a new epoch, in which the brightness of the sun of righteousness, with its purest light, will dispel the darkness of ignorance and error. There is but a step between this event which we now record, and the setting up of the Holy Inquisition.

“Onwards, then, good and sincere Catholics!—the happy day of our social and religious regeneration is not far off. The *Auto de Fé*, with which we are now occupied, is a clear and evident proof of the certainty of our indications. The re-establishment of the Holy Tribunal of the Inquisition must soon take place. Its reign will be more glorious and fruitful in its results than in the past. Our Catholic hearts overflow with faith and enthusiasm and the immense joy which we experience as we begin to reap the fruit of our present campaign exceeds all imagination. What a day of pleasure will that be for us when we see Freemasons, Spiritualists, Freethinkers, and Anti-Clericals, writhing in the flames of the Inquisition.”

The following is given in another column of the same paper and number:—

“We judge our esteemed subscribers will read with great pleasure the statistics respecting those who suffered under the Holy Tribunal from the year 1481 to 1808, when this so venerable institution was abolished. As our readers will see, it refers to Spain only; we are unable to give the numbers who suffered in other countries. We have believed it right also to publish the names of those holy men under whose hands so many sinners suffered, that good Catholics may venerate their memory:—

“By Torquemada—

Men and women burnt alive .....	10,220
Burnt in effigy.....	6,840
Condemned to other punishments ....	97,371

By Diega Deza—

Men and women burnt alive .....	2,592
Burnt in effigy.....	829
Condemned to other punishments.....	32,952

By Cardinal Jimenez de Cisneros—

Men and women burnt alive.....	3,564
Burnt in effigy .....	2,232
Condemned to other punishments.....	28,059

By Adrian de Florencia—

Men and women burnt alive .....	1,620
Burnt in effigy.....	560
Condemned to other punishments.....	21,835

“This inquisitor established the holy office in America; and during his time there he burnt 324 persons, and condemned to various punishments short of death 4,081 others. The total

number of men and women burnt alive under the ministry of 45 holy inquisitor-generals, is.....	35,534
Burnt in effigy.....	18,637
Condemned to other punishments .....	293,533

General total ..... 347,704

The proof is complete, I am confident in saying, to every intelligent reader, my dear sir, that your Church—the papal Church of Rome—is, for sensualities, the most degrading, and for cruelties the most revolting, properly designated by the spirit of prophecy as “*a beast*,” and that while restrained by a civilization that becomes more and more humane and just as it becomes more and more influenced by evangelical principles, yet, is its nature now as it ever has been. Even as the wolf chained differs only in his chain from the wolf at large, which follows daily its instincts for rapine and violence, so, as seen by this *Catholic Banner*, of Spain, and by facts in many other directions, is the Church of the Pope as thirsty for the blood of “heretics” as she ever was.

Yours sincerely,  
MARCUS.

#### LETTER VII.

THE POPE SHOWN TO BE ST. PAUL'S MAN OF SIN, THE SON OF PERDITION.

*My dear Sir*,—I sympathize with you in the pain of mind you must feel in having such discoveries made of the false and misleading assumptions of your Church; especially at the present, when so much has been done to honor your brother Bishop of Quebec and yourself, in the peculiar dignity to which your Pope has raised you both. And yet, the sense of

mortification which you now feel is justly merited, because of your preference for, and deference to, the traditions of your Church to the clear and easily apprehended statements of God's Word. Because of the terror your Church excites of what *she* calls heresy, your people consider, next to never meddling with matters of faith in any way, the safer course to pursue is, the study of the traditions of the Church rather than the Word of God; consequently to walk in darkness when they might have the sunlight of Divine Revelation, is their decided preference. Out of this rut, made by many examples and precepts, even Archbishops, as others, seldom, if ever, lift themselves; hence we have both a condition and an experience common to all classes of your people, clergy and laity alike.

But I no more rejoice in your present pain of mind than does the oculist, who, in operating for the removal of a cataract inflicts pain upon his patient. For if through these letters you are led to turn your mind truly to the Gospel of the Son of God, you would, as will the oculist's patient, make the very much improved condition into which you would rise your subject of thought rather than the painful ordeal through which you had passed.

Humiliating and painful as the bringing home to your Pope and his Church the prophet's designation of "a beast" must be, there are other Scriptures which I will now proceed to consider, that very much exceed in impressive interest those I have just called your attention to. You often draw assurance from the wide-spread influence of your Church in the world; and point to this in a spirit of triumph and confident boasting. But let me show you how this fact tells, not for you, but against you with most telling effect. The following Scriptures declare this: St. John, in his

book of Revelation, says, "and power was given him"—the beast that rose out of the sea—"over all kindreds, and tongues, and nations, and all that dwell upon all the earth shall worship him." "And all the world wondered after the beast; and they worshipped the beast, saying, who is like unto the beast? Who is able to make war with him?" And again: "I will show unto thee the judgment of the great whore that sitteth upon many waters," "with whom the kings of the earth have committed fornication." "For God hath put in their hearts to fulfil his will, and to agree and give their kingdom unto the beast, until the words of God shall be fulfilled, and the woman which thou sawest is that great city, which reigned over the kings of the earth." Need I say, after reading the above, that you have not much to boast over in the fact that your church has had so wide and potent a rule in the earth? Of course, as compared with her, in worldly influence, the true Church, as the woman that passed away into the wilderness, into a place prepared for her, is as nothing; especially as we look at her in her persecuted and wasted condition by the Church of the Pope. Yet, in point of fact, as the Church of God, with a glorious history of suffering, and a still more glorious prospect in prophecy, who would not greatly prefer association with her, to any connection with her intolerant and cruel persecutor.

St. Paul seems, by the spirit of prophecy, to have received a clear and stirring view of Papalism from its earliest inception even to its fullest development. To the Thessalonians he wrote: "For the mystery of iniquity doth already work;"—that is, the principles which issued in Papalism, were then working,—but, for the present, a restraining power obstructed, (supposed to be the pagan Roman Emperor,) which, when removed, the way would be opened for a full expres-

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sion of that spirit of unholy ambition, once expressed by our Lord's immediate disciples, and seen in the question : " who shall be greatest in the kingdom of heaven ?"

In his epistle to Timothy, St. Paul says : " Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils. Speaking lies in hypocrisy ; having their conscience seared with a hot iron ; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth." There is no need of a word to show to whom this Scripture applies. You know who it is that forbids people to marry and who have assumed the right to proscribe the use of meats. The Church of Rome is widely known to answer this description, and from her we need look no farther.

The falling away, as I have shown, came many centuries ago, and we know that " the man of sin," " the son of perdition," has been " revealed." Of him it is said : " 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." The apostle adds : " Whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish."

And now, my dear sir, allow me to ask you if you know of any power from the days of the apostles to the present hour, to whom these Scriptures apply, but to your Pope and his church ? Think now, and look in all directions for information ; and, after you have done so, you will be compelled to the conclusion, which is that of all sober commentators, that the Pope of Rome is this " man of sin," " the son of perdition ;"

who hath "opposed and exalted himself above all that is called God." Yes; and as Daniel's little horn also, which had "eyes like the eyes of a man, and a mouth speaking great things;" "very great things," and "whose look was more stout than his fellows," "and he shall speak great words against the Most High; and shall wear out the Saints of the Most High; and shall change times and laws, and they shall be given into his hand until a time, and times and the dividing of time."

Looking over the various counts of this long indictment which the inspired servants of God have brought against your Church in its head, let us see how the terrible charge can be sustained that he is indeed "the man of sin," "the son of perdition," who hath opposed and exalted himself above all that is called God," etc., etc.

Now, sin, we know, is the transgression of the law of God; but the Pope is not only a transgressor of the Divine law, but he actually enjoins and requires such of all his followers; therefore, he is, emphatically, a man of sin, who opposeth and exalteth himself above all that is called God; and is justly the son of perdition.

Look, for instance, in the first place, at his determined course of shutting out the Word of God from the people, and by the most severe penalties, proscribing its use.

No reader of the Bible but will have seen in it that it is God's book for man, to read, to study, and to obey; while its value and importance are variously and strikingly illustrated. David declares that blessed is the man that delighteth in the law of the Lord; and who makes it his meditation day and night. "Thy word," he says, "have I hid in mine heart, that I might not sin against Thee." "Oh, how sweet is Thy law, it is my meditation all the day." "Ye do err, not

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knowing the Scriptures nor the power of God," said our Lord to the sceptical Sadducees. Again, to the Pharisees, he said: "Search the Scriptures, for in them ye think, or know, ye have eternal life; and they are they which testify of me." He rebukes them, you observe, not for having the Scriptures, but for not making a proper use of them. But, not to multiply quotations, which might be done to almost any length, it is sufficient for my purpose to show, that while God has given a book, containing His councils, His laws, His precepts and His promises, to His creatures, by which to make them wise unto salvation; your Pope has proscribed its use, and laid his heaviest penalties on all those who would violate his proscription. I know your Church has given reasons for this high-handed action of your Pope; a consideration of such, however, but to denounce them and the act they would justify, is all that they deserve. What! Does God say a thing *shall be done*, and a man shall rise up and say it *shall not be done!* Does God say a thing *should be done*, and a man shall say, it *should not be done!* for this is practically the case at issue in this Bible question; and what conclusions shall we draw from it? Why, that your Pope, with most wonderful audacity, has put himself in God's place, and, assuming an authority above God's authority and a wisdom above God's wisdom, he declares the thing which God has counselled and commanded ought not to be done, and, so far as he can prevent it, *shall not be done!!* Surely you will not question here, who is "that man of sin, the son of perdition, who opposeth and exalteth himself above all that is called God," of whom St. Paul wrote. Before I leave this subject I will give a few extracts from Papal Bulls proscribing the use of the Bible; for I know your priests are adepts at denying whatever they think damages their cause.

Pope Innocent XI commanded everyone to deliver up his Bible to the priest, to be burned by him.

Clement XIII threatened every one with the galleys who should read the Bible in the language of the people.

Pius VII said: "I tremble at the spread of the Scriptures. Their distribution is a most awful crime—a pestilence to be extirpated. It is a most corrupting pollution of the faith of any soul. To give it (the Bible) to the children would inoculate them with a most injurious poison."

Leo XII said: "To spread it (the Protestant Bible) is to spread the Gospel of the devil."

Pius IX said to the priests: "You must bestir yourselves to awaken a holy horror of such poisonous reading."

Leo XIII this winter became furious and denounced the liberty granted to Protestants as an insult to him—an outrage. He said: "Their schools are drawing the children from the Church, and if she loses them all is lost, yet I am powerless. I cannot close the gates of my own beloved Rome against this deluge of heresy. How can such things be longer endured by the supreme pastor of the Catholic World?" This Pope's trouble was occasioned by the existence in Rome of schools where the Scriptures were regularly read.—

God says: "Blessed is he that readeth and they that hear the words of this prophecy." But your Pope says: "No! but anathema are all such," here we have the Pope *vs.* the Lord Almighty! most clearly.

The way in which your Pope has changed both the subject and conditions of salvation is another instance in which he is seen in direct opposition to God.

Do we enquire what is salvation according to the Church of the Pope? the answer is: deliverance from sin and fitness for heaven by the instrumentality

of the priests, begun in baptism and completed in this life in the rite of extreme unction ; and subsequently, in the other world, through a long period of suffering in purgatory. The knowledge of this salvation by the subject, is derived from the priest who assures him that, because of authority derived from his bishop—to communicate which the bishop obtained authority from the Pope, the Pope from the apostle Peter, and he from the Lord Jesus Christ—he has attending him the influences of the Holy Spirit, which ever accomplishes the end designed in each service he performs. Placing, therefore, implicit confidence in his Church the person believes that the priest's acts have fully met the end intended, and therefore reposes peacefully in the assurance that he is freed from sin, and will without doubt, pass safely to heaven ; and speedily as well, if he be but rich enough to meet the Church's demand for the Masses necessary to expedite his passage through purgatory. If, unfortunately, he be poor, then there is no one who can say—or at least no one who *will* say, when salvation from purgatorial fires shall be effected. But the salvation which the Holy Scriptures describe, and of which many thousands of true believers have a satisfactory experience, is, a deliverance from the guilt, power and pollution of sin : and an admission at once into the family of God—the household of faith—the kingdom of heaven. This is attested to the heart of the individual by the Holy Spirit, producing such a consciousness of the fact as not only to remove all doubt and fear, but to fill the soul with peace, and joy in the Holy Ghost ; begetting, as well, a hope of heaven of the most animating character. And further, that salvation according to the Divine plan, is, as to its process, confined to this life ; as that after this life naught remains but a heaven for the saved, and a hell for the unsaved.—

A few Scriptures in confirmation of the above I will now supply: "Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ," Rom. 5: 1. "But now, being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." Rom. 6: 22. "There is therefore now no condemnation to them which are in Christ Jesus; who walk not after the flesh, but after the spirit. For the law of the Spirit of Life in Christ Jesus hath made me free from the law of sin and death." . . . "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption whereby we cry, Abba Father, the Spirit itself beareth witness with our spirit, that we are the children of God; and if children then heirs; heirs of God, and joint heirs with Christ." Rom. 8: 1-2-15-16-17. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God:—Beloved now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear we shall be like Him; for we shall see Him as He is." 1 John 3: 1-2. "For we know that if our earthly house of this tabernacle be dissolved, we have a building of God, a house not made with hands, eternal in the heavens." . . . "Now He that hath wrought us for this selfsame thing is God, who also hath given unto us the earnest of the Spirit." 2 Cor. 5: 1-5. "Blessed be the God and Father of our Lord Jesus Christ, which, according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you." 1 Peter 1: 3-4. "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name; which were born,

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not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1 : 12-13.

Here we see that the points of difference in salvation as taught in your Church and those set forth in the Bible are great and striking. With you it is a conviction that because of a connection with the Roman Catholic Church you have received, and still are receiving, the appointed offices of its priests in baptism, confirmation, absolution, the mass, and that ultimately you will have extreme unction—the last rites of the Church—while you, on your part, are regular in attendance on the confessional—and sufficiently full and particular in confession when there—and that you do not lack in performing appointed penances, etc., etc., you are a subject of salvation, and of this you must not allow a doubt to rest in your mind. For all this you have the word of the priest; he is to you the voice of the Church, and the voice of the Church is the voice of God; and this is, or should be, fully satisfying.

But in the Biblical salvation we see that by the agency of the Holy Spirit, a state of fear and bondage is followed by one of deliverance; in which the human spirit has a distinct and satisfying consciousness of peace with God; freedom from the guilt and power of sin; yea, and of being a child of God—an heir of God and a joint heir with Jesus Christ; and coincident with this is an assurance of a home, or home, in heaven. And that all this is by the Holy Spirit's agency; through belief of the truth on the part of the individual; and in which no priest with any official authority is seen from the beginning to the end. Indeed, so far is the absence of all human agency to be noted, that the evangelist John states most positively that the work of this grace is wrought, "not by blood, nor of the will of the flesh, *nor of the will of man, but of God.*" This looks as if the Divine Spirit had

anticipated priestly assumption here, and would supply its proper correction.

Salvation is, as seen here, according to Papalism, of the Pope by the agency of the priest; while, according to the Bible, it is of God, by the agency of the Holy Spirit; He operating through the instrumentality of faith in the subject, and creating in the heart a peace that passeth understanding, and which is acknowledged in some such language as the Prophet Isaiah supplies; who, anticipating the grace and the time of its reception, says: "In that day thou wilt say, O Lord, I will praise thee; for though thou wast angry with me, thine anger is turned away, and now thou comfortedst me." Isaiah 12: 1.

But the difference in the means and conditions of salvation are yet more marked, if possible, than the blessing of salvation itself.

The means of salvation and the conditions on which it is tendered to each member of the human family are such, according to the Bible, that provided a person is willing to put away his sins and embrace the Lord Jesus Christ as his only and all sufficient Saviour, there is no obstruction in his way, but everything to encourage him and that which his highest reason can approve. But not so, according to your Church, my dear sir. Indeed, it may be gravely questioned if any but a very few, can be saved under any circumstances if Papalism is true. Let me explain:—

Your Popes have from time to time passed—or have had passed by the councils,—a number of dogmas or laws, appended to each is an anathema on all who do not receive it. Of course, all Protestants are damned according to true Papalism, for they could no more receive these dogmas than the assertion that "the moon is made of green cheese." But does every papalist believe them? This may be doubted.

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Twelve new articles were added to the creed of the Church by the Council of Trent, and to each is appended an anathema. Hence, if any one has read these articles, and does not fully receive them, the anathema stands in his way, and bars his attainment of salvation. Look for a moment or two at some of these articles. The second one says: "I also admit the Holy Scriptures according to the sense which holy Mother Church, whose right it is to judge of the true meaning and interpretation of the sacred Scriptures, hath held, and doth hold: nor will I ever receive and interpret it but according to the unanimous consent of the holy fathers." Now to refuse assent to this article is to fall under the Pope's anathema. But you know, sir, that there is no important dogma of your Church on which the unanimous consent of the holy fathers has ever been given. What then is to be done? Why this anathema blocks up the way; and salvation is utterly impossible. Just look at one instance of many: that of Matthew 16, "Thou art Peter, and upon this rock I will build my Church," etc. Now, it is known that there are no less than five patristic interpretations of this passage. The rock is by sixteen fathers, including Augustine, referred to Christ himself; by forty-four, including Chrysostom, Ambrose, Hilary, Jerome and Augustine again, to the faith and confession of Peter; to Peter as confessing the faith, by seventeen; and to all the apostles whom Peter represented, by eight. Here then, if there is any virtue in a Papal anathema, the thinking world is in a pitiable condition. To go it blind, if I may use such a phrase, is the only way affording hope of success.

No. 5. Is the sacrifice of the mass,—on this I will reserve my remarks for the present. But look at the sixth: "I also confess that under one kind only is taken a whole and entire Christ, and a true sacra-

ment." But suppose a member of your Church had got hold of a copy of the New Testament, and he read there: "Except ye eat the flesh of the Son of Man and drink *blood* ye have no life in you." Turning then to Matthew's gospel, he reads: "And he took the cup, and gave thanks, and gave it to them, saying, *Drink ye all of it.*" He now ~~ponder~~ asks: Did not Christ institute the use of the cup as well as the bread, and, therefore, how can any one presume to alter Christ's order, and especially in so sacred a matter? Reading St. Paul's first Epistle to the Corinthians, he notes the order of the Saviour was that of the Apostolic Church, and he becomes the more impressed that to deny the cup to any in the Sacrament is a violation of the command of the Saviour, and of the order of the primitive Church, and he hesitates. But while he hesitates in doubt, there is no doubt of his being under the anathema of the Pope; and unless this is removed his damnation is sealed. Here again, is the Pope *versus* Jesus Christ and God.

Since then, the late Pope, Pius IX, has added two more articles to the creed, and they have added at the same time so many more barriers in the way of salvation. One is the Immaculate Conception of the Virgin Mary; and the other, the Pope's Infallibility.

Of the first of these, I will only say, that Mary herself did not believe, as the dogma would now compel all to believe, for she said to her cousin Elizabeth on their memorable meeting: "My soul doth magnify the Lord, and my spirit hath rejoiced in *God my Saviour*," a thing altogether inconsistent had she not felt that she too was a sinner; and that to her, her mysterious child was to be not only a son but a Saviour. Now, sir, imagine a person of ordinary intelligence and discernment reading this utterance of Mary, will he not seriously question, nay will he not utterly

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reject, this dogma of your late Pope? But what then? Why he would then fall under a curse that effectually debars him of salvation! But has God authorized this? Assuredly he has not. Who then is he that presumes to deal thus with this most sacred of all things, God's method or way in man's salvation? Who, but the man of sin, who here again opposes God by opposing his method of mercy.

The other dogma of Pius IX, and which will make his name memorable to the end of time, is that of Papal Infallibility, and by it he thinks he has settled also the long debated question of Papal supremacy. Not that supremacy which I have already adverted to, as you know, viz., that which applies to all other bishops of whatever kind or degree. But supremacy over all Councils is what is meant here. So that now, and forever hereafter, no Council need be held. But if the Pope were infallible, how is it, we may ask, that he was so late in making the discovery? How was it that the discovery was made by fallible men and not by the infallible Pope? And if Pope Pius the Ninth was infallible, were not all preceding Popes infallible? Of course they were; for this is involved in the dogma. What men? Why such men as Liberius and Felix, who were Arians, were infallible. Then Silverius and Vigilius, who obtained the Popedom by simony, were infallible. These Popes, whose acts were denounced and condemned by subsequent Popes, for perjury, for schism, and for simony, were all infallible. Then Popes, coevals, one dwelling in Rome and the other in Avignon, who anathematized each other with holy scorn and vehemence, were both infallible. Then were men such as a John, a Benedict, and an Alexander, men whose moral character was as much below the level of Judas' as his was below that of the apostles Nathaniel, James, and John. But these were

all infallible. Yes ; and although Judas, by transgression, fell from his apostleship ; yet these men, immeasurably more vile and degraded than he ever was, must be considered as having retained their office, with all its enriching endowments of Divine influence, which enabled them not only to hold while they lived, but to transmit to their successors, when they died, a power not only of inerrancy, but of so controlling a nature as that heaven, earth, and hell—and of course, purgatory, which must not be forgotten in the enumeration)—were ever subject to their word and wish.

And do you believe all this, my dear sir ? Not a word of it do you believe ; but, like such men as Cardinal Newman, and many others, you mourn over the saddening fact. How mournful and moving is the language of Cardinal Newman over this act of the Pope. "I assure you, my lord," he writes to Bishop Ullathorne, "some of the truest minds are driven one way and another, and do not know where to rest their feet—one day determining to give up all theology as a bad job, and recklessly to believe henceforth almost that the Pope is impeccable, at another tempted to believe all the worst which a hook like Janus says : others doubting about the capacity possessed by bishops drawn from all corners of the earth to judge what is fitting for European society, and then, again, angry with the Holy See for listening to the flattery of a clique of Jesuits, Redemptorists, and converts. Then, again, think of the store of Pontifical scandals," (aye, aye, that's the rub, here, and this Cardinal saw it and winced under it,) "in the history of eighteen centuries, which have partly been poured forth, and partly are still to come."

It is quite clear to all who have acquainted themselves with the facts of this noted council, that the intellect, the judgment, and the conscience, of all that was worth counting or weighing of those as-

sembled, were against the dogma. Yet it was passed; and now, if your position is sound, neither you, sir, nor any other doubter of papal infallibility is ever likely to get even as far on the road to heaven as purgatory itself. Let us suppose that you have got along through life tolerably well until you come to die. Now you must make a clean breast of your condition to your confessor. If you say nothing at all about your conviction that the dogma of the Pope's infallibility was not only unsupported by Scripture and facts but is directly opposed by such, then you have suppressed the confession of a sin, a great sin, in papal parlance, and for that alone, if your Church teaches the truth, you are lost, and beyond all hope of redemption. But if your confessor should probe your conscience, he having reason to doubt your freedom from heresy, you say what in your heart you do not believe in, and God who searches all hearts, must condemn you! Here you are in a fix; and who is to help you out of it? I will, my dear sir, most readily show you the way out of it. Do you ask me how I can do so? By telling you to read your Bible, and you will see that the Pope in clogging the chariot of salvation with his absurd dogmas, has injured himself most in so doing; and others only so far as you follow him; for in all such acts as those in which he affixed his anathema, he has only shown that he as the man of sin, is thus seen exalting and opposing himself above all that is called God and worshipped: by taking the plan or conditions of salvation completely out of God's hands, and presuming so to hold the door of admission into heaven as to preclude any from entering who do not bow to worship and obey him.

I remain, dear sir,

Yours very sincerely,

MARCUS.

## LETTER VIII.

### THE MASS SHOWN TO BE ABSURD, BLASPHEMOUS AND IDOLATROUS.

*My dear Sir,*—The sacrifice of the Mass is your masterpiece of priestly assumption. In it you gather to your clergy all that is most sacred and impressive of the Godhead, and exciting in reverence, in hope and in fear, in human beings. Here you stand as before the high Altar of God to offer the great propitiatory sacrifice that is to avail for all to whom you design its benefits to extend. It is not that it is to be regarded as a mere representation of what took place in Calvary; but, rather, as a veritable reproduction of that sacrifice; the offering being that of the same Saviour; and, in every respect, with the same atoning and propitiating results. And you are careful your people should understand that just what Christ himself effected by his sufferings and death on the cross, that the transubstantiated wafer Christ, which your priest now offers, accomplishes for all for whom the offering is presented. The effect of all this upon the minds of your people towards the priests, and especially towards the Pope the source from whence this authority and power proceeds, is very great. Indeed, it is supposed, the desire to create this influence that it might be employed for the aggrandisement of your Church—the clergy—was a leading motive in planning the whole service; of which, however, the primitive Church knew nothing.

But do we enquire what this mass service and offering is? and we are told "it is a sacrament in which is truly, really and substantially contained whole Christ, God-man, body and blood, bones and nerves, soul and

divinity, under the species or appearance of bread and wine."

The proof for this is said to be in the words of our Saviour: "This is my body," which your Theologians say, "clearly demonstrate that the same body which was born of the Virgin, and is now in heaven, is in the sacrament." Further, "that upon consecration there is a conversion of the whole substance of the bread into the substance of Christ's body; and of the whole substance of the wine into the substance of Christ's blood; which conversion is usually called transubstantiation."

This explanatory statement you will recognize as coming from a catechism of the canons of the Council of Trent; therefore quite authoritative.

I would remark, that to strengthen the position taken from the words of our Lord already quoted, others from St. John's Gospel are added; as when our Lord says: "Verily, verily, I say unto you, except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you."

But, my dear sir, will not every sensible and candid reader be led very naturally to ask: "Is this all the Scripture that the Roman Catholic Church can offer in support of so important an assumption as that they make in this service?" And if this be all, may they not properly say: "The foundation is very inadequate for so towering a structure to stand upon." Nor will they be surprised to be told that a similar feeling possessed the minds of some of your Church's most prominent and influential authorities; as, for instance, Cardinal Cajetan, who said: "It is nowhere said in the Gospel that the bread is changed into the body of Christ; but they have it from the authority of the Church." And Cardinal Bellarmine, who says: "For Scotus, whom Camaracensis follows, says three things:

he says there is no passage in Scripture so express as to compel the admission of transubstantiation, without the declaration of the Church. And this is not wholly improbable; for though the Scripture seems to us sufficiently clear to convince any man who is not self-willed; yet whether this be so may well be doubted, seeing the most learned and keen-sighted men, such as Scotus, think differently." This is a remarkable confirmation, truly. That a rite of your Church of such imposing pomp, and declared importance, cannot be proved to the satisfaction of many of your most keen-sighted theologians from the Holy Scriptures, is an acknowledgment that should come with telling effect on the minds of your people. The thoughtful and intelligent reader of the Bible will not be at all surprised at this confession: it is what he would fully expect. For the Scriptures being "truth without any mixture of error," can never sustain a doctrine, or service, that turns Scripture against Scripture, and all against the clearest deductions of knowledge and reason. That infidelity should so frequently arise as an offshoot of your system, is not unnatural when the dogma of transubstantiation is considered. But when it is known and properly understood that the authority of your Church, and not that of the Bible is involved in this question, then are infidels on this account without any real justification. When our Lord said "this is my body," he spoke within the apprehension of his disciples; and they would understand him to mean, this bread which I now break represents my body to be broken for you on the cross: and this cup, with the wine it contains, represents my blood which on the cross I will shed for you. It is thus St. Paul evidently understood it, and in this sense used it with the Corinthian Church, for he says: "As often as ye eat this bread and drink this cup, ye

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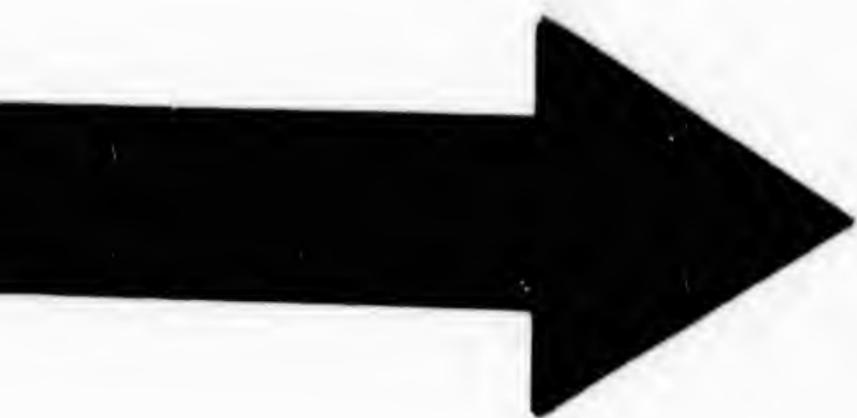
do show the Lord's death till He come." And, further : "Wherefore whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup." Roman Catholic authorities contend that by the words of consecration by the priest, the bread is no longer bread, and the wine is no longer wine, but both are changed into the very soul and divinity, body, bones and nerves of the Lord Jesus Christ ; but will they explain how in view of this that the Corinthians, whom St. Paul censures for their conduct, were made drunken by drinking, not wine, but the blood of Christ? Passages, almost numberless, both of the Old Testament and the New, show the Lord's words to be figurative, and that in this sense they must be so taken if we would escape from consequences at once outrageously absurd and even blasphemous.

