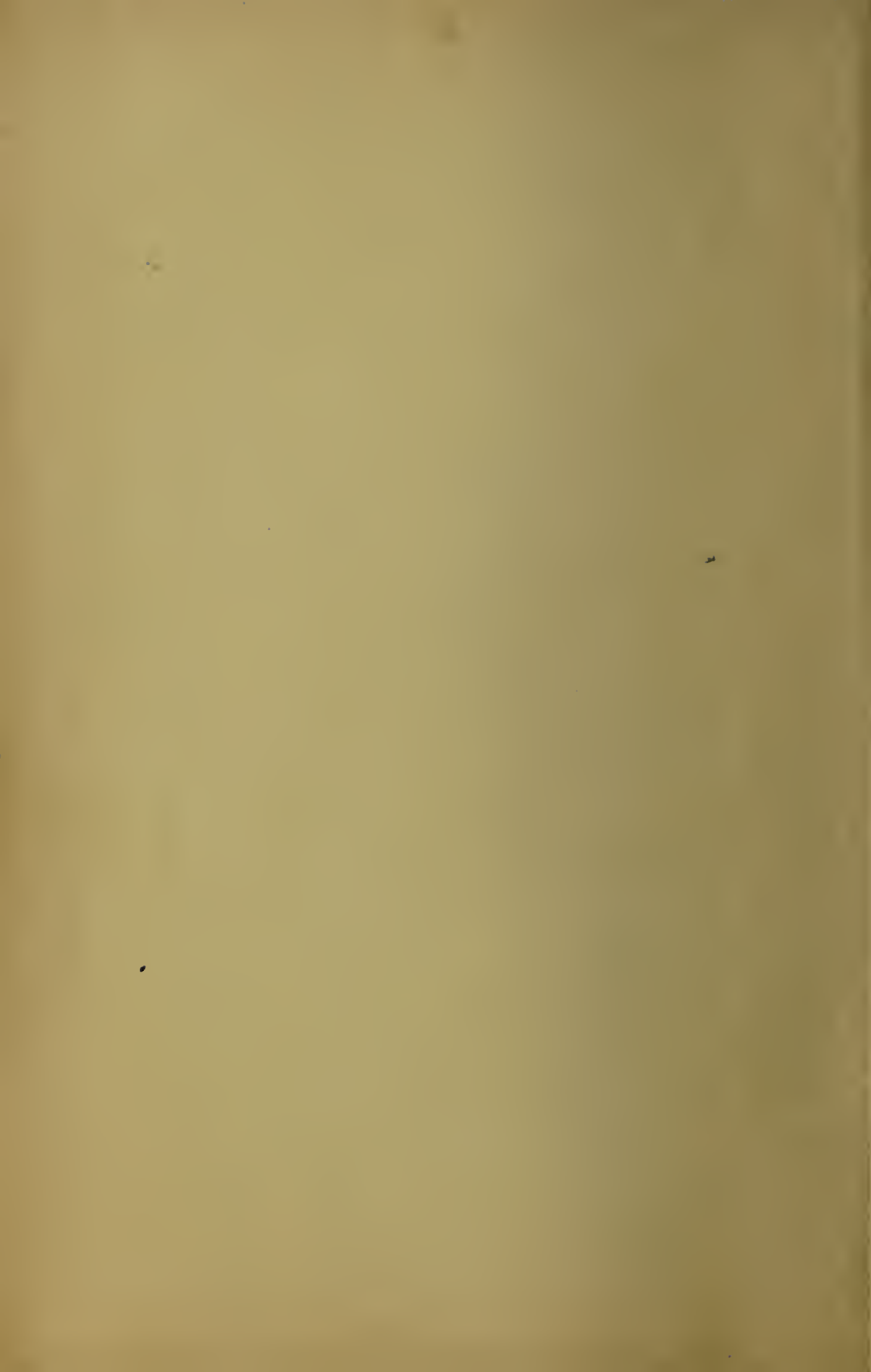
