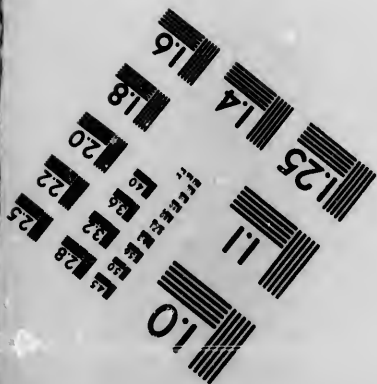
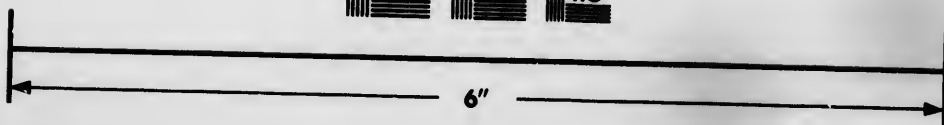
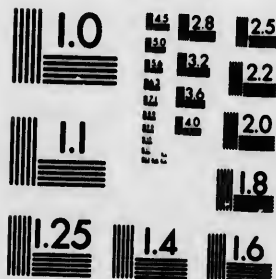


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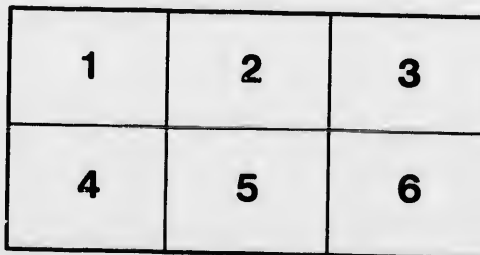
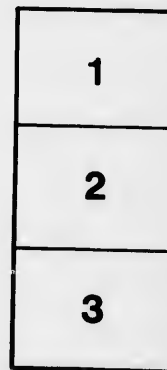
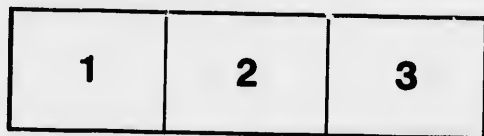
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THE DOCTRINE AND PRACTICE
OF
INDULGENCES.

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CONTROVERSY

BETWEEN

THE VERY REV. I. HELLMUTH, D.D.,

DEAN OF HURON AND RECTOR OF ST. PAUL'S CATHEDRAL.

AND

THE REV. J. M. BRUYERE

VICAR-GENERAL OF THE DIOCESE OF SANDWICH.

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1869.

THE DOCTRINE AND PRACTICE
OF
INDULGENCES.

CONTROVERSY

BETWEEN

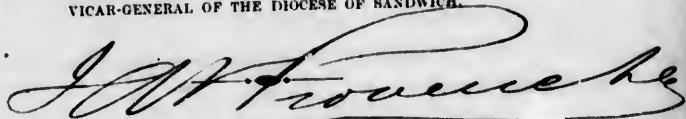
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PUBLISHERS' NOTICE.

The following correspondence on the subject of the Doctrine and Practice concerning Indulgences, &c., between Dean Hellmuth and Vicar-General Bruyere, appeared in the columns of the LONDON FREE PRESS during the months of May and June. It excited great interest here, and at many distant points, not only on account of the subject matter of the correspondence, but in view of the position of the respective controversialists in the communions to which they belong.

Many persons being desirous to possess a reprint of the controversy in a convenient form, and Dean Hellmuth and Vicar-General Bruyere having each expressed his approval that it should be reproduced, the Publishers have collected the letters, and now issue them to the public in pamphlet form.

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THE DOCTRINE AND PRACTICE OF INDULGENCES

[NOTE.—The controversy contained in the following pages arose in consequence of a Lecture delivered by the Very Rev. Dean Hellmuth, before the "Church of England Young Men's Association," at the Synod Hall, London, on May 18, 1869. The following synopsis of the Lecture appeared in the LONDON FREE PRESS on the following day :—]

From the London Free Press, May 19, 1869.

DEAN HELLMUTH'S SECOND LECTURE.

CONTINUATION OF HIS EUROPEAN TOUR.

Last evening the Dean resumed the subject of his lecture, and carried us along with him, in his description of that land which is fraught with so much of historic and present interest. On Monday evening, the 10th instant, we went as far as Florence, and now it will be our starting point. From Florence we proceed to Pisa, where we examined the "Leaning Tower" and the Cathedral, all of marble. Throughout the whole of Italy we are struck with the contrast between the general poverty and wretchedness of its inhabitants, and the magnificent buildings and well-supported establishments of the Roman Hierarchy. Passing through Leghorn we enter the Pope's dominions, on the 20th of January. The aspect of the country before reaching Rome was dreary in the extreme, poverty and wretchedness, laziness and beggars abounding in every direction. The railway, the terminus of which is at the Piazza di Termini, has disclosed some magnificent ruins, which, before its erection, were supposed to be nothing but mounds of earth, "The Temple of Minerva Medica and the Agger of Servius Tullius." The first object of interest as we approach the city is the wall of Aurelianus, an irregular zigzag, built chiefly of brick ; on the Capitol side of the Tiber, but eight of its thirteen gates remain open, and on the Vatican side only one, with a portion of the wall, remains. Rome stands in a vast plain of about forty miles in length, so that it can be seen for many miles. The elevation of the much talked of "Seven Hills" is so slight as to be scarcely distinguishable. The antiquities of this wonderful city are truly marvellous, and their preservation is chiefly due to the praiseworthy pride of the Roman princes and nobles, who for generations have dedicated their fortunes to the recovery of relics of ancient art, and to the erection of splendid palaces for their reception. The streets, with the exception of the Corso, are narrow and dirty in the extreme, as they are never cleaned except when the River Tiber benevolently overflows its banks, which only occurs once or twice in the year. The chief among the many objects of interest upon which the eye rests, as we stand upon the Capitol, is the Coliseum. It fills the mind with astonishment ; so vast were its original proportions, that it was capable of con-

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taining 87,000 spectators. It was here that for 400 years the bloody gladiatorial games were exhibited; here the venerated Ignatius sealed his testimony with his blood; and here thousands of the servants of Jesus Christ have suffered and died rather than deny Him who bought them. Immediately adjoining are the triumphal arches of Titus and Constantine—on the former is sculptured the Golden Candlestick, taken from the Temple of Jerusalem. And now we visit the Catacombs, those wonderful sepulchres for the living. What tales of woe could they tell! Just as the heathen once drove the Christian into those damp retreats, the only place where they could worship God, so do the Pope and his Cardinals even now drive the Protestants without the walls of the city, lest the holy precincts of the Vatican should be defiled by the proximity of those who worship God in spirit and in truth. After inspecting the Pantheon we visit the Lateran Church. In this church is the "Scala Sancta," or sacred staircase, which is supposed to have belonged to the house of Pilate, and to be the identical stairs which Our Lord descended when he left the judgment hall. The Roman Catholics attach great merit to ascending these stairs on the hands and knees. For each step indulgence is granted for nine hundred days, so that going up twice in a lifetime will secure the pardon of all sin. A proof of the inability of Rome to reform is found in the fact that even now, as in the days of Tetzels, you find on the doors of all the churches in Rome and throughout Italy notices of sale of indulgences for every sin and crime: "Indulgentia pleneria pro vivis et defunctis." What mockery of religion! We next visit the Vatican Museum, with its wonderful collection of ancient sculptures and relics. To attempt to give a description of its wonders would be useless in such a rapid sketch as this necessarily must be. And now we pass on to the Pope's council chamber, audience hall, dining room and bed room, &c., &c. Next, to the Cathedral of all Cathedrals—the great St. Peter's. It occupied nearly two hundred years in building, and is said to have cost fifty millions of dollars. Its external length is 613 feet, the height of the dome 434 feet. On entering, the mind is lost in astonishment at the vast proportions, splendid architecture, and brilliant decorations. It contains with comfort about 40,000 worshippers, and stands on an area of eight acres. In the centre, immediately under the dome, stands the high altar, surmounted by a bronze canopy 94 feet in height. The floor is entirely of marble. Everything is on such a colossal scale that it defies all description. As we walk up the nave, on the right is the bronze figure of St. Peter, with a metallic halo about his head, and the keys in his hand. Antiquarians generally agree that this is the heathen statue of Jupiter, deprived of his lightning, and converted, not only into a Christian, but a Christian Pope. The toe of the right foot is nearly kissed off by the faithful. It is well that his lightning is taken away!! On leaving St. Peter's we had a good view of the Pope, who was driving past in state. His face has a good natured smile, and his features bespeak amiability and benevolence. Long as Rome has resisted every modern improvement for the comfort and convenience of its inhabitants, it has at last yielded in some points. Instead of the miserable oil lamps there is gas. After a resistance of twenty years railways have been admitted. On the 1st of February we start from Rome for Naples, and as the train conveys us without the ancient city everything which meets the eye is fraught with deep historic interest; there is the old Appian road. At Albano station we see the palace of Domitian, and the tomb of Pompey; further on are the famous Pontine Marshes. Next we come to Appii Forum, where St. Paul was met by his friends on his way to Rome. And last, we pass Capua, about two miles from ancient Capua, so illustrious for its defence against Hannibal. About nine o'clock, p. m., we reach Naples.

Our hotel is opposite the beautiful bay, and just before us, to the left, rises Mount Vesuvius. Here we spent nearly a fortnight, and feasted our eyes upon the wonders which the city contains. The bay, with the exception of that of Constantinople, is the finest in the world. It is thirty-five miles in circuit. After inspecting the chief objects of interest in the city, we devote a day to Pompeii and Herculaneum. So completely were these cities buried, that in process of time their very existence was lost sight of. One of the largest suburbs of Naples has been erected over the ruins of Herculaneum, and it was not till the 18th century that, in sinking a shaft for a well, these ancient ruins were brought to light. For 1600 years these cities have been blotted out from the page of history, and now are presented to illustrate the manners and practices of the ancient Roman Empire. About one-fourth of Pompeii has now been excavated. As you walk through the streets, everything looks so perfectly new, that the mind can hardly realize that here death and forgetfulness have reigned for more than sixteen centuries. You almost expect to meet the Romans engaged in their usual avocations. We enter by the street of the tombs. The first house we enter is that of Diomed. We pass from room to room as in a modern dwelling. In the cellar are the ancient wine jars of earthenware. On the wall are deep marks, made by the bodies of the members of the family, who were here crushed by the falling in of ashes, &c., at the time of the destruction of the city. In this place seventeen skeletons were found. In this city of the dead everything is as fresh as if recently executed. Here we come to a bake house, in which bread, in a state of preservation, was found in the oven. This was the house of a surgeon. That of a poet. Another was a workshop. A fifth a factory, &c. There are also public buildings of vast extent, the baths, the Forum, the halls of justice, the vast amphitheatre, capable of accommodating 10,000 people. The streets are exceedingly narrow, and will not admit of more than one carriage at a time; the marks of the ancient chariot wheels are still distinctly visible in the well-worn pavements, and the crossings for foot passengers also remain. The furniture and household implements of Pompeii furnish striking illustrations of the skill and elegance of the workmanship of the ancient Romans. While at Naples we drove to Puteoli, a large and populous town. Here it was St. Paul landed on his way to Rome. The rest of our time in Naples we devoted to visiting the chief churches and other objects of interest. By far the most important and interesting is the Museo Internazionale, where there is a vast collection of relics taken from Pompeii and Herculaneum.

From the Daily Free Press, May 20, 1863.

**VICAR-GENERAL BRUYERE AND THE VEN. DEAN
HELLMUTH'S LECTURE.**

To the Editor of the Free Press.

DEAR SIR,—It is not our habit to make uncalled-for attacks on the religious convictions of those of our fellow citizens who may differ from us. We believe that very little, if any good can be accomplished by such a course. We content ourselves with stating and substantiating the doctrines and practices of the Church for the benefit of its members, and of those who may be desirous of becoming acquainted with them.

We are frequently assailed from various quarters. We can afford to keep silence, and place under our feet the abuse and misrepresentations of

ignorant scribblers. But when an individual, holding the position of a Dean of the Church of England, deliberately and without the least provocation, ventures to make an ungenerous assault on his fellow Christians, we have a right to ask that he should use the weapons of truth and honesty.

Having before my eyes a synopsis of a lecture delivered yesterday evening in this city by the Rev. Dean Hellmuth, I find therein the following assertions:—

"The Roman Catholics attach great merit to ascending those stairs (*scala sancta*) on the hands and knees. For each step indulgence is granted by the Pope for nine hundred days, so that going up twice in a lifetime will secure the pardon of all sin. A proof of the inability of Rome to reform is found in the fact that even now, as in the days of Tetzal, you find on the doors of all the churches in Rome and throughout Italy, notices of sale of indulgences for every sin and crime. '*Indulgentia plenaria pro vivis et defunctis.*' What mockery of religion!"

These assertions imply, first, that indulgences are the remission of sin; and secondly, that these indulgences, or remission of sin, are advertised for sale on the doors of all the churches in Rome and throughout Italy. Now, may I be permitted to ask the Rev. lecturer the following questions:

1st. On what authoritative statement of Catholic doctrine did he find that indulgences meant the remission of sin?

2nd. What authority, besides his own, can he give for the bold assertions, that indulgences for "every sin and crime" are advertised for sale at the doors of all the churches in Rome and throughout Italy? These charges of the Dean are most serious, and, if true, might well extort from him the exclamation, "What Mockery of Religion!" They should not be lightly made, and unless proved, will place the rev. lecturer in the unenviable position of a bearer of false testimony against his neighbor—in fact, of being a public calumniator.

Awaiting the Dean's reply, I beg to state, for the information of my Protestant fellow-citizens, the doctrine of the Catholic Church regarding indulgences.

An indulgence is NOT a permission to commit sin, nor is it what the Dean imagines and would make believe, a pardon for sins already committed, or for sins to come. Nor is an indulgence purchaseable for any amount of money. Now, if the Rev. Dean will take the trouble of consulting any one of our Catholic standard works, or even of looking over Butler's Catechism, which is placed in the hands of the children attending our Catholic schools, he will learn—

1. That a person must have done penance for his sins, and received pardon for them, before he can receive the benefit of an indulgence.

2. That an indulgence is a releasing of the debt of temporal punishment which remained due on account of those sins, which, as to the guilt and eternal punishment, had been already remitted by repentance and confession.

For further information we refer the Dean to any of our children, ten years old, he may chance to meet with on their way to Sunday school.

Meanwhile, I hereby pronounce as absolutely false and calumnious the assertion that indulgences, as understood even in our meaning of the word, are advertised for sale in Rome, throughout Italy, or in any Catholic country. The Dean might well reserve his exclamation, "What mockery of religion!" for the ministers and dignitaries of his own church, who deny the inspiration of Holy Scripture, and the divinity of our Lord Jesus Christ.

I have the honor to remain, Dear Sir, your obedient servant,

J. M. BRUYERE, V. G.

St. Peter's Church, London, May 19, 1869.

From the Daily Free Press, May 21, 1869.

DEAN HELLMUTH TO VICAR-GEN. BRUYERE.

To the Editor of the Free Press.

THE RECTORY, LONDON, MAY 20, 1869.

SIR,—In reply to the letter of the Rev. Vicar-General Bruyere, in reference to my lecture delivered on Tuesday evening last, before the Church of England Young Men's Association, on my tour through Italy, I beg to say that, in the first place, I repudiate the idea of my having made "an ungenerous assault on my fellow-Christians." I have spoken of the system and dogmas of the Church of Rome, as propounded by her own divines, and not of the community of Roman Catholics—many of whom do not deem it necessary to ascertain or investigate the multifarious dogmas of their church; and from the letter of the Rev. Mr. Bruyere, I fear he must either have forgotten, or never studied carefully, the teaching of his own church on the subject in question, or he would not have written as he did. Nothing would be further from my thoughts and wishes than to give utterance to anything that would hurt the feelings of the rev. gentleman or any of our Roman Catholic fellow-citizens, with whom we live happily in a spirit of friendship, and which I trust will ever continue to characterize the community here.