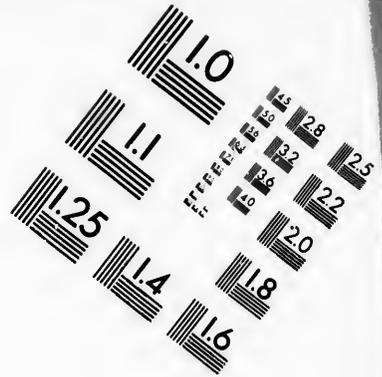
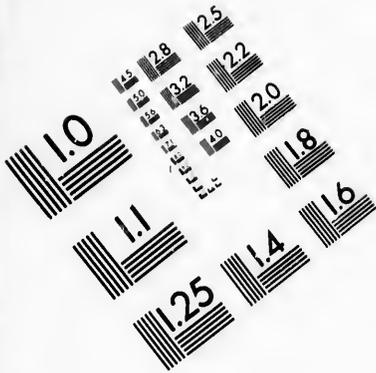
Joseph said to Pharaoh : "The seven kine are seven years ; and the seven good ears are seven years." Again : "The seven thin and ill-favoured kine that came up after them are seven years : and the seven blasted with the east wind are seven years of famine."

Daniel, the Prophet, said to Nebuchadnezzar : "Thou art this head of gold." Our Lord told his disciples that he was "the door of the sheep fold ;" "the vine," while they were "the branches." And that "the seven stars" which John saw "were the angels of the seven churches," and "the seven golden candlesticks were the seven churches."

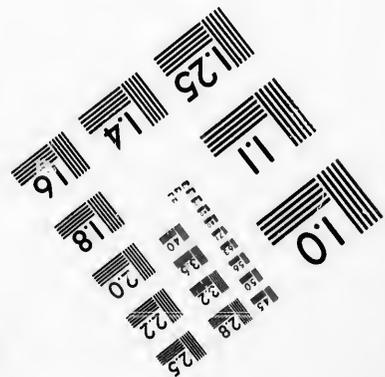
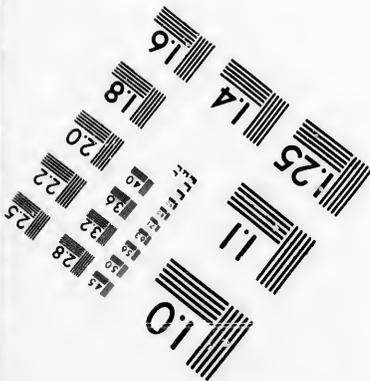
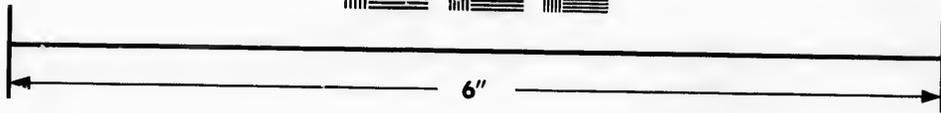
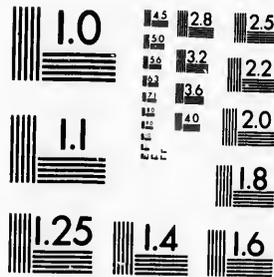
The misapprehensions of our Lord's meaning by the Jews in a number of instances, and which he laboured to correct, show that then they, even as you now do, looked and judged from the low level of the natural man, of whom St. Paul speaks, saying : "But the natural man







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receiveth not the things of the Spirit of God ; for they are foolishness unto him ; neither can he know them, because they are spiritually discerned." Our Lord himself told the Jews that, "the words that I speak unto you, they are spirit and they are life." A fact which you, even as they, have failed to apprehend.

Our Lord's answer to the Jews who demanded a sign from Him that He was the true Messiah, is—"Destroy this temple, and in three days I will raise it up." In their blindness they overlooked the spiritual meaning in these words and referred them to the material temple which had taken forty-six years to build. The woman of Samaria is another instance of this blindness and consequent misapprehension of our Lord's true meaning. He had said to her, "If thou knewest the gift of God, and who it is that saith to thee, give me to drink ; thou wouldest have asked of Him, and He would have given thee living water." To which, in truly papal literature, she replied : "Sir, thou hast nothing to draw with, and the well is deep ; from whence then hast thou that living water?"

Another similar case we have in those Jews who sought the Lord because they had eaten of the loaves and fishes—and to whom He said : "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life." Again ; "Moses gave you not that bread from heaven, but my Father giveth you the true bread from heaven. For the bread of God is He which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread." Doubtless, meaning a bread similar to that of which they had so recently eaten. The disciples were themselves ever needing correction on their proneness to materialize our Lord's words. This is seen at the well of Samaria. They had returned from the city where they had gone to buy

meat, and now they urged him to partake of what they had brought. To this he replied by saying: "I have meat to eat that ye know not of. Therefore, said the disciples one to another, hath any man brought him ought to eat? Jesus said unto them my meat is to do the will of Him that sent me and to finish His work." Another effort our Lord made to lead them to a proper and spiritual apprehension of His meaning is given in the following instance: "I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst." Still failing to apprehend our Lord's true meaning they murmured at Him, and strove among themselves, saying: "How can this man give us his flesh to eat?" Had they attended as fully to our Lord's teaching as they should have done, which, but for a wilful blindness they might have done, they would have seen that He put eating His flesh and drinking His blood as the equivalent to coming to Him and believing on Him; with the special reference to the sacrificial offering of His body and blood, or life—for the sin of the world. These two things: believing in Christ, and eating the flesh of Christ, each resulting in eternal life, must be of similar import the one to the other; even as in mathematical science it is understood that when two things are each equal to a third, they must be equal to one another.

But now let us look at your representation of the subject, and the consequences which necessarily flow from it.

One priest consecrated, say, a dozen wafers; and what one has done thousands have done all on the same day, and in different parts of the world. But, if each one of these wafers is veritably a whole Christ, God-man, body and blood, bones and nerves, then have we thousands, if not millions, of Christs, all over the world at one and the same moment! So far as

the Divine nature of Christ is concerned, this is possible; but as to His human or bodily presence, it is utterly impossible. The Divine we know can inhabit the human nature of Christ, but it cannot change the humanity into the Godhead, no more than can the Deity be changed into humanity. Hence, the assumption of transubstantiation is absurd, for it implies the investiture of the human nature of Christ with Divine attributes, even those of omnipresence and omniscience; a thing beyond possibility even with God.

And this is taught concerning Christ's bodily presence in several passages in the New Testament, when our Lord said: "For the poor always ye have with you, but me ye have not always." And when Mary Magdalene and the other Mary came to the tomb to seek the Lord they were met by an angel, who said to them: "Fear not; for I know that ye seek Jesus, which was crucified. He is not here; for He is risen, as He said." "It is expedient for you that I go away, for if I go not away the Comforter will not come unto you; but if I depart I will send Him unto you." "And when He had spoken these things, while they beheld, He was taken up, and a cloud received Him out of their sight." "Whom the heavens must receive until the times of restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began."

These Scriptures clearly show that the limitations necessarily connected with, and making the finiteness of the creature, are seen in Christ's human nature, as in all other human bodies, and, therefore, the dogma under consideration involves that which is unscriptural as it does that which is impossible.

Again, on the earth are to-day, doubtless, over a million wafer Christs held by priests, ready for use in the various ways your Church prescribes. There have

been millions upon millions made, or created, in the years past. What has become of them? Each wafer was as separate and distinct from the other as was and is each one of them separate and distinct from Christ in the heavens,—at the right hand of the Father. These wafers have each had a different history; some were made from flour grown in one country, and some from flour grown in another; different parties made them; and water from different places moistened the flour. But at a certain point, or period, they all cease to be what they once were, and each is now a real Christ. But as a million cannot be one, and one a million, in one and the same sense and at the same time, what is the inference? Why, instead of there being but one Lamb of God to take away the sin of the world, we have millions!

Let us not lose sight of the fact that each wafer is after consecration, a real Christ, God-man, soul and body, and there are therefore a million true and living Christs on the earth; while millions have passed away. Further, allow me to ask, have we any fact or Scripture of any kind to warrant the idea that a soul, or even a body that has once had existence, can sink away into a state of non-existence, or of annihilation? Assuredly not. What then? Why, that we have millions of Christs to be disposed of: how can this be done? Papalism alone is responsible for this absurd state of things. Another question demanding an answer, is; what is the condition of the wafers held by thousands of priests who retain them for their use after conversion through consecration? They are now so many Christs—each one a God-man, body and soul, bones and blood and nerves, and therefore should be supposed to think and feel; aye, to think and feel with more than even superhuman energy and intelligence. How is it then that not one of them evince any

property of thought or power of life? A priest may carry them by the dozen in his pocket, yet they move not. An animal may run away with them and even eat them, (we have reliable evidence that on one occasion a rat ran away with one and doubtless ate it!) and yet there is no power shown in any one of them to protect itself. A case in point has just come under my notice, and is taken from a popular magazine in which is an article on that remarkable building in Spain, known as the Escorial. It appears to have been as noted for its many destructive providences by lightning, earthquake, and fires, as for anything else. Canon Quevedo, one of its latest historians, in describing a serious fire by which it was almost entirely destroyed, informs us that, the church of which the noble dome is the crown and centre was in great danger, *and the Holy Sacrament had to be carried off at midnight to a place of safety!* And thus he moralizes upon the removal of the sacred wafer:—  
 “The presence of Almighty God, accompanied by a few monks, and illuminated by the splendour of the furious conflagration, that threatened to destroy His Holy Tabernacle was a deeply afflicting sight; religion multiplied the terrors of the scene; all were in tears; for it seemed as if in this transit of God Himself as a fugitive from peril, all hope of rescue was taken away.”

And here let me ask you, sir, how any one, who has a biblical and just idea of the God he regards as his Creator, his Preserver, and his Redeemer, can read such a relation as this Canon has given without having the most intense emotions excited within him against a system that can bring the Almighty, the All-Sufficient God, before his mind as a helpless thing that has to be carried away by the hands of a man from a place of danger, or, that leaving Him to Himself He must have

perished by fire as did a similar Wafer-God perish by a rat! Whatever you, sir, may think of this matter, I in the name of the God so dishonoured and blasphemed; of the Christianity so misrepresented and defamed: and of our common humanity so misled and degraded by your wafer-godism, protest and declare with indignant emphasis that the Church which holds and teaches such an absurdity is unworthy the name of Christian, or a place in the category of Christian churches! But, again, David in a spirit of prophecy, said—speaking in the name of his ardently looked for Messiah—"Thou wilt not leave my soul in hell; neither wilt Thou suffer thy holy one to see corruption." But how can corruption of the body of Christ be avoided in the course you take in the Mass? But the impossible in the case is seen in another and equally marked manner. Let me have your attention while I state it. The wafer composed of flour and water is, as your Church teaches, changed by the words of the priest, into Christ the God-man, etc., etc. *That is, a FINITE thing is turned into the INFINITE GOD!* The wafer no longer exists as it was before consecration, but is now all that is divine, as well as all that is human, of the Lord Jesus Christ! Now, sir, let me say with all plainness, that this is an absurd and even a blasphemous assumption! A thing is said to be done on the utterance of words by a priest which God himself cannot do! A fact this which any school boy will see and comprehend the moment his attention is called to it. And yet, sir, this is the main pillar of your huge Babel!

But the picture of your Church's infatuation and madness is not even in this assumption of priestly power, fully drawn out. We have to go to the offering of the Mass, to see it in all its offensiveness of absurdity, blasphemy and idolatry.

"The sacrifice of the Mass," as your authorities tell us, is not considered to be substantially different from the sacrifice offered by Christ on the cross, but a repetition of it, Christ offering Himself again through the hands of the priest." And "through it the merits of Christ are believed to be available to men. It is called a propitiatory sacrifice, as Christ is supposed to be really present as a victim, asking pardon for sinners as He did on the cross."

Furthermore, what authority has your Church for thus repeating a service, even supposing there was no ground of exception against it otherwise? One argument for the perfection of Christ's sacrifice on the cross, and as a contrast to that of the Jewish oft repeated sacrifices, was that it was *once for all offered*, and not to be repeated. Hence says St. Paul: "It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true: but into heaven itself, now to appear in the presence of God for us: nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared, to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment; so Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time, without sin, unto salvation. For the law, having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then

would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when He cometh into the world, He saith, sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me. In burnt offerings and sacrifices for sin Thou hast had no pleasure. Then said I, Lo, I come (in the volume of the Book it is written of me,) to do Thy will, O God. Above when He said, sacrifice and offering and burnt offerings, and offering for sin Thou wouldest not, neither hadst pleasure therein: which are offered by the law; then said He, Lo, I come to do Thy will, O God. He taketh away the first that He may establish the second. By the which will we are sanctified, through the offering of the body of Jesus Christ *once for all*. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man, after He had *offered one sacrifice for sins for ever*, sat down on the right hand of God, from henceforth expecting till His enemies be made His footstool. For by *one offering* He hath perfected for ever them that are sanctified."

Very little attention or intelligence is necessary to see that the perfection of Christ's sacrifice over those of the law and over every other is shown by the apostle in its being *once* offered, and *needing not a repetition*. But the papal sacrifices destroy this idea of Christ's superior sacrifice by making it even a more frequent occurrence than those of the law. "*Nor yet that He should offer Himself often.*" "And as it is appointed unto men *once to die*. . . So Christ was *once offered* to bear the sins of many." "He took away the *first*," or ceremonial order of sacrifices, "that

He might establish the second," by which "the body of Jesus was offered *once for all*." "But this man, after He had offered *one sacrifice* for sins *for ever*, sat down on the right hand of God." "For *by one offering* He hath perfected for ever them that are sanctified." "Whereof the Holy Ghost also is a witness to us." In the presence of these Scriptures your Church's assumption and action are seen to be a sham and an impertinence, and infinitely worse, even.

The fact being established and clear that while in His divine nature Christ is co-equal with the Father, as a man, He is only on a level with a sinless man, such as was Adam before he sinned. Hence, as God cannot change the finite into the infinite, so Christ cannot in His human nature be invested with the infinite; therefore, not possessing in His humanity the attribute of omnipresence He cannot be present in more places than one at a time. But He is in heaven at the right hand of God, there "to appear in the presence of God for us;" consequently the idea that He is present in any one, much less in the million of those instances in which a priest is going through the ceremony of the mass, is a delusion and a folly.

Again, in a sacrifice for sin to be at all availing, there must be *suffering, shedding of blood, and death*; and yet not any one of these characterize the services of your Mass. "Nor yet," says St. Paul, "that He should offer Himself often . . . for then *must He often have suffered* since the foundation of the world." And again: "And almost all things are by the law purged with blood: *and without shedding of blood is no remission.*" "*The offering of the body of Jesus Christ, once for all*" on the cross *to the death*, was the crowning and culminating point in the sacrifice of Calvary. But nothing of the kind is found in the service of the Mass. What then shall we say of a service that has

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not only no Scripture to support it but is actually confronted and disproved by such ; as not having in it one thing declared to be essential to a propitiatory sacrifice ? Is not the whole thing of your Mass, sir, a most shameful parody of the most solemn scene of our holy Christianity ? And further ; is it not a fearful act of idolatry ? for the worship due to God, the Almighty, the Infinite, you give to this your wafer-god ! A thing without any spiritual or rational evidence of being any more than a wafer of flour and water, after as before your consecrating act ! Paganism has nothing to equal this ; and its blasphemy and profanity are only equalled by its absurdity and the audacity of its actors.

But what a contrast to all this is the communion service of the primitive Church, and, as well, of all the Churches which adhere to the teaching and examples of the Scriptures. Gathered together as a body of Christians to commemorate the death of their Lord, with accompanying services of praise, thanksgiving and prayer, they first partake of the broken bread, representing to them the broken body of their Saviour, and then of the wine in the cup, conveying to them in this figure, the blood shed, or life given, for their redemption, and thus they feed spiritually, and in their souls on Christ, whose spiritual presence they by faith apprehend, as in the joyousness of their souls, they delightfully prove.

Here everything is clear, Scriptural and rational. They say with the psalmist : "O taste and see that the Lord is good," and realize Isaiah's prediction : "And in this mountain shall the Lord of Hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined." And at times "cry out and shout," as they prove that "great is the Holy One of Israel in their midst."

Looking at the action and assumptions of your Church in her Mass offerings in all its aspects and bearings, surprise, and even astonishment, is a natural feeling. That men of culture, of thought and of intelligence, can be brought to believe in a wafer-god, and even to worship it as their Creator and Redeemer, is an amazing fact ; and only to be accounted for by what certain inspired servants of God have said. St. John when he declares : " And the inhabitants of the earth have been made drunk with the wine of her fornication." And St. Paul saying : " Because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie."

When people become drunk they often reason and act in an otherwise unaccountable manner ; and when men so provoke God as to be left to themselves, then a spirit of error takes possession of them ; and revolting things can be done by them. Witness the conduct of the Jews towards our Lord,

Yours very sincerely,  
MARCUS.

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#### LETTER IX.

##### THE CONFSSIONAL AND ITS MALIGN INFLUENCES.

*My Dear Sir,*—Having shown, or as I should say, demonstrated, that your doctrines of transubstantiation, and of your wafer-god service, which you call Mass, are not only unscriptural, irrational and absurd, but positively blasphemous and idolatrous in the highest degree ; I might now lay down my pen and leave the question of your church's claim for consideration to your people, and the public generally. But there

are other things that should receive some attention, and which I will proceed to give them.

The subject I now propose to treat is that of your confessional. That men should confess their sins is as scriptural a duty as it is a rational one. But that they should confess them to a priest, as your church enjoins, is, I maintain, as unscriptural as it is irrational. To God the fact of sin should be confessed, with a particularity of instances and circumstances, and with an humble, lowly, contrite heart, with an apprehension of the mercy of God through Christ Jesus for the forgiveness of sin, to all who renouncing sin fully trust in Christ alone, is clearly taught and enjoined in Holy Scripture. But this is a matter between God and the penitent, and carried, necessarily, to a third person only when that third person has been offended or injured by the sins committed. Our Lord's direction here, is ever and universally obligatory : "If thou bring thy gift to the altar, and there rememberest that thy brother has aught against thee : leave there thy gift before the altar, and go thy way ; first be reconciled to thy brother, and then come and offer thy gift." St. John says : "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." The plain and simple instruction here, is, that we confess our sins to God, and "He," not a priest—"will forgive us our sins." This is comforting truth, as it is clear and convincing. St. James says : "Confess your faults one to another, that ye may be healed." Your priests use this passage to prove the duty, as they say, of confession to a priest ; but this, like most other priestly assumptions, is without any authority in fact. The case is simply as follows : one Christian has offended or injured a brother Christian, and now he is

required to go to that brother and in a properly contrite spirit make a suitable acknowledgment of his act. This being done, they pray one with and for another, and thus the evil occasioned is healed; and they, as members of the same family of faith and household of God, are united in love to each other and to God whom the offending one had grieved. Here all is rational as well as scriptural; but not so in the least the monstrous doctrine you have built upon it.

In your confessional, as perhaps in no other place, are the words of St. Paul to your clergy applicable:—"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, shewing himself that he is God." And as the prophet Daniel remarks:—"And a mouth speaking great things."

The confessional, as you know, sir, is the place where above all others the principles and objects of your church are brought out and enforced. It is here you expound and apply them with a vigorous earnestness and effect that surpasses ordinary apprehension. Here you keep before your people the objects at which your church is ever aiming: here you propound and enforce the laws by which you say your church is governed: here you apply the penalties, announce the indulgences, or threaten the doom on the intractable, which you claim you have all authority and power to confer or inflict, and here you institute, or employ, an inquisitorial process to effect your object. To these particulars I ask your attention. The object of your church is supremacy; supremacy not only in all spiritual things, but in all things temporal as well, the latter flowing as you teach from the former. Here you put your church in God's place, and for this, as for other things, are justly charged with idolatry. And because of the blandishments and various means you use to

beguile and centre upon your clergy the hearts of your people, you are denounced by the Holy Spirit as "The great whore that sitteth upon many waters; with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication." It is a fearful thing to come between God and the hearts of his people; but there you have thrust yourselves, and for which the anger of God, as a defrauded bridegroom, is burning against you.

In this supremacy, which you claim for your church, you contradict Christ and misrepresent the nature and principles of His kingdom. "My kingdom," he says, "is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now my kingdom is not from hence." And the very thing for which your popes, ever since, as the beast, your church rose up out of the sea, has at all times been contending even to war and bloodshedding, our Lord repudiated, when to the young man, who sought his influence with his brother that he might divide the inheritance with him, he said: "Man who made me a judge or a divider among you." But so tenaciously do you guard this anti-christian claim, that to even doubt it is to contract the taint of heresy, and heresy is your greatest sin and crime.

But let us look at some of the laws you propound in the confessional, and by which, as principles, you regulate your action to your postulants and theirs to you.

One of the first with you in point of importance is given by Liguoré, or, as you call him, St. Alphonsus, is as follows: "Let him that desires to grow in godliness give himself up to a learned confessor, and be obedient to him as to God. He that thus acts is safe from having any account to render of all his actions.

The Lord will see to it that his confessor leads him not astray."

It would not be easy to convey to you how surprised a devout reader of God's word would be on reading the above. Such a one would ask, and very naturally, does not Liguoré, when he says: "He who thus acts is safe from having any account to render of all his actions," contradict St. Paul, who distinctly declares that "every one of us shall give account of himself to God." And "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad?" Of course he does. And when he tells his dupe to "be obedient to his confessor" as "to God," he includes idolatry most assuredly. God's injunction to man is: "My son, give *me* thy heart," which means, give me thy love, thy trust, thy obedience; and cautions all by saying: "Cursed be the man that trusteth in man, and maketh flesh his arm."

Then, as to the laws and principles which your "learned confessors" bring to bear upon your people, it will suffice to say, they are compiled by your theologians, Liguoré especially, from the Jesuit fathers, as any one may see who compares them with such quotations from those fathers, Pascal in his provincial letters, supplies. The same may be said of such compilations as are given by Dens, Bailly and Delahogue, for many years the text books of Maynooth college in Ireland.

I feel strongly moved to place before you some specimens of the corrupting and misleading lessons which the class books of your colleges, designed for your young candidates for the priesthood, are required to study. I will content myself, however, by giving the character of such from persons whose authority

you will not question ; and thus I shall be spared the necessity of putting before the eyes of the public matter that would not fail to excite the most painful and even revolting emotions.

I will premise by saying that the principles of the Jesuits, for which they have been expelled, and many times from every civilized country in the world, and the Roman Catholic, even more frequently than those of any other, are the same that they ever were : therefore the judgments formed years ago are applicable to-day, and doubtless will be as long as they exist as a society.

In 1762 the king and parliament of France were moved against the order, and to be satisfied as to the grounds of complaint against it, they appointed a commission "consisting of five princes of the blood, four peers of France, seven presidents of the court, thirteen councillors of the grand chamber and fourteen other functionaries." This commission examined, as they tell us, a collection of extracts from 147 Jesuit authors of celebrity, and in their report they say : "The perversity of the doctrine constantly maintained, and without interruption, by the priests, scholars and others, styling themselves of the society of Jesuits, in a multitude of works reprinted a great number of times, in public theses, and in lesson books (cahiers), for the young, from the origin of the said society to this very moment, with the approbation of theologians, the permission of superiors and generals, and the eulogy of other members of the said society, a doctrine, the consequence of which would be to destroy the natural law, that rule of life which God himself has written in the heart of man ; and, as a natural result, to break all the bonds of civil society, in authorizing theft, lying, perjury, impurity, the most criminal, and, generally, every passion and every crime, by teaching

secret compensation, equivocation, mental reservation, probability, and philosophical sin; to destroy every feeling of humanity among men, by favoring homicide and parricide... to excite by the abominable doctrine of regicide in the heart of faithful subjects... in fact, to overturn the principles and practice of religion, and to substitute in its stead all kinds of superstition by favoring magic, blasphemy, irreligion and idolatry."

An extract from a manifesto of the King of Portugal, addressed to the bishops of his kingdom, describes the influence of the Jesuits' teaching as follows: "It cannot be but the licentiousness introduced by the Jesuits, in which the three grand features are, falsehood, murder and perjury, should not give a new character to the morals of the *Externi*, as the Jesuits call those who are not of their order, as well as the internal government of the *Nostri*, or their own body. In fact, since these religions have introduced into Christian and civil society those perverted doctrines which render murder innocent—which sanctify falsehood—authorize perjury—deprive the laws of their power—destroy the submission of subjects—allow individuals the liberty of calumniating, killing, lying and forswearing, as their consciences may dictate, which remove the fear of human and divine laws, and permit a man to redress his own grievances without applying to the magistrate, it is easy to see, without much penetration, that Christian and civil society could not subsist without a miracle. It was to be expected that such pernicious maxims would most effectually dissolve the strongest bonds which could be found for preserving the commerce and union of mankind."

And now let me give you an extract or two from the Bull of Suppression of the order by Pope Clement XIV :

"I have omitted no care, no pains," he says, "in order to arrive at a thorough knowledge of the origin,

the process, and the actual state of that regular order, commonly called the company of Jesus.

“After so many storms, troubles and divisions, every good man looked forward with impatience to the happy day which was to restore peace and tranquillity. But under the reign of this same Clement XIII the times became more difficult and tempestuous. Complaints and quarrels were multiplied on every side. In some places dangerous seditions arose—tumults, discords, dissensions, scandals, which weakening or entirely breaking the bonds of Christian charity, excited the faithful to all the rage of party hatreds and enmities. Desolation and danger grew to such a height that the very sovereigns whose piety and liberality towards the Company were so well-known as to be looked upon as hereditary in their families—we mean our dearly beloved sons in Christ, the kings of France, Spain, Portugal and Sicily—found themselves under the necessity of expelling and driving from their states, kingdoms, and provinces, those very companions of Jesus, persuaded that there remained no other remedy to so great evils; and this step was necessary in order to prevent the Christians from rising one against another, and massacring each other in the very bosom of our Common Mother the Holy Church.” He speaks of the following Popes as having censured the order: Urban VII, Clement X, XI and XII, Alexander VII and VIII, Innocent IX, XII and XIII and Benedict XIV; and then proceeds, saying: “After a mature deliberation, we do of our certain knowledge, and the fullness of our apostolic power, *suppress and abolish the said society*. We deprive it of all activity whatever—of its houses, schools, colleges, hospitals, lands, and, in short, of every place whatsoever in whatever kingdom or province they may be situated. We abrogate and annul its statutes, rules, customs, decrees and constitu-

tions, even though confirmed by oath and approved by the Holy See or otherwise. We declare all and all kind of authority, the general, the provincials, the visitors and other superiors of the said society, to be for ever annulled and extinguished, of whatever nature soever the authority may be, as well in things spiritual as temporal."

The extracts I here give are not by any means as full an exposition of the principles of the Jesuit order as might be given—as any one who has read Pascal's Provincial Letters will fully admit. But assuredly their importance must be enhanced in the judgment of every one who knows that this order of persons has been, up to the year 1860, expelled no less than seventy times from countries in which they had been living and applying their principles; and that these were almost all Roman Catholic countries: and during that period from France seven times. The *Quarterly Review* observes: "No country could ever yet tolerate Jesuits in its bosom without certain destruction. Even Romanism itself, again and again, by the mouth of Romish bishops, and Romish sovereigns, and the wisest and best of Romish philosophers and Romish universities, and Popes themselves, has warned us of the fact." And in unison with this is your great French Bishop, Bossuet, who, in 1770, obtained a sentence from an assembly of the clergy of France against the Jesuits, in which is the declaration that "the morals of the Jesuits, as exhibited in their monstrous maxims, had long been the scandal of the Church and of Europe." And yet what do we see to-day? Why, that this order is restored, and that by a brief from the late Pope, and one with more extensive privileges by the present Pope. Nor is this the most remarkable part of Papal action in this extraordinary affair. The reason which Pius the 9th assigns for restoring the

order not only conflicts with the claim of infallibility in himself or his predecessor, Clement the 14th, and it matters not in which, but it places Pope Clement and a host of authorities in your church as enemies of the Church, being opposed to "the Company of Jesus" and with "special hatred," because they were most opposed to their evil "designs." But let us attend to what the Pope says in his brief of restoration: "The enemies of the Church, therefore, have persecuted these religious orders most of all, and from among them have singled out the Society of Jesus as the object of their special hatred, inasmuch as it is the most difficult to deal with, and, therefore, the most dangerous enemy of their designs. To our grief we see that this is again taking place, while the invaders of our temporal dominions eager for their prey seem to long to begin the suppression of all religious societies, along with that of the Company of Jesus." . . . "Of a truth we do often make use of the fathers of the Society of Jesus, and trust many things to their supervision, and more especially matters concerning the sacred ministry. They, on their part, in performing these duties, show us more and more that affection and zeal, for which they have earned frequent and high praises from our predecessors. But this, our most just love and esteem for the society, *which has always deserved well of the Church of Christ, and of this Holy See, and of Christendom*, is a very different thing from that slavish obsequiousness which our detractors lay to our charge, and we indignantly repudiate this calumny as regards ourselves and the humble devotion of the Fathers."

This, you will admit, is a remarkable deliverance from a man who, from his entrance on the office of Pope up to a few weeks of his writing this brief, was in mortal dread of being poisoned by the Jesuits because they knew he wished to reform certain abuses

which would considerably affect them. Further, the brief is remarkable because it is from a man who was sufficiently conversant with facts to know what were the principles and history of the Jesuit order; and that the order had been suppressed, totally and for ever, by a Pope, and that because, as he said, their principles were destructively bad, and threatened the very existence of his Church."

But, sir, here we have this Jesuit order restored and now more numerous, active and influential than ever. That, with their affiliated orders—"the Adorers of Jesus," "the Redemptorists," "the Brothers of Christian Doctrine," "Brothers of the Congregation of the Holy Virgin," "Fathers of the Faith," "St. Vincent de Paul," etc., etc.—they swarm all lands, but especially those where religious and political liberty is avowed and maintained. And with what object, am I asked? Why, sir, as you know, the object is nothing less than to bring the world in all its powers, interests and policies to the feet of the Pope, who, as in days of the past, could excommunicate a king, interdict a kingdom, free its subjects from their allegiance, and declare to a contumacious ruler or people that their country had through their insubordination devolved to the Roman Pontiff as its divinely legal head and ruler.