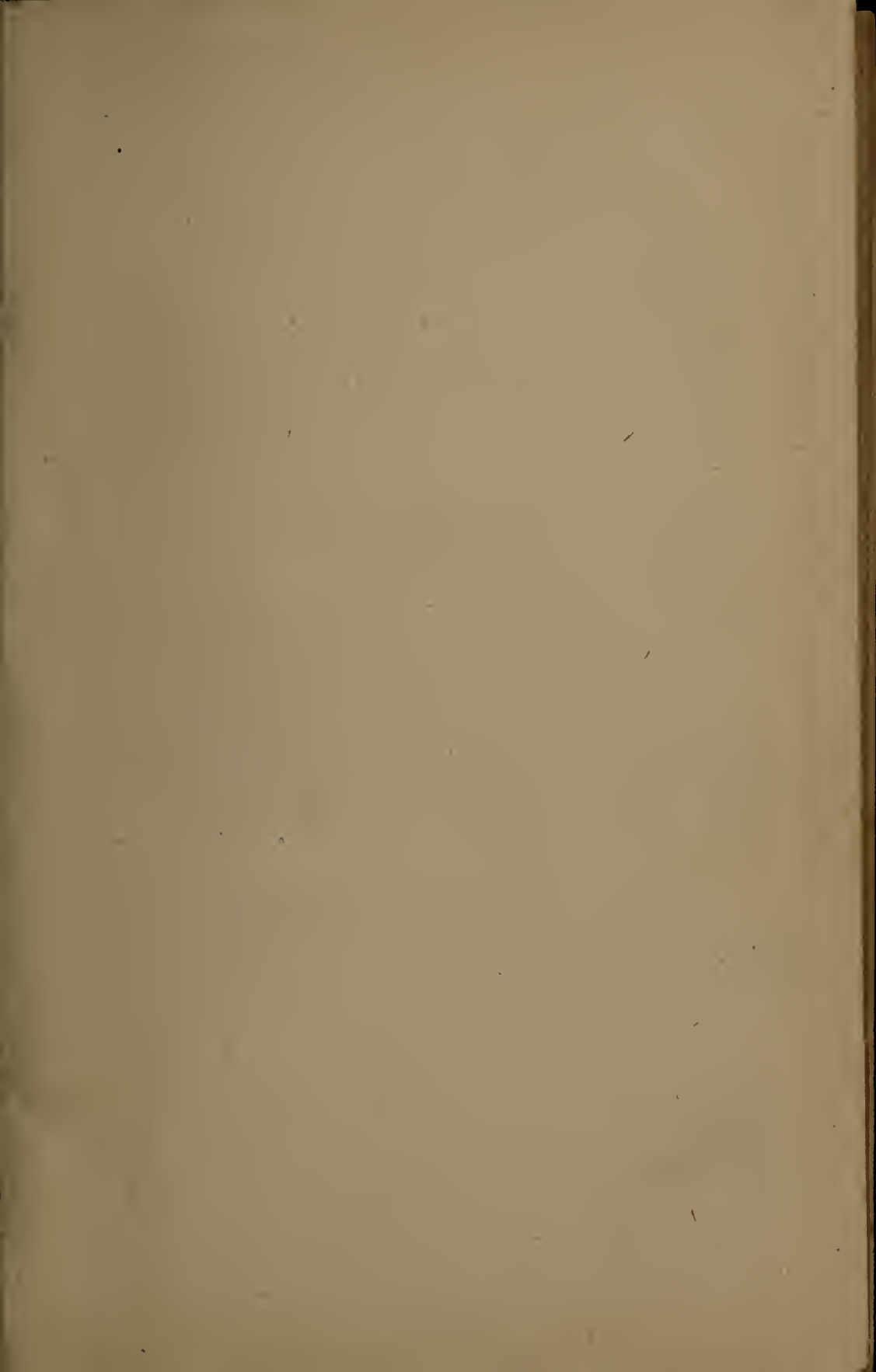