The Rev. Mr. Bruyere prefaces his communication with a statement that "it is not our habit to make uncalled-for attacks on the religious conviction of those of our fellow-citizens who may differ from us." This introduction would seem to imply a desire on the part of the rev. gentleman to attribute to me an opposite propensity, and so originate a controversy calculated "to accomplish little, if any good." This imputation comes but badly from the Vicar-General, who, in conjunction with his rev. brethren, was party to a meeting assembled in the City Hall to discuss polemics, and patronise a controversialist Roman Catholic priest in expatiating on the doctrine of the "Supremacy of the Pope." It became necessary, in consequence of this procedure, to direct the attention of the "Young Men of the Church of England Association" to this subject, and show to them its fallacy. But where was this refutation of this Romish tenet expressed and exposed? Not in the City Hall, to the mixed offence and smile of a promiscuous religious community, but in *our* Lecture Hall, intended specially for the use of the Church of England Young Men's Association.

Vicar General Bruyere then with ill-grace puts forward my originating an uncalled-for attack on the religious conviction of our Roman Catholic fellow citizens.

In expressing our opinions in the lecture—to which he takes exception—on the different systems and dogmas of churches, we are only exercising that liberty which is ceded to all bodies, whether political or religious, and this liberty of thought and speech—the birthright of man—is happily enjoyed to the full in all *Protestant* countries by Roman Catholics and Protestants alike. The day, I hope, is not far distant when in Romania and in all other Roman Catholic countries the like privileges will be granted.

I trust the Rev. Vicar and others will always be able to separate *systems* from *personalities*.

I fully agree with the Rev. Mr. Bruyere, that "the weapons of truth and honesty" should be used in this or any other matter, and he may rest assured that I would not have ventured to make a statement or statements which I could not fully substantiate from incontrovertible facts, and from documentary evidences furnished—not from Protestant sources—but from Roman Catholic authorities.

The Rev. Vicar asks me to substantiate (in rather strong terms) what I have said in my lecture, expressed by him in the following words :

"Having before my eyes a synopsis of a lecture delivered yesterday evening in this city by the Rev. Dean Hellmuth, I find therein the following assertions :

"The Roman Catholics attach great merit to ascending those stairs (scala sancta) on the hands and knees. For each step indulgence is granted by the Pope for nine hundred days, so that going up twice in a lifetime will secure the pardon of all sin. A proof of the inability of Rome to Reform is found in the fact that even now, as in the days of Tetzels, you find on the doors of all the churches throughout Rome and Italy, notices of sale of indulgences for every sin and crime: *Indulgentia pleneria pro vivis et defunctis*. What mockery of religion !"

"These assertions imply, first, that indulgences are the remission of sin; and secondly, that these indulgences, or remission of sin, are advertised for sale on the doors of all the churches in Rome and throughout Italy. Now, may I be permitted to ask the rev. lecturer the following questions :

"1st. On what authorized statement of Catholic doctrines did he find that indulgences meant the remission of sin ?

"2nd. What authority besides his own can he give for the bold assertions, that indulgences 'for every sin and crime' are advertised for sale at the doors of all the churches in Rome and throughout Italy? These charges of the Dean are most serious, and, if true, might well extort from him the exclamation, 'What mockery of religion!' They should not be lightly made, and unless proved, will place the rev. lecturer in the unenviable position of a bearer of false testimony against his neighbor—in fact, of being a public calumniator."

1st—As to the meaning of the word "Indulgence:"

Whatever definition Protestant divines may have given to the word in question, it is clear from positive and implied teaching of the authorities of Rome, that by "Indulgence" something more is meant than what Mr. Bruyere says, the mere "releasing of the debt of temporal punishment which remained due on account of those sins, which, as to the guilt and eternal punishment, had been already remitted by repentance and confession."

I shall now quote Roman authority which will prove to any one of common sense that the teaching of the Church of Rome in reference to "Indulgence" is exactly what I stated in my lecture.

In "Duffy's Catholic Library, Part 9, translated from the Italian of St. Alphonsus M. Liguori," (Dublin, 1845), we read in page 31 :

"Let us also endeavor to gain as many indulgences as we can. Holy indulgences abridge the pains which we must suffer in purgatory. I will here mention some of the many indulgences which you can obtain.

"First, he who hears mass gains an indulgence of 3,800 years. Secondly, he who wears the scapular of Mount Carmel, observes chastity, abstains from meat on Wednesday, and recites every day the Our Father, Hail Mary, and Glory be to the Father, &c., seven times, will be soon delivered from purgatory, as we read in the Office of the Blessed Virgin of Mount Carmel. There are also many indulgences gained by wearing scapulars of the Blessed Virgin in sorrow, of the conception and de Bercede. Thirdly, he who says the Angelus Domini when the bell rings for it gains many indulgences. Fourthly, they who say : Blessed be the holy, immaculate, and most pure conception of the Blessed Virgin Mary, gain an indulgence of a hundred years. To them who say the Hail Holy Queen, is gained an indulgence of 40 days. For pronouncing the name of Jesus and Mary, twenty-five days. They who say five Paters and Aves in honor of the Passion of Jesus Christ, and the dolours of the Virgin Mary, gain an indulgence of 10,000 years."

The "Indulgences" are further set forth by authority in the following language—Rucolta, page 59 :

"One of the sacred memorials of the sufferings of our Lord Jesus Christ is the holy stairs, and it is worthy of every act of religion and devotion, as having been ascended more than once by our Redeemer, and having been consecrated by his precious blood in the last hours of his life. Since then—after being brought from Jerusalem to Rome at the expense of the Holy Empress Helena, about the year 326, and placed near the Patriarchal Lateran Basilica, and afterwards magnificently placed by Sixtus V., 1589, in a chapel celebrated in the whole world, called the

Holy of Holies—it was much frequented, and, through the piety of faithful Christians of every class and condition, was ascended devoutly on their knees.

“In order for ever to excite the faithful to so pious and useful an exercise, the Holy Leo IV., about the year 850, and Pascal II., by his Bull of August 5, 1,100, being the first of his Pontificate, (of which the originals are kept in the archives of the Basilica,) conceded nine years' indulgence for each of the twenty-eight steps of the said holy stairs, to whosoever with a truly contrite heart ascends them kneeling and praying, and meditating on the sufferings of our Lord Jesus Christ.

“Pius VII., afterwards, by a decree of the Holy College of Indulgences, on the 2nd September, 1817, renewed and conceded forever the fore-mentioned indulgence, making it applicable also to the souls in purgatory.”—Rucolta, page 59.

“It is apparent from this that the devotee obtains an indulgence of nine years for each step; and as there are twenty-eight steps, he may secure by one complete performance, an indulgence of 252 years!

“The mode of performing this pilgrimage is as follows:—

“The devotee, on approaching the stairs, sprinkles himself with holy water, makes the sign of the cross, and then kneels on the lowest step. There he usually remains either in meditation or in prayer, rather less than one minute. He then ascends one step on his knees, never rising upon his feet, which is regarded as approaching sacrilege, but always on his knees. There he usually remains as before, rather less than a minute, and very seldom exceeding a minute. And he gradually ascends, meditating or praying, and still upon his knees, till he has completed the whole flight of twenty-eight steps, and attained the gallery, where there is an altar and representation of the crucifixion; he then descends one of the other flights upon his feet, and the performance is completed. The whole performance generally occupies from twenty to thirty minutes. He now possesses an indulgence which secures to him such a supply of merit, not his own, but out of the church's treasury of superabundant merit, as will overbalance 262 years of suffering in purgatory; and it will expedite by 252 years his admission to the glories of paradise! And not only this, but in case he does not himself stand in need of so great a supply, he is able to apply the surplus to the account or credit of any other soul in purgatory which he may charitably wish to relieve! This additional privilege was conceded so lately as 1817 by Pope Pius VII.”

I might instance here the lucrative traffic which the Church of Rome pursues by means of such doctrines as the foregoing, and which gave rise to the blessed Reformation.

2nd. I am called upon to give authority besides my own as to the sale of Indulgences for sins and crimes.

Surely Father Bruyere will not deny the fact that the sale of Indulgences is advertised in print, and in letters of gold, in the churches in Rome and in Italy generally, in these bold words:—“*Indulgentia plenaria quotidian perpetua pro vivis et defunctis.*” (“Full indulgences daily and perpetual for the living and the dead!”)

I will now give another quotation from the Roman Catholic Canon Law for the pardon of all sorts of crime, as contained in the Papal Bull entitled *Pastor Bonus*, in which the power of dispensation from the Pope is given to one of his officers called Major Pœnitentiarius, and which goes to the full extent of giving “indulgence,” or remitting all sorts of sins.—In No. 17, pp. 202-24, in the translation of this Canon Law, it is thus written:—

“Occult heretics can be absolved by the Major Pœnitentiarius, or by his command in *foro conscientie*. * * * The Major Pœnitentiarius can grant dispensations to homicides and outlaws, even in the case of wilful murder; so that they can, even as clerics, enter an approved religious order.”—*Vide Bullarium*, Vol. I., No. 96. See 17, *Ibid.*, page 94.

It is a very singular fact that this Canon Law should provide not only for granting dispensation to wilful murderers, but even for receiving them “into a religious order,” so that criminals who, by the universal law of nations and by the law of God, are justly punishable with death, should

not only be pardoned but cherished by the Church of Rome, and placed in the order of her Monks by this Canon Law.

I select another : No. 17, sec. 6, p. 208 :—

"We grant, therefore, to our Major Penitentiarius for the time being, that he shall have power and authority to absolve, and command to be absolved, all and each of every quality, dignity and degree, the ecclesiastical seculars and regulars of every order, congregation, society and institute; also, all lay persons of both sexes, as well present as absent, from all and every sort of faults, crimes and excesses, howsoever weighty and atrocious (*culpa criminibus quantamcumque gravibus et atrocibus*), as well public as private, whensoever and howsoever committed and perpetrated; also, from all censures and ecclesiastical punishment decreed on account of the aforesaid crimes, and incurred by them, even in cases reserved not only to the ordinaries and superiors of the regulars, but even specially to ourselves and to the Holy See," &c., &c.

I trust in thus quoting from Roman Catholic authorities I have met the question forced upon me by the Vicar-General, and that my remarks on some of the dogmas of the Church of Rome, to my own people, within the place and precincts of my own charge, are conclusively proved from incontrovertible facts and from documents to which all can have access.

The Rev. Mr. Bruyere fully enjoys all the liberty of thought and speech which the British Protestant Constitution confers alike upon all; he no doubt preaches to his people what he believes to be truth, and exposes what he believes to be error. I hope he will allow us the same precious privilege.

Yours very truly,

I. HELLMUTH,

Dean of Huron and Rector of St. Paul's Cathedral.

From the Daily Free Press, May 22, 1869.

VICAR-GEN. BRUYERE TO DEAN HELLMUTH.

To the Editor of the Free Press.

SIR,—A reply from the Rev. Dean Hellmuth to my letter which appeared in your issue of yesterday was asked by me and expected by the public. I am sorry to say we are sadly disappointed. Neither the public at large, nor that portion of his fellow-citizens who have been, without the least provocation on their part, assailed and insulted in their religious belief by the Dean of the Church of England, can accept as a reply the rambling, desultory and loose remarks which have met our eyes this morning. In the space of nearly two columns of your journal, the Rev. Dean Hellmuth has labored much in treating of everything but the subject at issue. Instead of answering the plain questions proposed to him in my letter of yesterday, he chooses simply to ignore them. First of all, he refers to Father O'Farrell, whom he seems to find fault with for having lectured in this city on the Supremacy of the Pope. The Rev. Dean should know, if he had been present at the lecture, that the distinguished clergyman confined himself strictly to an explanation of the Catholic doctrine on that important subject, carefully avoiding the very semblance of controversy. I may ask here, *en passant*, if there were even one among his audience, composed of Protestants as well as Catholics, whose religious belief was even in the slightest manner attacked?

Let me inform the Rev. Dean that the question is not whether our doctrine be false or correct. The question at issue is one of fact, of truthfulness and honesty. The Rev. Dean asserted in his lecture, 1st, that

indulgences are a remission of sin; 2nd, that these indulgences, or remissions of sins, are advertised for sale on the doors of the churches in Rome and throughout Italy. Whereupon I asked the rev. gentleman, 1st, in what authoritative statement of Catholic doctrine did he find that indulgences meant the remission of sin; 2ndly, what authority besides his own could he give for the bold assertion that indulgences for every sin and crime are advertised for sale at the doors, &c. Now what reply have we received to those two simple questions? Absolutely none. "It is clear," says the Dean, "from positive and implied teaching of the authorities of Rome, that by indulgences something more is meant than what Mr. Bruyere says: the mere releasing of the debt of temporal punishment, which remains due on account of those sins which, as to the guilt and eternal punishment, had been already remitted by repentance and confession." "It is clear," says the Rev. Dean. I beg his pardon. It is as obscure and dark to our visual faculties as pitchy night under a starless sky. There is not one word in all the quotations of the Rev. Dean Hellmuth taken from St. Liguori and the Bulls of Popes, which can in the least sustain him in his unfounded assertions, viz., that an indulgence means the remission of sin. The documents produced by him from St. Liguori and others, supposing them to be correct, merely allude to some of the advantages gained by them, but certainly do not go the length of proving that indulgences and the sacrament of penance are one and the same thing. I fear the intellectual powers of Mr. Hellmuth are sadly confused on this subject. From the beginning to the end, he persists in confounding the remission of sin by penance with the releasing from the debt of temporal punishment, which, according to Catholic doctrine, frequently remains due after the guilt has been removed.

To prove his thesis, that indulgences and remitting of sins are one and the same thing, the Rev. Dean quotes triumphantly from the Papal Bull *Pastor Bonus*, in which it is said:—"Occult heretics can be absolved by the Major Pœnitentiarius, or by his command in *foro conscientiæ*." And here again, I am sorry to say, is displayed the Dean's utter ignorance of theology. He ought certainly to understand that nothing is done in "*foro conscientiæ*," except confession and sacramental absolution; whereas, indulgences are always granted publicly, and on public conditional acts, or in *foro externo*, as theologians have it.

The rev. gentleman quotes St. Alphonsus Liguori. But St. Liguori—*Homo Apost.*, cap. IV., de ind.—says:—"An indulgence is *gratia qua remittitur pœna temporalis—opere præscripto præstita*."—"A favour by which temporal punishment is remitted, certain prescribed conditions having been fulfilled.") Then follow the conditions, the chief one of which is: "*Sit persona in gratia*" ("That the person be already in the state of grace, that is, freed from all sin.") Therefore, according to St. Liguori, an indulgence is not what the Dean says, a remission from every sin and crime; and all that the Rev. Dean quotes of the writings of this saint merely proves that he, with us and every member of the Catholic Church, believes in the efficacy of indulgences.

Now let us come to the sale of indulgences, so loudly proclaimed on last Tuesday evening before a large assemblage in the Young Men's Lecture Hall. The rev. gentleman asserted that "even now, as in the days of Tetzels, you find on the doors of all the churches in Rome and throughout Italy notices of sale of indulgences for every sin and crime." In my letter I summoned him to prove the above sweeping assertion. How does the Dean meet my challenge? Pause, honest reader, at the following reply:—"Surely Father Bruyere will not deny the fact that the sale of indulgences is advertised in print, in letters of gold, in the churches of Rome

and Italy generally, in these bold letters—*Indulgentia plenaria perpetua pro vivis et defunctis.* “Surely” I have already denied, and again emphatically deny, that indulgences are advertised for sale in Rome or anywhere else in the whole world. Admitting, for the nonce, that people are notified occasionally that certain indulgences may be gained in privileged churches, where is the particle of evidence that they are offered for sale? Indulgences belong to the spiritual order, and therefore cannot be purchased with money.