To the intelligent student of history and of the word of God, and as an observer of the present movements in the world, this purpose of your Church will be considered an absurd chimera, and properly so; but if he, or any one, will conclude from this that such will not be aimed at, and with all the means the Jesuit order, and their numerous auxiliaries—now your whole clergy—can bring to bear upon their object not be contended for, then he is as fully mistaken as on any one thing he could possibly be. And here will arise the conflict

and turmoil ; for we are told by Cardinal Manning, that whatever the cost in blood and treasure, the Pope is to have restored to him his temporal estate. And while this means in one sense his lost kingdom in Italy, it extends to fullest empire held in the palmiest days of Papalism.

But my more immediate purpose now is to remark that, by a numerous and vigorous agency, in schools and colleges, and especially in the confessional, principles are propounded and enforced, which, according to a pope, promote "dangerous seditions, tumults, discords, dissensions and scandals, which weaken or entirely break the bonds of Christian charity, exciting the faithful to all rage and party hatreds and enmities." And, according to others, equally well qualified with any Pope to pronounce upon the subject, "which render murder innocent, which sanctify falsehood, authorize perjury, deprive laws of their power, destroy submission of subjects, allow individuals the liberty of calumniating, killing, lying, and forswearing as their consciences may dictate," and that "the consequence of these doctrines" (those of the Jesuits) "would destroy the natural law, and as a natural result break all the bonds of civil society."

But, sir, can a church that inculcates principles which produce such fruit be called in any sense Christian? It were an insult to common sense to say so. And yet you claim to be not only a church of Christ, but *the only Church of Christ*, really!

Your condition reminds one of the Laodicean Church, to whom the Lord speaks as follows: "Because thou sayest, I am rich, and increased in goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked."

I have much more to say on this subject, but will reserve such for my next.

I am, yours sincerely,

MARCUS.

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### LETTER X.

THE CONFESSIONAL CONTINUED: AND ITS MALIGN INFLUENCES AND TENDENCIES FURTHER ATTESTED AND CONFIRMED.

*My Dear Sir,*—I have much yet to say on the subject of the Confessional; and I have difficulty in selecting what I should say, and the order of presenting it. I will begin, however, with an extract from Macaulay's History of England. It will be seen in perfect unison with what I have said in my former letter. He observes: "Throughout Catholic Europe the secrets of every government, and almost of every family of note, were in their (the Jesuits') keeping. . . . It was not strange that people of all ranks, and especially of the highest ranks, crowded to the Confessionals in the Jesuit temples; and from those Confessionals none went discontented away. There the priest was all things to all men. He showed just so much rigour as might not drive those who knelt at his spiritual tribunal to the Dominican or the Franciscan Church. If he had to deal with a mind truly devout, he spake in the saintly tones of the primitive fathers; but with that very large part of mankind who have religion enough to make them uneasy when they do wrong, and not religion enough to keep them from doing wrong, he followed in a different system. Since he could not reclaim them from guilt, it was his business to save them from remorse. He had at his

command an immense dispensary of anodynes for wounded consciences. In the books of casuistry, which had been written by his brethren, and printed with the approbation of his superiors, were to be found doctrines consolatory to transgressors of every class. There the bankrupt was taught how he might, without sin, secrete his goods from his creditors. The servant was taught how he might, without sin, run off with his master's plate. The pandor was assured that a Christian man might innocently earn his living by carrying letters and messages between married women and their gallants. The high-spirited and punctilious gentlemen of France were gratified by a decision in favour of duelling. The Italians, accustomed to darker and baser modes of vengeance, were glad to learn that they might, without any crime, shoot at their enemies from behind hedges." (As in Ireland to-day.) "To deceit was given a license sufficient to destroy the whole value of human contracts and of human testimony. In truth, if society continued to hold together, if life and property enjoyed any security, it was because common sense and common humanity restrained men from doing what the Society of Jesus assured them that they might with a safe conscience do."

The state of Ireland is a striking confirmation of all here stated by Lord Macaulay. For what any one may say to the contrary, there is nothing so exceptional—if indeed there be anything in the least exceptional—in the government of Ireland from that of England or Scotland, to account for the poverty, misery, and restlessness, which distinguish the Roman Catholic portions of it from the rest of the Empire. The moral condition of the people, and that the fruit of its Jesuitical teaching and training, explains all this, as nothing else does. And the principles of Jesuitism is hatred of England, because it is Protestant

and *secures* religious liberty for all, so far as her influence extends. "England therefore is, according to Cardinal Manning, the head of Protestantism, the centre of its movements, and the stronghold of its powers;" and that "weakened in England, it is paralysed everywhere; conquered in England, it is conquered throughout the world; once overthrown here, all is but a warfare of detail. All the roads of the whole world meet in one point, and this point reached, the whole world lies open to the church's will." "I shall not say too much," he adds, "if I say that we have to subjugate and subdue, to conquer and rule, an imperial race." Therefore, I say, England is to be assaulted whenever that can be done with direct effect to her; and as Ireland is just such a place as may be used for that purpose, it is chosen as the battle ground through which to pour on England a continuous shower of deadliest missiles. It makes nothing to your Church that the Irish people must be the principle sufferers in this conflict. This is as nothing seeing the Church's (?) interests and designs are promoted, and the people can be made to believe that their interests are the clergy's supreme object.

To this end, and as an important means to this end, they assiduously inculcate, and that with marked success the following principles: "First, the Catholics be imbued with hatred for heretics, whoever they may be; and that this hatred shall constantly increase, and bind them to each other.

"Second, that it be, nevertheless, dissembled, so as not to transpire until the day when it shall be appointed to break forth.

"And thirdly, that this secret hate be combined with great activity in endeavoring to detach the faithful from every government inimical to us, and employ them, when they shall form a detached body, to strike

blows at heresy." And to promote and secure success, it is enjoined: "Let all courts, and particularly those of heretic princes, be provided with some of our most vigilant sentinels, who must be wholly ours, although belonging in appearance to the Protestant sect, in order that nothing may escape us, whether to our profit or to our disadvantage, of all that passes in the cabinets and the consistory. We must hesitate at no cost when it imports us to gain possession of a secret."

Planning deeds of greatest atrocity, and at the same time, to be in full and most intimate connection with your church, is seen to be not only a possible, but an easy thing, as in the case of the perpetrators of the Phenix Park assassination of Lord Cavendish and Mr. Burke. We have sufficiently reliable evidence of the fact that Brady, who was a prominent actor of that dark deed, and for which he suffered the extreme penalty, was a highly esteemed office-bearer of the Anne Street Chapel, in Dublin; was a devout communicant, and for nine years took up the collections in that chapel. That for Curley, another of the assassins, masses were said for him in all the Roman Catholic churches in Liverpool, while all who attended those masses wore mourning. The noted and infamous Carey was an ardent and devout Roman Catholic, a member of a religious confraternity, and a constant communicant of the Jesuit Church, in Dublin.

How men can be stimulated to such deeds is explained by the doctrines you inculcate; one of which is, that next to heresy, the highest of all sins in your catalogue, is the voluntary toleration of a heretic, while one of the greatest and most praiseworthy acts that can be performed is to secure the destruction of a heretic. Hence, the people of Italy and Spain are summoned, year after year, to kneel before the altar of "St. Ferdinand of Castile, and bless God for the

model-king, who, whenever an heretic was burnt, came forward, and with his Royal hands heaped faggots on the pile, which, as he believed, anticipated hell." And with the Jesuits is the dogma, that at the day of judgment, God will say to many, come, ye blessed, you who have killed, blasphemed, etc., since ye thought that you were right in so doing."

The power which a priest assumes he can exercise in the confessional, and the ends for which such power may be made subservient, are shewn in the following instances: A writer in the *Dublin Warder* asserts that in the summer of 1877, the *Cork Examiner* published a sermon of the notorious Father Burke, in which he declared as follows: "I don't care how great the sinner is, or how great the sin, give me that sinner with five minutes time, and, if he be willing to accept my ministry, I will engage to save his soul and send it to heaven. Let him be a murderer, refusing to repent, refusing to see a priest until the rope is about his neck and the black cap going to be pulled over his face. I only ask the time the hangman would take to go into the room and pull the bolt—I ask no more. Only let him say, 'I am guilty of this crime, of every sin, impurity, infidelity, yes, make your act of contrition, I give him absolution—he is launched into eternity—his soul is saved.'"

To the Young Men's Society in retreat, he is said to have addressed them in the following strain: "A man goes into the confessional with as much sin upon his soul as would damn a million of souls for ever, and he remains in the confessional perhaps ten or fifteen minutes. He comes out—where is his sin? Where is that awful load of crime that renders his soul as black as hell in the sight of God? Not a vestige of it remains—the man comes forth pure as an angel. No eye in heaven shall ever behold it again upon that

man's soul—no devil in hell shall ever be able to accuse him of that sin."

In a similar way of anti-scriptural—yea, and of blasphemous rhodomontade—and yet in one common to all your bishops—does the Roman Catholic bishop of Ardagh, Dr. Conroy, speak in a pastoral letter to his people in reference to the then approaching Jubilee; "The pardon offered during the Jubilee is a pardon absolutely without limits or restrictions. It includes the remission of the dreadful guilt of mortal sin. It includes the remission of the eternal punishment which is due for mortal sin. It includes the remission of temporal punishment due for sin whether mortal or venial." On this the editor of the *Warder* very properly remarks: "Can we wonder if men in whose minds the true distinctions of truth and virtue are thus industriously effaced, could be capable of the commission of any crime, however atrocious? And what hope can we entertain of the happiness of our wretched country, when such doctrines are inculcated from the earliest years under the name of an infallible religion?"

"Can we wonder if demons in human form, after the commission of most horrifying crimes, should brave the terrors of the scaffold and be launched into the presence of God with a lie on their lips, asserting their innocence to the last?"

"And how inexpressibly fearful the thought that ministers of religion having heard the secret confessions of such wretches should to the last encourage them in their awful delusions, and while fully informed of their guilt should send them into eternity fortified with the rites of the Church."

The *New York Observer*, from which paper I have taken the above, remarks as follows: "And we may add that we have here the explanation of the facility

with which men are in that country (Ireland) induced to commit the highest of all crimes. Is it not an awful thought that the crime of a country has its root in the religion of the country."

The Rev. Mr. Nolan, once a Romish priest, but subsequently an English clergyman, in a pamphlet published in 1838, in his chapter on auricular confession, says :

"The recital of the murderous acts I had often heard through this iniquitous tribunal had cost me many a restless night, and are still fixed upon my memory. But the most awful of all considerations is this, that through the confessional I had been frequently apprised of intended assassinations and most diabolical conspiracies ; and still, from the ungodly injunctions of secrecy in the Romish Creed, lest, as Peter Dens says, 'the confessional should become odious,' I dared not give the slightest intimation to the marked-out victim of slaughter."

Human law would make, and properly so, a priest, cognisant of such actions, and evidently making no rational effort to restrain the assassin or to warn his victim, a participator in the crime. And why such is not done with the confessor in all such cases can only be explained by the power for evil which your church can, and evidently does, exert.

But, may I not ask, why does a villain come to a priest just on the eve of committing the sin of murder, and confess such purpose ; is it not that he may get some kind of a license for his act ? Have we not here a tacit acknowledgment that the abominations which aroused Europe through Tetzel's sale of indulgences for crimes in prospect, as for crimes perpetrated, is still in vogue in your church ? One thing at least is certain, that *obedience to your church here*, as in many other cases, is *disobedience to the law of God*, which

says: "Therefore to him that knoweth to do good, and doeth it not, to him it is sin."

But the most revolting and abominable scene of your confession is that of your prescribed treatment of females there, and the results which are ever flowing from such.

On the mind of every member of your church you fasten your conviction, that damnation is sure to all who neglect the duty of confession. That damnation is equally sure to those who go to confession, but do not confess every sin they have committed. Further, that if a female appears modest, the confessor is instructed—in Delahogue—that her modesty must be overcome, or else he is authorized to deny her absolution."

But what modesty, in a young lady, or any other person, is in danger of being offended, if the priest's conduct is directed by God's word? For then he would think of and practice naught but "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely and whatsoever things are of good report." It is, however, because of the opposite of those things, especially in things that are *pure*, that the modesty of the most hardened sinner, must be, at times, shocked in the confessional, and therefore we need not be surprised that a young lady can be offended there.

Indeed, in looking over a pamphlet containing lengthy extracts from theological works used in Maynooth College, Ireland, on the Confessional, having reference particularly to females—in single life, in the marriage state, and in widowhood—it is impossible to conceive of any thing more vile, more outrageously offensive and abominable to any mind not steeped in the lowest depths of sensualized life.

How husbands can allow their wives to go to confession, fathers their daughters, brothers their sisters, or how an intelligent and thoughtful people can tolerate amongst them a service so foul and corrupting, so damnatory of everything pure, and virtuous, and honest, is to me, as to many others, who have given attention to this subject, a profound mystery, a matter of astonishment.

A recently published book in London, England, and styled "The Modern Avernus," refers to this subject among others of your church, and what he says is strikingly to the point. I will give you the opportunity of reading some of his utterances.

He says: "The irreparable evils it (the confessional) has wrought on priestly confessors have never been more bitterly acknowledged than by some of themselves. Others have gone further and have maintained that the mischiefs wrought by the confessional were not merely irreparable, they were unavoidable. They belong to the system, and are a part of it so essentially that a 'father confessor' cannot be a good man. But the admissions of the former and the accusations of the latter are here alike beyond my province.

"In these pages I ask only, What is the actual effect of the confessional in relation to society? And to that question I find all history and all experience give one answer: For its inquisitorial cruelty, its boundless depravity, its pretended secrecy, and its reign of terror, the *Roman Confessional* is unrivalled as the despot of society and the tyrant of the state.

"I shall be excused for declining to sully these pages with the details of the enormities to which I refer. He who is conversant with the history of Spain or Italy; who knows the origin of the term *Solicitants*, and of the Bull of Pope Paul IV against these same Solicitants, and the canons by which they were de-

nounced, and the commotion which followed, will need no further witness. And he who knows none of these things has but to take up the revelations of some priest, who in our own time has abandoned the moral charnel-house, to find facts which will make his pulse stand still while he reads. There is, for example, the Rev. Pierce Connolly, a witness thoroughly competent to speak of the effects of the confessional in the higher circles of fashionable life; and one, too, who from his stay in Rome, had had ample opportunities of judging of the system as presented at headquarters.

"In his letter to the Earl of Shrewsbury (and which was published in the London *Times*), to whom he was 'domestic chaplain,' he says: 'I have had experience in the confessional from princes downwards, and out of it, such as perhaps has fallen to the lot of no other living man, and my solemn conviction is that a celibate priesthood, organized like that of Rome, is in irreconcilable hostility with all great human interests.

"Inborn reverence for man's fellow-man or self-respect is incompatible with spiritual subjugation. And while the most unnatural incest, committed with a dispensation, ceases to be sinful, the tie that binds a woman to her husband, a son or a daughter to a parent, a mother to her child, is venerated only according to a hostile priest's notions of expediency. As for loyalty to a native sovereign! in Rome's philosophy it is a baby's fondness for a doll, something to be grown out of along with spiritual babyhood.

"I have seen clerical inviolability made to mean nothing less than license and impunity. I have read to the pure and simple-minded Cardinal Prefect of the Propaganda a narrative written to a pious lay friend by a respected Roman priest, of such enormities of lust in his fellow priests around him, that the reading of them took away my breath—to be answered, '*Caro*

*Mio*, I know it, I know it all, and more and worse than all ; but nothing can be done.”

“I have known a priest (here in England,) practice Liguori on his clientèle simply as an amateur of wickedness, apparently without conscious malice, just as he would try poison upon dogs and cats ; an Iago, without even an imaginary wrong from any body. I have known this creature get up, and very successfully, a miracle (I have proofs in his own handwriting) at the very moment when, as a brother priest satisfied me, he was experimenting in seduction. But nothing could be done ! I have known a priest received and honored at a prince-bishop’s table, when the host knew him to have just seduced a member of his own family. But nothing could be done ! I have been mocked with false promises by dean and bishop in denouncing a young priest in whose bed-room—and before there had been time for him to dress himself—in broad day, in England, under a convent roof, I had myself found a young nun, apparently as much at home as her confessor was himself. I have been forced to let pass, without even ecclesiastical rebuke, a priest’s attempt upon the chastity of my own wife, the mother of my children, and to find instead, only sure means taken to prevent the communication to me of any similar attempts in future.”

“I have seen priests of mean abilities, of coarse natures, and gross breeding, practice upon pure and highly gifted women of the upper ranks, married and unmarried, the teachings of their treacherous and impure casuistry, and with a success that seemed more than human. I have seen these priests impose their pretendedly divine authority, and sustain it by mock miracles, for ends that were simply devilish. I have had poured into my ears what can never be uttered, and what ought not to be believed, but was only too

plainly true. And I have seen that all that is most deplorable is not an accident, but a result, and an inevitable result, and a *confessedly* inevitable result of the working practical system of the Church of Rome, with all its stupendous machinery of mischief. And the system is irrevocable and irremediable."

"Yet this is not all. It is even not the worst. In the lowest depth there is a deeper still. The injury inflicted on society by the Confessional does not end with the licentiousness, which, reduced to a system and practised with impunity, spreads its leprous contamination more widely every day. 'Man is what woman makes him;' but the priest unmakes the woman, and subverts the social edifice by the ruin of the foundation. No count in the indictment against popery is blacker than that which Coleridge justly describes as its woful influences on the innocence and sanctity of the female mind; on the faith and happiness, the gentle fragrance and unnoticed everpresent verdure of domestic life.' Thousands of pure minded English girls are dragged to the Confessional every year, to be robbed of that priceless purity of imagination, which, once gone, returns no more. They go in, first with their native purity, the sweet innocence that belongs to their sex. They come out with a shuddering horror, a burning shame, for the loss of a purity which never can be theirs again, for they have been stretched on the rack of the inquisitor; they have writhed in the grasp of Liguori; they have been humbled at the feet of the priest; the iron has entered their soul." (Miss Elizabeth Morton's correspondence with Mr. Huntington may be cited as an illustration of the serious physical results consequent on the shock of a first confession).

"And it was meant to enter. The humiliation of the woman was intended before it was achieved. The

design of the Confessional is to put the penitent into the absolute power of the priest. She becomes less a person than a thing. She is her confessor's thrall, and her thralldom grows more cruel every day. The first confession is only a beginning. The trembling dove may fly to her dovecote, all torn and wounded by this cruel hawk; but he will swoop at her again, and again will plant his beak and talons in her quivering breast. Hear another witness, writing after her escape from the snare of the fowler, and speaking of her first confession she says:

"The purity of mind and delicacy in which I had been nurtured had not prepared me for such an ordeal. . . . The questioning, however, it elicited, and the ideas supplied by it, outraged my feelings to such an extent that . . . All that I remember was my burning cheek and my inability to raise my eyes from the ground. (Personal Experience of Roman Catholicism, by Eliza Richardson).

"And again, after she had experienced the tender mercies of a still harder task-master: 'But if that first confession had lacerated my feelings, what was it to this one? Words have no power, language has no expression, to characterize the emotions that marked it. . . . To chronicle what passed there would sully the paper. . . . On rising from my knees I was for a short period unable to stand, a kind of fallen and crushed feeling seemed to paralyse me, both physically and mentally.'

"Now, if my object were less intensely practical than it is, I might multiply evidence of this sort from the lips of the helpless sufferers themselves, until fathers and brothers, with an outburst of irrepressible indignation, should demand the legislative suppression of a system which thus subjects the innocent emotions, of a system which thus subjects the innocent emotions, the guiltless hearts of English maidens, to the unspar-

ing scalpel of a ruthless practitioner, who inflicts while he pretends to cure. But that is not my object now. I here confine myself strictly within limits of the question in its social aspects. And—putting aside for the moment all consideration of its boundless depravity, and remembering only the profound truth underlying the popular proverb which attests the influence of woman with the voice of universal experience—I ask, Is it safe for the State to tolerate an institution which builds up its empire on the ruins of all that is fairest, noblest, purest, in the heart and life of woman? A kind of fallen and crushed thing.”

“O men! with sisters dear,  
O men! with mothers and wives,”

Think of that!

Although I have given much more on the Confessional than will be quite agreeable to your feelings, I have yet more to add which, in my judgment, should be put before the eyes of the public. This I will reserve for my next letter.

I am, yours very sincerely,

MARCUS.

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## LETTER XI.

THE CONFESSIONAL; ITS MALIGN CHARACTER AND INFLUENCES.—(*Continued.*)

*My Dear Sir,*—A deep sense of the great evils which attend and grow out of the confessional of your Church, constrains me to extend my remarks yet further upon it. With persons of a refined and delicate taste, and knowing nothing of the subject in its practical evils, an impatience may be felt in its being

proposed to detain their attention at greater length upon a subject so revolting. But their impatience must be curbed in the interests of humanity and religion; and as more should be said to thoroughly expose so dire an agency for evil, extensively applied and energetically worked, so that more must be said, that the action necessary to sweep such an abomination from the earth for ever may be taken, and that speedily. Tender and delicate feelings are not allowed to control and guide the surgeon that has a serious operation on a patient, endangering life, to perform. He sees the disease with an eye that detects danger, and although to extend the operation may be objected to by minds governed by uninformed sensibility, yet he proceeds, satisfied that to go further than he yet has done is indispensable to the preservation of life. He proceeds in the interests of his patient, satisfied that duty, not sentimentalism, must direct his course. With such a principle before me, I ask your attention:—

First, to what Mr. Connolly has stated as shown in my last letter.

He tells us, you will recollect, that to the narrative "of such enormities of lust in his fellow priests around him," the reading of which to "the pure and simple-minded Cardinal Prefect of the Propaganda" "took away his breath," the only answer he received was, "*Caro mio, I know it, I know it all, and more, and worse than all; BUT NOTHING CAN BE DONE.*" That he had "known a priest practise Liguori on his clientèle, as an amateur of wickedness;" that he knew him "successfully get up a miracle," "experimenting in seduction," and yet "nothing could be done." That he knew "a priest received and honored at a Prince-bishop's table, when the host knew him to have just seduced a member of his own family. But nothing

could be done." This and more, yea, much more, and then the declaration :—"And I have seen that all that is most deplorable is not an accident, but a result of the working practical system of the Church of Rome, with all its stupendous machinery of mischief. And the system is irrevocable and irremediable." What a testimony. But is this a solitary one to the vile character of many of your priests, and of the terribly corrupting consequences of your system, your confessional especially? You know, sir, it is not. The Rev. Mr. Chéniquy, in Canada, Mr. Hogan and several others in the States, with many in France and other parts of the world, with historians of standing who lived and died in your Church, all give a uniform testimony on this revolting subject.

The author of "Avernus" calls attention to the "solicitors," and the Canons by which they were denounced. Looking into Dr. Edgar's great book for this subject I find that he describes them as follows :—"The measureless intemperance of the Spanish clergy appears in the history of sacerdotal and monkish *solicitation* in that kingdom. These solicitors were Spanish monks and priests, who, abusing the privacy of sacramental confession, tempted women, married and unmarried, to a violation of chastity, and, in the language of Pope Gregory, 'administered poison instead of medicine.' This kind of solicitation became so prevalent as to demand pontifical interposition. Its notoriety, accordingly, challenged the interference of Pius, Clement, Gregory, Alexander and Benedict, who issued their bulls against this kind of seduction."

"The publication of the Papal enactments showed the extent of the evil. The execution of the Roman mandates was consigned to the inquisitors, who summoned the attendance, at the holy office, of all that could inform against the guilty. The terror of the

inquisition commanded obedience. Maids and matrons of the nobility and peasantry, of every rank and selection, crowded to the inquisition, modesty and shame induced many to go veiled. The alarm awakened jealousy in the mind of many husbands. The fair informers of Seville alone were, according to Gonsalvus and Lorente, so numerous, that all the inquisitors and twenty notaries were insufficient in thirty days, to take their depositions. Thirty additional days had, three several times, to be appointed for the reception of informations. But the multitude of criminals, the jealousy of husbands, and the odium which the discovery threw on auricular confession and the Popish priesthood, caused the sacred tribunal to quash the prosecution, and to consign the depositions to oblivion."

A similar picture of licentiousness is given of France, Germany and England, which shows how prevalent is the evil, and how uniform the fruit of the Papalistic confessional.

M. Michelet, a distinguished French writer, as doubtless you know, gives a case of this nature from Lorente, whom he calls unexceptionable authority. He relates that when he was Secretary of the Inquisition, a Capuchin was brought before that tribunal, who directed a community of *beguines*, and had seduced nearly all of them, by persuading them that they were not leaving the road to perfection. He told each of them in the confessional that he had received from God a singular favour: "Our Lord," he said, "has deigned to show himself to me in the Sacrament, and has said to me, almost all the souls that thou dost direct here are pleasing to me, but especially such a one. (The Capuchin named her to whom he spoke.) She is already so perfect, that she has conquered every passion, except carnal desire, which torments her very much. Therefore, wishing virtue to have its reward,

and that she should serve me tranquilly, I charge thee to give her a dispensation, but only to be made use of with thee, she need speak of it to no confessor; that would be useless, as with such a dispensation she cannot sin! Out of seventeen *beguines*, of which the community was composed, the intrepid Capuchin gave the dispensation to thirteen, who were discreet for some length of time. One of them, however, fell ill, expected to die, and discovered everything, declaring that she had never been able to believe in the dispensation, but that she had profited by it.

"I remember, said Lorente, having said to him: 'But, father, is it not astonishing that this singular virtue should have belonged exactly to the thirteen young, handsome ones, and not at all to the other four, who were ugly or old?' He coolly replied: 'The Holy Spirit inspires where it listeth.'"

To show that America, having a more recent history to that of the other countries of Europe, has a similar experience of the principles of papalism and their fruit, I might quote Mr. Chiniquy and Mr. Hogan. I know your Church has raised a hue-and-cry against these persons, and some Protestants have been induced to join you in the cry, but this amounts to nothing. It is quite usual with you thus to labour to destroy the character of those who leave you. But the fact that they were all right until they left your Church, and that they say nothing but what has been said over and over again, substantially so at least, by persons in highest standing in your Church, will place your defamations of these persons, or of any others, under like circumstances, as perfectly unreliable and valueless.

But I will now, for what I consider it proper to say further on this subject, confine my quotations to publications by Mr. Wm. Hogan and the Rev. Mr. Nolan. These gentlemen were priests of the R. C. Church in

Ireland; from which country Mr. Hogan came to the United States, and, after several years of experience of the principles of his church, renounced it, became a Protestant, and took to the profession of law. Mr. Nolan entered the Church of England, and in that position gave his convictions and judgment of the church he had abandoned. Writing of the confessional, Mr. Nolan says: "There is not a priest extant, who has acted in the capacity of a confessor, but must admit the truth of this observation, that each day's confessions had been the continued causes of unchaste excitement in his mind. Oh, my friends, there is no Romish clergyman, no matter how sanctified he may appear in your estimation, but must allow that the first subject of his own confession to another priest is an acknowledgment of his having indulged in unchaste thoughts, on account of the indecent recitals made before him in the confessional. I could relate many practical proofs from others corroborative of my statement, were it not that a principle of honour prescribes the necessity of silence in this respect."

"Whilst I uplift the veil of mystic darkness from over the confessional, must not you yourselves admit, that this pretended tribunal of forgiveness has been often, to your own knowledge, converted by the priest into an apology for crime? Has not this practice of inquisitorial debasement often exposed the weakness of the penitent, and has it not consequently furnished the lecherous dispositions of many priests with an easier and more appropriate mode of seduction? Has not the innocence of virginity been often despoiled through the confessional, and has not the morality of otherwise virtuous women been perfectly corrupted through it? Is there a single diocese in Ireland but furnishes proof of Romish clergymen who have been suspended for the notorious crime of having con-

nected the tribunal of confession into an apology for wickedness? The very diocese in which I officiated as a Romish clergyman, affords sufficient proofs of the correctness of my statement. Yes, and were the privacy of the confessional to be fully developed *it would then be easily seen that such abuses at confession as have been known would stand as rare specks on the general sheet of confessional corruption.*"

"It frequently occurs that when an unmarried female goes to confession, the first acknowledgment of her guilt is that of having indulged unchaste thoughts. Now, as one unchaste thought in the Romish Church is considered more heinous than another, the priest is in duty bound to ask the penitent to whom did her thoughts refer. If her thoughts were in regard to a married person, then her crime is considered more enormous than if they regarded an unmarried individual. If these unchaste desires were in reference to a priest, they are considered still more enormous; and hence it is, that while duty obliges the priest to put such interrogatories to arrive at the Romish distinction of the heinousness of crimes, he also becomes furnished with the means of knowing the penitent's attachment to himself; and, consequently, should criminal motives mingle with the indelicate inquiry, the penitent may be easily made the victim of sacerdotal depravity."

Mr. Hogan asserts that "every crime which the Romish Church sanctions, and almost all the immoralities of its members, either originate in or have some connection with *auricular confession*; and in order to explain this to my readers, it will be necessary for me to go back and state the causes which first induced me to doubt the infallibility of the Romish Church."

He then relates the case of a young lady of Protestant parents, who was induced to enter a fashionable

school for young ladies kept by nuns. There were two sons in the same family with whom Mr. Hogan was intimate. They obtained commissions in the army, and left home to join their regiments, and he about the same time entered Maynooth College to study for the priesthood. It was about this time the sister of these young men entered the school taught by nuns, under the supervision of Jesuits. In this school this young lady was induced to renounce her Protestant faith for that of Rome, and then shortly afterwards to become a nun. Her reception on becoming a nun was to take place about the time Mr. Hogan was ordained a priest, and she requested him to preach the sermon on the occasion. He describes the whole affair, which was one of very great interest.