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A SURE WAY
TO FIND OUT
THE TRUE RELIGION,
IN A
CONVERSATION
BETWEEN
A FATHER AND HIS SON.
BY
REV. T. BADDELEY. D

“If any man preach any other gospel unto you than that you have received, let him be accursed.” — GAL. I. 9.

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A SURE WAY
TO FIND OUT
THE TRUE RELIGION.

DIALOGUE I.

Q. PRAY what must a person do to save his soul?

A. He must live up to the rules and regulations of that religion which our divine Saviour came to establish.

Q. But why do you say *that* religion which Christ came down from heaven to establish; has not Christ established *all* religions?

A. No: Christ established only ONE RELIGION — all the rest were made by men.

Q. How do you know that Christ established only ONE RELIGION?

A. Because there is a great deal of contradiction between the doctrines of any two religions; which shows clearly that Christ could not form them both; because as he is Truth itself, he cannot teach contrary to what he once said. Christ,

for instance, cannot teach the Roman Catholic that there are seven sacraments, and afterwards teach the Protestant that there are only two. Again: with regard to the Blessed Eucharist or the Lord's Supper, he cannot tell the Catholic that it really and truly is His sacred Body and Blood, and afterwards tell the Protestant that it is nothing but bread and wine taken in commemoration only of him. Therefore, if Christ has taught the Protestant doctrine, the Catholic doctrine is false; if he has taught the Catholic, the Protestant doctrine must be false: they cannot *both* be true.

Q. But though Christ established only ONE RELIGION, are not *all* religions false?

A. Most certainly not. For when our Saviour came to establish his religion, he made it perfect and complete in all its parts. He made it pure, without *spot or wrinkle*, Ephes. v. 27, and the very *pillar and ground of the truth*, 1 Tim. iii. 15. He likewise commanded all to obey and believe the same under pain of eternal damnation; for *if he will not hear the church, let him be to thee as the heathen and the publican*, Matt. xviii. 17. *He that believeth not shall be damned*, Mark xvi. 16. We read also in St. Paul, that if any person, or even an angel from heaven, should dare to preach another religion besides that which he preached, he should be accursed. *Though we*, says he, *or an angel from heaven, preach a gospel*

to you besides that which we have preached to you, let him be accursed, Gal. i. 8. We see, therefore, from the word of God, that God has commanded all to obey and hear his church; and that he pronounces a curse upon the man, or even an angel, that shall dare to teach a different religion. Now, as we have seen before, the religions formed by men are different from the religions established by Almighty God; therefore they are accursed in the sight of God, and consequently cannot be good.

Q. But may not this regard only those religions that teach a wicked doctrine? For how can a religion which teaches *holiness* and *godliness* displease Almighty God?

A. This is a very common objection; but it is founded on a mistake. For Christ has made two things necessary to salvation, viz., TRUE FAITH and WORKS. *Without faith*, according to Holy Scripture, *it is impossible to please God*, Heb. ii. 6. And again, *as the body without the spirit is dead, so also faith without works is dead*, James ii. 26. Here then you see very plainly from the word of God that two things are necessary to salvation, TRUE FAITH and GOOD WORKS. Both these must be joined together. Therefore, a religion which teaches good works, but yet has not the true FAITH, is not sufficient for salvation. Now, the religions made by man have not the true FAITH; that is, any real faith at all; because, as we have

seen above, they teach doctrines different from the doctrines of Christ. They command us to believe either *more* or *less* than Christ commanded. Thus, in both cases, these religions displease God; because they *pervert the gospel of Christ*, Gal. i. 7. They exchange the doctrine of God for the doctrine of men; they teach a doctrine which they have not received from Christ; and therefore, *as we said before, so say I now again; if any man preach any other gospel unto you than that you have received, let him be accursed*, Gal. i. 9.

Q. Still do not all religions aim at the same place, and all strive to conduct us to heaven? We only go by different ways, just like travellers who are going to London; some by one way, and some by another, but they all meet at the same place at last.

A. You can go to London, indeed, if you please, even over hedge and ditch; but you cannot go to heaven by any other way than *by that way which Christ has marked out*; that is, by FAITH and GOOD WORKS. And, as we have seen above, that the religions which are forged by man have not the TRUE FAITH, therefore they are not the way which Christ has marked out, and consequently cannot lead to heaven.

Q. But does not the Bible say that a *remnant* of *all religions* shall be saved?

A. No such thing; St. Paul says, that only a remnant, or a small number of the children of

Israel, before the last day shall be converted and saved; for, *if the number of the children of Israel be as the sand of the sea, a remnant, saith he, shall be saved*, Rom. ix. 27. But we nowhere read in the Bible that *a remnant of all religions* shall be saved; on the contrary, we read in St. John that Christ said, *other sheep I have which are not of this fold; them also I MUST BRING, and they shall hear my voice, and they shall be ONE FOLD and ONE SHEPHERD*, John x. 16. Here Christ is speaking to those who are not of the same religion with his apostles; and he shows that there is no salvation for them in the state they are in, and therefore he says, *THEM ALSO I MUST BRING*. This proves clearly, that they must be brought into the *ONE FOLD*, which is his Church, if they wish to be saved. And, when the apostles began to preach the gospel, *the Lord daily added to the church such as should be saved*, Acts ii. 47. Consequently those that were not added to the church were not saved. Now, as the Church of Christ can comprise only *one religion* (for it is highly absurd to say, that God can reveal two religions which contradict each other, as in fact all the religions in the world do contradict each other), therefore it is highly absurd to say, that God has revealed more religions than *ONE*. Since, then, the Church of Christ can be only *ONE RELIGION*, and the Lord added to this religion such as should be saved, therefore, ordinarily, those that