If the Dean were conversant with Canon Law, he would know that the most stringent regulations have been enacted against the sale or purchase of sacred things, which, in ecclesiastical language, is termed *Simony*, and that, at all times, the delinquents in this regard have been visited with the severest penalties. So far from exacting payment for indulgences, the fact is, that in all cases where they are granted by the Pope, the indulgence conveying the same invariably terminates with the following words:—*Datum Romæ ex aedibus dictæ, &c., gratis et absque ulla omnino solutione quovis titulo*—Granted at Rome, in our palace, &c., gratuitous; and without any payment whatever, under any consideration. In proof of what I have just stated, I may mention that his Lordship the Bishop of Sandwich has just received from Rome Apostolical letters dated the 11th of April, granting a plenary indulgence to the faithful of the Universal Church, Rome itself expressly included. The following are the conditions essentially required for the gaining thereof:—1st. The faithful must fast three days. 2nd. They must confess their sins in the sacrament of penance, and reverently receive the blessed eucharist. 3rd. They must, according to their piety and means, grant some alms, to use the words of the Holy Father, that, being thereby led to true penance, and their sins being expiated through the sacrament of penance, they approach with greater confidence to the Throne of God, to obtain His mercy and grace in seasonable aid. This official Roman document, which shows what is done in Rome as in the Universal Church, will be left in the office of the *FREE PRESS*, for the inspection of all who may wish to see the verification of our statements. It must be regarded by all as a better witness to our teaching than the unsupported assertions of Dean Hellmuth. But if further testimony be required with regard to the question of the sale of indulgences, I can produce that of a gentleman now in this city, who spent more weeks in Rome than Dean Hellmuth spent days, whose official position requires of him to have a thorough knowledge of the doctrines and practices of the Church as regards indulgences, in the Eternal City, and whose truthfulness and honor have not been compromised by false accusations against his fellow-Christians.

I may now be permitted to ask the public, who have carefully read the letter which appeared in the *FREE PRESS* of this morning, whether the Dean has solved the question at issue, that is to say, whether he has substantiated the awful charges he made in his lecture on Tuesday evening? These charges were, 1st, that indulgences are remission of sin. 2nd, that these indulgences for every sin and crime are advertised for *SALE* at the doors of all the churches in Rome and throughout Italy. Now I again call on the Dean either to substantiate his assertions or to retract them. If he does neither, an intelligent public will judge of his honor as a gentleman, and his veracity and charity as a Christian Minister.

For the benefit of the rev. lecturer, I beg to transcribe the following observations from the pen of a Protestant clergyman, Rev. J. Nightingale, in his work styled “*The Religions of all Nations*.”—

“The religion of the Roman Catholics ought always, in strictness, to be considered apart from its professors, whether Kings, Popes or inferior Bishops; and its

tenets and its forms should be treated of separately. To the acknowledged creeds, catechisms, and other formularies of the Catholic Church, we should resort for a faithful description of what Roman Catholics do really hold as doctrines essential to salvation; and as such held by the faithful in all times, places and countries. Though the Catholic forms in some points may vary in number and splendor, the Catholic doctrines cannot; though opinions may differ and change with circumstances, articles of faith remain the same. Without a due and constant consideration of these facts, no Protestant can come to a right understanding respecting the essential faith and worship of Roman Catholics. It has been owing to a want of this discrimination that so many absurd and even wicked tenets had been palmed upon our brethren of the Catholic Church. That which they deny, we have insisted they religiously hold. That which the best informed among them utterly abhor, we have held up to the detestation of mankind as the guide of their faith and the rule of their actions. This is not fair. It is not doing to others as we would have others to do unto us."

Had the Rev. Dean Hellmuth acted upon the above Christian and charitable advice, he would not be placed in the awkward and unenviable position which he now occupies before the public.

I am glad to perceive in the Dean's letter that the rev. gentleman deprecates any intention of giving utterance to anything that would hurt my feelings or those of his Roman Catholic fellow-citizens. In return, I may assure the reverend gentleman that if we do not live happily in a spirit of friendship in this community, it will be no fault of mine or of any other Catholic. Let me hope, however, that the Rev. Dean will in future show us his kindness and good feelings by carefully abstaining from misrepresentation and slander.

In conclusion, I beg to thank the Rev. Dean Hellmuth for the full liberty of thought and speech which he is kind enough to grant me. I hope that I will make a good use of it—not, however, by misrepresenting the religious tenets of my fellow-citizens, but by stating honestly and plainly the doctrines and practices of the Catholic Church.

I have the honor to remain,

Dear Sir, yours, &c.,

J. M. BRUYERE, V. G.

St. Peter's Church, London, May 21, 1869.

From the Daily Free Press, May 23, 1869.

DEAN HELLMUTH TO VICAR GEN. BRUYERE.

To the Editor of the Free Press.

THE RECTORY, London, May 26, 1869.

SIR,—Absence from home prevented me from replying ere this to the letter of the Rev. Mr. Bruyere, which appeared in your issue of the 22nd instant.

I do not intend taking up much of your valuable space, or trouble the public by referring to the manner and language adopted by the Vicar-Gen. to my reply to his questions on "Indulgences."

He finds it no doubt convenient and cheap, if not the only logic—when he cannot deny the testimony of his own Church, which I quoted in verification of what I said in my lecture on the doctrines and sale of indulgences—to characterize my letter as "rambling and desultory," "ignorance," "slander," and "misrepresentation," &c.

In this he is only following the example of other R. C. controversialists, whose motto is "*Deny everything and admit nothing.*"

I desire, in all I have to say on this subject, to deal, not so much with the Vicar-General as with the *system* of doctrine and practices of his

Church, as propounded and acted upon by Popes and other Romish Divines, so that no honest man, be he Roman Catholic or Protestant, shall be able to charge me with partiality, much less make use of such epithets as Vicar-General Bruyere is pleased to indulge in.

It must be admitted by all who are acquainted with the *changing* and *shifting* doctrine of the *infallible* Church of Rome, that it is quite impossible to embody in a single letter—of limited space—all that could be said to define the *meaning* of "Indulgence," and the *sale* of the same, with its kindred inseparable and equally unscriptural doctrine of *Purgatory* and the *Mass*, hence I thought the quotations I made in my first letter from acknowledged Bulls of Popes and from other Roman Catholic authors, would suffice to satisfy any reasonable man as to the correctness of my statements in the lecture to the Church of England Young Men's Association.

But as the Vicar-General thinks I have not sufficiently answered his questions (and I do not expect ever to satisfy *him*), I am ready and prepared with additional testimony, and that from Roman authorities, to show that my statements are in perfect unison with the teaching and practices of the Romish Church.

The subject of "Indulgences" must ever be replete with interest to all Protestant Christians, inasmuch as the enormities and traffic of them by the Church of Rome was over-ruled by a gracious Providence for the liberation of England and part of Germany from the temporal and spiritual dominion of Rome.

1st. As to the question, what authority there is for my statement that "Indulgence" meant "a remission of sins?" I shall now show that no other definition can be given of the word, whether applied to *temporal* punishment in this life or in the life to come; that this has ever *practically* been, and still is, the direct and indirect teaching of the Church of Rome from the eleventh to the present century, we shall presently see from the Bulls of Popes and other prominent divines of that Church.

The first indiscriminate "Indulgence" on record is that of Urban II., A. D., 1096, who promised to all Crusaders "indulgence of all their sins, and an entrance into the Paradise of bliss."—Vide Barron, Annal. ad. an. 1095.

In the year 1300, Boniface VIII. granted to all those who should for a certain number of days visit the Churches of St. Peter and St. Paul, "not only a plenary and larger, but a most plenary remission of all their sins."—Vide Bullar, Compend. Cherubin Rom. 1623, tom. 1, p. 36.

From this we clearly see a *full pardon—a perfect, a more perfect, and most perfect REMISSION OF ALL THEIR SINS.*

Fifty years after this we find Clement VI. granting a most extraordinary *indulgence* to John and Joan, King and Queen of France, and to their successors upon the throne—in which express leave is given to their Confessor to free them from the obligation of all such oaths as they may have taken, *and find it inconvenient to keep.*—Vide Dacher. Spicileg. Edit. 1723, tom. iii., p. 724.

Surely if this has any force or meaning is it not a direct sanction to perjury? And if perjury is sin, is not this a *permission to commit sin*? And hence "indulgence" is a remission of sin.

Later still, at the end of the 16th century, Clement VIII. granted a plenary indulgence to all those who should take part in a contemplated rebellion in Ireland against Queen Elizabeth.—Vide Townshend's Accus. Hist. App., p. 353.

Again: In a work called the "Hours of the Blessed Virgin Mary," printed at Paris, A. D. 1553, fol. 62, we find the following:—

"To all them that before this image of pity (an image of Christ) devoutly say five pater noster, and five aves and a credo, piteously beholding these arms of Christ's passion, are granted THIRTY-TWO THOUSAND SEVEN HUNDRED AND FIFTY-FIVE YEARS OF PARDON."

And Sixtus VI., Pope of Rome, has made the fourth and fifth prayers, and has doubled the aforesaid pardon.

Again : at folio 73 we find,—

"These three prayers be written in the Chapel of the Holy Cross in Rome, otherwise called Sacellum Sanctæ Crucis Septem Romanorum. Who that devoutly say them, shall obtain NINETY THOUSAND YEARS of pardon for deadly sins. Granted of our Holy Father John XII., Pope of Rome."

Indulgences have sometimes been imprinted on or annexed to medals, rosaries and crucifixes. Of this there is a signal instance in the Bull of Indulgence issued by Pope Adrian VI. to certain Beads which he blessed : which Bull was subsequently confirmed by Popes Gregory XIII., Clement VIII., and Urban VIII., in the following words, verbatim :—

"Whosoever has one of these Beads, and says one pater noster and one ave Maria, shall on any day release three souls out of Purgatory ; and reciting them twice on a Sunday or Holy Day, shall release six souls ; also reciting five pater noster and five ave Marias upon a Friday, to the honor of the five wounds of Christ, shall gain a pardon of SEVENTY THOUSAND YEARS, AND REMISSION OF ALL HIS SINS."

Pope Adrian VI. decreed a plenary indulgence of ALL HIS SINS to whomsoever should depart out of this life "grasping in his hands a HALLOWED WAX CANDLE."

These are extracts of the decrees of the Popes themselves. Let the intelligent public decide whether "*Indulgence*"—as practically illustrated by the Popes themselves—is not synonymous with the "*remission of sin.*"

These are only a few of the many that might be quoted from Roman Catholic authorities to show that "*indulgence*" is *practically and in fact "remission of sin."*

Some may think that this belonged to the Romish Church some centuries ago only, but this is not the case, for it is as much practised *now* as in former days.

The London (England) *Post* Roman correspondent informs us that the Pope has just issued "Apostolic Letters," by which "plenary indulgence" is granted to all Christians in the form of Jubilee on the occasion of the Œcumenical Council.

After the exordium the formal announcement of the Jubilee is given as follows :—

"For this purpose we announce to the whole Catholic world the indulgence in form of Jubilee. Through the mercy of God Almighty, and supported by the authority of his blessed apostles, Peter and Paul, by that power of binding and loosing which the Lord has granted to us although unworthy, according to the tenor of the present, we mercifully grant MOST AMPLE INDULGENCE AND REMISSION OF THEIR SINS, as granted in Jubilee years, to those who visit specified churches in and out of this city, which indulgence may also be applied by way of suffrage to the souls who departed this life joined in charity to God, to all the faithful of both sexes who reside in this our Holy City, or who shall come to it, and from the first day of the month of June next to the day in which the Œcumenical Synod opened by us shall be shut, shall visit the Basilica of St. John Lateran, the Prince of the Apostles, and Santa Maria Maggiore, or one of them, twice, and there pray devoutly for some time for the conversion of all those who have gone miserably astray, for the propagation of the most holy faith, for the peace, tranquillity and triumph of the Catholic Church, and besides the usual four tempora shall fast for three days, even not consecutively, such as Wednesday, Friday and Saturday, and in the specified space of time having confessed their sins shall receive with reverence the most Holy Sacrament of the Eucharist, and shall give alms to the poor according to the suggestions of their respective devotion ; and also to those who, residing in any other place out of the said city, shall visit in the time specified the church

designated by the ordinaries of such places, or their vicars or officers, or by their order, or in their absence by whosoever has the cure of souls there, or any one of such churches twice, and perform devoutly the other works designated."

The paragraphs that follow make especial provision for the modes in which the indulgence is to be obtained by travellers by land or sea, by regulars of both sexes, by those living perpetually in convents, for the secular and regular clergy and laymen, for all prisoners, slaves or infirm folk, to whom the performance of the required works would be impossible.

There are various other provisions, based on the monstrous assumption of sacerdotal power, which lies at the root of the Papal system, showing, if further proof were wanting, the unchanged character of Popery. The document bears date April 11, 1869.

II. I must now deal with the second question of the Rev. Mr. Bruyere and here I shall prove again, not from Protestant, but Roman Catholic authorities and documents, that Indulgences have been, and are still sold for MONEY, and have been obtained for a fixed price.

I know that modern Roman Catholics deny it as a doctrine; talk of it as an abuse of former days, and express themselves indignantly at so vile a practice; but I find not the slightest difficulty in proving that the sale of "Indulgences" has been carried on not only before, but since the Great Reformation up to the present day.

In the year 1500, Pope Alexander VI. granted to the inhabitants of the whole realm of England, a plenary indulgence with power to choose their confessor, and obtain from him "absolution *a pane et culpa* from the *guilt and punishment of sin*," and a dispensation or changing of all manner of vows. In the Bull, however, there is a clause strictly limiting the privileges of the indulgence to those who, "being contrite and confessed, PUT INTO THE CHEST, for the intent ordained, such SUM or QUANTITY OF MONEY, GOLD OR SILVER, as is limited and taxed;" and then follows a scale of sixteen different prices, accommodating the Bull to the wealth and ability of so many grades of *purchasers*. Polydore Virgil, the historian, who mentions this Bull, asserts, that though the money was collected professedly to go to war with the great Turk, yet after vast sums had been amassed, no war was waged, but all found its way into the private coffers of the Simonical Pontiff!—*Vide Mendham's Venal Indulgences*, p. xi.

In the year 1517, Pope Leo, being in want of funds to carry on the building of St. Peter's issued a plenary "*Indulgence*" TO ALL WHO SHOULD CONTRIBUTE! The indulgences were actually hired out to bishops and other speculators, who paid the Pope a sum before hand, and then sent their agents around to sell the privilege to the public. In Saxony the Pope's sister, Magdalene, having obtained a contract, employed a gentleman of Milan named Aremband—afterwards an Archbishop—as her agent. Under him the notorious Monk, Tetzal, was employed to retail the spiritual wares. Tetzal set up a great red cross in the churches, and summoned the faithful by beat of drum to his money table. If they had committed the grossest sin that could be imagined—and his language was as foul as his life—an indulgence would blot it out in a moment. Let us hear Tetzal's own language: "There is no sin so great that an indulgence cannot remit; and even if anyone—which is doubtless impossible—had offered violence to the Blessed Virgin Mary, Mother of God, *let him pay, only let him pay well, and all will be forgiven him.*"—*Vide Tetzal's Anti-Thesis*, p. 190-101.

"No wonder that all Germany was thrown into an uproar. This monk and emissary of Rome unblushingly assured those who came to purchase

release for the souls of their parents:—"The moment the money tinkles in the chest, your father's soul mounts up out of purgatory."

Here is the form of indulgence:—

"May our Lord Jesus Christ have pity on thee, and absolve thee by the merits of His most holy passion. And I, in virtue of the Apostolic power that has been confided to me, absolve thee from all ecclesiastical censures, judgments and penalties, which thou mayest have incurred; moreover, from all *excesses, sins and CRIMES* that thou mayest have committed, *however great and enormous they may be, and from whatsoever cause*, were they even reserved for our most Holy Father the Pope, and for the Apostolic See. *I blot out all the stains of inability and all marks of INFAMY that thou mayest have drawn upon thyself on this occasion.* I remit the penalties that thou shouldst have endured in purgatory. I restore thee anew to participate in the sacraments of the church. I incorporate thee afresh in the communion of saints, and re-establish thee in the purity and innocence which thou hadst at thy baptism; so that in the hour of death the gate by which sinners enter the place of torments and punishment shall be closed against thee, and, on the contrary, the gate leading to the paradise of joy shall be open, and if thou shouldst not die for long years, this grace will remain unalterable until thy last hour shall arrive, in the name of the Father, and the Son, and the Holy Ghost.—Amen."