After this, he says, he heard no more of this young lady for about three months when, "at the expiration of that time," he says, "one of the lay sisters of the convent delivered to me a note. I knew it contained something startling." "My young friend expressed a wish to see me on *something important*. I, of course, lost no time in calling on her, and being a priest, I was immediately admitted. But never have I forgot, nor can I forget, the melancholy picture of lost beauty and fallen humanity, which met my astonished gaze in the person of my once beautiful and virtuous friend. I had been then about eighteen months a Romish priest, and was not without some knowledge of their profligate lives; and therefore I was the better prepared for and could more easily anticipate what was to come. After some preliminary conversation, the young lady spoke to me to the following effect, if not literally so."

"I sent for you, my friend, to see you once more before my death. I have insulted my God and disgraced my family; I am in the family way, and I must

die. After a good deal of conversation, which it is needless to repeat, I discovered from her confession, the parent of this pregnancy; and that the *Mother Abbess* of the convent advised her to take medicine which would effect abortion; but that she knew from the lay sister who delivered me the note that the medicine which the Mother Abbess would give her would contain poison, and that the procuring abortion was a mere pretext. I gave her such advice as I could in the capacity of a Romish priest. I advised her to send for the Bishop and consult him. 'I cannot do it,' she said, 'my destroyer is my confessor.' I was silent. I had no more to say. I was bound by oath to be true to him." He adds: "According to promise, I returned in a fortnight, but the foul deed was done. She was no more. The cold clay contained in its dead embrace all that now remained of that being, which, but a few months before lived and moved in all beauty and symmetry of proportion; and that soul, once pure and spotless as the dewdrops of heaven, ere its contact with the impurities of earth, which a fond mother confided to the care of Jesuit nuns, had been driven in its guilt and pollution into presence of a just but merciful God. All, all, the work of Jesuits and nuns!"

Shaken strongly in his attachment to his church, Mr. Hogan was inclined then to abandon all connection with it; but looking over the difficulties that surrounded him he resolved to leave Ireland for America, hoping that in the United States he would find the church there more in keeping with his ideas of what it should be.

His first residence was in the city of Albany, where, because of the testimonials he brought with him, he was at once taken by the hand, and soon was elected as Chaplain to the Legislature. But the discoveries he

soon made, he says, of the foul conduct of his brother priests were such that he felt he could not remain in their society. He declares that through the confessional he found that the three priests there were the fathers of from sixty to one hundred children. Therefore, although many overtures were made to him to remain in Albany, he peremptorily refused, and determined he would go to Philadelphia, and there "make another trial of Popery," as he says. He went there, but the facts with which he soon became cognisant, many of which he relates, led him ere long to renounce the Church of Rome forever. Although satisfied that a relation of the facts he narrates should be given here that the dupes of your church might be fully aroused to a sense of the enormities which can be practised—and which, we have good reason for believing, are continually practised—in its most sacred offices, I, because of their exceeding vileness, refrain from repeating them. There is just one case, however, which Mr. Hogan relates, I will give and then I shall close my remarks on the confessional as practised in your church.

"Married women, who have no children and never had any, are taught by Romish priests that, in case they have no children, the Church has the power of giving them fecundity, and thus enable them to comply with the great object of their creation, viz., to increase and multiply. The holy Church in her wisdom, or rather in her craft, and deep knowledge of human nature, knows full well that married ladies, especially those who have property, are often unhappy because they have no children, and the priests, looking upon this as a fine opportunity not only to indulge their own passions but to make money, tell such women, in the confessional, that they have the power, specially delegated to them from Almighty God, of giving them

those children for which they are so anxious. I well recollect an instance of this Romish infatuation—this worse than hellish belief. It proved a source of much trouble to me in after life, and I believe I may partly trace to it the very origin of my difficulties with the Popish priests in this country.

“While officiating as a priest in —, I became acquainted with a Roman Catholic lady and gentleman, of good character and considerable wealth. The husband stood well in society, and so did the wife, and I believe both deserved it. There was but one barrier, to all appearance, in the way of their happiness. They had no children; and having no blood or family alliances in the country, this seemed a source of distress to the wife, though I could not help remarking that they were an extremely fond couple.

“Not very long after my acquaintance with them, the wife called on me, told me her grievance in not having children, and asked me how much it would cost her to purchase from the Church her interference in the matter and the blessing of having children. I forgot my usual caution. Indignation took the place of policy, I forgot for a moment that I was bound to keep the secrets of the Pope and the infallible church, and to defend them both, right or wrong. I replied indignantly, Madam, you are the dupe of priestcraft. There is no power in the church to countervail the will of God. The lady retired, and I cannot give the reader a better idea of the infatuation of Papist women or the consummate villainy of Romish priests in the confessional, than by relating what followed. She called on me the day following, stated to me that since she saw me she had called on the Reverend M——, a Franciscan friar, and having told him what I said to her, he raised his hands in pious astonishment, and told her that he expected nothing better of me; that

he suspected me of heresy for some time past, and had now a proof of it, and that I should be cast out of the pale of the church as fit only for devils. "I understand that this lady is now blessed with an interesting family of children, and the husband one of the happiest of fathers."

And now, sir, here is the Gospel according to Papalism. Every member of your church must confess his sins, his every sin to a priest. To keep back the acknowledgment of one sin would vitiate the whole, and the priest knowing that a sin had not been confessed is to withhold absolution. That this absolution is to be regarded valid, no matter what the character of the priest, if only he had been properly ordained. But, sir, all this I deny; and so will every one who is as conversant with the Word of God—the Bible—as he should be.

We have no command in Holy Scripture requiring such a confession, not even to God, much less to man, as your church enjoins. We have no instance in Holy Scripture that ever such a confession was demanded or received by any apostle or evangelist. We have instances of pardon given by our Lord in which nothing of the kind is even hinted at. Passing by the case of the prodigal son in the parable of our Lord, where nothing of the kind is seen, but the opposite rather, we look at that of the woman taken, as stated by the Scribes and Pharisees, in the very act of adultery. Here, if our Lord were to have done as by the law of your church your priests do, he would have taken her aside, and laid it upon her soul, by the most moving considerations of future torment and misery, to declare to him every particular of her act of sin; what had led her to it; with whom the act was committed; was he a married or single person; with many other particulars which a prurient imagination would suggest.

But no, sir, the Saviour did nothing of the kind. With benignity and condescension of grace he turned to the woman, after he had discomfited and driven off her malignant accusers, who, in their consciences knew they were every whit as guilty before God as they declared this woman to be, and said to her, "Woman, where are these thine accusers? hath no man condemned thee? She said, no man, Lord. And Jesus said unto her, neither do I condemn thee: go, and sin no more."

But you assume to grant absolution, or pardon for sin; who gave you this right, sir? You reply by saying Christ gave this authority to his apostles, declaring: "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained."

Of course these words were addressed by Our Lord to his disciples; but did they understand them as your Church affects to do? If they did we should have instances of such especially in the Acts of the Apostles. But we have not one. You cannot find a solitary instance of an apostle or any of their immediate successors for more than a century, that ever did more than proclaim the Gospel, with the terms or conditions on which God will have mercy on a sinner and pardon his sins. Further, if to the apostles was given the power to pardon as Christ pardoned—by an act of his sovereignty as the Son of God—and we deny that such a power was ever given them, by what authority do you assume to act thus? You say it is a power given the priest in ordination transmitted through the Bishop from the Pope, whom you regard as the head of the Church on earth, and the source of all spiritual power and authority to the Church. But this we deny in toto. The Pope is not, and never was the head of Christ's Church on earth. To suppose

what you assume to be true is to believe that the Holy Spirit abides with men, and even acts through them, though they be monsters in wickedness! And, as I have said in a former letter, that men would be permitted to hold an office, from which Judas by transgression fell, while they in the line of moral character, were, the greater number of them at least, as much below Judas in moral standing as he was below James and John. And that the persons on whom the power is said to be conferred are many of them, as these pages show, just on a par in character with the head whom they acknowledge.

In other words, while a person may, according to the Bible, lose his Christian standing by even unfruitfulness in Christian graces, as taught by Our Lord in the figure of the vine and its branches, a Church may be put from its position by losing its first love—as see Rev. 2: 5, and even be spewed from the mouth of Christ as an offensive thing for having become but lukewarm—see Rev. 3: 16. Yet you and your Church are to be considered so truly and securely in your position as the Church of Christ, that no proved and oft repeated villainies and wickedness, such as form the darkest pages in all history, can destroy or even weaken your claims as ministers of Christ!

Nor is this all that is monstrous in your dark and repelling system, We have another touch that is necessary to complete the dark picture; it is your doctrine of intention. A penitent may confess his or her every sin; she may have gone through all the questionings by which your priest may have tortured her; and she may leave to do every penance that has been imposed, and in the midst of her deep depression of soul she may take some comfort from the thought: "well I have had absolution; the priest pronounced it on my head, and I heard the words." But, if after

all, the priest did not *intend* the absolution really, of which his words were but the form, then this poor creature remains as truly under the weight of God's condemnation, and *will ever so remain* in that state as though she had never confessed, and never had had pronounced upon her her priest's formula of absolution! And, sir, were your system true, the record of unpardoned sin would for ever remain against this poor soul. For although afterwards she were to go through a similar service, and all was done as it should be done, yet the back score remains, and will be a record of damning influence to be met in the judgment day; and all because of a lack of intention in the priest!

There is no one point in your whole system that when opened up in the light of reason and revelation, but is seen to be big with absurdity and blasphemy; therefore, to call the Church of Rome *a* Church of Christ,—much less *the* Church of Christ,—in any proper sense, is so great a violation of truth and consistency that it is hoped the impropriety of doing so will ere long be discovered by your people, and that they will act accordingly.

Ere I close this letter I will put the case of one who has obtained absolution—the pardon of sin—in a truly Gospel sense. The contrast of the Gospel mode with that of your Church is a striking one; as the serious and intelligent reader will readily perceive.

Here, say, we have a person properly impressed by the fact that he is a sinner. He asks of some Christian, man or woman, what he should do to be saved; and to be delivered from the burden of sin which bears him down, and, as he fears, will sink him to hell? He is told that just for such as he is Christ came into the world, suffered, and died. That believing this, he should go just as he is, as a sinner, to the throne of grace—a throne everywhere and always accessible—

and there confessing his sins to God, pleading the fact that for him the Saviour died, while mercy is promised to him, and to all penitent sinners in his name. Assured that "if we confess our sins, God is faithful and just to forgive us our sins; and to cleanse us from all unrighteousness."

He goes as directed; he pleads the great fact of redeeming grace by the blood of Christ; he offers himself to God on the altar Christ Jesus, to be his for ever. God hears his prayer; accepts his faith in his Son, and sends the Holy Ghost, the Comforter, into his heart. And now he rises from his knees rejoicing in God his Saviour; and saying in the words of the prophet, or in others of similar import: "O Lord, I will praise thee: for though thou wast angry with me thine anger is turned away, and now thou comfortedst me." Isa. 12:1.

Very possibly, sir, from your training in the doctrines of your Church, you may be led to doubt this. But your doubting does not alter the fact. And let me say, also, that there are thousands this hour belonging to the true Church of Christ, who are rejoicing in this divine and comforting grace. A fact they are as assured of as they are of their very existence. But look now from this bright and Gospel picture of assured salvation by the Spirit of God, to your priestly absolution, known only by the word of a man. The word of a man which may, after all, be spoken heedlessly or in insincerity.

I hope you, sir, and many of your people, will seriously think over these weighty truths.

Yours, very sincerely,

MARCUS.

## LETTER XII.

### THE PAPAL DOGMAS OF INDULGENCES AND OF PURGATORY EXAMINED AND REFUTED.

*My Dear Sir,*—It is natural to suppose that God, who gave us our being, and who designed us to live as moral agents, accountable for our conduct, and that under consequences of the gravest nature, would give us such a revelation of his will as would be, in some good and sufficient measure, a rule of life for each one to go by. To insist that no such rule of life were given us, or, that being given, was found to be of such a nature that few could understand it, that it was even sure to exert an injurious influence upon those who would seek guidance from it, and, therefore, we were under the necessity of accepting from a certain class of men, many of them of highly objectionable character, any knowledge of it, both as to the conduct we should pursue, or the motives by which we should be influenced, would as a fact, excite in every truly reflecting mind thoughts not at all honouring to the character of our Creator for either wisdom or goodness. Nor would such reflections be moderated—but the contrary, rather—as we day by day saw, that the persons into whose hands we were left, had so framed their interpretations of the divine will as to get almost everything desirable into their own hands; while we, their dupes, were reduced to the most abject condition of submission and dependance.

This applies to your Church, the clergy on one side and the laity on the other. The Word of God, given to be a lamp unto our feet, and a light unto our path,

and that for every member of the human family, you have taken from your people, and, deterring them from any desire for it by fanciful representations of evils consequent upon its use, you have got them completely in your hand, and on you dependant for any knowledge of a religious life and its manifold and superlative interests.

This evil course has borne its fruit. Your clergy, as if having no fear of detection, have gone to most extravagant lengths in their impositions, and your people, knowing no better, have received such as coming directly from the Spirit of God. Hence, such dogmas as Indulgences, Purgatory, &c., &c., have been foisted upon them.

In a country largely Protestant your clergy are much restrained, and will not do many things which they do freely where none but their own people are around them. And even such things as they venture upon they are cautious in their manner of doing them, so that much of their offensiveness is not allowed to appear.

But now we will take up a consideration of Indulgences, as taught and practised by you; and while others than those of your church may have an opportunity of pondering the facts of the case, you and your people may have an opportunity of seeing on what a slender foundation this dogma is resting.

The dogma is as follows: "That all good works of the saints, over and above those which were necessary towards their own justification, are deposited, together with the infinite merits of Jesus Christ, in one unexhaustible treasury. The keys of this were committed to St. Peter and to his successors, the Popes, who may open it at pleasure, and by transferring a portion of this superabundant merit to any particular person

for a sum of money, may convey to him either the pardon of his own sins, or a release for any one in whom he is interested, from the pains of purgatory." Such indulgences, we are informed, were first invented in the eleventh century by Urban II, as a recompence for those who went in person upon the enterprise of conquering the Holy Land. They were afterwards granted to those who hired a soldier for that purpose; and in process of time were bestowed on such as gave money for accomplishing any pious work enjoined by the Pope.

The form of indulgences then given, and I suppose this form is the one substantially which is followed to the present, is: "May our Lord Jesus Christ have mercy upon thee, and absolve thee by the merits of his most Holy Passion. And I, by his authority, and of his blessed apostles, Peter and Paul, and of the most holy Pope, granted and committed to me in these parts, do absolve thee, first from all ecclesiastical censures, in whatever form they have been incurred; then from all thy sins, transgressions and excesses, how enormous soever they may be; even from such as are reserved for the cognizance of the holy see, and as far as the keys of the holy church extend. I remit to you all punishment which you deserve in purgatory on their account; and I restore you to the holy sacraments of the church, to the unity of the faithful, and to that innocence and purity which you possessed at baptism; so that when you die, the gates of punishment shall be shut, and the gates of the paradise of delights shall be opened; and if you shall not die at present, this grace shall remain in full force when you are at the point of death. In the name of the Father, the Son, and of the Holy Ghost."

According to a book, called the "Tax of the Sacred Roman Chaucery," in which are contained the exact

sums to be levied for the pardon of each particular sin, we find some of the fees to be thus :—

	s.	d.
For procuring abortion. ....	7	6
“ simony. ....	10	6
“ sacrilege. ....	10	6
“ taking a false oath in a criminal case. ....	9	0
“ robbing. ....	12	0
“ burning a neighbour's house. ....	12	0
“ defiling a virgin. ....	9	0
“ lying with a mother, sister, etc. ....	7	6
“ murdering a layman. ....	7	6
“ keeping a concubine. ....	10	6
“ laying violent hands on a clergyman. ....	10	6
And so on.		

“The terms in which the retailers of indulgences,” we are told, “describing their benefits, and the necessity of purchasing them, were so extravagant that they appear almost incredible. ‘If any man,’ said they, ‘purchase letters of indulgence, his soul may rest secure with respect to its salvation. The souls confined in purgatory, for whose redemption indulgences are purchased, as soon as the money tinkles in the chest, instantly escape from the place of torment, and ascend into heaven.’”

It was the great abuse of indulgences which contributed not a little to the reformation of religion in Germany, as you are doubtless aware, where Martin Luther began first to declaim against the preachers of indulgences, and afterwards against the indulgences themselves.

Your Church endeavours to escape the odium which the vendors of indulgences, as here given, raised against it. And in one view of the matter they may be supposed to be successful. That you may have all the benefit of their effort which justly belongs to you, I will give your published view of the subject.

In Dens' theology we have the following: “Q. What is an indulgence? A. It is the remission of the

particular sin,

	s. d.
.....	7 6
.....	10 6
.....	10 6
.....	9 0
.....	12 0
.....	12 0
.....	9 0
.....	7 6
.....	7 6
.....	10 6
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temporal punishment due to sins (already) remitted as to their guilt, effected by the power of the keys without a sacrament by the application of the satisfactions which are contained in the treasury of the church. Q. What is to be understood by the treasury of the church? A. It is the accumulation of spiritual virtues (*bonorum*) remaining in the divine acceptance, the disposition of which is entrusted to the church. Q. From what things does this treasure grow? A. Chiefly from the superabundant satisfactions of Christ, then from the overflowing satisfaction of the Blessed Virgin Mary and the rest of the Saints."

In the "End of Controversy," by Dr. Milner, we are presented with the following view of the scheme of indulgences: "To explain, now, in a clear and regular manner, what an indulgence is: I suppose, first, that no one will deny a Sovereign Prince, in showing mercy to a capital convict, may either grant him a remission of all punishment, or may leave him subject to some lighter punishment; of course he will allow that the Almighty may act in either of these ways with respect to sinners. I equally suppose that no person who is versed in the Bible, will deny that many instances occur there of God's remitting the essential guilt of sin and the eternal punishment to be endured by the penitent sinner. Thus, for example, the sentence of spiritual death and everlasting torments was remitted to our first father, upon his repentance, but not that of corporal death."

The views here expressed are very much modified from those which we have in the form of an indulgence as given in the early times of their use; and especially of the light in which their vendors spake of them to the people, when they pressed their sale upon them. And if the form of the indulgence handed down to us be a correct one,—and of that we have very valid reasons

for believing,—then we must put both Dens and Milner aside as unreliable witnesses in the case. Reasons for such a conclusion we have in facts I will now supply. In an exceedingly interesting pamphlet, by Dr. Goode, Dean of Ripon, England, entitled "Rome's Tactics," we have an account of a Bull of Pope Paul the Third which contained the following: "Whereas we find the heretics now concord in the administration of the Sacrament of the body of Jesus, we grant full remission of sins to those our sons of our Mother-Church that shall stop or hinder their union amongst heretics."

Again, Dr. Goode says: "Among Cecil's (Lord Burghley) papers was a letter from a confidential agent of Queen Elizabeth, dated Venice, April 13, 1564, enclosing an account of several consultations amongst Cardinals, Bishops and others of the several orders of Rome, now contriving and conspiring against Her Gracious Majesty and the Established Church of England, from which I give the following extracts:—Pius having consulted with the clergy of Italy, and assembling them together, it was by general consent voted, that the immunity of the Romish Church and her jurisdiction is required to be defended by all her princes, as the principal Church of God. And to encourage the same, the council hath voted that Pius should bestow Her Grace's realm (England) on that Prince who should attempt to conquer it." And to dispose of the Queen (Elizabeth) the following indulgence was offered:—"It was granted not only indulgence and pardon to the party that should assault Her Grace, either private or in public; or to any cook, brewer, baker, physician, vintner, grocer, chirurgeon or any other calling whatsoever, that should or did take her out of this world, a pardon, but an absolute remission of sins to the heirs of that party's family sprung from him, and a perpetual annuity to them for

ever, and the said heir to be never beholden to any of the fathers for pardon, be they of what order soever, unless it pleased himself, and to be one of those privy-council, whosoever reigned successively."

This it will be admitted is much wider in its reach than those expositions of indulgences which Denis and Milner have given. The fact is while a definition may be very good under certain circumstances, it does not serve as a limit when action is called for, that seems to require a Pope or a Bishop to go beyond it. A definition much more reliable is given by Mr. Wesley. He says: "That a man may truly merit hell we grant, although he can never merit heaven, "but if he does merit hell, yet, according to the doctrine of the Church of Rome, he need never go there." For "the Church," as they aver, has power to grant him an indulgence, which remits both the fault and the punishment."

"Some of these indulgences are to be obtained by going pilgrimages, by reciting certain prayers, or,— (which is abundantly the most common way) by paying the stated price for it." "The Popes Paul III. and Julius III. "granted to such of the fraternity of the holy altar as visited the Church of St. Hilary of Chartres during the six weeks of Lent, seven hundred and seventy-five thousand seven hundred years of pardon! Besides fourteen or fifteen plenary indulgences," and, "a plenary indulgence," according to Cardinal Bellarmine, as you well know, sir, "takes away *all* the punishment due to sin." According to Cardinal Baronius, "Those who took up arms for the Pope against the Albigenes"—a class of Christians who on conscientious grounds refused submission to the Popes, "had indulgences granted them."

It is stated that a gentleman not long since being in Naples, in order to be assured on the subject, went to the office where indulgences were sold, and for two

sequins, (about four dollars and a half) purchased a plenary remission of all sins for himself, and any two other persons of his friends or relatives, whose names he was empowered to insert.

The Rev. Dr. Jenkins in his "Protestant's Appeal," says that in travelling through Sicily, having to remain for a few hours in a town in the interior, his attention was directed to three monks who were moving through the streets followed by a crowd of the people. They were dispensing indulgences, and, wishful to procure a copy, he purchased one through the hotel-keeper for a small silver coin. "That Indulgence," he said, "I now hold in my hand." It states "For the benefit of the holy places and the sanctity of the faith, our Lord, Pope Benedict XIV. conceded a plenary indulgence in the article of death, and remission of all sins to the officials and benefactors of the Holy Land," etc. "Peter Dens," says Dr. Jenkins, "complains of the strong language which is employed in the Bulls of the Popes, as ascribing too much to their indulgences; and no marvel while Pope Boniface IX. granted indulgences from punishment from all guilt *a pena et a culpa*; and Clement VIII. whom Bellarmine magnifies for his care in reforming indulgences, grants a most plenary remission of sins; no marvel while Clement VI. in his bull, not only gives a plenary absolution to all persons who died, in the way to Rome, but also demands the Angels of Paradise to carry the soul immediately to heaven."

But why should we go further away than to our own days. Have not you yourself, sir, and very recently, offered an indulgence for services to a rosary affair which you pointed to a few months ago? Then we have the indulgence of Dr. Conroy, Roman Catholic Bishop of Arlath, Ireland, which I gave in a former letter. "The pardon offered," he says,

"during the Jubilee is a pardon absolutely without limits or restrictions. It includes the remission of the dreadful guilt of mortal sin. It includes the remission of the eternal punishment which is due for mortal sin. It includes the remission of temporal punishment due for sin whether mortal or venial."

Now doubtless Dr. Conroy was educated in Maynooth College, Ireland, and therefore was a student of Den's theology. Yet, evidently, Den's limits are not those now, if they ever were, those of your church in Ireland or elsewhere.

But what does all this imply? is a question not only proper for any one to ask, but one for which a clear and sufficient answer should be given. Let us look first at what the question implies.

It implies: First, That the authority of the Clergy of the Church of Rome extends to heaven, over the earth, and down into hell; and that the exercise of such, so far as the Salvation of human beings is concerned, is practically supreme and unlimited.

Second, That in the exercise of this authority the clergy of the Roman Catholic Church are influenced, mainly, by the consideration of services rendered them in gifts of money, or of other valuables; and to objects which they patronize and encourage.

But these propositions must be rejected, because they not only have no Scriptural support, but are actually opposed to Scripture; and are manifestly subversive of the dominion of Christ in his Kingdom of Grace.

Admissions, acknowledging the lack of Scriptural support for the doctrine of Indulgences, are freely given by several of your own authorities. Durandus says: "Very little can be affirmed with any certainty concerning indulgences, because neither the scripture speaks expressly of them, and the Fathers Ambrose, Hilary,

Augustine and Jerome, speak not at all of them." Cardinal Cajetan makes a singular confession for him, in the following strain :—" If we could name any certainty concerning the origin of Indulgences it would help us much in the disquisition of the truth of purgatory." That scripture should give no support to Indulgences, such as the Church of Rome makes use of, and that the early fathers, even, are found to be silent in reference to them, is fully accounted for in the fact I have already given, viz., that they were first invented by Urban the Second in the eleventh century, and were by him employed to encourage the hiring of soldiers for a crusade to the Holy Land. The thing was found to be profitable, and could be applied for important ends in other ways; and, therefore, soon became a popular expedient for raising money and stimulating zeal in other objects of interest to the See of Rome.

Further, Indulgences are not only destitute of all scriptural support, but they are actually opposed to scripture; and are manifestly subversive of the dominion of Christ in his Kingdom of Grace.

If there be one truth above another on which the word of God lays stress, and gives line upon line, it is on the freeness by which grace is dispensed; and that the rich can have no advantage over the poor in securing the blessings of Salvation. But this is by no means the case in the policy of the Roman Church and especially in their use of Indulgences. Money; money; money; is the all-important thing everywhere in your Church; either as marking the value of a mass; the promptness of securing a dispensation; the relief of a soul from purgatory; (if indeed it be not the most potent means for escaping the slightest taste of it); or, in procuring an indulgence of any kind, and to any extent. "Ho, every one that thirsteth; come ye to

the waters ; come, buy wine and milk *without money and without price*" (Isa. 55 : 1) is the gospel invitation. But not so that of your Church, my dear sir, the poor with you have but a poor chance, while the rich can secure things either for this world, or for the next, as they have means to pay for them. This may be, and is, in fullest accord with the genius and policy of papalism ; but not so ; a thousand times, not so ! with the genius and spirit of the Gospel of Christ.

The whole thing involves the following horribly blasphemous conclusion : That God, after having shown the most extraordinary interest in man's redemption, had, after he had secured all the means necessary for effecting such, placed the whole application of those means in the hands of the Pope and his clergy, men remarkable for nothing so much as for making all this influence contribute to their own vile and lustful ends, and that they might apply those means as they deemed best ;—to save whom they pleased, and to damn whom they pleased ; and that in all these things they were the only, and all-efficient rulers and judges. Further, that God, if He now looked on, and paid any attention to the dearest interests of his creatures, and that which affected His own glory in the highest degree, was constrained to let things to go on ; for, having committed all power in heaven and on earth, not to his Son but to the Pope, he, therefore, *was quite powerless to interfere !* It may be to the glory of your Church, my dear sir, to act on this line, and to work for a continuance of this order of things ; but as sure as God exists, and that he is, as he ever has been, jealous for his own glory, there will be a reckoning day for all this. It is coming ; and cannot now be far away.

I am quite aware, as indeed who is not ? how you ring the changes on the words of our Lord to Peter ; on his command to his disciples, and the assurance

therewith, that whose sins they remitted they would be so remitted, etc., etc., but to say nothing now of the ample refutations given to all the applications you make of these for your cause I point to the fact, strangely overlooked by you,—(and perhaps we need not marvel at that seeing your Church has so little to do with the Bible) that your position in reference to Christ and his Church, or Kingdom, is graphically described by the Holy Spirit through Paul in his Epistle to the Thessalonians, and by John in his book of Revelation, the Apocalypse. Here we see, not how authorized you are to rule in heaven, earth and hell; but, how fully you meet the terrible delineations of character and history as by them given of your Church. “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.” 2 Thes. 2:4.

That this Scripture applies to your Church,—your pope and his clergy I should say, rather, I have in a former instance shown. And here again the finger of inspiration is seen to point to you in a remarkable manner.

That God, who is the author of Salvation, should prescribe the conditions of its application, is perfectly consistent, and should be sacredly regarded as a divine prerogative by every intelligent creature. But in your use of indulgences as in several other things,—you perfectly ignore the conditions which God has prescribed, and you offer full and complete pardon of all sins that have been committed, or, that will yet be committed; and give a guarantee of admittance to heaven, on the simple payment of a sum of money; the rendering a particular service; or, even the commission of murder, as in the crusade against the Albigenes, and that of taking the life of England's Queen, Elizabeth!

You may see in this how completely your Church, in its licentious cruelty, answers the apocalyptic figure of the "*beast which rose out of the sea.*" And how in all these acts she is seen to rave and act as a drunken man, as represented by St. John. (See Rev. 17: 2.) Who but a drunken, raving maniac, would or could talk such horrible blasphemy, as Priest Burke is represented as uttering in Cork but a few years ago. "I don't care," said this ranting blasphemer, "how great the sinner is, or how great his sin; give me that sinner with five minutes time, and, if he is willing to accept my ministry, I will engage to save his soul and send him to heaven. Let him be a murderer, refusing to repent, refusing to see a priest until the rope is about his neck and the black cap going to be pulled over his face—I only ask the time the hangman takes to go into the room to pull the bolt—I ask no more. Only let him say, I am guilty of this crime, of every sin, impurity, infidelity, yes, make your act or contrition, I give him absolution—he is launched into eternity—his soul is saved."