are not of this religion cannot be saved; and as all religions formed by men differ from this, therefore it is not true to say, that a remnant of *all* religions shall be saved.

Q. But is it not a very cruel and uncharitable doctrine to say that none can be saved out of this one church, or who do not believe as this church does?

A. Quite the contrary; for as I have before proved that God revealed but *one religion*, and commanded all to hear and obey the same, under pain of damnation, is it not charitable to tell people so, lest otherwise they should lose their souls by following the religions of men, which can never lead them to heaven? Suppose a poor man had lost his way, and was travelling in the darkness of night, over a field hollowed by mines, etc., where he was sure in a few moments to be dashed to pieces by falling down some old unguarded coal-pit; would it not be very kind and charitable to forewarn him of his danger, and lead him back to the safe road?

Q. Suppose in the uprightness of my heart I follow the religions of men, and always do what I think is just, shall I not be pleasing in the sight of God?

A. I have already answered this question, where I have shown you that two things are necessary for salvation, viz., TRUE FAITH and GOOD WORKS; and that both these must be joined to-

gether. Therefore that religion which has not the TRUE FAITH, but teaches you to do only what you think is just; that religion cannot, I say, make you pleasing in the sight of God, because you have not FAITH, without which *it is impossible to please God*, Heb. xi. 6. Excepting in the case of invincible or inculpable ignorance.

Q. But is it not right that every person should stick to his own religion, and very wrong for him to turn from the religion in which he has been brought up?

A. Ridiculous. You have seen above that the religions made by men are hateful in the sight of God, surely then it never can be wrong to leave these religions; on the contrary, every person is bound in conscience *from such to turn away*, 2 Tim. iii. 5. And moreover, if it is wrong to turn from the religion in which we were born, why did Christ call his apostles from the Jewish religion, in which *they* were born? And why did the apostles persuade so many thousands of Jews, Greeks, and Barbarians to turn from the religions in which *they* were brought up? Therefore, if a person finds that he was born in a false religion, he must turn from that religion. Now I have shown you that there is but ONE TRUE RELIGION. Every one therefore must try to find it out; and when he has found it, like St. Paul, he must turn from his own religion, which is false, and follow the *true*

one; otherwise he will be following a blind guide. Now the Bible says, *if the blind lead the blind, they shall both fall into the pit*, Matt. xv. 14.

Q. But, among so many different religions, how can I find out that which Christ has revealed?

A. By certain signs or marks; for good sense tells us, that the true church must always teach *one* and the *same doctrine*; that this doctrine must be *holy*, and must *make people holy*, who follow it in practice; that she must be *widely spread over the world*; and lastly, that she must teach the *same doctrine as the apostles did, and come regularly down from father to son from the time of the apostles, through every age, down to our time*. Good sense will show this to every thinking man. So that it is plain that the *true church* has these four marks, UNITY, HOLINESS, CATHOLICITY, and APOSTOLICITY.

DIALOGUE II.

On Unity, the First Mark.

Q. Why must the *true church* have unity?

A. Because the *true church* is taught by Christ. Therefore she can teach that doctrine only which Christ has *taught her*; neither *more* nor *less*. She must, therefore, always teach *one* and the *same doctrine*; and this is what I here mean by *unity*. This inference, which is so clear from

common sense, is still more clear from the word of God. St. Paul says, *Be careful to keep the unity of the spirit in the bond of peace. One body and one spirit, as you are called in the hope of your calling. One Lord, one faith, one baptism*, Ephes. iv. 3, 4, 5. Again he says, *Let us continue in the same rule*, Phil. iii. 16. And in another place he writes — *Now I beseech you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no division among you, but that you be perfectly joined together in the same mind, and in the same judgment*, 1 Cor. i. 10. And, above all, our Divine Saviour declares that *there shall be ONE FOLD and ONE SHEPHERD*, John x. 16.