Is it surprising that the great German Reformer should demand, to use his own language:—"Since the Pope is so powerful, why does he not deliver all the souls in purgatory at once, out of his own charity, instead of making their friends take them out by driblets?" This question was never answered.

Luther's expostulations availed not. The Pope handed Luther and his ninety-five propositions over to his legate, with instructions to silence him either by threats or bribes. When both failed, he decided (like Pliny in the case of the primitive Christians) that authority must at all events be upheld. The Pope was not slow at his weapon. In a Bull dated June 15th, 1520, Pope Leo condemned ninety-one propositions as heresy, and ordered Luther to retract them within sixty days, on pain of being dealt with as a heretic. This, too, was in due form; the next step was to prepare the faggot and the fire, but from which, in the Providence of God, he narrowly escaped.

In 1523 the Princes of the Germanic Empire presented a list to the Pope of a Hundred Grievances, in which they complain:—"That the Roman Pontiffs had sucked all the marrow of their estates from the simple and too credulous Germans,"—"That by this traffic in indulgences the greatest encouragement is given to the commission of all manner of crimes, fornication, incest, adultery, perjury, murder, theft, robbery, extortion."—Vide *Vasie Rer Expec.*, by Orthuinus Gratius, Cologne 1835; quoted by Mendham in his Council of Trent, p. 5.

The catalogue of crime is no invention of the German Princes. As though to verify the charges thus brought against the Church, a book was at that time openly sold in Paris, called "*Taxa Cancellariæ Apostolicæ*," in which those very crimes, and a multitude of others, are enumerated, and the *prices marked* for which absolution from them might be obtained! For instance, murder and incest might either of them be pardoned for seven shillings and sixpence, while perjury would cost nine shillings, and robbery twelve shillings.

Roman Catholic divines have made efforts to overthrow the authority of this book; at one time they called it "a Protestant forgery," at another, "a List of the Fees of Office;" but both these subterfuges are rendered useless by the honest indignation of a Roman Catholic Divine of the Sorbonne, and Rector of the University of Paris, who, in his commentary upon the Epistle to Titus, having cited several charges that were made against the See of Rome, proceeds to say:—"That all these charges might be considered as the fiction of the enemies of the Pope, were it not for a book

printed and exposed for sale in Paris, entitled, 'The Tax Book of the Apostolic Chancery,' in which more wickedness may be learned than in all the summaries of all vices, and in which license of sinning is proposed to most, and absolution to *all* who will BUY it."

This authentication of the book by one who would have been glad to be able to deny either its authenticity or its existence—who laments over it as doing an injury to the cause of Rome—puts the fact of its existence beyond a doubt, and it stands an incontrovertible witness against Rome in her *sale* of indulgences.

In the same book—*Taxa Cancellariæ Apostolicæ*, we read thus:—"Diligenter nota quod hujusmodi gratiæ non dantur pauperibus, qui non aunt; ideo non possunt consolari." [Diligently note that these *graces*—of indulgences—are not given to the poor, because they are not, and therefore cannot be comforted.]

Another Romish Doctor, of great note among Roman Catholics, Augustinus de Ancona, tells us in his work entitled—*De Potestate Papæ* Question 30, Art 3:—"Nam indulgentiæ fiunt ad relevandum indigentiam ecclesiæ, quæ non relevatur per solam voluntatam dandi sed per datum." (That indulgences are for the relief of the Church's indigences which is not relieved by willingness to give but by the *gift itself*.) And again, further on he says:—"Quantum ad remissionem pænæ quæ acquiritur per indulgentiam, in tali causa non est inconveniens, quod dives sit melioris conditiones quam pauper. Ibi enim non dicitur, venite et emite sine pecunia." (As to the remission of punishment which is procured by indulgences, in that case it is not inconvenient that the rich is in a better condition than the poor, for there it is not said come and buy **WITHOUT MONEY**.)

As the Church of Rome claims to be infallible, and therefore of course does not and cannot change, she is consistent with the above commodity, and no doubt continues to supply her votaries with the sale of Indulgences. Hence she still keeps up the advertisements over the doors of the churches in Rome and Italy:—"Indulgentia plenaria quotidiana perpetua pro vivis et defunctis." (Full indulgences daily and perpetually for the living and the dead.) *This I have seen with my own eyes.*

That indulgences are sold in this 19th century is further proved from a Bull under the hand and seal of Pope Leo XII. himself, granted as late as 1828, for the use of the faithful in Spain. Among other privileges it empowers its purchaser "to choose his own confessor, and obtain from him plenary indulgence and remission of whatsoever sins and censures, even those reserved to the Apostolic chair (except the crime of heresy) once in his life, and again in the article of death." It then proceeds to suspend during that year all other indulgences: so that by whatever means any of the faithful may have earned the benefit of standing indulgences, they are all declared null and void, unless this Bull likewise be procured. A happy expedient truly to ensure speedy sale for this Indulgence! And lastly, the Bull fixes the price at which it is to be purchased, a little more than *seven cueldos*, Spanish money: signifying that when the money is actually paid the Indulgence comes in force and not till then. The whole is indeed merely a long laborious receipt for a few shillings, professing in return to bestow certain spiritual benefits.—*Vide Mendham's Council of Trent App.*, p. 344.

Again, as late as July, 1851, the present Pope, Pío Nono, decreed that a new chapel should be erected in London for the resident Italians, and that the funds should be raised by the sale of "Indulgences." This decree of the Pope was circulated in London, and published in the *Times* (London, England,) newspaper on the 1st day of July, 1851; and in the first column on the eighth page of the paper for that day, the said decree

of the Pope may be read at full length as issued by him and the several Cardinals of his Court, and recognized also by the late Cardinal Wiseman, in which decree 100 days indulgence is promised to every person who shall contribute anything towards the building of the said new chapel.

Whilst writing this I received a letter from a friend, who for many years lived in Spain and Central America, sending me at the same time the following Indulgence Document—the original of which, together with the very crucifix, whose virtues are therein described, are now in my possession.

TRANSLATION OF THE SPANISH INDULGENCE.

"Indulgences which our most Holy Father Innocent XI. granted to an image of Christ crucified, and to all those images which shall touch it. The same most Holy Father gave it to the Venerable Father Friar Autorico Linaz. Afterwards it came into the possession of the Venerable Father Friar Autorico Margil, who left authorised so much of the said indulgences, and is preserved in the archives of the College of Our Lady of Guadalupe of Zacatecas. All persons who shall carry about with them the said image, or who shall look upon it with devotion, gain a plenary indulgence every time they do so.

"He who shall pray once a day five 'Our Fathers' and 'Hail Marys,' in memory of the five wounds of our Lord, plenary indulgence.

"This may be done twice on Fridays, and on Holy Friday a soul is released from purgatory. To whosoever shall die possessing it are granted all the indulgences inside and outside of Rome, he saying three times, orally or mentally, Jesus.

"Indulgences of the way of the cross granted to the images of our Lord Jesus Christ.

"The Lord Clement XIV., on the 26th of January, 1776, granted all the indulgence of the Holy Way of the Cross to all the faithful who, being lawfully hindered, shall not be able to visit the public stations, provided that they pray the fourteen 'Our Fathers' and 'Hail Marys,' with 'Glory to the Father' of the station; the six of the usual stations in the intention of His Holiness, and holding in their hands an Image of Our Lord Jesus Christ, of metal blessed by some priest of the order of N. P. St. Francis.

"This cross has also touched the Holy Christ of ivory which the Jesuit Fathers possessed in Tepotzotlan, and which still remains for the public benefit in the said college. The said Holy Christ of ivory has touched the wrappings of the child Jesus; was placed in his cradle; has touched the cloth which our Lady put to her holy Son on the cross, and the holy wood of the cross. It has passed through the hole in which the holy cross was fixed, and has touched the pillar at which Our Lord was scourged, and the nail with which His most holy hand was nailed. It has also touched the head dress and garments of Our Lady, the body of St. Lawrence, and the heads of St. Peter and St. Paul. It was wrapped in the hair of the Magdalen, and placed in the catacombs of the saints, which are under the high altar of St. Peter at Rome, and has touched many other relics and bodies of saints which are in the city of Lamezia, in St. James of Gallicia, and in St. Mary of the Angels of Asia.

INDULGENCES.

"Whosoever, at the hour of death, shall have this Holy Christ with him, or any other cross touched by it, gains plenary indulgence and remission of all his sins, and that soul goes absolved of all blame and punishment, as if his Holiness himself had absolved him.

"Whosoever, having one of these crosses, shall say mass, being a priest, or shall order mass to be said, if he is not a priest, or shall take the communion for a soul in purgatory, designating the soul, takes it out of purgatory, and this as often as he shall do it, at whatsoever altar or chapel, although it may not be the Most Holy Sacrament, &c., &c.

"Favor and indulgences granted to the medals and images of the Most Pure (Virgin Mary.)

"Indulgences granted to the crucifixes, crowns, crosses, rosaries, medals and other images which, by permission of the Pope, any priest of the College of Our Lady of Guadalupe shall bless.

CERTIFICATE ACCOMPANYING CRUCIFIX.

"On the 10th of April, 1833, the Father Guardian of said College, Friar Bernardus Vallejo, touched this image to the said crucifix, and on the 4th of June of the same year, Friar D. Manuel Negrete touched with it the holy Christ of ivory, of Tepotzotlan."

ADDITIONAL CERTIFICATE ATTACHED.

"The most illustrious Jose Maria de Jesus Belaurzaras, Bishop of Monterey, for himself, and for his brotherhood of the most illustrious Lords Bishops of Puebla, Morelia, Durango and Sonora, has granted 200 days of indulgence for every quarter of an hour that any one shall carry about him one of the said crosses that have touched the holy Christ of ivory, or shall hereafter touch it; also, he has granted 200 days more to all the Holy Crosses that have already touched, or hereafter shall touch, that of the Venerable Father Friar Antonio Margil de Jesus. By decree, the 13th of September, 1834."

"The owners of this cross are requested not to allow it to be carried to the grave, as it is a valuable relic."

The following is the letter above alluded to from the Rev. Dr. Tibbets, which will speak for itself as to the sale of indulgences up to this time:

"Port Dover, 25th May, 1869.

The Very Rev. I. Hellmuth, D. D., Dean of Huron:

MY DEAR DOCTOR,—You ask me whether I have seen, during my long residence in those countries where the Roman Church is the Church of the State, and none other is tolerated, that the sale of indulgences is regularly carried on by the priests.

"The universal custom where I have been, in Spain, Portugal, and the island of Madeira (Portuguese), is to sell crucifixes, crosses, crowns, rosaries, &c., to which are attached indulgences, and to which the purchaser is entitled, accompanied, however, with the condition that he says certain prayers. This praying is not always very burdensome, as you will see by the list of indulgences I send you with this note, for in one part it is confined to the saying, orally or mentally, the one word 'Jesus.' These articles are of all prices to suit circumstances, and the poor are accommodated with a rude picture of the favorite Virgin Mary, or Patron Saint of the locality, to which certain indulgences are attached, and which the people fix up on the walls of their apartments. These may be seen in almost every house.

"The crucifix and list of indulgences attached which I send you with this note, are a sample of the traffic. It contains some so-called relics of saints (apparently pieces of bone) labelled "Castissima, M.," (Martyr), "Benedictus, M.," &c. I send you with the original a translation of part of the document, sufficient to show its nature. It was purchased from a priest in Mexico in 1834, and kept in the family of my wife for the following purpose: When anyone dies in the country, if not a Romanist, he must be buried outside of the regular burying ground, and our countrymen are able to evade the law, and procure interment in the burying ground for a deceased relative, by keeping such an article as this in the house to shew to the priest of the parish, who of course is not summoned till after the person has expired. The priest professes to be satisfied, and allows the burial. In Lisbon, Madeira, and some other places in Europe, there is no occasion for that, as the English residents have guaranteed to them, by treaty between England and Portugal, a decent cemetery of their own. When I was in Cadiz, Spain, some few years ago, I attended the funeral of an officer in the British service who died there, and was only allowed to be buried in the sand on the sea beach, below high water mark. The officers of H. M. S. Malaban, who subscribed and procured a marble tablet to his memory, and had it placed on a ruined wall near the grave, had the mortification to see it torn down by order of the authorities.

"The sale of indulgences in the manner I have described, must be well known to all who have visited the countries I speak of, as the notices of the QUALITIES, PRICES, &c., of the commodities are stuck up inside the church doors for the benefit of the public.

"I am, dear Dean,

"Yours very sincerely,

"WM. TIBBETS."

I need not add anything more to prove the correctness of what I said in my lecture, as to the sale of indulgences and the encouragement thereby afforded for every sin and crime. Any one having read the *Catalogue of the Taxables* needs no more to convince him of this.

Shall I turn for proof again to the hundred grievances of the Germanic Princes, complaining that "the bands of society are being unloosed, and social order subverted by the license to commit sin, furnished by the sale of indulgences?" Shall I refer to the Bull of Clement VIII., encouraging

the Irish to rise against their sovereign, promising them plenary remission of sins?

Surely I need no more—though I could cite hundreds of cases more from Roman Catholic authorities—to convince any unprejudiced person that the whole system of “*Indulgences*” is subversive to the laws of man as it is to those of God.

The following (*verbatim*) extract from the Roman Canon Law will give another insight to the system and teaching of the Church of Rome:

“The laws of Kings have not pre-eminence over Ecclesiastical laws, but are subordinate or subservient to them.

“The statute law of laymen does not extend to churches, or to Ecclesiastical persons, or to their goods to their prejudice.

“Whatever decrees of princes are found injurious to the interests of the Church are declared to be of no authority whatever.

“While a sovereign remains excommunicated, his subjects owe him no allegiance, and if this state of things shall last for some time, and the sovereign, being admonished, do not submit himself to the church, his subjects are absolved from all fealty to him.

“The See of Rome hath neither spot nor wrinkle in it, nor cannot err.

“The Bishop of Rome may compel princes to receive his legates.

“It appertaineth to the Bishop of Rome to judge which oaths ought to be kept, and which ought not.

“Princes’ laws, if they be against the Canons and Decrees of the Bishop of Rome, be of no force nor strength.

“All kings, bishops, and nobles that allow or suffer the Bishop of Rome’s decrees in anything to be violate, be ACCUSED.

“The Bishop of Rome may be judged of none but God only; ‘for although he neither regards his own salvation nor no man’s else, but draw down with himself innumerable people by heaps into hell,’ yet may no mortal man in this world presume to reprehend him. Forasmuch as he is called God he may be judged of no man, for God may be judged of no man.

“He that acknowledgeth not himself to be under the Bishop of Rome, and that the Bishop of Rome is ordained by God to have primacy over all the world, is a heretic, and cannot be saved, nor is not of the flock of Christ.”

I have abundant of materials further to dwell upon this topic, but I trust I have sufficiently proved the correctness of my statements in the lecture I addressed to the Church of England Young Men’s Association, on my late tour through Italy.

While asserting the right—nay, the bounden duty—as a clergyman of the Church of England, on suitable occasions, to speak to my people as to the reasons for our repudiating the teaching and practices of the Church of Rome, and for which repudiation the noble Reformers of England were martyred, I here again reiterate that nothing was further from my thoughts—when addressing my *own* people within the limits and precincts of my own charge—than to hurt the feelings of any one, far less of “insulting” or “calumniating” the humblest of any of my Roman Catholic fellow-citizens.

I shall hope and pray that this correspondence, unpleasant as it is, and into which I have been forced by the Rev. Vicar-General Bruyere, for daring to express to my own people opinions on the teaching and practices of the Church of Rome, may be the means of leading many of our Roman Catholic friends to enquire what has given rise to the Reformation, and what constitutes the difference between the Church of Rome and the Church of England, and why so many Archbishops, Bishops, Clergy, noble-men and men and women of every rank and station in society, should have preferred a cruel and ignominious death, to remaining members of the Church of Rome.