And, as showing the kind of instruction that is given in Ireland,—and, doubtless, everywhere else where priests are trained for your Church,—I feel impelled to add the following—though given in a former letter, an extract of Priest Burke's address to the Young Men's Society in retreat. "A man goes into the confessional with as much sin upon his soul as would damn a million of souls forever, and he remains in the confessional perhaps ten or fifteen minutes. He comes out, where is his sin? Where is that awful load of crime that rendered his soul as black as hell in the sight of God? Not a vestige of it remains—the man comes forth pure as an angel. . . No eye in heaven shall ever behold it again upon that man's soul—no devil in hell will ever be able to accuse him of that sin."

And do not such teachings as this show that your whole system of the confessional is but a system of Indulgence? Indulgence to sin ! What man would feel any resistancy to sin who knew he had in a priest so ready and so easy a way of being relieved from all consequences of such? Apologists for Indulgences may complain, as Dens has done, of the strong language which popes have used in their bulls in granting indulgences ; but, judging from Priest Burke's utterances, and from the uses of the confessional, and the authority assumed there by your priests generally, it would be difficult, if not impossible, to use stronger language than the office of Priest, you assume.

Yours sincerely,

MARCUS.

### LETTER XIII.

#### THE PAPAL DOGMAS OF INDULGENCES AND PURGATORY EXAMINED AND REFUTED—CONTINUED.

*My Dear Sir,*—Your dogmas of Indulgences and of Purgatory are about coeval. They fit well together, and were evidently designed one for the other. They have been used most skilfully by your church ; for the wealth she has acquired through them, and is ever acquiring through them, is almost of fabulous amount. It was found at the great revolution in France, the latter part of the last century, that the Church had in her possession fully one half of the real estate of the kingdom. The same was the case in England at the

time of the Reformation in Henry the Eighth's reign. What you have acquired in this Canada of ours, mainly through the fears you create on the subject of purgatorial suffering, it would be difficult to say, but it is doubtless very great, and is increasing constantly. For what is there that a person would not part with, especially as dying he cannot hold such any longer, to shorten his stay in that dreadful place, purgatory, and particularly if by paying up handsomely, as some politicians would say, he could escape from it altogether. It is not a little surprising that your people do not see in what a strong light this subject places the cruel spirit of your Pope and his co-workers, the clergy. The Pope is understood to possess such power that he could, by one expression of his will, clear purgatory at once. Then why he does not do so; why he allows poor souls to writhe in that fearful place of torment, and he remain unmoved by any sense of their great suffering, unless stimulated by some imposing gifts, is truly surprising. It may be in accordance with the spirit and genius of Popery that he should act thus; but, certainly, it is not accordant with either the spirit or the principles of Christianity.

The idea that the suffering of a soul, in a state after death, would have a purifying influence upon it, appears to have been held first by Origen. He was of a highly speculative spirit, and had many fanciful theories that he urged upon public attention. But the Papal Church obliges her clergy "constantly to hold, and most diligently to teach, that there is a purgatory." Your Bishop Fisher says: "Many are tempted now-a-days not to rely much on indulgences, for this consideration, that the use of them appears to be new and lately known among Christians. To which I answer: It is not very certain who was the first author of them; the doctrine of purgatory was a long time unknown, was

rarely, if at all, heard of among the ancients, and to this day the Greeks believe it not, nor was the belief of either Purgatory or Indulgences as necessary in the primitive Church as it now is; so long as men were unconcerned about purgatory, nobody enquired after indulgences." Thus, we see, this bishop confesses purgatory and indulgences were neither known nor necessary in the primitive Church. A notable confession, truly, from a papal doctor!

Bishop Fisher says, "and to this day the Greeks believe it not" Just so, for they, in their apology to the Council of Basil, say, "We own no purgatory fire; we have received no such thing, nor doth our Eastern Church confess it." And further on, in the same apology, they add, "For these causes the doctrine proposed of a purgatory fire is to be rejected and cast out of the Church, as that which tends to slacken the endeavors of the diligent, and which hinders them from doing their utmost to be purged in this life, since another purgatory is expected after it." Otto Frising, an old historian, and a Roman Catholic bishop, contemporary with St. Barnard, 1146, observes: "The doctrine of purgatory was first built upon the credit of those fabulous dialogues attributed to Gregory I. about the year 600," and, "that the first who caused them to be appointed by the Church of Rome was Odillo, Abbot of Clugny, in the year 1000."

St. Chrysostom says: "When we shall be departed out of this life, there is no room for repentance; nor will it be in our power to wash out any spots we have contracted, or to purge away one of the evils we have committed."

St. Patrick writes: "Three abodes there are under the government of Almighty God; the first is heaven, the second, hell; the third, this world. In hell none are good, in heaven none are bad, and both are sup-

plied from the middle. The servants of God go to God, and of the Devil to the Devil."

The novelty of the doctrine made it a difficult thing to prove to the satisfaction of thoughtful minds; yet, as the subject was found to be of immense advantage to the coffers of the Church, and in increasing the power and importance of the clergy, every effort was made to defend it, and to show that its origin was divine. But, as might be supposed, this is an impossible thing, and the attempt is lost upon all who have not given their reason and judgment, in religious things at least, to the keeping and control of their priestly guides. Several Scriptures are tenaciously held, and presented in defence of the doctrine, with all the audacity of persons who had nothing to fear, even from the admissions and declarations of many of their own theologians, whose verdict is explicitly against them—some of which, among many, I have given above.

We will look at the Scriptures which your Church employs to give some coloring to your pretensions for a purgatory.

Your theological doctors present Matt. 12 : 32, for this purpose : "And whosoever shall speak a word against the Son of Man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in that which is to come." The argument on this is, that in the world to come, *i. e.*, in purgatory, as you assume the world to come to mean, there are sins which can be forgiven. But Cardinal Bellarmine confesses that : "Purgatory cannot, by any rule of logic, be proved from the 12th of Matthew, as the sin there mentioned was never purged, being damnable." And that the passage is misapplied in referring it to a supposed purgatory, is seen in the fact that it was the Jewish strongest method of declaring any thing unpardonable

which they considered to be such. According to their idiom it meant a thing which could *not be pardoned*, either in that age or the one to come, meaning that of the Messiah's reign. And that this is the true meaning of the words is seen from St. Mark's version of our Lord's statement. He gives it in the following form : "But he that shall blaspheme against the Holy Ghost hath *never* forgiveness, but is in danger of eternal damnation." But what, it may be asked, has purgatory to do with forgiveness? Is it not paying the uttermost farthing that you inculcate as to purgatorial suffering?

Another passage is that of 1 Cor. 3 : 13, 15. Every man's work made manifest, and every man's work tried as by fire, are the subjects. But here, it should be observed, the fire spoken of is not *purgatorial* at all, but *probatory*. The fire is to *try*, not to *purify*, men's works. Therefore it is not surprising that many Roman Catholic authorities are as strongly opposed to the application of this passage to purgatory as any Protestant can be. Cardinal Bellarmine enumerates the difficulties of the passage, and then the differences of the Fathers on its interpretation, and next he gives quite a number of authorities who oppose each other in their views on this Scripture. Therefore, as you are bound on oath "never to take or interpret the Scriptures otherwise than by the *unanimous consent of the fathers*," you must give this passage the go-by for any aid it can give you in your doctrine of purgatory.

Desperately driven, you lay hold of 1 Peter 3 : 19. The apostle says, "Christ died for our sins, being put to death in the flesh, but quickened in the spirit, in which also he went and preached unto the spirits in prison," etc. But this gives no help to your cause for the antediluvians, to whom the apostle refers; all *died in "mortal sin,"* and therefore, on your own showing, could have no interest in anything done in purgatory.

In great straits on the subject, you are led to take up a passage in the Apocrypha, and, contrary to all authority of any value, you drag these books into your canon of Holy Scriptures. Were it material to the question, I might show that anything from the Apocrypha in support of a doctrine or matter of faith, is altogether inadmissible. But when it is understood that those to whom reference is made, and in whose behalf gifts and prayers were offered, died in a state of *idolatry*, which is a mortal sin, it is evident that neither purgatory nor prayers could help them in any way. The argument used as to the nature of venial sins, in behalf of purgatory, is wasted paper, and shows among other things a lamentable ignorance of Holy Scripture. The distinction you make in sins, calling some mortal and others venial, is quite unauthorized. How venial the sin of Adam, for instance, in your scale of trying sins, must appear, for he but ate an apple; yet how dire the consequences of that sin.

Your theologians make a great mistake, I will take the liberty to say, on this whole subject, and my reason for making so strong a statement may be seen in the following remarks: Salvation, according to the Gospel, is, first, the pardon of sin; and second, the renewal of the heart in righteousness. This, however, is in the order of thinking only, for these acts of mercy take place at one and the same moment. For whom the Lord pardons, he also renews in the spirit of their mind, or in their nature.

This renewal, which our Lord calls "being born again, is not a nominal, but a real thing, and is as a seed of grace in the heart, or as, according to one of our Lord's figures, as leaven hid in three measures of meal, works in and through the obedient believer's soul until all is so thoroughly imbued, as that he loves the Lord his God with all his heart, &c., and his neighbor

as himself. And as love is the fulfilling of the law, and there cannot be a wilful violation of any of God's commandments where such exists (and any infraction of God's law but what is wilful, and therefore contrary to the law of love, is never put to the condemnation of a loving child of God), because such an act would be contrary to the spiritual instincts of a real Christian, as the wilful violation of the command of a loving earthly parent would be to those of his loving child. That actions may arise in the most loving families, which for the moment calls for attention, is unquestionable, yet, as the parent feels assured that the acts he noticed arose from inadvertence simply, and was never conceived of as an offence, he does not, therefore, for a moment think of punishment, much less of a process of suffering to purify a heart that ever moved towards him under the purest emotions of filial love and regard.

But as this feeling of inspiring and controlling love towards God is not natural to man, so the grace of God in Christ Jesus is designed to raise man through faith into it. And therefore, when, as St. John says, God pardons our sins, he also cleanses us from all unrighteousness. And this unrighteousness implies everything which is foreign to and inconsistent with this love to God, and therefore incompatible with our relations to God, as members of his family on earth or in heaven. The Holy Scriptures are clear upon this subject. They show that God pardons freely the penitent believer in the Lord Jesus Christ. That the blood of Jesus Christ His Son cleanseth from all sin. (1 John : 1-9.) That the consciousness of the believer is of a salvation now possessed, and because of which he exultingly exclaims : "Unto him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God, to Him be glory and dominion for ever and

ever. Amen." Rev. 1 : 5, 6. And in keeping with this God's saved ones as seen in heaven, the angel's explanation to St. John of them is : "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple ; and He that sitteth on the throne shall dwell among them." Rev. 7 : 14.

With this great and glorious fact in view, well might St. John say : "Blessed are the dead which die in the Lord from henceforth ; Yea, saith the Spirit, that they may rest from their labors, and their works do follow them." Rev. 14 : 13.

That this was the Gospel salvation which was seen in the dim light of the Mosaic period or age, is clear from David's prayer, when he says : "Purge me with hyssop and I shall be clean ; wash me and I shall be whiter than snow." Ps. 51 : 7. And equally so in the Lord's words to refractory and rebellious Israel : "Come now, and let us reason together saith the Lord ; though your sins be as scarlet, they shall be white as snow ; though they be red like crimson, they shall be as wool." Isa. 1 : 18. But this was to be done by grace here, as these instances show most clearly, and not in some purgatory hereafter ; and they prove that the idea, whether looked at through the Old Testament Scriptures or those of the New, is that of a complete and perfect salvation in this world and state, and not in another and subsequent condition.

Hence, all real subjects of this grace have rejoiced in it, first, as a divine realization now, and secondly, as an animating hope of the future, and that without the intervening influence of the dark and lowering cloud of purgatorial suffering, such as your Popery has invented. St. Paul says : "I am now ready to be

offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them that love his appearing." 2 Tim. 4: 6, 7 and 8. And that he did not apprehend the existence of a purgatory between him and that day and crown; he said to the Philippian Church: "For I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better." Phil. 1: 23.

So St. Peter, who wrote: "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." 1 Peter 1: 22. And "Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot, and blameless." 2 Peter 3: 14.

The grace of God has brought this salvation to every man—the salvation that is to lift him out of the horrible pit of filth and misery into which sin has plunged him, and is within his reach. We have now the opportunity of accepting it. We should not neglect this opportunity, for how shall we escape from the miseries of our present sinful condition, and with it the aggravated condemnation of having allowed our opportunity to pass unimproved—if we obey not the gospel of the Lord Jesus Christ? Such neglect is a mortal sin in the fullest sense in which that word can be used; whether that neglect be in the worldly consistent moral man, or in the outbreaking and wretched vagrant, that spends his time either in preying upon his fellow man, or in the prison reformatory.

Instances of the neglect such as I refer to, we have in the following Scriptures. In Matthew 7: 21—Here is a person who had professed discipleship to the

Saviour; who had prophesied in his name; in his name had cast out devils, and done many wonderful works; yet because, as the Lord says, he did not do "the will of my Father which is in heaven,"—who did many things but left undone the one essential thing, the will of God—therefore, he is cast down into irretrievable ruin. The figure representing this is of a house a man had built upon the sand, which, when the storms of the winter beat upon it, fell, and was utterly destroyed.

In Matthew 22: 11. —We have the case of a man who, being invited to the marriage feast of his King's son, appeared there "not having on a wedding garment." A venial sin, doubtless your theologians would say, and therefore needing a purgatorial treatment. But not so, according to a higher judgment, for at the King's instance he is taken for his offence of neglect of an important order, and bound hand and foot, is "cast into outer darkness; where there is weeping, wailing, and gnashing of teeth."

Then in Matthew 25: 1—is a narrative of ten virgins, who all went forth to a wedding feast. Five of them wisely provided for the needs of the occasion, and, as a consequence, secured an admission to the feast. The other five, unwisely neglected to make the provision important to the occasion, and therefore were doomed to disaster and misery.

The context of this parable shows that our Lord was pointing in it to scenes which would be witnessed in the judgment of the great day. He would therefore warn us of the importance of a full preparation to meet it; showing that then many previously in his kingdom, or church upon earth, would fail of obtaining an entrance to heaven because due preparation had not been made for it, and that from culpable neglect. These careless virgins illustrate this fact. They might have

done, ought to have done, what the other virgins had done. But they did not; and consequently were shut out of heaven; which means falling into hell.

One more case we have in his chapter. It is that of a servant who, as other servants had been, was entrusted by his lord with a portion of his substance which he was to employ in his lord's interest. This he neglected to do. It is not said that he was a great sinner; but it is made clear he was not a faithful servant. He neglected his opportunity of profiting by the means his fellow servants had employed, therefore when the reckoning day came he appeared with what he had received but not with what might have been its legitimate increase. Judgment passes upon this fact, and his doom is as an "unprofitable servant," to be "bound hand and foot" and to be "cast into outer darkness where is weeping, wailing, and gnashing of teeth."

Your ideas of purgatory rest, in a great measure upon a supposition, which is fully destroyed by facts, innumerable facts, of which any person can form a judgment. You assume that sufferings, of themselves, can purify and reform our nature. But let us go anywhere, to any country and among any people, and do we not find, all but uniformly, that to be a great sinner is to be a great sufferer? And yet does the fact of suffering cure any of their sinning? Not in any one instance. Hence, with the punishment which a civilized people appoints to be inflicted on the transgressors of their laws, moral means supposed to be suitable are applied as well, because considered indispensable for the true reformation and proper position afterwards of such in a well-regulated community.

What is abundantly certified in every day life is seen in Scriptural history as well. Any number of

instances could be given. See Isaiah 1 : 5. "Why should ye be stricken any more? Ye will revolt more and more." Jer. 2 : 30. "In vain have I smitten your children; they received no correction," 5 : 3, "O Lord, are not thine eyes upon the truth? Thou hast stricken them, but they have not grieved; thou hast consumed them, but they have refused to receive correction; they have made their faces harder than a rock; they have refused to return." In the book of Revelation are two remarkable cases given. The first is in Chap. 9 : 20, 21. "And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood; which neither can see, nor hear, nor walk; neither repented they of their murders, nor of their sorceries, nor of their fornications, nor of their thefts." Then in Chap. 16 : 17. Which Scripture has a special interest for you, if the conclusions of many of the most learned and laborious commentators of God's Word are not entirely wrong:—"And the seventh angel poured his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, it is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent; and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great."

Here are great sufferings, but no reformation. The contrary rather is seen to arise from these terrible judgments of heaven. What then becomes of your doctrine of purgatorial sufferings as a means of reformation and purity? My dear sir, you have no countenance for such here—nor nowhere else.

The universal judgment of all having to do with wicked persons is, that with the penalties such as the laws prescribe, there should be an application of moral means, as I have already intimated. But your system of purgatorial treatment has no moral means, or spiritual agency for a moral reformation of the offender. It is suffering, great suffering, and that only. And, hence, the only object your Church proposes is, the employment of means, not to correct the sufferer, but to induce God, who has the sufferer in his hands of torture, to relinquish his hold, and set the sufferer free. But what is he now that he is free? or, what is he fit for? Certainly, not for a place in heaven; for there none but the holy and the pure can be admitted. And that holiness and purity which are indispensable for heaven naught but the blood of the Lamb of God can effect. But for such an application your system has made no provision, nor could it.

But let us look into this subject a little further. The sufferings which souls are said to endure in purgatory are punishments which are due to their sins. They are the penalty of violations of the divine law. These penalties are in order to maintain law, and to vindicate its character. But penalties cannot righteously be removed unless for such considerations as tend, in one way or other, to uphold the law, and the interests of all law-abiding subjects. God through the wonderful provisions of the atonement can pardon a sinner; but consistently, only, as such pardon opens the way to the reformation of character and restoration

to the divine image. Failing this, even the Gospel, with all its considerations of the atonement, would be incomplete and unavailing. The provisions of mercy apply, but only to this life. Passing away from which therefore, the means and operations of mercy are left behind us. Nor is this all; for while at death we leave the place where mercy's influences are operating, we are then at once in such a condition as to preclude all hope of rising up out of it.

Let us take up this last statement first.

The soul that has passed out of this world unsaved is in a condition which of itself precludes any hope of rising up out of it.

What is man? He is a being possessed of a body and a soul. As a being possessing a body and a soul, he sinned, and as such a sinner he is dealt with in order to his salvation; and in reference to his complex nature, he is required to live and act under the remedial appliances of grace. But in death this condition is altered, so that while the soul exists, and is the main part of our nature, it is not our entire nature. Therefore, man is not, while his body lies in the grave, in a condition to be saved; nor can he be until the re-union of the body and soul takes place.

But when shall this be, if it ever will be? And the only answer is: This re-union will be at the resurrection, when the day of salvation is passed, and when every lost soul will, like the unwise virgins, find it too late to replenish their exhausted vessels of the much-needed oil, and their lamps, therefore, can never be relighted.

Here we have the means of grace, both suitable and abundant. Here we have opportunities for the culture and development of the Christian graces of faith, hope and love. Here we have fellowship with God's people, and that assistance which a divinely appointed and

qualified ministry of the Gospel can render us. Here we have to operate upon us the all-important influences of the Holy Spirit, and here we have the unappreciable benefits of the Saviour's office as our Great High Priest and our Intercessor in the presence of God, all of which ever operating through and by a remedial providence which Christ holds and manages in behalf of the world, and for his Church and people especially. But we have no authority for believing that these means are applied, *or can be applied*, beyond the present state of things and of this world.

Indeed, the Word of God, as well as the nature of things, seem distinctly to limit the opportunities of salvation to this world.

Turning to the book of Ecclesiastes, this is taken as a fact, and as such is used to enforce a duty. Hence, the wise man says: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Ecc. 9:10. To suppose the speaker refers here to things appertaining to this life merely, would make him speak merest twaddle. But the work of all works for man to do, is doubtless that which he points to. This is to be prosecuted with diligence, because that in the world to which we go, there "no work, device, knowledge, nor wisdom," by which the work neglected now, could then be taken up and effected.

Agreeing with this are the words of our Lord. He says: "I must work the works of him that sent me, while it is day: the night cometh, when no man can work." John 9:4. So far as he himself was concerned, our Lord plainly intimates that he had a work to do, and a day—the season of his opportunity—to do it in. But if such were not done then, there was no possibility, even with him, of doing it afterwards. And this he designed the statement as applicable to others, as to him-

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The work which each man has to do, is, pre-eminently, the work of his own salvation. Hence, St. Paul exhorts him to "work it out with fear and with trembling," inasmuch as "God worketh in" us "to will and to do of his own good pleasure." And while this is the work we have to do, St. Paul confirms my interpretation of our Lord's meaning by saying, "while it is day," as referring to our life here, for he adds: "behold, *now* is the accepted time; behold, *now* is the day of salvation." 2 Cor. 6 : 2. Here then let me review the case as I have just gone over it. First, your doctrine of purgatory, like that of indulgences, is a novel one—of comparatively recent date—of which the primitive Church knew nothing, and which the Greek Church has always rejected and cast out as of an injurious influence.

Secondly, that the Scriptures you quote to justify your belief in purgatory are altogether inapplicable; and even tend to destroy rather than to help your cause. This may be said also of your distinctions of sin, as to some being mortal, and others venial, and, thirdly, that the great work of salvation both as to its nature and conditions, declare purgatory to be a delusion, as its existence and use would be in direct contravention to the Gospel in its principles and objects.

As I have yet more to say on this subject than I can compress into this letter, I will reserve such for my next.

I am, yours sincerely,

MARCUS.

## LETTER XIV.

### THE DOGMAS OF INDULGENCES AND PURGATORY FURTHER CONSIDERED AND THEIR TRUE CHARACTER EXPOSED.

*My Dear Sir,*—The subjects I have discussed in my two preceding letters are exceedingly suggestive. It is very clear that volumes might be written upon the errors and scandals which have arisen from them. I will restrain my hand, however, and in order to approach an end to my observations on this line, a thing I dare say you will not object to, I shall direct my remarks to a few propositions, which I will discuss with as much brevity as practicable.

The first is : That to the Holy Scriptures, and to those only, are we indebted for any information about man's condition in the life beyond the present one. The second is, that on a subject so important to man's interests as a purgatory is supposed to be, the information which a God of infinite wisdom and goodness would be supposed to make to us, would be sufficiently clear and convincing as to leave no reasonable doubt on the mind of any truly devout person. But, as I have shown, and as any one can easily see for himself, and as Roman Catholics themselves have fully admitted, there are no Scriptures that clearly and satisfactorily assert the existence of such a place as purgatory, much less of the end for which you contend it is used.

Further, while there are no Scriptures which clearly reveal such a place as purgatory, neither are there any which by a fair criticism can be interpreted as even to allude to it ; therefore, so far as the Scriptures are concerned, the doctrine of a purgatory for souls after death, must be rejected.

Again : While there are no Scriptures, which reveal a purgatory to us, such as the Church of Rome contends for, there are many which, as I have shown in my former letters, condemn such a supposition ; while they, and the spirit and process of remedial grace and mercy which the Scriptures describe, exhibit the whole thing as a misleading and degrading imposition.

But were I to admit for a moment the existence of such a place as a Roman Catholic purgatory, I must contend that the sufferings said to be endured there could never effect the end proposed, of either exhausting the penalty due to sin, or to purify the soul, and make it meet for heaven.

It is said by the advocates of a purgatory that the guilt of mortal sin is taken away by the rites of the Church, and that in purgatory the soul only endures for the guilt of venial sins, and the punishment due to mortal sins which was not removed by the absolution of the priest.

To all this I say, as I have shown in a previous letter, that priestly absolution is of no value because not authorized, for that Christ alone "is exalted a Prince and a Saviour to grant repentance and the forgiveness of sins." Acts 5 : 31. This he holds as his own, and jealously guarded, prerogative ; and the assumption by any man, priest or otherwise, to perform such an act, or to do more than inform his fellow man of the gospel conditions of pardon and salvation, is impious in the highest degree ; and therefore of no avail upon whom pronounced.

Then, as to your distinction of mortal from venial sin, such is entirely without any Scriptural authority, which is the only authority of any moment on such a subject.

But were I to concede to you, for the sake of a thorough investigation of each part of your dogma, that

there is a purgatory, and that sufferings are endured there by souls, as you say, yet there are considerations which show your dogma to be in direct conflict with divine truth, and therefore must of necessity be destructive of it.

For, first, when God pardons a sinner he pardons fully all his sins, for such is the uniform statement of His Word; and although certain consequences of sin may follow him through this life, even as a ruined physical constitution often does the inebriate, yet we have no justification for asserting that this entail is carried by the sinner into the state beyond death. David's case is remarkably in point. He had sinned, and its bitter entail in this life he was never freed from; yet on the death of his child he could comfort himself by the assurance that he would go to it, though it could not return to him. 2 Saml. 12: 23. Nor is there anything in the condition of a sufferer here from the fruit of sin, to prevent him when dying, of "dying in the Lord," "and" as a consequence, of at once "resting from his" sufferings as "from his labors," as stated by St. John.

Then, as to exhausting the penalty due to sin, venial or otherwise, by the amount or period of suffering, the idea is a preposterous one. "The soul that sinneth shall die," is the solemn declaration of the Word of God. The wages of sin—yea, of one sin, as Adam's case fully proves,—is death—death in the fullest and most absolute sense of that word. What, then, is there in the endurance of this penalty that can imply a cessation of its infliction by exhausting it? We cannot go beyond eternal death, and say ending here, life must, as an act either of justice or mercy, be restored or given back to the sinner. Much less can we show that, having exhausted a penalty of eternal duration, and the soul now having become pure and holy, even

if such were possible, must be rewarded by a place in heaven.

That sufferings, however intense, should necessarily and independent of any other means, beget purity in the sufferer, is contradicted by facts innumerable, many of which we have recorded in the Scriptures, and any number can be seen in the every day occurrences of life, and, as I have in a former letter shown, the idea is contrary to the economy and principles of the Gospel of the Son of God. Again, I contend that the means which your Church proposes to employ, and does employ, to help souls while in purgatory, and to shorten their retention there, are highly unscriptural and irrational. Take the idea of masses being used for this end, and that they are certain to avail, if only enough of them are made use of. Just look for a moment at this idea, my dear sir. Suppose you were to go to a market to purchase anything there, and you were told the thing is worth ten, or twenty dollars. That means that nine, or nineteen dollars, would not suffice, and the additional one is indispensable. Here you compare the worth of the two things: the thing in the market and the money in your hand. That is worth ten of the dollars you have or you cannot purchase it. I have to pay, say, ten masses to buy a soul from purgatory. Nine are not enough—not value for the object I wish to secure; hence, I must give or get another. But is this really your estimate of the mass, sir? I will quote from the third canon of the Council of Trent, and then you will more clearly see the point of my question. He that “shall affirm that the sacrifice of the mass is only a service of praise and thanksgiving, or a bare commemoration of the sacrifice made on the cross, and *not a propitiatory offering*,” etc., etc., “let him be anathema.” Am I asked of what is this propitiatory offering composed? And you know my

answer must be : It is the offering in the appearance of bread and wine, of the *body and blood, the soul and divinity of the Lord Jesus Christ*. But suppose I were to agree with you on this point, must I therefore concur with you in saying that such a propitiatory offering should be subjected to such a process of computation as the enumeration of so many masses for an object, for any object, as you, or your Pope, may institute ? Either give up the idea that your mass is a propitiatory offering, implying *the presentation to God in it of the body and blood, soul and divinity of the Lord Jesus Christ* ; or, for shame's sake, give up forever your trading in *so many masses* to get a soul out of purgatory. or even for all the souls that were ever in it, or could be crowded into it.

And yet how immeasurably more absurd and blasphemous is this whole subject, seen in the way you are represented as trading in masses. A poor, frightened creature is dying, and having more money than brains—certainly than brains with any sound knowledge in them—he leaves money, say a large sum of money, that some hundreds of masses may be said for *the repose of his soul*, as you teach him to view the subject. The saying of these masses would involve much time and labour—more than the particular church or its priest can spare for them. Well, one of two things can be done. The Pope can be moved, *for a consideration*, (doubtless a costly one) to give a dispensation, which means that the normal value of the five hundred masses may be condensed into five, or five-and-twenty—and, therefore, the duty is now reduced to a practical, or a convenient compass. Or, what perhaps is better, because it can be accomplished with much less of labour and cost, a number of priests in France or Belgium,—and there are always plenty of needy ones in either of these places—can be hired at a moderate rate, (say twenty-five cents

each,) to perform the whole number of masses. This answers several important ends: and is preferable to the other plan, because it is an easy way of getting through an onerous duty; and at the same time of helping a number of poor brethren who are on the market for a job. Our Lord once drove out of the temple those who bought and sold in it, saying they had made it a den of thieves; and why he has not long ere this visited the churches of Rome for a similar offence, nay, I should say, hundreds of times more aggravating and objectionable, is a question for many of us to wonder over. But how scandalous this whole thing; and how repulsive is its look when seen in proper light.

But then, you know, sir, I have entered my solemn and strong protest against your mass altogether. That I have shown it to be a mere wafer-god service; yea, a blasphemous travesty on the most sacred and affecting scene enacted in the great work of human redemption. First, by implication in investing the human nature of our Lord with the attributes of omnipresence, etc., attributes which are peculiar to deity alone; and that while his own words and actions in many instances show the contrary. As when he said: "The poor ye have always with you; *but me ye have not always.*" Mark 14: 7. "Nevertheless it is needful for you *that I go away*; for if *I go not away*, the Comforter will not come to you." John 16: 7. That while he spoke, and acted, and thus taught us the necessary limitations of his humanity, as that by which any and every created thing is and must be limited, you in your wafer-god operations insist that his body can be in ten thousand places at one and the same moment, and that *the same thing can be ten thousand same things, at the same time, and each in a different place!!* A thing, my dear sir, which even God himself could not do! And I make this statement, I trust, with all due reverence.

Further, and as expressing the same absurdity and blasphemy,—if not even yet more intensely,—that the priest can change a wafer, a thing of matter, a created or manufactured thing, into the Infinite God! For that wafer you make your people believe, under the overhanging threat of a charge of heresy and of Anathema, on the words "*Hoc est enim corpus meum,*" being uttered by a priest, has become "*substantially, the body and blood, together with the soul and divinity of our Lord Jesus Christ!!*" One of your Cardinals, Gabriel Biel, exclaimed as he thought of the wondrous power he was thus seen to have as a priest,—and well he might, believing the absurd dogma of his Church to be true :—"Who hath ever seen things like this? He who made me, has, if I may say it, given me power to create him; and he that made me is made by my means!"

Men having sipped and sipped of the wine mixed by the woman St. John speaks of, in Rev. 17, and become drunk through their frequent imbibings, so that now they are riotously drunk, may utter the incoherent and blasphemous nonsense the Church of Rome proclaims in her mass—her wafer-god operations,—but that does not give either truth or propriety to the thing. I therefore assert, without any fear of contradiction from you or any of your theologians, that instead of a mass service being a means of propitiating Deity in behalf of anyone, in purgatory or out of it, it is calculated to do immense harm to everyone having anything to do with it; it being blasphemous and idolatrous in the highest degree, and therefore must be most offensive to God who necessarily denounces all such acts.

"Alms, and other works of piety, which the faithful have been accustomed to perform for departed believers," are to "be piously and religiously rendered, according to the institutions of the Church," and are to

be duly attended to, with the performance of the mass, or masses, in order to the repose of souls in purgatory, or their deliverance out of it. And a significant hint is given of what the Church ever keeps her eye upon, viz., "And whatever services are due to the dead *through the endowments of deceased persons*, or in any other way, let them not be performed slightly," which means, that if surviving friends wish their departed loved ones to be brought out of purgatory they must pay up handsomely, and fully, all that had been bequeathed to the Church in the way of alms, endowments, or otherwise for that end. For it would be vain to expect success to attend even the offering of masses, if the endowments of deceased persons "were held back, and not paid to the Church."

But to whom are these alms to be applied? and the answer is, as from all the past, and the present we gather information on the subject, they are all for the Church. She is the maelstrom that swallows up everything in this shape, or indeed in any other, that can add to her possessions in any form. And all coming in this way is "piously and religiously rendered," in the estimation of your Church. Your method now of getting alms, as you call them, is quite an improved one, to that pursued by Pope Leo the Tenth. He, ostensibly to beautify St. Peter's in Rome, but really to meet the demands which voluptuous living occasioned, had recourse to the sale of Indulgences, alms for the Church, which is another name for them. His agent, Tetzl, with more zeal than prudence, pushed the matter so indiscreetly, yea, shamelessly it should be said, that he provoked an opposition which resulted in the great Lutheran reformation. Admonished by that, to your Church, sad event, your clergy drive their bargainings for alms now more cautiously, and generally through the confessional, and beyond a question amaz-

ing success attends their labours. In the confessional they can enlarge *ad libitum* on the horrors of purgatory, and of the power of the Church to free anyone from them, if only a suitable consideration be given her. Responses are many, and signal success proves the adroitness with which the trade is driven.

I suppose there is no city, town, village, or country, where your Church is operating, that does not give evidence of this. Montreal could furnish many illustrations of it. It would be an interesting and an instructive story, I have no doubt, if one of your clergy would but give it, how a certain wealthy man, who died but lately, and who made his great wealth, it is said, in not the most honorable way in the world, bargained for his future, by the very large "alms" he gave to the amazingly rich Roman Catholic Church of the city. That he, by a timely act of confession, got his mortal sins out of the way, is to be believed; and further, that he settled the considerable bill against him, involving sufferings in purgatory, for the balance of his mortal sins left uncanceled by the first absolution, and for such venial sins, if he ever was troubled with any of this class—that were held against him, may not be doubted. How all this was accomplished would form an interesting tale, and would doubtless be amusing even though it might fail of being as profitable as could be desired.

There is another way even more expeditious than the one now referred to of eluding both hell and purgatory not generally apprehended outside your Church; viz., by helping the Church to get rid of any of her very troublesome enemies. It is probable that this would come up in the category of "alms" for the Church. Such a case as that of the Indulgence I referred to in a former letter. It was to anyone who would make away with Elizabeth, Queen of England. The indulgence in this case stated that anyone who did make her

away out of this world, should have not only a pardon, but an absolute remission of sins to the heirs of that party's family sprung from him, and a perpetual annuity to them for ever, and the said heir to be never beholding to any of the Fathers for pardon, be they of what order soever, unless it pleased himself, and to be one of those Privy-Council whoever reigned successively." This imposing and attractive indulgence is made, let it be observed, to the heir of the murderer, whoever he might be, assuming it to be very probable that the murderer himself would soon be made to meet the penalty of his act. But if the Church could promise so much to the heir of this man, it is pretty certain she would amply compensate the principal, and give him, at least in promise, a speedy passage through purgatory (if indeed he would be required to go near to it) and up to the paradise of God.

The same may be said of Guy Fawkes and his fellow conspirators to blow up the English Parliament. Of such Cardinal Manning writes and says, that the Jesuits, who were executed like Garnet, for his participation of the gunpowder plot, and for other scarcely minor offences, by which he sneeringly calls, "the execution of justice," "are in Heaven, enrolled as martyrs." "On earth," he says, "they wore the garb of felons; in Heaven they stand arrayed in white and crowned." "Here they were arraigned in the dock as malefactors, there they sit by the throne of God."

And what does all this declare? These persons, although convicted of the foul attempt to blow up in a horrible manner the whole Parliament of England, and were executed for this act, are nevertheless taken from the dock where they stood as felons, to the presence of God, in white garments and a crown on their heads! All because what they did was for and in the interests of the Papal Church! Hence we see very clearly that

murder, no matter how atrocious, if but for your Church, is one of the most direct roads from earth to heaven, and quite over and away from the region of purgatory. This beats all that your wafer-god mass operations can effect, and everything else you boast of as a means of salvation.

How soon your people may be told that the time has come to strike down all heretics, and to rid the world and your Church of all such offensive obstructions to her aspirations and interests, and therefore orders be issued to that end, none can say. It may be proper to remark that not a few minds have had for some time past forebodings on this subject; knowing well that the spirit which animated the Gunpowder Plot and Phoenix Park assassins is by no means a slumbering one, but on the contrary is wide awake and far spread in many lands.

There is very little reason for doubting that motives such as nerved the Gunpowder Plot assassins were those which actuated the Phoenix Park villains—who so vilely murdered Lord Cavendish and Mr. Burke there. The principal actors in that dark scene were known to have been for a number of years active and honored members of Jesuit churches in Dublin and Liverpool, and that for one of them at least a public mass was said in Liverpool, when its worshippers were clad in mourning. And if for service to their Church the gunpowder plot felons were rewarded with a short and speedy road to heaven, even to the side of the throne of God, as Cardinal Manning tells us—although he has not given us any credible evidence as to how he knows this—then may we not infer from this that the felons of the Phoenix Park affair would have bestowed upon them by their Church a similarly high and attractive reward for their deed of devilish cruelty and horribleness. There are many Roman Catholics, I am glad to believe, to

whom such principles are as offensive as to anyone outside of their Church, and who would readily renounce all responsibility for them if such were required. With these, I have no hesitancy in saying, I place you, honored sir. But you, and others like you, are held by your system, now worked with tremendous energy by the Jesuit order, that has been revived and brought into power and place by your recent Pope Pius IX., and by your present Pope, who has completed for this order what his predecessor commenced. Frenchmen, generally, have not so readily submitted to Jesuit rule and principles as ecclesiastics of other nations have done; and hence have suffered some of them severely as a consequence. An author, whose book is now open before me, and who evidently knows what he writes about, says: "It is a remarkable fact that three successive Archbishops of Paris have been murdered; they were all Gallicans in religious opinion and opposed to the Jesuits. Monsigneur Sibour was murdered by a fanatical priest. Mgnr. Affre was shot upon one of the barricades of the Parisian revolution of 1848; he had been, as Mr. Cayla relates, induced to go to the barricade on a mission of peace by Frederick Ozanan and his allies, all Ultramontanes of the society of St. Vincent de Paul, who accompanied him. M. Louis Blanc affirms, and adduces evidence to prove, that Mgnr. Affre was then and there shot through the back. The circumstances of the murder of Archbishop Darboy we need not detail; but the fact that the name of Cluseret, his murderer, was merely an *alias* adopted by the Fenian McAuliff, is significant." The principles which sanction, and even encourage, murder, are those of the Jesuits it is true; but being sanctioned by the highest authorities of your Church, and even commended by them under certain circumstances, as seen by statements of Cardinal Manning, (nor is he the only

who has done this), make this a startling fact in our day, and in our country, knowing, as we do, that here that order is in great and growing numbers and influence constantly; and that they have in their hands, either directly or mediately through their affiliated orders of Christian Brothers, etc., etc., the education of the greater portion of the Roman Catholic youth of the Province of Quebec.

Objectionable as your system is, as one of religious dogma and worship, its objectionableness is increased very much by the Ultramontane, or Jesuit, action and principles which now animate it. And be assured of it, my dear sir, that in the scope and action your authorities have opened for this order in Canada and elsewhere such is quite as likely to react upon and prove injurious to those within the Roman Catholic Church as to those without it. Yes: and it would not surprise those who have made a study of their policy and history to find that persons within the Church of Rome will be among the first to find this out to their sorrow. An order that did not hesitate to make away with Popes, when they stood across their path:—As the death of Sextus V. of Clement the XIII., and of Clement XIV., fully proves,—will not long hesitate to give proof of what the large commission in France in 1762 declared of them, viz., that “their doctrine would destroy the natural laws, that rule of life which God has written in the heart of man: and as a natural result, to break all the bonds of civil society in authorizing theft, lying, perjury,” etc., etc.

On their attempt on the life of Henry IV. of France, Jean Chatel, the would-be murderer, acknowledged that he came from the college of the Jesuits and accused those Fathers with being the authors of his crime. The Parliament of Paris spoke of the plot declaring that it was sprung from the pestilent heresy

of that pernicious sect, the Jesuits, who, concealing the most abominable crimes under the guise of piety, had publicly taught the assassination of kings and attempted the life of Henry the Fourth."

I remain, sir, yours sincerely,

MARCUS.

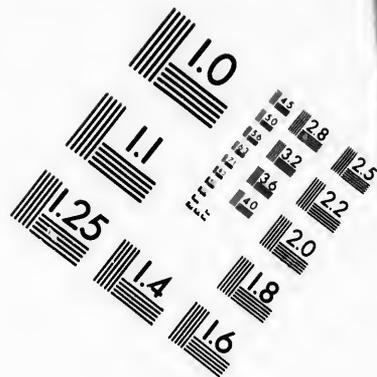
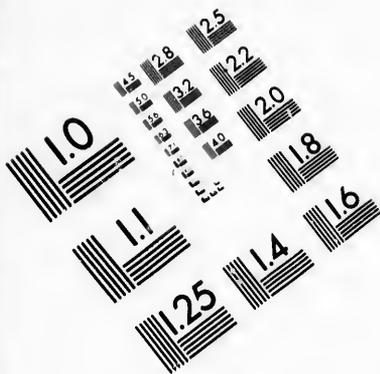
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#### LETTER XV.

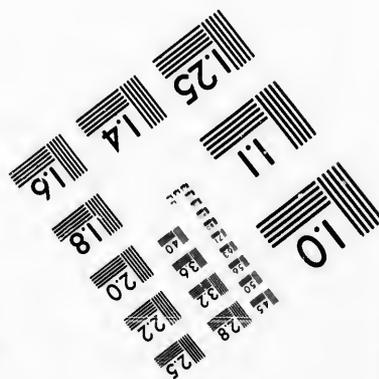
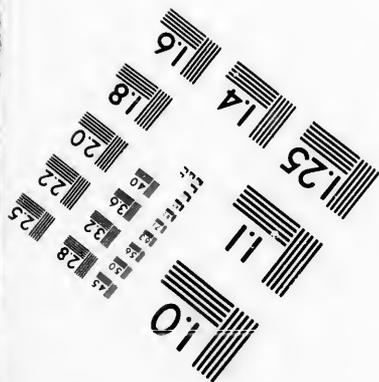
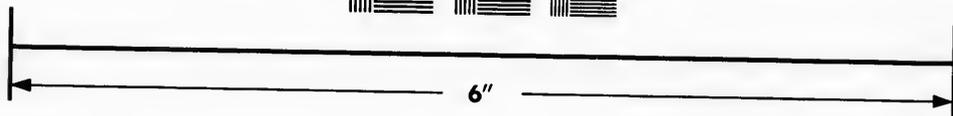
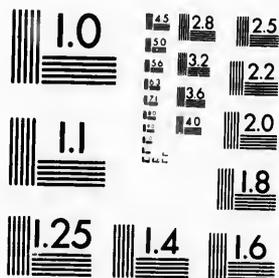
##### REASONS FOR WRITING THESE LETTERS : THE CHURCH OF ROME IS DRIFTING TO DESTRUCTION—THE PERILOUS ASSUMPTIONS AND ACTS OF THE PAPACY.

*My Dear Sir,*—I can easily suppose you to ask, why I have taken upon me to address you on the doctrines and usages of your Church, and then of concluding that my act in doing so is uncalled for, unnecessary and even impertinent. To this question, quite natural for you to ask, and, indeed, for any one of your many personal friends to ask, I have a reply at hand, which, in substance, is as follows, and I offer it for the serious consideration of all feeling an interest in the matter. I remark there are duties which we owe one to another, as human beings, as members of the one great family of man, and as subjects of the one great Creator and Lord, which we should render, and from the rendering of which we should not be deterred even by the feared displeasure of those we believe ourselves called to serve. For instance, were I to see a person posting along a road which, if he continued to do so much longer, would involve him in a fearful catastrophe, I would be bound to apprize him of that fact, and by any means I could judiciously employ, seek to





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turn him from it. Not to make the attempt, in a timely and becoming manner, would lay me open to a censure from both God and man, and prove me to have slighted the promptings of an instinct common to almost the very lowest kind of animal life.

To apply this simple and easily apprehended principle, I will say, that from the views and convictions I entertain of the doctrines and usages of the Roman Catholic Church, and especially those of the present day, I am fully of the opinion that those who follow such, as you and your people are ever impelled to do, are moving to a fearful end; and that, believing this to be the case, I should be guilty before God and man of a serious neglect of duty were I not to employ this, to me, most available method, of so seeking to arouse you and as many of your people as I may possibly influence, so as to turn you out of your present course and into one offering, with other things, that successful issue to the life eternal which we all most ardently desire and pray for.

If you have read what I have already written and addressed to you, you will not be induced to believe that I have ventured to write upon a subject of which I know nothing, and therefore was not competent to treat; much less will you conclude that the points I have marked against your Church are few and inconsiderable. You must admit, as every impartial thinker will, I venture to say, that if my reasonings are logical, and my conclusions legitimate, your Church has drifted into an alarming condition truly; yea, among rocks and quicksands, and that your only chance of saving your life is by abandoning the ship and making for the shore by any means within your reach or at all possible.

You must excuse me for saying that your condition, and as well that of every other consistent Roman

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Catholic, is a very serious one—that it is such as should excite for you the sympathy of every well-informed Christian mind.

Trained as you are, from the earliest action of your reasoning powers, to receive what your Church says as the Word of God ; to believe that as there is but one God, so is there but one faith and one Church, and that your Church is that one Church, and her faith the one faith, which all must receive, or fall into the state and doom of a heretic, the worst conceivable and the most to be dreaded ; it is easily understood how you could sink into dangerous error. Then, as against the possibility of error, your Church, you are taught to believe, is fully and sufficiently guarded by our Lord's promise to Peter : that on him he would build his Church, and that against it the gates of hell should never prevail ; while, in order to prevent the least exercise of the mind to examine into or test these averments, you were told that while heresy is the greatest of sins, its taint is contracted when a doubt of your Church's authority is allowed to rest in your mind. Your safety, therefore, you believe, requires that you should refuse even to think upon anything your Church had condemned, and as this action soon takes the form of a habit, which becomes stronger as life advances, so is made the attainment of a truly intelligent conviction of the reason of your faith an utter impossibility. The Holy Spirit, by St. Paul, says : " Prove all things, hold fast that which is good." 1 Thess. 5 : 21. By St. John, he says : " Beloved, believe not every spirit, but try the spirits whether they are of God ; because many false prophets are gone out into the world." 1 John 4 : 1. By St. Peter, the Spirit admonishes, saying : " That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us, the apostles of the

Lord and Saviour." 1 Peter 3 : 2. But in opposition to all this you were counselled, and thus you counsel your people, not to prove or try anything, and, instead of being mindful of words spoken by holy prophets and apostles of the Lord, the greatest proof of wisdom and piety that any one can give is, to listen only to his priest, as the surest way of salvation is blind or implicit obedience to him. St. Paul says: "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Gal. 1 : 8, 9. And of this, as he argues in this same epistle, that to the Galatians,—they were to take their experience of what the gospel had already done for them as a help in the exercise of their judgment. Gal. 3 : 1, 3. Yet, with you, such an obedience to apostolic authority is impossible, and would be highly censurable; for, as Ignatius Loyola, one of your highest authorities in these matters, says: "*The noble simplicity of blind obedience is gone, if in our secret breasts we call in question whether what is commanded us be right or wrong.*"

In obedience, therefore, to such authorities as Loyola, rather than that of the Holy Spirit by the apostles of our Lord, the efforts you and your people make, constantly make, is to drive away any thought that would at all weaken your Church's authority, as in all things with you supreme, and prevent in you an expression of what you believe is the highest excellence of character—a full and implicit obedience to all she teaches and commands, whether it be right or wrong. As a consequence of this, the mind is made to move as in a groove, out of which it does not dare to lift itself or to look abroad. You are thus like a person on board a ship which he thinks he can the more safely navigate by keeping his eyes fixed only upon the objects within it. Looking from the stern to the bowsprit, simply he

steers his barque, and, unmindful of the effect of drifting, currents and winds, he goes on until her thumping upon the rocks of an iron-bound coast has aroused him to a sense of his very serious and foolish mistake.

Let me explain my views here more fully.

I do so by observing that, while your Church holds every great truth of the Bible, which constitutes the Christian's faith, she holds by the side of each such truth an error, which neutralizes any saving influence from it, and destroys its efficacy for the end designed. For instance, you believe in God—in God as revealed in His works and in His Word; but this great truth you neutralize by putting your Church in God's place, so that it is not so much to you what God says or wills as it is what your Church by the Pope proposes and commands. And this very serious fact you do not hesitate, in substance at least, to assert. This is quite observable in what your Pope assumes, and in what your clergy and people ascribe to him. As a specimen of the Pope's assumptions, I give the following by Pope Innocent III.: "*Secundum plenitudinem potestatis de jure, supra jus, popemus dispensare.*" "We may, according to the plenitude of our power, dispense with the law and above the law." Andradius, a flatterer of the Pope, as a good son of the Church, says: "It is manifest that those have not erred who say that the Roman Pontiff can sometimes dispense with obeying the law of the apostle Paul, and of the four first Councils; nay, our ancestors, men of great piety and religion, have broken and annulled many decrees of the apostles." And Cardinal Bellarmine writes: "Should the Pope err in commending vices and forbidding virtues, the Church should be bound to believe that the vices were good and the virtues bad, unless she would sin against conscience."

"We grant," says Vasquez, on Cor. xi., "that the apostles commanded this to *eat and drink*, yet the Church and Sovereign Pontiff, for just causes, abolish this commandment, for the power of the apostles to give commandments has not been greater than that of the Church and Pope."

Vasquez here alludes to the sacrament, which, by St. Paul's precept and example, was given to the Church in both kinds. It is noticeable that the apostle quotes our Lord's own words as a command and direction in the matter, and which, by a reference to the gospels, that of St. Matthew particularly, it will be seen to have been the case,—and he says: "For I received of the Lord that also which I delivered unto you; that the Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, Take, eat, this is my body, which is broken for you; this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood; this do ye, as often as ye drink it, in remembrance of me. For as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come." 1 Cor. 11: 23, 26.

To interfere in a rite so sacred, and with an authority so high as that of Christ himself, so far as even to alter almost every feature of it, and especially in the suppression of the cup to all the laity, is an assumption of power that brings before the mind most forcibly the Scripture I have already several times referred to, as pointing to your Church as the "man of sin," "the son of perdition, who opposeth and exalteth himself above all that is worshipped, so that he as God sitteth in the temple of God, showing himself that he is God."

Facts, confirmatory and as well illustrative of this charge, are so many and so various that no serious-minded member of your Church will attempt to deny, however he may endeavor to defend and justify it.

In order to open the way, and to enforce obedience to Papal authority, even while it is made to supersede that of God Himself, such statements as the following, from the Jesuit paper called the *Civilta*, and published in Rome, are freely circulated. After asserting that all the treasures of Divine revelation, of truth, righteousness and the gifts of God, are in the Pope's hand, who is their sole dispenser and guardian, comes to the conclusion that the Pope carries on Christ's work on earth, and is in relation to us what Christ would be if He were still visibly present to rule His Church.

And Cardinal Manning, speaking in the name of the Pope, makes for him the following claim: "I acknowledge no civil power; I am the subject of no prince; and I claim to be the supreme judge and director of the consciences of men—of the peasant that tills the fields and of the prince that sits upon the throne. *I am the sole, last, supreme judge of what is right and wrong.*" All this sounds sufficiently bold and assuming to those who know, and are fully assured as it is possible to be on any subject, that the position claimed here was never by Christ assigned to any man; and that the foundation on which it stands is but the flighty imagination of vainly ambitious and misguided men. But waving a further consideration of this fact for the present, although enough has already been stated to disprove it, I remark how strikingly unlike your Pope's assumption of lordliness was the Saviour's spirit and conduct when he acknowledged himself a subject of an earthly power by paying tribute for himself and Peter, and by directing that as a duty all should render to

Cæsar the things that are Cæsar's, and to God the things which are God's.

Our Lord was also careful to enforce, both by precept and example, the claims of God, in worship, trust, and obedience upon all His creatures. But this, with all your Pope's professions of interest in Christ's work upon the earth, he evidently pursues a very different course from that which Christ pursued while on the earth, and that which He would now pursue were He visibly present as formerly He was ; a conclusion which will not be questioned by any one who knows what His teaching and life then were, and what His word and spirit now inculcate with unvarying clearness, impressiveness and force. I will particularize what I mean by the above.

Your Church professes to believe in God—the God revealed in the Bible,—and that He should be worshipped and served as He Himself has commanded ; and yet with this profession the worship which she offers to saints, to images and relics, destroys any saving or beneficial influence from that she offers to God, and so vitiates the whole as to make it rather an act of idolatry than of acceptable service.

I will not enter here into the distinctions you institute between the worship you offer to God and that which you render to saints, images and relics. Such a distinction is altogether unnecessary, and its being for a moment offered only shows how little acquaintance your leading theologians have with the Word of God.

Do you not think, sir, that the Israelites had some such distinction in their mind when, in the wilderness, impatient at the absence of Moses in the mount with God, they came to Aaron and said to him, "Up, make us gods which shall go before us, for as for this Moses, the man that brought us up out of Egypt, we wot not what is become of him." And when they got from

Aaron the golden calf he had made for them, and had recognized the fact that "to-morrow is a feast of the Lord," we are told, they worshipped on this very day this golden calf, are we to imagine that they had so completely forgotten the Lord that they really put this image in His place in the worship they offered? Not for a moment. They wanted a substitute for Moses, and as they thought they had such in the calf, they worshipped it as such.

We have a similar instance recorded in the second Book of Kings, 17 ch., 29: "Howbeit every nation made gods of their own, and put them in the houses of the high places which the Samaritans had made, every nation in their cities wherein they dwelt. So they feared the Lord and served their own gods, after the manner of the natives whom they carried away from thence."

The distinctions which your Church makes in the worship you offer to God and to the saints and images may be yours in name, but in that only, for beyond a question the idolaters of olden times had just such a distinction in their minds when they feared the Lord, and at the same time worshipped or served their own gods. But let it be borne in mind they were estimated and treated by God as idolaters; and so is your Church, my dear sir, for in the graphic description given of it in the seventeenth of Revelation, she is charged with "fornication," which is a Scriptural synonym for idolatry.

But is there a real, or even an apparent difference in the terms you apply to the Virgin Mary and those which the Scriptures apply to God, or in the worship you offer her? You call the Virgin Mary "the refuge of sinners;" while David declares that "God is our refuge." You say of Mary that "she is the gate of heaven;" but Christ says: "I am the door. By me, if

any man enter in, he shall be saved." You call the Virgin Mary, and which implies a divine character: "Most Holy Mary," "Queen of Angels," "Queen of Heaven," "Seat of Wisdom," "Mirror of Justice," and in a Psalter of the Blessed Virgin you are invited to worship her in the following strain of words and sentiments:

"We prefer our praises to thee, O Mother of God; we praise thee, O Mary, Virgin."

"All the earth shall reverence thee, the spouse of the eternal Father.

"To thee Angels and Archangels; to thee thrones and principalities humbly bow themselves.

"To thee all Choirs; to thee Cherubim and Seraphim exulting worship around (thee).

"To thee all Angelic Creatures sing praises with incessant voice.

"Holy, holy, holy Mary, Mother of God, both mother and virgin." And in the same book is the following also: "The heavens declare the glory of the virgin, and the firmament showeth forth her handiwork."

In a work entitled "*Le Pouvoir de Marie*," is a prayer very generally used by your Church. In it is the following: "O Mary, my refuge, how often have I not felt myself to be, through my sins, the slave of hell! You have broken my bonds, you have snatched me from the hands of my fierce enemies; but I tremble from fear of again falling into their power, for I know that their rage has no repose, and that they expect me yet to become their prey. Holy Virgin! be my buckler and my defence; with your aid I am sure to conquer; but grant that I may never forget to invoke you in my conflicts, and especially in this last hour. Put you your name upon my lips and in my heart, and may I expire while pronouncing this name to the end, that

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I may find myself at your feet in heaven. Amen." Many examples of a similar character could be given, each showing that worship of the highest order is given to the Virgin Mary, and that not only to the exclusion of any reference to God, but in a way that exalts her above deity itself.

That this is especially forbidden is well known to every reader of his Bible. The words of our Lord to Satan are of themselves a rebuke of your worship of the Virgin Mary, as of any other saint : " And Jesus answered and said unto him, Get thee behind me, Satan, for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." And this is a sufficient answer to all who seek to exalt the Virgin, who, because of being honored to be the mother of our Lord's human nature, was therefore blessed among women ; a fact which every lover of his Bible will concur in. But when it is required of him to render her worship, especially such as your Church inculcates and practices, then the answer is no : Because, first, such is forbidden in the Word of God, and which cannot be violated even at the command of a Pope. 2nd, because such is an interference with the homage of trust, love and obedience which every one owes to God. 3rd, because such involves the supposition that Mary, a creature, and therefore a finite being, is possessed of the attributes of omnipresence, omniscience and omnipotence, if not of others, also, which appertain or belong only to the infinite God and Lord of all. And 4th, because it is contrary to Mary's own acknowledgment of herself as a sinner, as when she exclaimed : " My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour," Luke 1 : 47, and of the Lord's reference to her and treatment of her, seen in the following incident : " And it came to pass as he spake these things that a certain woman of the

company lifted up her voice and said unto him, Blessed is the womb that bare thee, and the paps which thou hast suckled. *But he said, yea, rather, blessed are they that hear the Word of God and keep it.*" Luke 11 : 27, 28. In other words, that a spiritual connection or relationship to Christ and which is open to us all, is of greater value and importance than the most intimate and honorable one founded only upon one that is simply natural. Of the worship of others, supposed to be saints in heaven, specimens are frequently given us. One was given the last summer, at your own instance, in the form of a procession to St. Roch's, who is supposed to have a power over malignant contagious diseases, such as the smallpox. The effects of this religious farce, so far as any good influence upon the disease prevalent in our city last year, was of course *nil*. It showed, however, to every discerning mind, how much nearer Romanism is related to pagan idolatry than to Christianity. So might be said of another effort you caused to be made, and to the performance of which you affixed a special indulgence, a procession in honor of the Rosary ! In honor of, and in worship to, a string of beads ! "Tell it not in Gath, publish it not in the streets of Askelon, lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph."

That images and relics are, according to the teaching and example of your Church, and particular saints for special objects also, to receive a religious homage and worship, you will not deny. You try to defend this usage by your refined definitions of the kind of worship you command and enjoin ; but this amounts to nothing in this argument. For the Word of God is clear and explicit here, as upon every other important point. The command (and it is one of many which you thus violate) is as follows : "Thou shalt not make

unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them nor serve them, for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and shewing mercy unto thousands of them that love me and keep my commandments." Ex. 20: 4, 5, 6. It is not a little remarkable that this whole command is absent from a number of your catechisms, and the tenth is divided into two, in order to make up the number of ten. This is a tacit, but clear expression of a conviction that your usage in worshipping images could not be sustained in the face of a prohibition so fully against it. But what an act of temerity and folly. Significant and pertinent here are the words of the Lord by Moses in Deut. 27, 15: "Cursed be the man that maketh any graven or molten image, an abomination unto the Lord, the work of the hands of the craftsman, and putteth it in a secret place; and all the people shall answer and say Amen."

Here let it be remarked that all kinds of worship of persons or things are forbidden; therefore your labored distinction of the *kind of worship you offer* is valueless. The worship you render your wafer-god is commented upon by an Arabian philosopher in the following humiliating style: "I have travelled," he says, "over the world, and have found divers sects; but so sottish a sect or low I never found as is the sect of the Christians; because with their own mouth they devour their God whom they worship."