I am, Sir, yours very truly,

I. HELLMUTH.

From the Daily Free Press, May 29, 1869.

VICAR-GEN. BRUYERE TO DEAN HELLMUTH.

To the Editor of the Free Press.

SIR,—After a week's absence the Rev. Dean Hellmuth appears again on the public stage, full of life and in high spirits, and quite pleased with himself. The public at large, whose uneasiness and misgivings had been greatly excited by the sudden and unexpected disappearance of the Rev. Dignitary of the Church of England, feels, I have no doubt, considerably relieved at seeing the would be champion of pure Christianity brandishing again in bold defiance the sword of Goliath. I may assure the Rev. gentleman that I share heartily in the common rejoicing, and I avail myself of this opportunity to tender him my sincere congratulations upon his happy and safe return to the midst of his anxious flock.

But let me tell the Rev. Dean that he need not have travelled very far to swell his lucubrations into five columns of the FREE PRESS. He had merely, as no doubt he has done, to consult the penny books or the tracts of the Protestant Bible Societies, the offspring of an imagination heated by an overdose of bigotry and a holy hatred of Rome. Without troubling myself with demolishing the huge castle which my Rev. opponent has built in the air, I will content myself with briefly stating our doctrine of indulgences, as understood and practiced by the Catholic Church and her faithful children all over the world. The reader will be enabled thereby to judge of the difference between the doctrine of the Catholic Church, as stated and expounded by unquestionable authority, and the same doctrine as falsified and misrepresented by mutilated and distorted texts, or by Apocryphal productions from writers whose works have long since been condemned by the proper authorities at Rome.

I now come to a plain statement of our doctrine on indulgences. The catechism which we place in the hands of our children puts the following questions :—

Q. What does the Church teach concerning indulgences?

A. That Christ gave power to the Church to grant indulgences, and that they are most useful to Christian people. Conc. Trid. xi., 25.

Q. What is the use of an indulgence?

A. It also remits the temporary punishment with which God often visits our sins—and which must be suffered in this life or the next, unless cancelled by indulgences, by acts of penance, or other good works.

Q. An indulgence is not, then, a pardon for sins to come nor license to commit sin?

A. No; nor can it remit past sin—for sin must be remitted by penance, as to the guilt of it, and the eternal punishment due to mortal sin, before an indulgence can be granted.—1 Cor. v., and 2 Cor. iii.

The student of theology finds in Gury the following definition of indulgences :—“*Indulgentia est remissio pœnæ temporalis Deo pro peccatis quoad culpam remissis debitæ, concessa a legitimo ministro, extra Sacramentum Pœnitentiæ, per applicationem thesauri ecclesiæ.*” (An indulgence is a remission of the temporal punishment due to God, on account of sin already forgiven as to the guilt, and this indulgence is granted by the legitimate Minister, outside of the tribunal of penance, by the application of the treasure of the Church.) If my Rev. friend desires another theological authority I will quote Perrone, who says,—“*Est autem Indulgentia remissio pœnæ temporalis, adhuc post remissam culpam et pœnam æternam peccatis debitæ.*” (An Indulgence is the remission of the temporal punishment due to sin after the guilt and the eternal punishment have been remitted.) I beg to remind the Dean that the works I

quote from, "Theologiæ Gury and Perrone," are both taught at Rome this present day, under the very shadow of what my Protestant friend would call the Roman Inquisition, and under the eyes of Pope Pius IX.

Let me again treat the Rev. Dean to a quotation from Bellarmine, another authority equally approved as the above:—"Porò Indulgentiæ non remittunt culpam, neque venialem; sed solum poenam eamque temporariam." (Indulgences, therefore, do not remit sin, neither mortal nor venial, but merely the temporary punishment.) Perhaps the Rev. gentleman would like to hear what Cardinal Wiseman says on the subject of Indulgences. Here are the expressions of the distinguished Divine,— "I fear many here present will be incredulous when I tell them that it— an indulgence—is no pardon for sin of any sort, past, present or future!— What, then, is an indulgence? It is no more than a remission by the church, in virtue of the keys, or the judicial authority committed to her of a portion, or the entire of the temporal punishment due to sin. The infinite merits of Christ form the fund whence this remission is derived."

Without extending quotations from Catholic standard works to an unnecessary length, I beg to lay before the eyes of my reverend friend one which is entitled to the greatest respect on his part, being the evidence of a Protestant writer. Chambers' Encyclopedia, published in Philadelphia in the year 1863, repeats I may say, word for word, the definition of indulgences, as given by Catholic theology. "The indulgence," says the writer, "in Roman Catholic theology, means a remission, by Church authority, to repentant sinners, of the temporal punishment which in the Catholic theory remains due after the sin and its eternal punishment have been remitted." I look in vain for any authoritative document, which can in the least sustain the assertions of ignorant scribblers, that indulgences are pardon for sin, past, present or future, and that forgiveness for the greatest crime is sold at a stipulated sum. These false and malicious notions of our doctrines may well be entertained by the readers of the penny books or the lying tracts. The enlightened and liberal among those who differ from us in religious belief, will form their estimate of our Catholic doctrines by perusing our *approved* standard works. Our doctrines are not hidden under a bushel, they are not revealed to the few initiated and withdrawn from the gaze of the multitude. We proclaim them boldly and fearlessly in the elementary books placed in the hands of our children; in our devotional works used by the people during divine service; in all our theological and controversial works; in a word, in our pulpits, in the lecture room, as well as in the house of God.

Before I proceed with this brief synopsis concerning Indulgences, I have to repeat, that my object is not to prove that our doctrine on this subject is correct and scriptural. The Inquirer after Truth may use his own judgment and discretion—admit or reject Indulgences as he may think fit. One thing I insist upon, namely, that we shall not be charged with believing and teaching "absurd and wicked tenets," which we utterly abhor. Let the reader bear in mind that an Indulgence is a remission conferred by the power of the Church, of the *temporal* punishment remaining due after the guilt of sin has been cancelled in the Sacrament of Penance, and which, otherwise, we would have to endure either here or hereafter. The church teaches that every sin, however grievous, is remitted through sacramental absolution, accompanied by the requisite dispositions on the part of the penitent, or by an act of perfect contrition, as regards its *guilt* and the *eternal punishment* due to it. But the debt of *temporal* punishment is not always remitted at the same time. This latter is done away with by deep repentance; or by works of satisfaction, *i. e.*, prayers alms-deeds, fasting, &c., or by the patient endurance of troubles and adversities sent

us by God; or by the satisfaction of our Lord Jesus Christ and the Saints, applied to us by those who from Christ have received power to apply them.

The doctrine of Indulgences pre-supposes a principle which should be never lost sight of, viz. —that God reserves some temporal chastisement for sin, after its guilt and eternal punishment have been remitted; and that, by the voluntary performance of expiatory works, we may disarm the anger of God, and mitigate the inflictions which His Justice has prepared. This doctrine, I must beg of the reader to bear in mind, is essential for the proper understanding of what we mean by an Indulgence.

The indispensable duty of a Christian to lead a penitential life is founded on a divine dispensation for the justification of sinners, with which Christian people cannot be too familiar. All Catholics have learned from their earliest youth that sin is remitted by perfect contrition, or by a supreme and perfect act of charity, or by the Sacrament of Penance instituted by Christ for the remission of sin. They also believe and know that an inferior or temporary punishment remains, appropriate to the guilt which had been incurred, and for which satisfaction can and ought to be made to God. Almighty God acts with respect to sinners as a sovereign who, wishing to show mercy to a capital convict, may either grant him a remission of all punishment, or leave him subject to some lighter infliction. Thus, on several occasions, some of which are of recent date, the Executive of this Province has commuted the capital punishment to penal servitude for a certain period of time. Now, no one who is versed in the sacred writings will deny that many instances occur therein of God's remitting the essential guilt and the eternal punishment due to it, and yet leaving a temporary punishment to be endured by the repentant sinner.— Few out of many facts recorded in Holy Writ will suffice to illustrate this merciful dealing of God with sinful man.

Thus, for example, the sentence of spiritual death and everlasting torments was remitted to our first parents upon their repentance, but not that of sufferings and corporal death, which has passed to their posterity. Thus, also, when God reversed the severe sentence against the idolatrous Israelites, He added:—"Nevertheless, in the day when I visit, I will visit their sin upon them."—Exodus. Thus, again, when the inspired Nathan said to David, that model of penitents, "The Lord hath put away thy sin," he added, "Nevertheless, the child that is born unto thee shall die."—Kings.

What clearer proof of the Catholic doctrine can one reasonably ask for? Do not all these instances clearly establish the precise principle we are contending for, namely, that God reserves some temporal chastisement for sin, after its guilt and eternal punishment have been remitted? Now, I may be permitted to repeat that an indulgence is no more than a remission, by the Church, in virtue of the keys, or the judicial authority, communicated to her, of a portion, or the entire, of the temporal punishment due to sin.

Whether the Dean is prepared to believe this doctrine or not, has nothing to do with the question at issue, namely, what we believe and what we teach respecting the question of indulgences. In addition to what has been stated, I will say that, according to our ideas of this subject, the Church possesses the power to grant indulgences. I will mention, in the second place, with the holy Council of Trent, that the proper use of indulgences is salutary for the faithful.—Sess. 25 Decret. indul. Should any one ask me whence does the Church derive this extraordinary power, I would have no hesitation in saying that it is from Christ our Lord, who expressly declares to His church, "Amen, amen, I say to you, whatsoever you shall loose upon earth shall be loosed also in heaven."—Math., xviii., 18. The church has further, as is demonstrated in establishing the doc-

trine of penance, the power to cancel sin and its eternal punishment. Why then should she not be authorized by Christ to remit temporal punishment to those possessing the due dispositions? This is, certainly, an inferior exercise of authority. And if Dean Hellmuth does not believe that he possesses either, it is because he is not conscious of being a duly ordained minister of the One True Church of God.

But some may ask, whence have indulgences their virtue and efficacy? I answer: from the treasure of Christ's infinite merits, and from the superabundant satisfactions and merits of His saints, in whose communion we live. Respecting the merits of Christ, they, of course, can never be exhausted, as they are infinite. As to the saints, it is known that many of them performed greater penances and made more satisfactions than their own sins required. This satisfaction and these works, of supererogation, are not to remain inactive in the Church of God, as is evident from the dogma of the Communion of Saints, yet so that their virtue and efficacy is conditioned by Christ's merits, by whose assistance and grace they have obtained sanctity, and practised so many acts of virtue and penance. There is, indeed, in the Church of God, a treasure of satisfaction, whose administration God has entrusted to the supreme power of the Church.

The power of granting indulgences is vested, 1st—in the successor of him to whom the Lord expressly said: "To thee I will give the keys of heaven; whatsoever thou shalt loose on earth shall be loosed in heaven." Math., xvi., 19. He, who is Christ's representative and vicar, the Roman Pontiff, the head of the Church, claims and exercises this privilege. 2nd. The Bishops may also grant indulgences with the approbation and consent of the Holy See, on certain occasions, as far as appears salutary for the faithful.

So far back as the days of St. Paul the custom has always been practiced in the Church. We find it alluded to in St. Paul's epistles, and confirmed by the example of the doctor of the Gentiles. I refer to an instance mentioned by the Apostle in his second epistle to the Corinthians, ch. 10. In his first epistle to the Corinthians, St. Paul not only severely reproveth, but manifestly punished grievously a member of that church who had been guilty of a most scandalous sin. These are his words:—"I indeed, absent in body, but present in spirit, have already judged, as though I were present, him that hath so done. In the name of our Lord Jesus Christ, you being gathered together, and my spirit with the power of our Lord Jesus Christ, to deliver such a one to Satan, for the destruction of the flesh, that the spirit may be saved in the day of our Lord Jesus Christ." This text suggests several remarks. 1st. A punishment is here inflicted of a severe character. 2nd. This punishment, whatever it may have been, was remedial, intended to reclaim the sinner, and, by the injury of the body, to rescue the soul from eternal loss. Now, we see, in the second epistle of St. Paul to the same church, that, upon the unfortunate sinner giving extraordinary marks of repentance, the term of punishment is abridged, and the sentence reversed before the completion of the awarded retribution is arrived.

This is precisely what we should call an indulgence, or a remission of that penance enjoined by the Church in satisfaction of God's justice.

After this striking example, we should not be surprised at finding the Church, in the earliest times, claiming and exercising a power similar in every respect. From the age of the Apostles, it was usual for those who had fallen into grievous offences to make a public confession of them, and then to subject themselves to a course of public penance, which received the name of canonical, from the canons or rules whereby it was regulated. But while these penitential observances were considered of the greatest

value and importance, the Church reserved to itself the right of mitigation under various circumstances. Thus, the extraordinary sorrow and fervour manifested by the penitent during the performance of his task was always considered a just cause for a proportionate relaxation. A similar indulgence was granted to penitents at the approach of a persecution; also, to penitents in danger of death. For further information on this subject, the inquirer after truth may consult any approved history of the Church. To conclude this question of doctrine on indulgences, I may state that they are granted on certain conditions, always more or less painful to our poor human nature, as they are intended as a remedial and expiatory punishment for past offences. And these conditions vary, according to the nature of the indulgences granted by the Church. On the occasion of the Great Indulgence, called the Jubilee, they are as follows:—1st. The person to receive them must be in the state of grace, which imposes on him the necessity of sincere sorrow for sin, with a firm purpose of amendment. 2nd. Fasting, abstinence from flesh meat, and humiliation for three days. 3rd. Visiting certain churches, and praying according to the intention of the Sovereign Pontiff. 4th. Receiving communion in the state of grace. 5th. Almsdeeds. These alms must be applied to the relief of the poor, to the support of hospitals or orphan asylums, or the erection of churches in poor missions. Whilst speaking of the conditions on which indulgences are gained, I deem it necessary to state from unquestionable authority what were the instructions given to Tetzel, when appointed to preach the indulgences referred to by Dean Hellmuth, and how he acquitted himself of this important duty. These instructions, as given by Valentine Grone, doctor of theology, in his work "Tetzel and Luther," were as follows:—That all persons who repented of and confessed, fasting, their sins, who received the holy communion, said certain prayers in seven different churches, or before as many altars, and contributed according to their means a donation towards St. Peter's Basilica, should obtain full remission of the temporal punishment due to their sins, once for their lives, and then as often as they should be in danger of death, that this indulgence might be applied, by way of intercession, to the souls in purgatory, while bedridden people were to be able to obtain it by devoutly confessing and communicating before a sacred image or picture.

In the entire document, "instructio summaria," says Dr. Grone, there does not occur a thought which the Church at the present day would hesitate to subscribe. The "instructio summaria" further declares that those who cannot afford a pecuniary donation are not therefore to be denied the grace of the Indulgence, which seeks not less the salvation of souls than the advantage of the Basilica—"Let such as have no money replace their donations by prayer and fasting, for the kingdom of Heaven shall not stand more open to the rich than to the poor." What a refutation have we here of the slanderous clamor against Pope Leo's Indulgence as an alleged traffic in sin? With respect to the conduct of Tetzel himself, and his subordinates, they are admonished to lead an exemplary life, to avoid taverns, and to abstain from unnecessary expense.

That cases of levity nevertheless took place, Dr. Grone admits, but he strenuously denies that Tetzel gave cause for animadversion. In all the authentic documents which refer to Tetzel's mission, we look in vain for a shadow of proof calculated to sustain the awful disclosures revealed to the world by the Dean in his last letter, concerning the great red cross, the money table, the drum beating, &c., &c. These and other ridiculous calumnies are proved by Dr. Grone to have been the invention of German writers notorious for their hatred and bitter hostility to the Church.