There is a remarkable variety of opinions among your learned doctors, and even your Councils, on the kind of worship to be paid to images, etc. The second Council of Nice represented images as holy, and communicated holiness, and were entitled to the same ven-

eration as the Gospel ; and condemned those who used pictures only for the assistance of memory, and not for adoration. The Council of Trent, while professing to follow the Nicene one in this view, yet departed from it by declaring that forms were to be regarded as altogether void of any virtue ; yet learned theologians are found ranged on both sides. But all agree that supreme worship should be paid to the Cross. The teaching of your angelic doctor Aquinas on this subject is as follows : "The cross is to be worshipped with *latria*, which is also to be addressed to Jesus and His image." And the Pontifical expressly declares that "*latria is due to the cross.*" Hence you teach your people to pray— "Hail, O Cross, our only hope ; increase righteousness to the pious, and bestow pardon on the guilty. Save the present assembly met this day for thy praise."

It was bad enough to address prayer and praise to a saved, intelligent creature ; but to exalt a piece of wood, an inanimate thing, to be an object of worship ; to praise it as being the hope, the only hope of a rational creature, a means for increasing righteousness in such, and a power to bestow pardon for their sins, is such an act of the ridiculous in blasphemy, and of the absurd in idolatry, as the world has rarely if ever seen anywhere but in the Church of Rome !!! But while God prohibits all such things in the clearest and most forcible manner, and has visited upon violators of His law, in many and various ways, the severest expressions of His anger, your Church enjoins them, and pronounces upon all her anathemas who refuse obedience to her will, or even question her authority for expressing and enforcing it.

Another instance in which your Church virtually ignores God is by putting herself in His place, and by spurning his authority, as seen in her treatment of the divine law and of those who violate it.

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In no government will any one but an unprincipled despot trample upon law, or even trifle with its sanctions; and if there be one person above another, who should respect the divine law and maintain its sanctions, it is he who professes to be a Christian, and therefore a subject of the kingdom of Christ. To uphold law in all its sanctions the Son of God became incarnate. In the maintenance of the claims of good government, and therefore regard for its laws, God required the enforcement of its penalty upon man, who had broken His law and insulted His government. But as this would blot out or destroy the human race, God gave His only begotten Son to bear the penalty by His death, as by His life He had shed honor on the divine law and government. In and through Him, therefore, God can "be just," and at the same time "the justifier of him that believeth in Jesus." Rom. 3 : 26. This wonderful act of God in redeeming our race, and the principles which are so conspicuous in all its process, forbids the idea that for a moment God will, or can, tolerate in any one a trifling with His law or the principles of salvation, in all of which are blended mercy and truth, righteousness and peace, Ps. 85 : 10, which blending is seen in every case of a saved sinner, from the first to the last operation of grace upon his heart.

In the economy of grace we have Churches formed, each having a congregation of Christians united thus for mutual aid and effective service to Christ, the common end. For this purpose St. Paul says: "And He (Christ) gave some apostles some prophets, evangelists, pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ," etc. Eph. 4 : 11, 12.

His ministers are commissioned to treat with sinners and endeavor to win them back to their allegiance to God, and are called "Ambassadors." 2 Cor. 5 : 20. This

is a significant designation, pointing to an important work. As an ambassador goes forth to carry out his instructions from the court he represents, so is it with these when they rightly sustain their office. They know that they are responsible for worthily sustaining the honor and the interests of the throne and country they act for. Were they to go beyond their instructions their actions would be disallowed. Acting in full and strict accord with their instructions they are sustained by all the power and authority of the country they represent.

But what if, asserting that all power to do as they pleased was theirs; that they could alter the terms upon which submission was demanded, and so treat and act as to make it an entirely personal thing of their own, promoting solely their own interests, and only made use of the name and power of their government so as to exalt and enrich themselves, would we not, under these circumstances, conclude that they had completely lost sight of the nature and objects of their mission and of their responsibilities alike to their sovereign and the persons with whom they were sent to treat?

Forgetting the fact that if really you are ministers of Christ your office is that simply of an ambassador, who as such should faithfully represent your Sovereign and implicitly carry out his instructions, you have dared to put the crown upon your own head—a triple crown designed to denote dominion over heaven, earth and hell; you assume that you hold the keys of each; and that you can, and therefore do, make new laws, alter old ones, make new conditions of salvation, even to the expunging of those which God had promulgated and ratified, and altogether suiting your actions to your assumed authority, you declare that if such and such things are not done—things which every precept of God's Word opposes, the person refusing you obedience is accursed; or, on the

other hand, if such and such things are done, which you enjoin, even though contrary to God's Word, then heaven shall be the reward of such actions, or, if not heaven, at least the sufferings of purgatory shall be greatly modified. In confirmation of the above, let me quote from the bull of Sextus V. against Queen Elizabeth of England. In it is the following: "He who reigneth on high, to Whom all power is given in heaven and earth, hath committed to the one, holy, catholic and apostolic Church, out of which there is no salvation, to be governed with plenitude of power, *by one only on earth*. This one he hath constituted a prince over all nations, and all kingdoms, to pluck up, waste, destroy, plant and build. Supported by this Authority, who hath seen fit to place me, however unequal to such a charge, in this supreme throne of justice, I pronounce and declare in the plenitude of my apostolic authority, the said Elizabeth laid under a sentence of anathema; deprived of all right and title to her kingdom, her subjects absolved from all oaths of allegiance to her; and those who obey her in the like sentence of anathema." This shows supreme and unlimited authority over all the earth. But the indulgence and pardon offered for those who should murder the Queen shows an authority over earth and heaven, such as even God himself does not exercise. The indulgence is not only pardon in the absolute remission of sins to the individual who should destroy her life, but even to the heirs of this person! To these, for this act of murder by an ancestor was secured, no matter what might be their subsequent life, a pardon and absolute remission of their sins for ever.

The power claimed by Priest Burke, and referred to in a former letter, is one claimed by every member of your clergy, as you will not deny, from the Pope down to the simplest parish priest that knows to do little more than to chant a mass and denounce a heretic.

"A man may go into the confessional," says this ranting priest, "with as much sin upon his soul as would damn a million of souls forever, and he remains in the confessional perhaps ten or fifteen minutes. He comes out. Where are his sins? Where is that awful load of crime that rendered his soul as black as hell in the sight of God? Not a vestige of it remains—the man comes forth pure as an angel. . . . No eye in heaven shall ever behold it again on that man's soul—no devil in hell will ever be able to accuse him of that sin."

But objectionable as the above is to every thoughtful mind that has but an imperfect idea of God and the gospel of Christ, it is not in practical or Scriptural character essentially different from the form and spirit of those indulgences still made use of, and with considerable frequency, in your Church, as you well know. Bishop Conroy's indulgence fully proves this. He says: "The pardon offered during the Jubilee is a pardon absolutely without limits or restrictions. It includes the remission of the dreadful guilt of mortal sin. It includes the remission of temporal punishment due for sin, whether mortal or venial."

This authority thus to treat sin and its consequences is seen to extend, not only over the earth, but into the eternal state. It not only deals with sins on conditions which God never authorized, but on conduct which God has most emphatically denounced and condemned.

And is this the conduct of an ambassador who truly and faithfully represents his sovereign? Or is it not rather of one who has broken away from all restraints, and, reckless of consequences, is rushing on to destruction?

As I have much more to say on this and kindred subjects, I will reserve further remarks for my next letter.

Yours very sincerely,

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## LETTER XVI.

### PRACTICAL DENIAL OF GOD ; AND OF CHRIST BY THE ROMAN CATHOLIC CHURCH.

*My Dear Sir,*—Absolution, or the pardon of sin, is another instance in which your Church in its spirit and teaching neutralizes its profession of faith in God, the God of the Sacred Scriptures. The pardoning a transgressor is everywhere understood to be an act of supreme authority, but even then it is done in accordance with at least the spirit of the law, and the understood prerogative of the throne, or of one representing it.

Your clergy assume to act as representatives of Christ's authority on the earth in pardoning sin. They do so, as they say, in a *judicial* sense, and not in one merely declaratory or ministerial. Your people, in not a few instances, deny this, apparently startled at the assumption which their priest's view of the case implies. But of course this does not affect your pretensions although it shows that among your laity there is some right feeling on this subject.

In your prescribed mode of pronouncing absolution you unite with the authority of our Lord for doing so that of the Virgin Mary, the apostles Peter and Paul, etc., etc., as if our Lord's authority were insufficient for the act. But here, even admitting your act of absolution to be done with judicial authority, you in the form of the authority you state for doing so rob Christ of his glory ; he having supplied in *his one Sacrificial offering on the cross, the only meritorious and real cause of the pardon of sin to anyone*. The statement by St. Peter should be a sufficient guide for you here. He says : "*Neither is there salvation in any other, for*

*there is none other name under heaven, given among men, whereby we must be saved."* Acts 4 : 12.

You insist, I repeat, that in granting absolution to a sinner you act as a judge. But you must be aware that no judge has authority to pardon where a violation of the law is proved. His business is either to sentence on the conviction of guilt, or to clear the accused on the evidence of innocence. When a person has been convicted of an offence against the law, the judge before whom the conviction has been proved, can only deal with the criminal according to law, and pronounce upon him the penalty which the law prescribes.

To meet the case which your assumption to grant absolution opens, you should show that not as a judge in a law court, but as a representative of sovereignty in a higher position, you act in all such instances. Here, however, is your dilemma ; acting as a judge you can investigate sin in your court—the confessional—and because of the objects you secure through this, you care not to abandon this position. But in whichever office you act, in that of judge or governor, you invade the office and prerogative of the Saviour ; who alone can pardon "iniquity, transgression and sin." Acts 5 : 31.

It is well known that to justify your assumption of right to grant absolution for sin, you fall back upon our Lord's words to Peter : "Whatsoever thou shalt bind on earth shall be bound in heaven ; and whatsoever thou shalt loose on earth shall be loosed in heaven." And again : "Whosoever sins ye remit, they are remitted unto them ; and whosoever sins ye retain they are retained."

I have in a former letter referred to this subject, and to these Scriptures which you so freely quote ; but as they are applicable to the present argument I will repeat some things that I then wrote ; the importance of the subject will, with every judicious mind, be my

justification for doing so. Let it be noticed, in the first place, that neither Peter nor any other apostle ever acted in reference to a sinner's pardon but in a ministerial or declaratory relation. Had they acted otherwise, they must have had something of a court set up, with a confessional, etc., to examine into each case, and so pronounce upon it. But not so: St. Peter, and he with the other apostles were uniform in their action here, simply pronounced, or declared the terms on which, only, pardon and salvation could be secured; and that on compliance with those terms, or conditions, pardon, full and complete, would be given them by the Saviour, of which fact they would be assured by the comforting influence of the Holy Spirit. See Rom. 5: 1; 8: 1—16. Thus, to the many, deeply affected by his first gospel sermon, Peter replied to the question: "Men and brethren what shall we do?" by saying: "Repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is to you and to your children, and to all that are afar off, even to as many as the Lord our God shall call." Acts 2: 37, 39. And that the work of grace in pardon and peace with God, its fruit, was then entered upon and blessedly realized, is clear from the following statement: Ibid. 41, 42, "They then that received his (Peter's) word were baptized, and there were added unto them in *that day* about three thousand souls, and they continued steadfastly in the apostle's teaching and fellowship in the breaking of bread and the prayers." Again, when the Philippian gaoler came tremblingly to St. Paul, and asked what he should do to be saved, Paul said to him: "Believe on the Lord Jesus Christ and thou shalt be saved." Acts 16: 31. And our Lord's own teaching to Nicodemus is confirmatory of this as the true method employed by the apostles, of declaring

simply the terms or conditions of salvation; and that a non-compliance with which would involve the direst consequences.

"And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in him should not perish, but have eternal life. For God so loved the world that he gave his only begotten son that whosoever believeth in him should not perish, but have everlasting life." "He that believeth on him is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of the only begotten son of God." John 3 : 14, 18. Again : "The Father loveth the son, and hath given all things into his hand. He that believeth on the son hath everlasting life; and he that believeth not the son shall not see life, but the wrath of God abideth on him." John 3 : 35, 36. These great truths constitute the gospel, and to preach which the apostles were commissioned and sent out into the world. And, as our Lord—after he had risen from the dead—said to his disciples when explaining the reasons and objects of his sufferings and death, said : "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day : and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Luke 24 : 46, 47

And because the Father had given all things into the hands of the son—all power in heaven and in earth,—it is declared "*Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.*" Acts 5 : 31. But to all this you put in, practically and really, an opposition, first, by placing yourselves above Peter and the other apostles, for while they simply declared the conditions of salvation, and in doing so showed with sufficient clearness

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how they understood our Lord's words of binding and loosing, and of remitting or retaining, sins,—you assume the authority to act both as a judge and a sovereign in all such cases, and to decide each one separately, as though of your action there would be no reversal—distinctly and finally; and you even insist that such a mode of proceeding is indispensable to a proper treatment of each sinner's case. Thus, while the apostles directed the enquiring penitent to the Lord Jesus Christ for pardon, and assured him that trust in Christ, and in him alone, was the simple condition of success; you require him to come to you as being possessed of authority as a priest to bind or loose sins; and demanding as a condition for absolution a full confession of every sin, and, if you deemed it necessary, a statement of any important circumstance under which particular sins were committed. And that if a full confession of every sin is refused the desired absolution would not be given nor could it be obtained.

And further, so fully is this matter under the control of the priest, that if with the declaration of absolution he does not accompany it with his *intention* to confer to the penitent the grace the Church designs should attend it, the grace does not accompany the act, and it, therefore, is an ineffective service; one of form simply and void of any benefit. In all this let me say, without any fear of successful contradiction, that your Church has assumed an office never assigned to it, never designed of God for any person, or persons, in earth or heaven; and that your absolution, together with the conditions you demand in conferring it, are as empty and valueless as "*the baseless fabric of a vision.*" It has neither Scripture nor reason to rest upon, but altogether contrary to the declared conditions of salvation as given in God's word. But in your action here you supersede our Lord as a Prince and a

Saviour ; and, as though he had abdicated this high office for you to fill, and had made over to you the power in heaven and in earth which he had received of his Father ; he had authorized your Church (which always means, when power and emoluments are involved, your clergy)—to use both the one and the other for any purpose they thought proper for that they only were the judges as to when and how to act in any case brought before them.

Another count in the grave indictment which lies against your Church is—that while holding the truth she holds also antagonistic errors, which neutralize its influence,—and that while professing to believe that “there is one God, and one Mediator between God and men, the man Christ Jesus,” 1 Tim. 2 : 5, 6, she has so multiplied mediators as to destroy the saving influence of this great truth upon any who follow her teaching. For as truly as the Lord hath said : “I am the Lord, that is my name, and my glory will I not give to another, nor my praise to graven images.” Isa. 42 : 8—designing such as an admonition to fall upon all who had turned from him to the worship of graven images,—so should we consider it a most perilous thing to supersede our Lord in one of his most important offices in the great scheme of human redemption. His office, by the appointment of the Father, is that of Intercessor and Mediator as the High Priest of our profession. Heb. 2 : 17, 18. And as idolatry is the substitution of other gods in worship for the one true God ; so is it equally an act of idolatry and impiety to supplant Christ as the *one Mediator*, by the appointment of other mediators, be they who they may. But this your Church has done, and is doing daily. Therefore is she denying the faith of which she makes her boast, and, instead of being *apostolical* is proved to be *apostatical*, as some of her own divines said of her years ago. Our Lord during

his personal ministry declared that he "was the way, the truth and the life;" and that "no man cometh unto the Father but by me." John 14 : 6. And St. Paul says: "But this man because he continueth ever"—and not as the Jewish High Priests who passed away by death, —nor as your Church by her action supposes, viz., that because of his death on the cross he too had passed away—but "because he continueth ever, hath an unchangeable priesthood,"—consequently has no successor, and all your priestly arrangements as implying such are uncalled for, —"Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Heb. 7 : 24, 25.

With such facts before us must we not believe to be singularly provoking of the divine displeasure the acts of your Church in the many intercessors she has placed before her people; thus virtually superseding our Lord in one of the highest and most sacred offices he holds to us? To say that he should *not be the one only Mediator*, is to say virtually *that he cannot be one at all*. For he will be *the only one to each individual*, or to each individual he will be none.

Of the Virgin Mary, as now the intercessor most frequently looked to and trusted in, you speak and act as though in her you had found one in every way more suitable for the Church and the world than Christ himself could or would be.

Our Lord said to his disciples "*No man cometh unto the Father but by me,*" but you say virtually this is a mistake, and to prove it such you institute other mediators, as if to show that by such an addition the way to the Father is much improved, and made more assuring. Here is a great and startling fact, my dear sir; let me ask you to look at it with becoming care and attention. It is that while God, the infinitely wise and

gracious Lord and Father of us all, had devised a scheme for human redemption, and in it laid down certain principles of action and appointed agents to carry these principles into effect, your Church has assumed the liberty to introduce into this scheme such changes and alterations as to subvert it in many of its most important and fundamental particulars; and by such to neutralize the whole scheme for any saving purpose originally designed!

Among these new and inconsistent measures is the multiplication of the objects of worship. God has said, "Thou shalt worship the Lord thy God, and him only shalt thou serve." But the Roman Catholic Church has added thereto a number of objects of worship, and pretends, by a certain refinement altogether inadmissible, to justify her act in doing so.

And in the second instance, in a multiplication of mediators by her, and in each instance, saying virtually at least, that not only may other beings and things be worshipped as well as God, but so may and ought other beings and things be employed as mediators beside Christ.

The council of Trent commands all Bishops and others who have the care and charge of teaching, that according to the practice of the Catholic Church, received from the beginning of the Christian religion, (a dark falsehood this) "the consent of venerable fathers, and the decrees of holy councils, they labour with diligent assiduity to instruct the faithful concerning the invocation and the intercession of the saints, the honour due to relics and the lawful use of images; teaching them that the saints, who reign together with Christ, offer their prayers to God for man." "And that there are men of impious sentiments who deny that the saints, who are in eternal happiness in heaven,

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Following these instructions from the council, books of devotion on this line are abundantly supplied to your people. By one of great authority, you teach them in the following strain: "Go then, devout client, to the heart of Jesus. *But let your way be through the heart of Mary.*" "Come, then, hardened and inveterate sinner, how great soever your crimes may be, come and behold, Mary stretches out her hand, opens her breast to receive you."

"Though insensible to the great concerns of your salvation, though unfortunately proof against the most engaging invitations of the Holy Ghost, fling yourself at the feet of this powerful advocate.

"Hail Mary, lady and mistress of the world, to whom all power has been given both in heaven and earth.

"You are the great mediatrix between God and man, obtaining for sinners all they can ask and demand of the blessed Trinity."

Damien, one of your authorities, tells us "that the virgin when she presents herself before the altar of reconciliation appears less to supplicate than to dictate laws."

Another of your saints called Germain prayed, "O mother of God, your defence is immortal; your intercession is life; your protection is security; if you do not teach us the way, none can become spiritual, nor adore God in spirit. O most Holy Virgin, none can have the knowledge of God but by you; O Virgin Mother, none can be delivered from dangers but by you; O favoured of God, none can obtain any gift of grace but by you."

The forms of expression in many prayers offered directly to the Virgin Mary, as a hearer and answerer of

prayer, and others regarding her as a mediatrix between God and the sinner, are in most positive violation of the commandments of God against idolatry and of those which are designed to secure for Christ the honour of being the one only Mediator of the New Testament. But some addresses to her put her even above God himself. This is expressed in a picture in a Roman Catholic chapel in Wigan, England, in which, as Dr. Jenkins tells us, "God the Father was painted on one side, and God the Son on the other, and the Virgin Mary, enthroned between the two, *with a crown upon her head.*" Prayers to Joseph are of similar cast and language, regarding him also as an intercessor. In the Garden of the Soul you teach your people to say: "O glorious descendant of the kings of Juda! Inheritor of the virtues of all the Patriarchs! Just and happy St. Joseph! *Listen to my prayer.*" To Thomas à Becket prayer is offered in this form: "Do thou, by the blood of St. Thomas, which he spent for us, grant that we may ascend whither he ascended." And, like the pagan idolaters, from whom you evidently have taken a number of lessons in worship, your Church has her patron saints, as they had patron gods. St. Anthony against fire; another St. Anthony from drowning; St. Barbara, in times of thunder and war; St. Blass, for diseases of the throat; St. Polonia, for teeth; St. Dominga, for fevers; and St. Rochs, for the plague, etc. But the confitur which every devout worshipper of your Church uses, leads him into this sin against God and his Christ daily.

"I confess," he says, "to Almighty God, to the blessed Mary, ever virgin; to blessed Michael, the Archangel; to blessed John the Baptist; to the holy apostles Peter and Paul, and to all the saints, that I have sinned exceedingly in thought, word, and deed, through my fault, through my most grievous fault.

Therefore I beseech the blessed Mary, ever virgin, blessed Michael the Archangel, blessed John the Baptist, the holy apostles Peter and Paul, and all the saints, to pray to the Lord our God for me."

How singularly in contrast to the above are these words of our Lord: "*No man cometh unto the Father BUT BY ME.*" "*If ye shall ask anything in MY NAME I will do it.*" "*I will pray the Father, and he shall give you another Comforter.*" "*Come unto ME all ye that labour and are heavy laden and I will give you rest.*" "*Him that cometh unto ME I will in no wise cast out.*" John 14: 6, 14, 16; Matt. 11: 28; John 6: 37.

Again your Church believes that Christ's death upon the cross was sacrificial. In a word that he died on the cross for the sins of the world. And yet, your constant reference is not so much to what Christ effected by his death, as to what the priest does in the masses which he performs day by day. Your reference at any time to Calvary is evidently more to exalt the office and act of the priest in the mass than to anything that Christ has done. Hence your talk about offering a mass for this person or thing, and so many masses for such and such a person, or object. And the effect of this kind of teaching is seen throughout your whole Church; for evidently the only idea of your people of getting any benefit from the death of Christ is, as the priest represents it in his mass, or wafer-god service. To Christ, as represented in, and by, this wafer, is the attention directed, and by it is the faith and hope of your Church exercised. And what an absurdity! A service without a particle of blood-shedding, suffering, or death; and yet a sacrifice! Yea, a sacrifice sufficiently great to take away sin, and to secure the favour and blessing of God. A service that involves the conclusion that a thing of to-day or yesterday can become a person that existed centuries ago. Yea, that it not

only existed then and had a personal experience of pain, sorrow and death, but has had since and now, consciousness of power, majesty and glory in heaven which none but an infinite being could participate in or exist under. A service that implies that an act has been performed which even God himself could not effect, viz., of turning a finite thing—a wafer—into the infinite God—for such is Jesus Christ in his divine nature : and that invests the human nature of our Lord, which is finite, and as such is and must be limited, as all human beings are, with the attributes of Omnipresence and Omniscience. And that while a number of proofs have been given that the thing—the wafer—called by you a God and worshipped as such—has not the power to protect itself from being eaten by a rat, or from destruction by any one of a thousand ways to which it is frequently exposed !

That God never attempted to make what he knew he could not make, and what everyone not drunk with the wine of your Church's fornication, will at once admit—*i. e.* turn a bit of paste, however shaped or manufactured, into Deity—into the God-man Christ Jesus, therefore your Church in insisting on this dogma, inculcates that which is idolatrous ! blasphemous ! and absurd ! But in instituting this service your Church has ignored God—the Infinite God of the Holy Bible, and while professing to believe in him she has changed, as St. Paul says, the glory of the incorruptible God into an image—a wafer, a “corruptible” thing—and has “changed the truth of God into a lie,” (calling a wafer the Christ who died upon the cross) “and worships and serves” this creature of paste “more than the creator, who is blessed for ever.” Rom. 1 : 23, 25.

I might go on adding to the counts in this serious indictment against your Church, but for the present,

will offer but one more. It is, that while professing to believe in God as the supreme authority in heaven and on earth, you have not hesitated to proscribe His Word, and in opposition to his will you have, to the utmost of your power, laboured to suppress and discourage its use among the people generally.

I stop not to consider the reasons your Church offers for so extraordinary a conduct, as no argument should be thought of for a moment which implies a justification for interfering to arrest a plainly expressed order and appointment of God. That such an order and appointment is clearly expressed in almost every page of the Bible, and in the life of everyone who has made it his regular study and rule of life none can with reason deny.

The Jewish people, all who could, priests and laity alike, possessed and read the Bible. The Christian Church highly valued and used it, and from none was it withheld, or an objection raised against its use, until, through the many departures of the Church of Rome from "the faith once delivered to the saints," she felt its testimony against her was too telling to be longer endured. To suppress the Bible and to discourage its use, was therefore considered a necessity. This has been her policy now for many years. But what a testimony is this against her! Our Lord says, "Every one that doeth evil hateth the light, neither cometh he to the light, lest his deeds should be reproved." John 3:20. This explains the whole policy of your Church, my dear sir, towards God's precious book, the Holy Bible.

Man's relations to God and interests in eternity, show how necessary such a book as the Bible is to him; while the benefits flowing from its consistent use have been, and are to-day, everywhere a theme for praise and thanksgiving. "Blessed," says the psalmist, "is the

man that walketh not in the counsel of the ungodly. *But his delight is in the law of the Lord ; and in his law doth he meditate day and night.*" Ps. 1 : 1, 2. "*Unless thy law had been my delights, I should have perished in mine affliction.*" Ps. 119 : 92. And, "*Blessed is he that readeth, and they that hear the words of this prophecy.*" Rev. 1 : 3. That your Church has laboured with desperate energy to prevent its circulation and use, and that she has cruelly persecuted many who dared to resist her will in this matter, and that she has destroyed a vast number of copies of this sacred book, and would destroy them all if she but could—as though it were the worst and most dangerous book ever published—are facts known everywhere. But what do they all declare ? What ? But that she has set herself against God, to resist with most determined and even demoniacal determination, his purpose of giving his word to his creatures, and in her madness she has dared to say no, it shall not be, to God's declared yes, it shall be. In this conflict which in a spirit of infatuation your Church is waging against God, the world will yet see, and perhaps sooner than many are imagining, what her doom will be ; for, as the prophet says : "Woe unto him that striveth with his maker." Isa. 45 : 9. And as pointing to this very thing, the Apocalyptic seer says : "Strong is the Lord God who judgeth her." Rev. 18 : 8.

Having yet more to say about your Church, in her principles and doings, I will address you on such in another letter.

I am, sir, yours very sincerely,

MARCUS.

## LETTER XVII.

### STRIKING UNCERTAINTIES—AND MARVELLOUS CERTAINTIES OF THE ROMAN CATHOLIC CHURCH.

*My Dear Sir,*—I doubt not but the heading of this letter will excite in you a feeling of surprise. What is there uncertain in the Roman Catholic Church? I think I hear you ask, with an energy that indicates offended dignity and querulousness. Well, I will meet your question by asking another. Do you know, sir, whether or not you are the Archbishop of the Roman Catholic Church of Montreal? Yea, I will ask you a series of questions, the consideration of which may, and will, I feel pretty certain, lower the dignity of your tone, and bring your spirit down to the level of ordinary mortals.

Do you know whether or not you are a priest? Or even that you are a Christian in your own acceptation of that word? Or can you give any reasonable assurance to any person, or take such to yourself, that you are not at this very hour anything more than an unbaptized heathen? Now, sir, don't be so startled as that you cannot speak or breathe under this questioning, for I am going much farther in my interrogations. Do you know, sir, or can anybody help you to find out, whether or not, from the Pope in the Vatican to the humblest peasant in his cottage, there is a Roman Catholic on the face of the earth? Now, don't think me mad or crazy until you have read what I have to say on this subject. My deliberate conviction is that there is not, nor has there been for many centuries, a Roman Catholic on the face of the earth! And if ever there was a work for the Pope to do to save his Church from going to pieces, and to show the real value of his attri-

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bute of infallibility, it is now to answer this question and thus settle the doubts which must agitate every mind professing your faith, and that properly apprehends the condition in which you all are.

You are anxious, I doubt not, that I should explain myself. I will do so.

You are aware sir, that in your church, originally designed, I doubt not, to exalt your priestly character and to impress the minds of your people with a sense of its divine and awful power, the doctrine of *intention* was framed. The Council of Trent declares itself on this subject as follows: Sep. 7, Can. II. "Si quis dixerit in ministris, dum sacramenta conficiunt et confreunt, non requiri intentionem, saltem faciendi quod ecclesia facit, Anathema sit," "If any one shall say that it is not necessary for ministers, when they consecrate the sacrament, to possess *intention* of doing at least what the Church doth, let him be accursed."