I hope my impartial reader will have formed by this time a correct idea

of our doctrines about indulgences, as stated by unquestionable authority. But before proceeding any further, I beg to repeat—for the Dean's memory is short and treacherous—the questions which I have twice put to him. I ask him now for third time:—1st. On what authoritative statement of Catholic doctrine did he find that indulgence meant the remission of sin? 2nd. What authority, besides his own, can he give for the bold assertion that indulgences for every sin and crime are advertised for sale, at the doors of the churches in Rome and throughout Italy? For, to these very pertinent questions, I have as yet received no reply. We shall now attend to some of the awful revelations which appeared in this morning's issue over the signature of Dean Hellmuth. Here, I must confess, I have no easy task to perform in following my slippery delinquent through all his mazes and wanderings; at one time speaking of oaths, at another of license to commit sin, then again of vows and the sacrament of Penance, the next moment of rebelling against the sovereign, then about burying the dead—jumbling and confounding all into one shapeless mass, which he calls remission of sin, or indulgences.

Having thus stated the Catholic doctrine on Indulgences from the approved authorities of the Church, let us now see in what manner Dean Hellmuth endeavors to answer the questions we put to him, viz.,—“in what authoritative statement of Catholic doctrine did he find that Indulgence meant the remission of sins.” We shall find that he endeavors to prove as true his original falsehood, by spurious quotations and falsified extracts, taken, as he says, from Papal Bulls and eminent Catholic divines. Now, what is the fact? He takes these extracts and quotations second hand from Protestant controversialists, who have put meanings on them that they were never intended to convey. Every one can see how dishonest it is to attempt to prove a statement by garbled quotations taken from the context which explains them. By adopting this mode of argument one could prove from Scripture that there is no God; thus in Psalms 53 the words occur “There is no God,”—the context of course explains what is meant. Ye! this is the disingenuous mode of argument adopted by the Dean to establish his point in the face of the most positive Catholic doctrinal statements to the contrary.

First, he cites the Indulgence given by Pope Urban; but this was given on condition that sins be repented of, confessed and forgiven. This, of course proves nothing for Dean Hellmuth. Secondly, in his quotation from Boniface VIII. there is no mention of Indulgence at all, but of a remission of sin, which is altogether another thing, and which is a technical phrase to signify that he (the Pope) gave unrestricted jurisdiction to confessors to absolve from all sins on the conditions of sincere repentance and confession. Thirdly, the Dean shows either dishonesty or ignorance, when, in referring to Clement VI., he confounds an indulgence with a dispensation from an oath—two things that are absolutely distinct. The extract is also mistranslated; for the Pope does not dispense from oaths merely because they are inconvenient to keep, but only when their observance is morally impossible. But the Pope is not the only person who gives dispensations from oaths and vows. Did not Luther grant the Landgrave of Hesse a dispensation by virtue of which his Royal Highness was authorised to be the husband of two wives at the same time? Does not the Church of England dispense even from the solemn vows of matrimony, and allow the persons so dispensed to take to themselves other partners in the wedded life? Is this a Protestant indulgence, or a leave to commit sin? Fourthly, he quotes Townsend to prove that Clement VIII. granted a plenary indulgence to all who should take part in the contemplated rebellion in Ireland, against Queen Elizabeth. This we freely admit, and maintain that it was one of

the most glorious acts of the Pope's reign. But the indulgence was granted on the usual conditions. Fifthly, he quotes a work called the Hours of the Blessed Virgin Mary, printed at Paris in 1553.

His first extract from that simply proves our point, that an indulgence is merely the remission of the temporal punishment; the second quotation, which refers to Pope Sixtus VI., bears intrinsic proofs of being an absolute fraud, for it makes the Pope grant 9,000 years of pardon for deadly sins. Pope Benedict XIV. declares that all indulgences of that stamp are apocryphal, even if they refer to venial sins. (Feraris tom. IV., page 434, de indulg.) His reference to the indulgences granted by Adrian VI., Gregory XIII., Clement VIII., simply prove nothing for his case, for all these indulgences implied that the parties receiving them were in the state of grace, and free from the guilt of sin.

The most fatal quotation for his cause which the Dean has made, is that taken from the Apostolical letters of Pope Pius IX., announcing a Jubilee on the occasion of the approaching Ecumenical Council. He uses, however, a dishonest translation of the document when he makes the Pope grant "a most ample indulgence and remission of their sins." For in the Apostolical letters sent to the Bishop of this Diocese by the Holy See, the words are: "He grants a most ample remission and indulgence for sin." Where remission of sin precedes the indulgence, and mark the conditions on which this indulgence is given, as specified even in the translation used by Dean Hellmuth. First, the faithful shall visit their respective churches, and there pray devoutly. Second, they shall fast for three days. Thirdly, they shall confess their sins, and receive with reverence the most holy sacrament of the Eucharist; and, fourthly, they shall give alms to the poor, according to the suggestions of their respective devotion. Does this not prove, Firstly—That an indulgence is not a remission of sin, since prayers, almsdeeds, fasting, confession, and the reception of the Blessed Eucharist, are essential pre-requisites? Secondly—Does it not prove that an indulgence is not a pardon for sin to come? Thirdly—Does it not prove that, in the Catholic theory, an indulgence is not so *indulgent* a thing after all, and is not at all so easy as the ample indulgence given by Protestantism, which has abolished fasting, done away with mortification and everything painful to human nature; which has a horror for confession, has stigmatised penitential works as utterly useless, and has, in fact, swept off with one fell stroke the whole ancient penitential system of the church: In fact, the chief merit of Protestantism was to macadamize and make broad the narrow road that Christ traced to Heaven.

We now come to the sale of indulgences; and here the public will bear in mind that the question at issue between Dean Hellmuth and myself is as follows:—"What authority besides himself could he (the Dean) give in support of the statement, that now, as in the days of Tetzl, indulgences are advertised for sale at the doors of all the churches of Rome and throughout Italy." The public will perceive that the question is one of veracity and of fact. How does the Dean meet it? How does he prove that when in Italy he saw indulgences advertised for sale at the doors of the churches—"Risum teneatis amici!" Why, by going back to the 16th century, and endeavoring to show that indulgences were then for sale! This is raising the wind with a vengeance—this is raising a cloud of dust, which, after all, will not cancel the mendacity of his statement. The question is, I repeat, not what was done in the 16th century, but what the Dean said "he saw himself." Now, what proof does he give of what he saw himself? Hear him:—"She (the Catholic Church) still keeps up the advertisements over the doors of Churches of Rome and Italy: 'Indulgentia plenaria quotidiana perpetua pro vivis et defunctis.'" (Full indul-

gence daily and perpetually for the living and the dead.) *This I have seen with my own eyes.*" The italics are his own. This is but the original assertion made in his lecture, and the truth of which is not only questioned, but emphatically denied. When asked what authority, besides himself, can he give for his calumnious statement, he simply gives that of Dean Hellmuth himself.

Well, Mr. Dean, that will not satisfy either me or the public. Your inability to bring forward any authority to substantiate your statement will enable the public to judge of your veracity. You are simply unable to prove your statement, which I pronounce as false. You have not the manhood to retract it, and from this disgraceful position you cannot extricate yourself by going back to the 16th century, or by looking towards the Rev. Dr. Tibbets. The Dean says he saw over the doors of the Churches of Rome and Italy, printed in letters of gold, the words, "Indulgentia plenaria quotidiana perpetua pro vivis et defunctis," but where is the particle of evidence that they were for sale. We read, Mr. Editor, in your paper of Saturday, the following advertisement: "Religious Services to-morrow, (Episcopal) St. Paul's Cathedral:—

Sundays, {	Morning.....	11.00 o'clock.
	Evening.....	6.30 o'clock."

Does this advertisement prove that those religious services are advertised for sale? If not, how do the mere words which Dean Hellmuth saw over the doors of the Churches of Rome prove that indulgences are for sale there? Everybody will see the absurdity of this. We need go no further to prove the absolute falsehood of the Dean's assertion that he saw indulgences advertised for sale in Italy, but for the sake of our readers we shall travel beyond the record to prove that as the Dean cannot be relied on in a statement as to what he professes to have seen, so neither can he when treating of the alleged sale of indulgences in the past.

In the year 1500 the Dean says, "Pope Alexander VI. granted to the inhabitants of England a plenary indulgence. In the Bull, however, there is a clause strictly limiting the privileges of the indulgence to those who, being contrite and confessed, put into the chest for the intent ordained such sum or quantity of money, gold or silver, as is limited or taxed." Now, this we emphatically deny. The Bull granted indulgence to all, rich and poor. It required of the rich to give alms, which alms were to be employed in guarding European civilization from destruction by the Turks. He cites Polydore Virgil to prove that after vast sums had been amassed no war was waged, but all found its way into the coffers of the Pontiff. Now Polydore Virgil was not more reliable than Dean Hellmuth himself. In fact, he was so notorious a fibber that the following distich was written of him:

"Virgili duo sunt, alter Maro, tu Polydore
Alter; tu mendax, ille poeta fuit."

Of which the Anglicised doggerel might be—

"Two Virgils there are, one Polydorus, the other Maro—
He was a poet, but thou art a liar, all know."

How characteristic of the Dean to call Polydore Virgil to his assistance, and he quotes poor Polydore from Mendham, a notorious Protestant partizan.

We have already spoken of Tetzal. The words attributed to him in the extracts are absolutely false (see Valentine Grone, der Theologia. Tetzal and Luther.) We have also referred to Pope Leo and the conditions on which the indulgence proclaimed by him were granted.

He then cites the princes of the Germanic Empire, but they were already in revolt against the Holy See, and this authority is as questionable as that

of the Dean himself. He essays to support the statement of the princes by a book which is simply a forgery. It is true the Dean tries to prove it authentic, 1st, by stating that it was openly sold in Paris; 2nd, by the authority of what he calls a Roman Catholic divine of the Sorbonne, viz., Claude D'Espence. But the fact of a book being sold in Paris is no proof of its authenticity, and the works of the so-called Roman Catholic divine were condemned as erroneous by the Holy Sec. My authorities are Bossuet, Fuller and the Index itself. But we have said enough to show the character of Dean Hellmuth's quotations. In every case his extracts are either distorted and falsified, or given by witnesses who are themselves not worthy of credit. I have gone over the ground traversed by the Dean, after having established from authentic sources the true Catholic doctrine on Indulgences. I have shown that the Dean's proofs are simply no proofs at all, therefore the questions I put remain unanswered. 1st, in what authoritative statement of Catholic doctrine did he find that Indulgences mean a remission of sin. 2nd, what authority besides his own can he give for the statement that Indulgences are advertised for sale over the doors of the Churches in Rome and throughout Italy. I again call upon the Dean to substantiate these statements or to retract them. If he does neither, an impartial public will judge of his honor as a gentleman, and of his veracity as a Christian minister.

Before closing these remarks I must inform my Rev. opponent that I am prepared to prosecute the campaign during the whole summer season. I hope that nothing shall occur of a nature to put an end to this happy warfare, before I see him on his knees confessing his numerous sins of commission and omission. However, as he may need some rest, I am willing to grant him an occasional truce of a few days. Let Rev. Dean Hellmuth take another trip to Norfolk, and then return with a reply better calculated, than the last, to purge his character from the stain of dishonesty and untruthfulness.

I have the honor to be, dear Sir,

Your most obedient servant,

J. M. BRUYERE, V. G.

St. Peter's Church, London, May 28, 1869.

From the Daily Free Press, June 1, 1869.

DEAN HELLMUTH TO VICAR GEN. BRUYERE.

To the Editor of the Free Press.

THE RECTORY, London, May 29, 1869.

SIR,—Judging from the past I am not much surprised at the extraordinary production of Vicar-Gen. Bruyere which appeared in your issue of to-day. It is exactly what I anticipated, that when convicted by incontrovertible documentary evidences, from his own church, he would seek shelter under the convenient and cheap logic of an abundance of abuse, and of "*denying everything and admitting nothing.*"

The reason of my answering his two questions on Indulgences from Roman Catholic authorities was simply this: Had I taken Protestant testimony, however accurate, he would have cried out, with some APPARENT reason, "Oh? Protestant authority. Why, they are all forgeries, lies, slanders, calumnies, &c., &c. Truth and accuracy are only to be found in Roman Catholic documents." Well, in order to avoid difficulties and anticipate such objections, I selected from the Bulls of Popes, and from the writings:

of Romish divines and historians of hitherto unquestionable authority, genuineness and authenticity, the evidence required on the subject in question; but as these do not suit my rev. opponent, he coolly turns round and gives, without reason or proof, a flat denial to all testimony, come from what quarter it will, and that in the most abusive language against myself and all who dare to contradict his *ipse dixit*.

In my quotations from the various Romish writers, I gave the NAME, AUTHOR, BOOK, CHAPTER, and even the PAGE, so as to prevent the possibility of a mistake, and yet my rev. opponent makes use of the following language:—

“But let me tell the Rev. Dean that he need not have travelled very far to swell his lucubrations into five columns of the FREE PRESS. He had merely, as no doubt he had done, to consult the penny books or the tracts of the Protestant Bible Societies, the offspring of an imagination heated by an overdose of bigotry and a holy hatred of Rome.”

And then he further characterizes my quotations as—

“Falsified and misrepresented by mutilated and distorted texts, or by Apocryphal productions from writers whose works have long since been condemned by the proper authorities at Rome.”

If Mr. Bruyere is in possession of the same books from which I quoted, it will be easy for him to place them side by side, and point out the books which I have “falsified or misrepresented by mutilated texts,” and if he has not the books I referred to how can he pronounce upon them? Let him take which horn of the dilemma he will, and if my quotations are from “Apocryphal productions” (as they are not) “from writers whose works have long since been condemned by the proper authorities at Rome,” then he admits at any rate that my quotations are genuine; and I have now to learn, for the first time, that the Bulls of Popes—from which I have largely quoted—are Apocryphal, and amongst the condemned works! What an admission for a Roman Catholic priest to make! But this is the natural consequence when a man flatly denies ALL authority but his own. And I believe before we have done with this controversy he will renounce Fathers, Doctors, Popes and Cardinals, and will perhaps come to the truly and only ancient and Apostolic faith—which is to be found in God’s Word alone—the Bible.

I know full well from experience, having lived for many years in Roman Catholic countries, that even to whisper a suspicion against the pretensions and dogmas of the Church of Rome is a deadly heresy, and where there is the power the heretic is made to “retract,” or abide the consequences of heretical obstinacy.

But, thank God, we are here under a constitution where religious and political freedom, with liberty of speech, are freely and fully enjoyed by all alike, without distinction of race or creed.

To illustrate the above I could cite several instances, but I am here reminded of one in particular:—When last in Italy I visited the Pisa Cathedral, where I saw suspended at the end of the nave, the very identical bronze lamp, the swinging of which first suggested to the great astronomer, Galileo, the theory of the pendulum, from which he endeavored to demonstrate at Rome the truth of the present solar system, that the sun stood still, and that the earth revolved round the sun.

The Roman Hierarchy thereupon declared his proposition heretical, cast him into prison, consigned his writings to the flames, and tortured him to “retract.” Poor Galileo yielded at last, and having abjured his theory, he was released from the dungeon; but notwithstanding this compulsory abjuration, he was constrained by his genius and force of truth, to exclaim:—
“Ma pur si muova.” (But it turns after all.)

I would ask, is it because Popes and Cardinals compelled Galileo by force to "retract" and recant the truth of his system, that the "fact" ceases to be true, that the earth revolves around the sun? or did the earth exchange places, because the Church of Rome pronounced Galileo's theory false and heretical?

Suppose Father Bruyere had the power—as he happily has not—to prevent Protestants and others from speaking out what they believe to be true; suppose he had the power to make us "retract," "recant," and "abjure," what we believe to be true, but what he believes to be HERETICAL, would truth cease to be truth, because it is denied, denounced suppressed, or overcome by temporal force, and coerced by the anathemas of the Council of Trent, or by the abusive language of Mr. Bruyere?

Truth will continue truth, however much its advocates may be reviled, or denounced as "liars, slanderers, calumniators," &c., &c. A cause must be very weak, indeed, when its advocates are obliged to resort to language such as is embodied in Vicar-Gen. Bruyere's letters.

I am satisfied to leave the verdict with the public, whether I have not fully substantiated the statements I made in my lecture before the Church of England Young Men's Christian Association, in reference to indulgences.

I will here give one additional testimony from a reliable Roman Catholic authority as to the *sale* and the evils of, these indulgences, which Mr. Bruyere will no doubt pronounce a "Protestant forgery," for with him PROTESTANT and FORGERY, and any other vile epithet, are synonymous. Nevertheless, the following is from Walsingham, p. 246 :—

"This very year came the Cardinal de St. Prassede into England to treat of the marriage of the Emperor's sister with the King, and to drain the realm of its wealth. The whole kingdom poured out to him, for there was NO GRACE which he would not SELL, none which he would grant WITHOUT MONEY. He SOLD Indulgences, formerly reserved by the Pope himself, for two years, for three years, excommunications, absolutions, commutations for pilgrimages. At length his men grow wanton in their avarice; they disdained silver, would take nothing but gold. He carried off in his bags more than a year's taxes of the realm." (Vide Walsingham, p. 246.

It must be evident to all that it is vain and fruitless to reason with one whose arguments consist of abuse, and who unblushingly denies every testimony, and all documentary evidences, when they do not suit him, even though they come from his own Church, and defiantly denounces all quotations as "DISTORTED OR FALSIFIED, OR GIVEN BY WITNESSES WHO ARE THEMSELVES NOT WORTHY OF CREDIT!"

When a man claiming and enjoying British protection, and occupying the position of a religious teacher, whose bounden duty it is to inculcate "obedience to the powers that are," can make use of the following language, I leave the public to form their opinion of Vicar-General Bruyere's character and his system :—

"He (Dean Hellmuth) quotes Townshend to prove that Clement VII. granted a plenary indulgence to all who should take part in the contemplated rebellion in Ireland, against Queen Elizabeth. This, we freely admit, and maintain that it was one of the most glorious acts of the Pope's reign. But the Indulgence was granted on the usual conditions."

I suppose in this case, also, "the faithful" had to do *penitence*, offer up *prayers*, and GIVE ALMS, before the *plenary indulgence* from Pope Clement VIII. was granted to those "who should take part in the contemplated rebellion in Ireland against Queen Elizabeth." Notwithstanding the flat denial of the Vicar-General as to the credibility of the evidences I have adduced from Roman Catholic authorities in my No. 2 reply on the practice of indulgences, he knows full well that I could multiply them, and fill column after column of the FREE PRESS for some time to come on the cor-

ruption of that system which was the *chief cause* of the glorious Reformation, and which is now shaking the very foundation of the Papal system in her own strongholds—Austria, Italy and Spain. Mr. Bruyere well knows, or ought to know, how the Pope, on the day of his installation, sitting upon a throne at the top of the stairs of St. Peter's Church, throws handfuls of indulgences to be *scrambled for* by crowds who are waiting to do him homage; Vicar-Gen. Bruyere ought to know, if he does not, how Pope Gregory, when he dedicated the Church of the Lateran, gave "as many days of indulgence as there fall drops of rain, when it rains without ceasing for three days and nights." He ought to know, or knows, how, at different times, indulgences have been attached to *shreds of cloth, lumps of wax, ropes, strings of beads, bones of saints, teeth, arms, legs, holy nails*, and a multitude more superstitious relics, too numerous at present to name. May it not with truth be said, "What a mockery of religion?" and is it surprising that so many Archbishops, Bishops, Clergy, noblemen, and men and women of every rank and station in society should have preferred a cruel and ignominious death, to remaining members of the Church of Rome?

I should be unfaithful to the trust reposed in me were I not from time to time, and on suitable occasions, to draw the attention of my flock to those errors of the Church of Rome which have been rejected by the Church of England, at the price of her noble Martyred Reformers.

Our XXXIX Articles clearly and distinctly define and point out the errors of the Church of Rome. The Church of England is historically, normally and essentially Protestant. The Articles of our Faith contain a polemical vade mecum—a synopsis of the entire controversy between us and the Church of Rome. If we want to know what we must believe, and what reject, we find at once a Catholic symbol, and an index expurgatorius, in the thirty-nine Articles.

I append here two of the Articles, bearing immediately upon the point in controversy, the 22nd and 31st, to all of which I have subscribed "ex animo":—

"ARTICLE XXII. OF PURGATORY.—The Romish doctrine concerning Purgatory, Pardons (i. e., Indulgences), Worshiping and Adoration, as well of Images as of Reliques, and also Invocations of Saints, is a fond thing, vainly invented and grounded upon no warranty of Scripture, but rather repugnant to the Word of God."

"ARTICLE XXXI. OF THE ONE OBLATION OF CHRIST FINISHED UPON THE CROSS.—The offering of Christ once made is that perfect redemption, propitiation and satisfaction for all the sins of the whole world, both original and actual, and there is none other satisfaction for sin but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said that the priest did offer Christ for the quick and the dead to have remission of pain and guilt, were blasphemous fables and dangerous deceits."

We see clearly from the 22nd article that the Church of England denounces as unscriptural the Romish doctrines of Purgatory and Pardons (or Indulgences), and the "worshiping and adoration of images and relics," and such relics as the poor deluded mortals before the Reformation worshipped at Glastonbury, Canterbury, and other places, as the *PARING OF ST. LAWRENCE'S TOES, ST. THOMAS A'BECKET'S PEN-KNIFE AND BOOTS, SKULLS, BONES, TONGUES, TEETH, RAGS, CHIPS*, and other fragments of saintly associations, which were mounted or set in gold or silver, and deposited in shrines.

At Exeter there was exhibited a *PIECE OF OUR LORD'S MANGER, AND OF THE TABLE OF THE LORD'S SUPPER, MORSELS OF THE BURNING BUSH OF MOSES, OF HIS ROD, AND THE MANNA OF SAMSON'S HONEYCOMB, OF TOBIT'S FISH, OF BLESSED MARY'S MILK, OF OUR SAVIOUR'S BLOOD!* If you visit the churches in Roman Catholic countries you find relics of saints

in great abundance. I should not be much surprised to learn that even in the Roman Catholic Church here are deposited some such precious relics of saints.

When I last visited the Cathedral at Milan, I saw suspended over the High Altar a casket, and on enquiry I was told that it contained sacred relics, viz. :—ONE OF THE NAILS OF THE CROSS, (which is carried once a year through the streets of Milan in procession); also THE TOWEL WITH WHICH CHRIST WASHED HIS DISCIPLE'S FEET, PART OF HIS PURPLE ROBE, SOME OF THE THORNS OF HIS CROWN, A STONE OF THE HOLY SEPULCHRE, THE ROD OF MOSES, TEETH OF DANIEL, ABRAHAM, ELISHA AND JOHN.

Is it a wonder, then, that those noble Archbishops, Bishops and many other illustrious men, that graced the noble army of English Reformers, resisted unto blood such a system of error, which caricatured the simplicity of the Gospel of our Lord and Saviour Jesus Christ.

To us, who are accustomed to appeal to the Holy Bible as the rule of faith and standard of doctrine, there is something revolting in this doctrine and practice of INDULGENCES, which Vicar-General Bruyere tries to prove not only to be of Apostolic origin and practice, but thoroughly scriptural.

There is positively no stronger evidence from ecclesiastical, profane or sacred history than this, that the practice of Indulgences was not known in the primitive Church, and certainly has no foundation whatsoever in God's Word.

I might here adduce proofs without number; but I prefer quoting here again the confession of a Roman Catholic Bishop—although he is in danger of being thrown overboard by Vicar-General Bruyere, like all other Roman Catholic writers that don't suit him. The Right Rev. John Fisher, R. C. Bishop of Rochester, when writing his first argument against Luther, says:

"Those who believe in Purgatory must agree to Indulgences. Many, perhaps, are induced not to place so much confidence in these Indulgences, because their use in the Church has been somewhat recent, and to be found exceedingly late among Christians. I answer, that it is not a settled point by whom they begun to be delivered. There was, however, some use of them, AS THEY SAY, among the most ancient Romans, as we are given to understand even from the very frequent stations in the city." [By 'stations' was meant places where the processions made a halt, and prayers were offered, confessions heard, &c., &c.] "But they ever say that Gregory I. granted some in his time." And the Bishop goes on to say:—"No orthodox person, at all events, now doubts whether there be a purgatory, of which, at that time, among those ancients, no mention was made at all, or as nearly as possible. Nay, by the Greeks (the Greek Church) even to this very day, it is not believed that there is a purgatory. Let who will read the commentaries of the ancient Greeks, and he will meet with no word, as I think, or as rarely as possible, of purgatory. But not even did all at once the Latins (i. e., the Romish Church), but by little and little receive the truth of the matter. Nor was the belief either of purgatory or of indulgence necessary in the primitive church as it is now. As long as there was no care about purgatory no one sought indulgence; for from that depends all the estimation of an indulgence. If you take away purgatory, for what will there be any use of indulgences? For we should not need them at all if there was no purgatory. Seeing, then, that purgatory was for a considerable time unknown, and step by step—partly from revelations, partly from the Scriptures—was believed, and so at length generally the belief of it was most widely received by the orthodox Church, we can most easily understand some reason for indulgences."

Bishop Fisher finishes the argument in these memorable words:

"Nor would I deny that the abuse of them may take place on both sides. For both the person who grants them may give them with some sinister view, and, at the same time, he who receives them may make them a handle for living more carelessly."

After such a declaration, by one of the most learned champions of the Romish Church, we need not apply to Vicar-General Bruyere for further information as to the antiquity and primitive practice of indulgences.

We see thus that the very earliest time to which the Bishop of Rochester would refer is the age of Gregory I., who was not Pope till the very end of the sixth century, and even this he does not venture authoritatively to give as his own opinion, or to confirm by any evidence. All he can write is, "AS THEY SAY."

I shall now say a few words on the unscriptural doctrine of MIXING up the merits of saints with the merits of Christ. Vicar-General Bruyere says that the following is the definition of indulgences:—"Indulgentiam est condonatio pœnæ peccatis debitis per applicationem satisfactionum Christi et sanctorum." [An indulgence is the remission of the punishment due to sin by application of Christ and the saints.]

Such a doctrine, as advocated by the Vicar-General and his Church, we unhesitatingly say is repugnant to the direct and positive teaching of God's written Word—the Bible. The mere idea of a treasure of merits, consisting of the mingled merits of Christ and His saints, is nothing short of impiety. To teach, authoritatively and dogmatically—as the Church of Rome does—that a mortal man, and sinful at the best, has at his disposal a treasure to make amends and satisfaction to God's eternal justice for the unexpiated guilt of departed souls, and liquidate that portion of their debt of punishment which they have not yet paid by sufferings, we cannot but regard as a presumption most offensive to the great Jehovah, and most abhorrent to the very first principles of religion. It is robbing Christ of His Glory; it is depreciating the atoning sacrifice of Christ's death, and of its infinite fullness; it is asserting that Christ is not able "to save to the UTMOST all that come unto God by Him." (Heb. vii. 25.)

A few passages from Holy Writ will suffice:—"The blood of Jesus Christ His Son cleanseth us from all sin."—1 John, i. 7. "For by ONE oblation He (i. e., Christ) hath PERFECTED FOR EVER them that are sanctified."—Heb. x. 14. "But of Him are ye in Christ Jesus, who, of God, is made unto us wisdom and righteousness and sanctification and redemption."

Let the Christian public judge whether we are to obey God or the Church of Rome.

As to the "superabundant merits of the Saints," the words of the Lord Jesus Christ strike at the very root and foundation of the false doctrine of the Church of Rome on this point also, when He says to His disciples, in St. Luke, xvii. 10:—

"So likewise ye, when you shall have done ALL these things that are commanded you, say: WE ARE UNPROFITABLE SERVANTS; we have done that which it was our duty to do."

This, I think, Mr. Editor, will be enough for the present on Indulgences. Vicar-General Bruyere has challenged me for a "campaign during the summer season." Notwithstanding the multiplicity of pressing engagements, I am cheerfully ready to fight the battle, (not with carnal weapons, but with the sword of the Spirit, which is the Word of the living God) and prepared to go on with the kindred false doctrines and teachings of the Church of Rome, not only during, but the whole summer season; but until the whole subject of Roman errors, which were the causes of the blessed Reformation, shall have been exhausted; for I can no longer consider this subject as personal, but as involving the principle whether Protestantism or Romanism is according to the mind and Word of God; and herewith I append a list of the subjects that I will treat upon, seriatim:—1, Purgatory; 2, the Mass; 3, the *Confessional*, (as taught to the young priests from Den's Theology); 4, Celibacy of the Clergy; 5, Assumed Supremacy of the Pope; 6, Canon Law of the Church of Rome; 7, Romish Infallibility; 8, Tradition; 9, Images; 10, Worshipping the Virgin Mary, Saints and Angels; 11, Denial of the Sacramental Cup to the people; 12, the Holy

Inquisition; and further observances on the difference between the Roman Catholic and Protestant systems, as evidenced and illustrated in various countries, in the advancement of science, commerce and political and religious liberty, since the Great Reformation.

One thing, however, I must say, that I shall not address myself again to Vicar-Gen. Bruyere, whose abusive language, repudiation of every authority but his own, make it impossible for any gentleman to reason with him. I shall, however, supply the FREE PRESS from week to week with articles on the subjects I have named without ever referring again to Vicar-Gen. Bruyere or his abusive productions.

In conclusion I would assure my Roman Catholic fellow-citizens again, that I cherish the kindest feelings towards them, and that nothing would grieve me more than even in thought to hurt their feelings in the slightest degree. I have been dealing with the *system* of the Church of Rome (for which they are not responsible), and I have thus far studiously avoided personalities, I shall continue to do so in my future communications. Let all—whether Protestants or Romanists—go to the one and alone source for PARDON and ACCEPTANCE with God, even to “the Lamb of God who taketh away the sins of the world;” who is “the propitiation for our sins,” and “the ONLY name under heaven given amongst men whereby we must be saved.”

I am, sir, your obedient servant,

I. HELLMUTH.

From the Daily Free Press, June 3, 1869.

VICAR-GEN. BRUYERE TO DEAN HELLMUTH.

To the Editor of the Free Press.

DEAR SIR,—In this morning's FREE PRESS, the Dean of Huron has given utterance to his long pent up feelings in a long tirade of whinings, sighs and groans, mixed up occasionally with half-suppressed threats of vengeance.

Let the Dean keep cool. If any one has a right to complain and show bad humor it is ourselves. It is the whole Catholic body whose feelings have been wantonly and grievously outraged. We were living in peace and harmony with our fellow-Christians of all denominations, each worshipping quietly before his own altar, teaching and believing his own creed according to the dictates of his own conscience. Behold! without any provocation on our part, an individual calling himself a minister of peace stands up before the whole community, and in the height of his wisdom, summons before his supreme tribunal the whole Catholic body—Laity, Priests, Bishops and Pope—to give an account to him (Dean Hellmuth) of their faith; charging them with absurd doctrines, wicked and Simoniacal practices, and for these, holding them up to the ridicule and contempt of the entire community.

In vain, in the name of the Catholic body, have I called upon the rev. lecturer either to prove or retract his assertions. He has, up to this day, refused to do either. I have, from unquestionable authority, established our doctrine on Indulgences, and convinced an impartial public that the horrible charge of selling them at Rome and all over Italy was a pure fabrication. The rev. dignitary of the Church of Huron, again and again, in the full light of noontide, persists in maintaining that light is darkness, and darkness light; rejecting with contempt and flinging away testimonies

from unquestionable sources on Catholic doctrines and practices; telling the public, if not in so many words, at least by his insinuations, that my word is not worth having, that my authorities are not worthy of credit, that Catholics are not to be believed when they speak for themselves.

In view of the shameful treatment I have received at the hands of Dean Hellmuth, no one need be surprised if I feel rather warm. I have been personal, I do not deny it; I meant to be so; I will be so; I must call a thing by its name, a spade a spade, and an elephant an elephant. But the public must bear in mind that the question at issue between the Dean and myself is not one of doctrine, but one of personal veracity, personal honesty, and consequently of personal character. If the cap fit him, let him wear it. The public will not be imposed upon by the whining complaints of the Dean. The individual who has been found in *flagrante delicto* has no right to complain, if justly, though severely chastised.