Then again, "Should any priest not *intend* to consecrate, but to deceive, there is no sacrament, because *intention* is necessary." Missale Rom. D. 53. On this Cardinal Biel says: *No priest that celebrateth can know evidently whether he be a priest; for he cannot know evidently whether he be baptized or whether he be lawfully ordained.*"

And Cardinal Bellarmine declares: "*No man can be CERTAIN, with the CERTAINTY OF FAITH, that he receives a true sacrament, because it depends on the minister's INTENTION to consecrate, and none can see another's INTENTION.*"

The Council of Trent further remarks upon this subject: "*The defects on the part of the minister may occur in these things required in him; these are first and especially INTENTION, after that disposition of soul, of body, of vestments and disposition in the service itself, as to those matters which can occur in it.*"

*"If any one INTEND not to consecrate, but to counterfeit ; also, if any wafers remain forgotten on the altar, or if any part of the wine, or any wafer lie hidden, when he did not intend to consecrate but what he saw ; also, if he shall have before him eleven wafers, and intended to consecrate but ten only, not determining what ten he meant ; in all these cases there is no consecration, because INTENTION is required."*

Now, sir, I think you begin to see the point of my interrogations. And I dare say the point is a little too sharp for your comfort. You don't know "with the certainty of faith," as Cardinal Bellarmine calls it, that you were ever baptized, or ordained, or that anything else was ever done for you which your Church proposed to do, because *intention* being indispensable, might have been or might *not* have been in it. Nor is this all ; you have to go back to the one that baptized or ordained you, to know whether he or they were qualified ; and yet farther back still you must go, even to the very starting point of your Church's being, and come from that point all along the line ; for if there be but one link of this connection missing, the connection was broken there, and all priestly authority ceased then, and from that moment your authority as a Church, even according to your own showing, passed away from it. We have a fitting illustration of this to a certain extent in our telegraph wires. Here is one starting from Europe ; it passes under the sea, and, coming to America, opens to us a communication to that far-off land. All at once the communication has ceased. We look about and see that all is right and in perfect order *here* ; where, then, can the difficulty be, we may ask. Why, if there be a break even on the other side of the sea, and but a few miles from the European shore, the whole thing is explained. There can be no more correspondence until the break is remedied and the con-

nection once more established. But here the analogy stops; it can go no further. They can repair the break in the wire wherever it may be, and then things go on as before; but they cannot ever repair the break in the long line of communication and transmission in your Church, no matter when it occurred or with whom. Once broken, and that for a generation, and the thing is broken forever! That such was considered possible by your own authorities, is clearly put in the following words: "*If any intend not to consecrate, but to counterfeit, also,*" etc.

But that the Clergy of Rome, through long periods of their history, intended anything in the services of their Church but what tended to the gratification of the lowest passions of human nature is clearly stated and abundantly confirmed by her own authorities. Dr. Edgar in his great work remarks: "The flood gates of moral pollution appear in the tenth century to have been set wide open, and inundations of all impurity poured on the Christian world through the channel of the Roman hierarchy. Awful and melancholy indeed is the picture of the Popedom at this era, drawn, as it has been, by its warmest friends, such as Platina, Petrus, Luitprand, Genebrard, Baronius, Hermann, Barclay, Binius, Giannone, Vegnier, Labbé and Du Pin. Platina calls these Pontiffs monsters. Fifty Popes, says Genebrard, in 150 years, from John the Eighth till Leo the Ninth, entirely degenerated from the sanctity of their ancestors, and were *apostatical* rather than *apostolical*." p. 108. And as it is well known that the inferior clergy from the bishops downwards were no better than their pontiffs, what *intention* were these vile men likely to have of anything pious or good in anything in the Church or out of it which they were called upon to do?

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when according to Nogaret and Du Plesis, who accused him before the estates of the French nation, as a set off to his bulls of deposition he had issued against their monarch,—among other things of holding: “Les hommes ont les mêmes âmes que les bêtes. L’Evangile enseigne plusieurs vérités, et plusieurs mensonges. La doctrine de la Trinité est fausse, l’enfantement d’une vierge est impossible, l’incarnation du fils de Dieu ridicule aussi bien que la transubstantiation. Je ne crois pas plus en elle qu’en une ânesse; ou à son fils plus qu’au poulain d’une ânesse.” Bruyère 3, 346, etc. Dr. Edgar’s Variations, p. 114. “These accusations were not mere hearsay, but supported on authentic and unquestionable evidence. Fourteen witnesses, men of credibility, deposed to their truth. Nogaret and Du Plesis offered to prove all these allegations before a general council.”

“Cardinal Perron,” says Drelinecourt, “being asked by some of his friends in his last sickness what he thought of transubstantiation, he answered, ‘*It is a monster.*’ They asked why then had he written so largely and learnedly upon it? He replied that he had done the utmost which his wit and parts had enabled him to colour over this abuse, and render it plausible, like those who employ all their force to defend an ill cause.” Nor is this Cardinal the only one who has made a similar confession. Therefore, sir, I am persuaded, as I think many others will be as well, that the *intention* on the part of the priest to do in many of the most important services of your Church in which he was engaged, has been altogether wanting. Therefore all such services have been destitute of any saving influence to anyone partaking of them. Nor is this all: for see how far-reaching this fact extends.

A couple come to a priest to be married. They are married; that is, the form has been gone through. But the priest did not intend the grace; or, though intend-

ing it, he had no authority to communicate such, intention being wanting in some near or remote instance essential to the validity of his office as a priest. The marriage has been one of form, and of that only. Therefore, the couple were never married, and their union was unlawful; which means, they will live in a state of fornication all their lives, although their intentions were pure and honorable throughout.

This applies, of course, to every service in your Church; and how pitiable is the condition of everyone of you, supposing God to be such a being as you represent him; or his service that which you say it is.

Again, the hour of death has come to one whose entire dependence is in his priest; and therefore has got him to come to give him the last rites of his Church ere he dies. He makes his confession with all due contrition of soul; receives the Sacrament, and absolution, as the priest affects to give it to him; and he dies! But what now may he discover, assuming what you teach to be true? Why, that the priest had no authority to do what he did; and, being without any authority he could impart no grace; that the whole service was destitute of any benefit or blessing; yea, that all was a delusion, and now is a disappointment!

And here, sir, I ask you in all honesty and seriousness, to give to your people one solid argument that can afford the least assurance that like the priest I have just referred to, such is not the condition of every ecclesiastic in your Church this very hour, from your Pope down to the lowest parish priest in the land. You do not any one of you know what you are; certainly you do not any one of you know with "the certainty of faith" that you were ever baptized; that those living together in the marriage state were ever married; the priest that he was ever ordained; and no one who has died in your Church that he ever received the rites of

the Church in the solemn hour of his death. All is mist and fog most dense and chilling; and such its nature that the more the subject is investigated the more the conviction must prevail that your whole Church is like a chain whose links are broken in a thousand places; and that in reference to all connected with it *nothing is so certain as that everything in it is in a state of absolute UNCERTAINTY!* *These being some of the many UNCERTAINTIES of your Church, let us now look at some of the CERTAINTIES connected with it.*

And, first, *It is certain that its claim to ANTIQUITY, SUPREMACY and CATHOLICITY is quite unfounded and contradicted by FACTS.*

That it is not and never was the mother and mistress of all Churches; and that it is highly absurd to say so in the face of so many facts which show that if any Church could with any consistency ever make such a claim, it would be that which until the overthrow of Jerusalem was established in that city, and that since the removal of the Christians from Jerusalem, which took place a little before its destruction by the Roman Emperor, Titus, the parent Church was to be found, if anywhere, with the Waldensian people; which, as the true Church, was the woman driven away into the wilderness—into a place prepared for her of the Lord: as see Rev. 12—and where, though fearfully persecuted for many years by the Church of Rome, she has continued to maintain a noble testimony for Christ. And further, that from her enterprising missionaries the great work of the Reformation in England, Bohemia, France, and Germany arose, and has gone on and will, with increasing power and splendour, to fill the whole earth with the glory of the Lord. In this is remarkably fulfilled our Lord's promise to Peter concerning his Church, that the gates of hell should not prevail against it. But this application of the promise

of our Lord is shockingly at variance with that which you give it. Assuredly it is, for it implies (all of which is true) that a very different Church than that of the Pope inherited the promise; and that the gates of hell are represented by the powers of the Roman Church which exerted her every energy to destroy the Church of the Waldenses, the Church of Christ, but all in vain.

The *antiquity* of the Church of Rome dates not from the time of the apostles, as you assume, but from the beginning of the fourth century, as see Rev. 13 :—And the figure of “a beast” rising from “the sea” is the one used by the divine spirit to describe her character. And if ever there was a true and striking figure by which to describe a person or a system, then this is true of this figure to the Church of Rome, which for cruelty and sensuality has been without an equal since the world began; and in reference to which therefore an animal, whose instincts are especially such, is most truthfully appropriate to represent it.

*Supremacy* is another claim made for the Church of Rome; and it is as certain as any unadulterated fact of history and declaration or teaching of Holy Scripture can make a thing, that the foundation on which this assumption is based is one of sand, which wastes and disappears when the proper test is applied to it.

It is said that our Lord designed Peter to be supreme over all his fellow apostles, and over the Church at large. But I have shown in these letters that scriptural statements of teaching and of facts entirely disprove this; that Peter never assumed such a position and the apostles never recognized or imagined such for him; that instead of his being the first pontiff of Rome, he never was in Rome; and that the first authentic reference to the idea of supremacy for any bishop of the Christian Church, was in a strong protest against the bishop of Constantinople who was the first

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to assume it, and from Gregory, the then bishop of Rome, who was the first to lift his voice against it.

*Catholicity* is another claim put forth for your Church, but with as little reason as any other claim offered by her or for her. There is an effrontery in making these claims that is difficult to understand in persons of any proper sensibility, or information. It is known that a feeling of thorough independence was a prevalent one among the early churches of Christianity. And that this was especially the case with the great eastern and western divisions, that is the Greek and the Roman or Latin sections. The one never had dominion in any sense, either by right or by achievement, over the other. Hence, the assumption of being called the Catholic or Universal Church, is without any justification whatever.

Then as to being Catholic in the sense of being liberal and impartial, the application of the word to the Church of Rome is equally untrue and inconsistent. For *liberality* there is none in the composition of your Church; and it glories oftentimes in declaring this.

Among the many *uncertainties*, therefore, of your Church this as a *certainty* is reached: that she is not by any means what her friends and admirers have thought her to be: viz., not only a Church of Christ—but *THE ONLY TRUE CHURCH OF CHRIST, IN WHOSE PALE ONLY IS THERE SALVATION.* And not only so, but that in a truthful sense the only application to her of the words "Christian" and "salvation" is that she is not only *unchristian* but *ANTI-christian*; and that in her pale and acting under her teaching and inspiration, there is not, *nor can there be, salvation to any one!*

In these letters I have shown that the Pope, in the pride of his heart, and his clergy in their pride of their Pope, have put on his head a crown—a triple crown—

representing dominion over heaven, earth and hell. With the crown on his head they place him on an altar in their great church, and before him with incense and songs of praise they worship him, actually kissing his foot in their foolish and idolatrous offerings to him.

The Pope, thus worshipped, issues laws and deals out blessings and cursings, to reach, as he assumes to believe they will, not only throughout all the earth, and to all people thereon—of every condition and station in life, but to heaven above and to hell also beneath. And in his drunken madness he presumes to deal with the living and the dead as if all power in the universe were in his hand, and that God—Father, Son and Holy Ghost had ceased to take any interest in anything, unless it were to look on to wonder and applaud the doings of your Pope and his clergy.

To suppose a God to exist, such a God at least as the Bible reveals and describes, and that he would or could look on the state of things in the Papal Church with other than with feelings of anger and purposes of judgment, would be to read the Bible in perfect blindness to its most clear and prominent teachings; and that the distinctions between truth and error, righteousness and unrighteousness had ceased to affect his mind in any appreciable degree.

That such is not the case is seen in the fact that many years before papalism had an existence the spirit of prophecy sketched its rise, its character and its doom; and that since then, and even when, as in the days of the apostles, its principles were working and becoming slowly but surely developed, the prophetic representation by Daniel was elaborated and described with greater minuteness of detail, even up to its complete overthrow and destruction by St. Paul and St. John.

The Scriptures relating to this subject have been dwelt upon by a number of writers, several of whom have endeavoured to give them such a rendering as would show they had no real application to the Pope or his popery whatever. But these efforts are all vain. They satisfy no mind not strongly warped by other considerations; nor can they with anyone who patiently and perseveringly compares Scripture with Scripture, and all with facts and principles in the character and history of your Church. The Scriptures describing the Church of Rome are like a lock of many wards, and so complicated that no key but the one expressly prepared for it, can be made to so fit into it as to turn in each ward, and open or shut its several bolts. But which key, when once seen applied, convinces every onlooker that it is the right and only key designed for or suited to this lock.

To show this shall be the subject of my next, and I will add, for this time at least, my last letter to you, my dear sir, and therefore with utmost sincerity allow me to assure you that

I am yours very truly,

MARCUS.

## LETTER XVIII.

THE ORIGIN, CHARACTER, AND DOOM OF THE ROMAN  
CATHOLIC, OR PAPAL CHURCH, AS DECLARED BY  
HOLY SCRIPTURE AND IMPARTIAL HISTORY.

*My Dear Sir*,—It would be an extraordinary thing that a Church such as that of Rome should arise and exert the influence it has done upon the world, and that little or nothing of her, distinctively, should be found in the Bible. And yet such must be our conclusion if the interpretation be accepted which some contend for in order to shield her from the pointed and startling references found in the prophecies by Daniel, St. Paul and St. John. To effect this object it is said that these prophecies had their fulfilment in the destruction of Jerusalem, and with it of the national polity of the Jewish people; and that anything lacking there is filled up by the overthrow of Paganism in the Roman Empire through Constantine and some of his immediate successors.

But this interpretation involves a violence to the language of prophecy that should not be allowed; and would scarcely be resorted to but for strong pre-conceived opinions, or of theories which must be guarded at any cost.

The second chapter of Daniel's prophecies refers very clearly to pagan Rome; the overthrow of its idolatrous system, the growth of ages and the deposit of preceding kingdoms; and the establishment and glorious triumph, ultimately, of Christianity in the whole world. The seventh chapter of this same book brings before us papalism in Rome; its rise, its principles, and its final overthrow and complete destruction. I will point to

these, the subjects of this chapter, as briefly as practicable, and then show how clearly and impressively St. Paul and St. John amplify and particularize the points brought before us by Daniel.

Daniel, as he had done in the second chapter, so in the seventh, speaks of the four great monarchies which rose one after the other in the earth. The first, that of the Babylonian, then that of the Medo-Persian, next the Grecian, and then the Roman. In the Roman kingdom we are told there were ten horns, which signify so many States under the control of imperial Rome. In process of some years a little horn, (the horn is a symbol of temporal power,) came up, and before it three of the ten horns fell, or were plucked up and appropriated by it. These three horns represented, first, the Exarchate of Ravenna, given the Pope, Stephen II., by Pepin, King of France, in 755. The second was the kingdom of the Lombards, subdued by Charlemagne of France and made over to the Pope in 774. And the third was the State of Rome itself, which was given the Pope by Louis the Pious.

It was on the acquisition of these States that the Pope became a temporal power as before he had been an ecclesiastical one simply. Or, early in the eighth century, he became a horn with the other horns of the Roman Empire; although, as we see, unlike any of the others in many important particulars. The peculiarities of this little horn are subjects of highest moment.

It is said that the little horn "had eyes like the eyes of a man." Denoting remarkable cunning and forethought, etc. "And a mouth speaking great things," "great things against the Most High." Assuming divine titles such as "His Holiness," "Head of the Church," "Christ's Vicar upon Earth," "Infallibility," etc., etc., etc. But more than this, speaking great things—such as assuming to dispense rewards in heaven

and hell, as well as on the earth; changing laws of principles and conduct and conditions of salvation; a power to depose rulers; give away States or Kingdoms; release subjects of their oaths of allegiance, etc., etc., each of which acts, and all together especially, being an invasion of God's prerogatives, as the king, ruler, saviour and judge of all men, and therefore such was speaking "things against the Most High."

His "look was more stout than his fellows." Looking out and above all powers, and authorities, either in the Church, the State or the world. Making his people, cardinals, bishops, priests, or whomsoever they were to kiss his feet; and princes at one time to hold his stirrup while he mounted his horse; and in some instances to lay themselves down that he might put his foot upon their necks. Asserting to kings and peoples, as Popes Paul and Pius did to Henry of France and Elizabeth of England, that as Pope they had a sovereignty above kings, and that they by divine appointment "were over nations and over kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build and to plant." Or, as Sixtus in his bull to Henry of Navarre boasted, of "the immense power of the eternal King conferred on Peter and his successors, who, in consequence, could, not by human but by divine institution, cast from their thrones the most powerful monarchs as the ministers of aspiring Lucifer."

Further, it is added: "He made war with the saints." This is a fact, and as referring to the Church of Rome is placed beyond a question by the testimony of history. That much as the Church of God suffered under the persecutions of *pagan Rome*, it was little as compared with what she was made to suffer from *Papal Rome*. It, indeed, made war with the saints, and

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St. Paul, in the second chapter of his second epistle to the Thessalonians, follows up Daniel, and evidently appears to quote from him in referring to the Papal Church. He alludes here to a falling away in the faith and practice of Christianity, which would go on until that "man of sin," "the son of perdition," be revealed. That "he would oppose and exalt himself above all called God, or that is worshipped; so that as God he would sit in the temple of God showing himself to be God." 2 Thes. 2 : 3, 4.

I have in my former letters shown how, in a number of instances, the apostle must be considered as alluding to the Pope and his clergy in these statements. It is impossible, I boldly aver, for anyone to compare the acts of the Pope—his common and every day acts—and all concurred in and carried out by his clergy, so that you all act as moved by one common instinct,—and not admit that the only application that can be consistently made of St. Paul's words is the one I contend for, viz., to the Pope of Rome.

As a God he makes laws which men must obey at the peril of their souls' salvation. And as above God he has altered, and does so whenever it pleases him to do so, the conditions of salvation. As above God he not only changes laws, customs and usages of vital moment upon earth, but he disposes of rewards in heaven and hell, as though every such thing was in his hands and ever subject to his will. He assumes a power, and requires a deference and obedience, which belong only to God; and to crown this he claims titles, acknowledgments, and a worship, strictly divine; and his clergy of all grades, and his people of all distinctions, with most obsequious devotion, render all such to him.

That this is "a falling away" and the power that inspires it a "mystery of iniquity," who can deny; while its accomplishment is clearly through "the de-ceivableness of unrighteousness," as Paul most emphatically asserts. And while such are facts, so also is the declaration applicable to the Pope, and to no other power—that he is "*the man of sin,*" "*the son of per-dition.*"

St. John, in his apocalypse, says,—see chapter 13,—That the beast which he saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power and his seat, and great authority. And here do we ask the historian how it was that after Gregory had denounced John of Constantinople as being Antichrist for claiming to be the supreme bishop of the whole Christian Church, that in a few years subsequently, Boniface, his successor, himself assumed that very title, and to this day each Pope presumes to hold it? And the answer is, because Phocas, the Roman Emperor, authorized him to do so. Phocas had reached the throne by the murder of its previous occupant. Boniface was among the first to acknowledge him as the lawful Emperor, and he therefore paid the Pope for this favour by authorizing him to use the title here referred to. And they worshipped the *dragon*, the Roman Emperor, who gave power—this power—unto the beast!

And who was it that gave the three kingdoms or States to the Church, since which time called in lying and blasphemous language and spirit, the patrimony of St. Peter? Who? but the temporal rulers in the kingdom of France.

"And he opened his mouth in blasphemy against God, to blaspheme his name," in assuming his titles, and worship and service; "and his tabernacle, and

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them that dwell in heaven," by denying to God's true Church and people their proper name—calling them heretics, and treating them as such ; and pursuing to the death and beyond it saints of God ; and, as in Wickliff's case, having his remains dug up from their grave, consumed to ashes and then scattered over the earth.

As in the case of Daniel's description, so St. John asserts : "And it was given unto him to make war with the saints and to overcome them." A mysterious providence ! A marvellous fact ! And, as pointing to Rome, a striking prediction !

"And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by many of these miracles," etc. Rome, you know Sir, is great in the manufacture of miracles. She owes many of her triumphs, and much of her success in many ways, to her miracle working power ; and by them, as the apostle says : "Deceiveth them that dwell on the earth." I question, however, if they have ever become the equals, in miracle working, to the magicians who with their enchantments withstood Moses before Pharaoh in Egypt long years ago.

In the seventeenth chapter of the Revelation of St. John, in the figure of "the great whore," gives another view of the Pope and his Church. "And there came," he says, "one of the seven angels which had the seven vials, and talked with me, saying unto me, come hither ; I will show unto thee the judgment of the great whore that sitteth upon many waters ; with whom the kings of the earth have committed fornication, and the inhabitants of the earth have committed fornication. So he carried me away in the spirit into the wilderness ; and I saw a woman sit upon a scarlet beast, full of names of blasphemy, having seven heads and ten horns.

And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication ; and upon her forehead was a name written, Mystery, Babylon the great, the mother of Harlots and abominations of the earth. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus ; and when I saw her I wondered with great admiration." Rev. 17 : 1, 6. In the explanation of this woman and the mystery attached to her, the angel remarked to John, saying : " I will tell thee the mystery of the woman and of the beast that carrieth her, which hath the seven heads and ten horns. The beast that thou sawest was and is not ; and shall ascend out of the bottomless pit, and go into perdition ; and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is. And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth ; and the ten horns which thou sawest are ten kings, which have received no kingdom as yet ; but receive power as kings one hour with the beast. These have one mind and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them ; for he is Lord of lords and King of kings ; and they that are with him are called, and chosen, and faithful. And he said unto me, the waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh and burn her with fire. For God hath put in their hearts to fulfil his will,

and to agree, and give their kingdom unto the beast, until the words of God be fulfilled. And the woman which thou savest is that great city, which reigneth over the kings of the earth." Rev. 17 : 7.

And now, sir, let me ask you to look over this scripture and consider what answer should be returned to such questions as the following: The "great city" represented by "the woman," and "which reigneth over the kings of the earth," where shall we find it? If I say the city of Rome, or rather the Church of Rome, can you raise an objection against my doing so? Assuredly not; for to no other city or Church does it apply. Then there is a beast which is said to carry this woman, or Church, what would you say is this beast? Is it not the Latin or Roman Empire? I will put this down as the answer until you can supply a better one.

Then it is said this woman, or city, sitteth on seven mountains; and who does not know that Rome is called the seven hilled city?

A very striking and significant mark which the angel gives of this woman is in the following words: "And I saw a woman sit upon a scarlet coloured beast"; which was the colour of the Emperors and Senators of Rome. And again: "And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones." And while scarlet was the colour of the Emperors and Senators of Rome, so it is the colour of the Pope and his Cardinals. Of this fact the people of this country have had, and—so far as a Cardinal's presence and appearance can confirm it—now have, an abundant confirmation. And surely with these marks and so many of them, who can doubt but the Church of Rome is the subject of the angel's discourse.

Another statement here is that "the woman was drunk with the blood of the saints." We say a person

is drunk when by something he has taken his reason is dethroned; and he no longer acts as a rational being. When such is the case the person will talk and act foolishly; and oftentimes even madly. Well, history teems with the drunken revels of the Church of Rome, and among many forms of it is that seen in persecuting to the death the saints of God. Can anyone give a more satisfactory explanation than that of drunkenness for the massacre of so many thousand lives in France on account of their religious faith, especially on Bartholomew's day; and of the expulsion from their country for the same reason of thousands of others, and they the most industrious and intelligent artisans that France had in her population? And then, as if knowing no bounds to their drunken revelry, the Pope and his clergy going to their principal place of worship to offer to God in their most solemn service a sacrifice of praise and thanksgiving that they had so far succeeded—for the scheme was theirs from the beginning—in effecting the destruction, as they thought, of all the "heretics" of France! Would any but men madly drunk ever think that such a service could in any way be acceptable to God?

The same spirit was manifested in every country where any of God's saints could be found: for no sooner were they found than they were haled to death, and that in one of the most cruel forms which human or hellish art could devise. And who but a drunken madman could have proposed to do what one of your Popes, Innocent, did: *i.e.*, to grant a full pardon of all sin and eternal salvation in heaven to those who had taken part in hunting down and murdering the Albigenses for the terrible crime of worshipping God according to their faith in his word?

Many books have been written on this subject, the cruel persecutions of God's saints by Papal fiends and

monsters. In certain instances a degree of sobriety is seen among certain of your people; and, ashamed that charges of cruelty, and of such cruelty, are made against their Church, either deny them altogether, or labour to greatly modify them. But all this is in vain. The history on which these facts rest is too firmly established to be overthrown, and a very confirmatory evidence of them is found in many of their own Church, who ever and anon express a deep regret that those times and opportunities of dealing thus summarily with the "heretics" of to-day, are no longer with them as in the palmy days of their power.

"Drunken with the blood of the saints." Yes, with God's saints. Made such by God's Holy Spirit, and therefore unlike those of papal creation. Of the latter kind is your Dominick! "St. Dominick," forsooth! the saint who originated the Inquisition and its orgies of blood and murder!

What could have induced your Church to lift this monster of cruelty into your calendar of saints is inexplicable, unless it was because he went beyond his contemporaries in a spirit of persecution and in this work had a pre-eminence in obeying his papal masters.

But this drunkenness, as shown by the angel to St. John, seems to have been a very general thing. For it is said: "With whom," "the great whore," "*the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.*"

Adultery or fornication is used, as every reader of the Bible is aware, to denote idolatry. It is the giving to another being, or object, that which belongs solely to God. And this, let it be noted, is the view which the angel gave to John of the spirit and conduct of your Church. Who can look at your worshipping a

wafer as God, the Lord, and doubt this? Who can think how you worship saints, the Virgin Mary for instance, angels, pictures and relics, and question this? Who can think of your dependance on a priest, rather than on the Lord Jesus Christ, for pardon and salvation, and doubt this? In a word, who can look at and ponder over the entire dependance your Church requires on almost any person and thing, which she presents for that purpose, rather than on God—on God alone—and for a moment be at a loss in knowing how and to whom to apply the angel's statement to the aged apostle.

And can anyone wonder—should anyone wonder,—that a fearful ending to all this would come, must come, sooner or later? A consistent apprehension of the character of God as a just and holy being forbids another idea than that a reckoning day, and that a terrible one, is to come. Daniel asserts: "*But the judgment shall sit, and they shall take away his dominion to consume and to destroy it unto the end.*" St. Paul says: "*Then shall that wicked be revealed, when the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.*" St. John says: "*And after these things I saw another angel come down from heaven, having great power: and the earth was lightened with his glory, and he cried mightily with a strong voice saying, Babylon the great is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive*

*not her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. . . . Therefore shall her plagues come in a day, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her. And the kings of the earth, who committed fornication and lived deliciously with her, shall bewail her, and lament her, when they shall see the smoke of her burning, standing afar off for fear of her torments saying, Alas, that great city Babylon, that mighty city, for in one hour is thy judgment come. . . . "Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her. And a mighty angel took up a stone, like a great millstone, and cast it into the sea, saying: Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. . . . And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth."*

Terribly complete in the end, but preceded by operations of judgment that should awaken reflection and fear in every member of your Church. And doubtless would do so, if your Pope and his ruling authorities did not in their drunken madness forbid God's own word to their people.

By they would be informed and thus be impressed by the fact of a consuming process that was to precede the final and complete destruction. They would see that to this St. Paul alludes, saying: "Whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." The consuming process was commenced at the great Lutheran Reformation; and has been going on steadily and regularly—though slowly, apparently—to the present. We have only to look at things concerning the state and influence of your Church over kings, nations and

peoples before that event, and compare such with what they are now to be assured that the consuming process, then commenced, has advanced amazingly and is progressing still ; and will, despite all efforts to prevent it — come from whom they may. And why should it not, seeing such is determined by the Lord, the judge of all the earth. Looking at kings and their people in their feelings and action towards the Church of Rome now, and then, and how remarkable the fulfilment of the words of the angel : “ And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate, and naked, and shall eat her flesh, and burn her by fire.”

Look at what confiscations of her ill-gotten wealth, in the years since the commencement of the great Reformation, have been made. Look at the condition of Rome as a city to-day : that the Pope can no longer so control things as even to keep out a Bible from being brought into it, nor prevent a Bible-loving people from having a church in it ; yea, a dozen of them if they have but the means to purchase or build them. See the Pope, living now more as it were on sufferance, than as the haughty and mighty ruler, who affected at one time to depose kings, to give away kingdoms, to put nations under the ban of his interdict, and to release subjects from their oaths of allegiance to their lawful sovereigns.

In the desperate efforts now made to recover his lost influence and authority he has stooped to re-enlist the services of the Jesuits ; but everyone who knows what their principles and history are, will feel satisfied that, like the Indian's boomerang, they are much more likely to injure the hand that uses them than those whom they are employed to oppose. This last policy of your Popes is like the action of the doctor, who, to a dying patient, is applying stimulants, not because he thinks

he can save life, but because he thinks he may possibly prolong it a few hours longer.

Better by far, sir, for you to begin a thorough reformation of your whole Church. Do this with the Holy Bible in your hand. This will lead you at once to do away with your n. s., your wafer-god service; a wretched mimicry of the solemn scenes of Gethsemane and of Calvary; and, instead of chanting to the glory of a paste-god, and after falling before it to worship, then to eat it—get your people to look up to a throne of grace, where God sits; to Christ in the heavens, as your great and only priest and mediator. Teach your people that as God is a spirit they should worship him in spirit and in truth. Next abandon the confessional, that fruitful cause of superstition, crime, and misery to priests and people alike. And with the subject of the prodigal son, or that of the poor publican, who smote upon his breast and could only say—and in that said enough to secure heaven's pardon to his soul—"God be merciful to me a sinner"—with these subjects and others like them for texts, preach to your people, and what you preach practice—and with them all of you go to God through Jesus Christ, alone, for the pardon of every sin and grace to help in every time of need. Again eschew forever the unscriptural notion that a priest, or anyone, can forgive sins. Throw to the winds your fable of a purgatory. It has, so far as getting wealth is concerned, been a very profitable thing for your Church, *i. e.*, so far as anything can profit us that has been obtained through false pretences. And believing, as everyone should, that truth and honesty are infinitely preferable to deception and knavery, urge your brethren, clergy and laity alike, to look up to God through Christ only, for the divine blessing upon all occasions, and for every event to come, and such a reformation will follow as

may make your Church—what it never has been—a thoroughly New Testament one. And in this way you will get to yourself a name, which, in time and eternity, will shine among the saints of the Most High God as a true minister of the gospel of Christ Jesus the Lord.

Hoping you will give a full and timely heed to the solemn truths I have, in these letters, put before you,

I remain yours very sincerely,

MARCUS.

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