It is insinuated in some quarters, that I am wanting in courtesy. But how is it possible to have patience with a man who, after a rapid run over Italy, and three days sojourn in Rome, pretends to frame new doctrines for the Catholic Church? Doctrines which, I hope, by this time, to have proved the very reverse of her teachings. In fact, how have patience with one who pretends to know more, after a few days' residence in Rome, than all her accredited teachers, Perrone, Bellarmine, Gury, Liguori, &c. The Dean's journeying over Italy, and its results, forcibly reminds one of Sir Robert Peel's famous ride through Ireland on the top of an outside jaunting car. This gentleman travelled over a hundred miles, through Ireland in the space of twenty-four hours, on an outside jaunting car, and gave, as the result of his rapid tour, to the British Parliament, that Ireland was the most contented, the most loyal, the most prosperous, and the freest country on the face of the earth. I have not been courteous, forsooth; but how exercise courtesy towards one who, without a shadow of proof but his own word, lays at our door practices wicked and immoral, which we abhor! My Church condemns Simony, and visits those guilty of it with its severest censures; yet my Church is openly and persistently charged with Simony. My Church condemns traffic in things sacred, and yet our rev. lecturer maintains that during his short stay at Rome, and his rapid flight through Italy, he saw with his own eyes indulgences advertised for sale on the doors of all the churches in Rome and throughout Italy. What penetrating sight the Dean must be blessed with!

Let not the Rev. Dean attempt to screen himself behind the privacy of his lecture, which, he says, was given before the Church of England Young Men's Christian Association, in a private hall. I am sorry to be obliged again to hurt the Rev. Dean's tender feelings by flatly denying his insinuations. The lecture was a public one, and advertised in the papers; the public were invited, and the report of said lecture, prepared evidently by a friendly hand, was sent to the press, which made it as public as it possibly could be. Indeed, it would be strange if the lecture was confined to the Young Men's Association. The rev. gentleman is not particularly fond of secrecy; nor is he accused of too much modesty. The public have long since been accustomed to see the columns of the daily papers graced with the name, the sayings and the doings of the Rev. Dean Hellmuth. In fact, they have now become quite as common to the readers of the *Dailies* as the tea-kettle and coffee pot on our breakfast tables.

But let us return to the subject from whence this controversy originated. The Church of England dignitary, unblushingly, and in a public lecture, to which the public were invited, stated, what he ought to have known, was utterly false. I took him to task, and showed from authoritative documents that our doctrines and practices about indulgences were not what he

had erroneously stated. From unquestionable sources on this matter, I believe that I have convinced an unprejudiced public that,—1st, an indulgence is not a remission of sin; and, 2nd, that indulgences are NOT advertised for SALE in Rome, nor with the sanction of the Church in any other part of the known world. To prove my statement I referred the lecturer to our approved catechisms, prayer books, theological and controversial works—in fine, to the teaching in the pulpit. All to no purpose. My obstinate opponent, unblushingly, and in the broad light of noon, re-asserted in his former letters the statements contained in his lecture. In support of his assertions he did not disdain to have recourse to the weapons usual with the assailants of truth—distorted and mutilated texts, apocryphal works, spurious productions. To the illustrious society founded by Ignatius is sometimes attributed the immoral maxim that *the end justifies the means*. The privilege to act upon it is reserved exclusively for the enemies of the Catholic Church. With them every means is justifiable, provided it attains the end aimed at, namely, to villify, to misrepresent and to render odious.—From Luther's day to our own the enemies of the Church have never dared to attack it openly and in the face. They must first build up a phantom, the work of their own imagination, and then assail it with all the zeal that a holy horror of Popery may inspire.

I am glad to perceive, in this day's letter, that the Rev. Dean has changed his tactics, and that he no longer maintains the unfortunate assertions of his lecture. I beg to congratulate him on his happy conversion, in thus acknowledging the error of his ways. Better late than never. However, many will entertain serious doubts as to the genuineness of the change. Whether it be sincere, or owing to the impossibility of maintaining his former ground, the public may judge. The rev. lecturer no longer treads on the very unsafe ground of the remission of sin, of indulgences, and sale of the same. To-day he launches out on the broad and boundless domain of general discussion. The public will readily admit that I am not bound by any rule of controversy to follow, in his erratic wanderings, a slippery antagonist, who has abandoned the field and slunk away from his own vantage ground. However, I am willing to grant him, this once, a *partial indulgence*, and humor him, by calmly discussing with him some of the many topics alluded to in his letter of this day.

Last week we were treated to a long extract from a certain Virgilius, not the bard of Mantua, but the other—Polydore Mendax; and to-day we are regaled by a long quotation from Walsingham, page 246. This time the Dean does not say who Walsingham was. Why so, Mr. Dean? Whom did you mean to quote? Was it Sir Francis, the State Secretary under the Virgin Queen Bess, the Machlevel of English statesmanship, the bitter, unrelenting foe of Catholics? And if so, where did you learn to call him Catholic? You must pardon me if I put him, too, on the list of rejected addresses, and as a still further tribute to your fidelity in quoting your authorities.

And poor Galileo—apropos of indulgences—see what a touching paragraph he comes in for. To be sure, true literary and historical criticism have placed the story of Galileo's wrongs in their true light, and a scholar would now blush to repeat the fable of his sufferings as popularly believed in by Protestants. The history and motives of his condemnation are now well known. It is ascertained that he was condemned, not for being a good astronomer, but for being a bad theologian; not for that he asserted that the sun stood and the earth moved, but because he wanted to raise this discovery, the accuracy of which was not then ascertained, and never demonstrated by Galileo; to the dignity of a dogma of faith. In vain was he told by Cardinal Bellarmine, his friend, to leave theology to those

whose proper province it was ; in vain was he reminded of the passage which states that "The sun stood still and moved not towards the valley of Mambre," a passage, of course, which would imply motion in the sun; in vain was he advised to establish his scientific discovery on scientific principles, and that then Scripture would be interpreted according to the requirements of science. To no purpose. He would dogmatize. He would have it that the Heliocentric theory was revealed of God and taught by the Fathers. For *this* he was condemned. And being before a court originally constituted against heretics, in the technical language of that court his offence was called a heresy. His THEORY was never condemned. The Copernican system was then publicly taught at the Jesuit school at Rome. The work itself, of Copernicus, was dedicated to one Pope and published at the expense of another—for Copernicus was a Canon of the Catholic Church. The Dean is too well posted in the popular literature of the age to be ignorant of these facts. Ah ! but ye Protestant public, what a nice dish of horrors, what a formidable accusation this against the tyranny and ignorance of the Church of Rome. Yes, the Dean wants your sympathy, and what good Protestant can refuse it when they hear of the sufferings of this martyr of science. Pity it is the Dean forgot to inform his readers that the philosopher's eyes, according to Protestant tradition, were gouged out by these Cardinals, and that for years he groped his way in darkness along the gloomy walls of the cells of the Inquisition. It would be a sad tale, and would have moved you to pity, and your pity, once excited, what words could express your horror of the grinding tyranny of Rome ? and what accusation too monstrous to be believed of that institution ? The Dean has studied rhetoric, and he knows what impressions such stories would produce on the minds of his readers. 'Tis the old story. Sterne could grow sentimental, and shed tears over the corpse of a dead ass, while he allowed his living mother to starve. And the Dean of Huron can shed tears of pity over Galileo, but fails to make any reparation to the feelings of Catholics, which he has so wantonly outraged.

Were it to the point, I could remind the Dean of a certain Protestant philosopher in Germany, who was really banished and proscribed, whose prison was not a palace like that of Galileo, and unlike Galileo with the Roman Cardinals, who sought in vain for a friend or a protector among the Protestant Bishops. I could also remind the Dean of the love of progress and of science manifested by that Blessed Constitution of England of which his Church is a part, and which preferred for a hundred and seventy-five years to be eleven days in the year out of harmony with the world, rather than admit the Gregorian calendar, because, forsooth, it was a Roman improvement—and what good can come out of Rome ? Ah ! Mr. Dean, never were these charges preferred against us—never did they proceed with a worse grace than when coming from the lips of a dignitary of the Anglican Church. What ! did you forget the bloody record of Ireland's martyrs when you wrote these words ? Have you forgotten also the history of the Pilgrim Fathers ! Why, did not even the blood of the martyred Fisher, whose name you quote, suffuse your cheek with shame, and warn you against making charges which could be so well urged against yourself ? You may find it convenient to forget it, Mr. Dean, but history has recorded it, and your church is now paying the penalty for her many deeds of blood and tyranny. The blood of the martyred Irish has cried to heaven for vengeance, and everywhere the cry is raised against your establishment, "Let it be cut down ; why cumbereth it the ground."

The Dean refers me for his doctrine on indulgences to the common prayer book of the Anglican Church. The celebrated Bossuet has said "that church which changes its formularies, whose doctrines of faith at

different times contradict and exclude each other, cannot be the religion of Christ." Now, in view of this principle, I would respectfully ask the Dean which edition of that work does he refer me to? Is it the first in the second of Edward VI., which we are told was "inspired by the Holy Ghost, and contained Godly doctrine?" But there I find the mass—a little garbled, to be sure—but still embodying the doctrine of the real presence. I find also there prayers for the dead, extreme unction, the sign of the cross, and holy water. Is this the edition the Dean uses? If so, I fear he will be suspected of Popery. But no, the Dean is not behind the age. The Holy Ghost has been improving on his work. He found the English folks no longer liked the "fond imagining" of purgatory, abhorred the mass; and, as for holy water, the devil hates it, and what true Briton would allow himself to be sprinkled therewith? These doctrines were repealed accordingly, the fathers of the Reformation being assisted in their labors by the Spirit of Truth—rather a strange position for the Holy Spirit, in which he is made to contradict his former utterances. But not even this time, was the work perfect. In a moment, and by one word, were the heavens and the earth created, but it took the Spirit of Truth a score of years and more to teach the Reformers what the English people would believe. Mr. Dean, do not pretend to throw dust in our eyes. Your Church does not teach anything. 'Tis not even easy to find out what she denies. Does your Church teach the doctrine of regeneration in baptism? If so, what about the Gorham case decision? Does your Church teach the inspiration of the Bible? Why, then, do you break bread with Colenso and the authors of the "Essays and Reviews?" Does your Church teach the doctrine of Apostolical succession and the necessity of valid ordinations? And if not, how will you manage your High Church folks, who pray to the Virgin, say mass and hear confessions? No, Mr. Dean, your Church occupies a large share in the history of the world for the last three hundred years, but never as teaching any specific set of doctrines. Do not, then, embarrass her by quoting formularies framed and intended to embrace doctrines and opinions the most antagonistic to each other; from extreme Calvinism to Ritualism, and from Colenso to Brother Ignatius. We know the doctrines of Wesley, and Swedenborg, and Societas, but your doctrines we know not. You will pardon me, then, if I decline entering on a discussion of your thirty-nine articles.

I am accused of disloyalty to the civil power, because I freely admitted, in my last letter, that Clement VIII. granted a plenary indulgence to all who should take part in the contemplated rebellion in Ireland against Queen Elizabeth. I beg leave to plead not guilty. No, I am disloyal to no sovereign, be he Protestant or Catholic, who rules according to the laws of eternal justice. The Catholic Church teaches with St. Paul to the Romans, chap. xiii., v. 2.—"Qui resistit potestati" &c., "He who resisteth the Power, resisteth the ordinances of God, but they who resist, procure for themselves damnation." But shall I be prevented, on that account, from upholding the sacred rights of an oppressed and down-trodden nation?—The sovereigns have their rights and so have the people. The Pope, in absolving the Irish from their allegiance to Queen Elizabeth, acted in his capacity of Father of the Faithful. His children of Ireland were, at that time, persecuted by an infamous Queen, the offspring of an adulterous intercourse, a woman by whose order thousands of her own subjects were immolated for conscience sake—for the sole crime of fidelity to the creed of their fathers. Had my countrymen of France been subjected to one-tenth of the persecutions and sufferings, that the poor Irish had to endure at the hands of their oppressors, and particularly of Queen Elizabeth and Cromwell, they would have needed no encouragement from Popes to cast off the

yoke of allegiance—they would have invoked the god of battle, and, mounting the barricades, would have hurled from the throne the usurping tyrant who would have dared to trample under foot the rights of the subjects.— This does not savor of the doctrine of the divine right of kings, which is, probably, so much to the taste of Dean Hellmuth, but which, before God, I abhor from my heart.

I hope I have, by this time, sufficiently indulged my Rev. opponent in his digressions, which had no more to do with the question at issue than with the traditionary man in the moon. Against my own will, and personal feelings, I have been dragged before the public. In the name of truth I have repelled with indignation, and, perhaps, with too much bitterness, shameful and unfounded charges gratuitously made against my church and my creed. That I have been justified in doing as I have done, I trust the public will admit. It now remains for me to return my sincere thanks to my numerous readers for their kindness in bearing with me, notwithstanding my many deficiencies. The Dean declares in this day's letter that he will no longer address himself to me personally. I am fully satisfied: let us part in peace. I hope, however, that the rev. Dean, will, in future, confine his ministry and his teachings to his own church, and will abstain from treading on forbidden ground.

Now, Mr. Editor, I have to thank you, for extending to me, the free and impartial use of the columns of your excellent journal. If I have been able to defend my church from the aspersions cast upon it, I am indebted to the courtesy which you have so kindly accorded to me.

I have the honor to be, with much respect and gratitude,

Your obedient servant,

J. M. BRUYERE, V. G.

St. Peter's Church, London, June 1, 1869.

From the London Free Press, June 5, 1869.

CORRESPONDENCE ON INDULGENCES.

To the Editor of the Free Press.

THE RECTORY, LONDON, JUNE 4TH, 1869.

SIR,—In reply to your communication of this morning that you intend to comply with the request of very many to republish, in pamphlet form, the whole of the correspondence on "Indulgences," I beg to say that I am most happy to hear it, as I believe it will be productive of much good, and show the public that I have not only fully vindicated and substantiated from Roman Catholic authorities the statements I made in my lecture before the Church of England Young Men's Association; but also that I have avoided all personalities, and dealt exclusively with the system of the Church of Rome, and not with persons, individually or collectively. I repudiate—as I have done in all my letters—even the bare thought of wishing to hurt the feelings of any of my Roman Catholic fellow-citizens. I look upon the whole subject as too momentous to allow any other view being taken than the one I stated. Our warfare is not with men, but with the system of the Romish Church, for which its individual members are not responsible.

I am, Sir,

Yours very truly,

I. HELLMUTH.

From the Daily Free Press, June 9, 1869.

CORRESPONDENCE ON INDULGENCES.

To the Editor of the Free Press.

DEAR SIR,—In answer to your enquiry whether I would approve of your publishing, in a pamphlet form, the controversy lately carried on between Dean Hellmuth and myself, I will say that I have not the least objection to it. The Catholic Church and her system can bear investigation, and are not afraid of light. Ignorance and bad faith are the only foes she dreads. To remove the one by stating our doctrines, and unmask the other by showing the inconsistencies and contradictions of our opponents, is the duty of the Catholic controversialist.

The course pursued by the rev. dignitary of the Church of England, in the controversy about Indulgences, is in keeping with the tactics of all the adversaries of Rome during the last three hundred years. In their insane hatred for everything Catholic, they first set up a phantom of their own imagination, and then attack it with a blind zeal, prompted by the worst passions. Let me, *en passant*, suggest to our opponents, whoever they may be, if they wish to arrive at a correct view of our teaching and practices, to consult first our Catholic standard works, and then assure themselves that they do really know and understand the Catholic system.

If the correct statement of our doctrine fails to convince them, they will not, on that account, be ill-treated or abused by us. We are in duty bound to respect honest convictions, however erroneous we may consider them. But, in the name of justice and common sense, let them cease to charge us with practices and doctrines which we abhor. This is but justice and fair play. Let us have them.

I have the honor to be, dear Sir,

Your most obedient servant,

J. M. BRUYERE, V. G.

St. Peter's Church, London, June 8, 1869.

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