Q. But may not the Protestant Church be termed one?

A. Not with the smallest propriety. There is nothing but discord among them: chopping and changing their creeds, as often as they change their clothes. They are neither ONE in DOCTRINE, nor ONE in WORSHIP. Hear what Dudith himself, a learned Protestant, writes on this subject: “Our people (the Protestants) are carried away by every wind of doctrine. If you know what their belief is to-day, you cannot tell what it will be to-morrow. If you run over all the articles—from the first to the last—you will not find one which is not held by some of them to be an article of faith, and rejected by others as

an impiety.”* Doctor Blackburn, Archdeacon of Cleveland, says “that he has very good reason to believe, that of one hundred Protestant parsons who every year swear to believe and teach the thirty-nine articles, which are in the book of common prayer, not above twenty of them (I say not two of them) believe these articles in the same sense.”† Nay, Dr. Clayton, a Protestant Bishop of Clogher, asserts “that no two thinking men ever agreed exactly in their opinion, even with regard to any one article of it, viz.: the book of common prayer.”‡

Again, there are whole societies who do not believe the doctrine of what is called the Established Church; yet, each of them declares that they are the true and real church of England. Such are the non-jurors, who maintain the original doctrine of the church of England, contained in the homilies, concerning passive obedience and non-resistance, and who keep to the first ritual of Edward VI. Such are the evangelical preachers and their disciples, who insist that pure Calvinism is the creed of the church of England. Finally, such are the Methodists whom Professor Hey describes as forming the old church of England. And even now it is well known, that Protestant parsons not unfrequently preach in

* Epist. ad Capitol, inter Epist. Bezæ.

† Confess. 3d, p. 45.

‡ Confess. Black, 3d Ed.

the churches in the morning, and in the meeting-houses in the evening. Moreover, in the reign of King Henry VIII., the Protestants had but six articles of faith, which they were bound to believe; nevertheless, in a few years afterwards, under King Edward VI., they changed them into forty-two, which remained till the reign of Queen Elizabeth, and then they cut them down to thirty-nine, as they now stand in the book of common prayer. From this short view of the Protestant doctrine, it is very clear that they do not *continue in the same rule*, Phil. iii. 16, nor *all speak the same thing*, 1 Cor. i. 10, and therefore they have not unity of doctrine.

Q. It seems, then, that Protestants do not all speak the same thing; but pray what religion does?

A. The Roman Catholic Religion; she never changes; she believes the same creed, and teaches the same doctrine throughout the whole world. For instance, the Catholics of England teach and believe the very same articles of faith as the Catholics do who live in the East Indies, West Indies, France, Spain, Poland, or any other place you can name. Moreover, the Catholics all believe the same doctrine this day, as they did in the time of the apostles. But perhaps you will say, that this remains to be proved. Well, then, let us examine the Council of Nice, which was held in the year of our Lord 325, to declare what

was the belief of the Catholic Church against the errors of Arius. This holy synod did not teach any new doctrine: it only declared what things Christ and his apostles had taught; and it showed most clearly, that the same things had been taught by the apostles and their successors, the bishops and priests of the Catholic Church, down to that time. Now take the doctrines which were declared *articles of faith* by the Council of Nice, and compare them with the doctrines declared to be *articles of faith* by the Council of Trent, and see if you find any difference. And take notice, that between the Council of Nice and that of Trent, there was the space of 1239 years. Try, then, I say, to find out some difference between these two councils. You may try, but you will try in vain; for the Catholic Church, like her Divine Founder, *is the same yesterday, to-day, and forever*, Heb. xiii. 8.

Q. But have not Protestants at least *unity of worship*?

A. No more *unity of worship* than they have *unity of faith*. In the beginning of the reign of King Henry VIII., all the people of England were Catholics, and at that time there was not a Protestant in the world. However, towards the end of his reign, the king lost both his reason and religion; he differed with the Pope, because the holy bishop would not let him put away his queen, and marry, as some writers say, his own

daughter. After this he became a religion-maker, and then he prescribed a new *form of worship*. In this he showed much skill; for he changed it into so many different forms—so often and so fast—that the people could not keep pace with him. “From the multiplied alterations which were made in the national system of belief, mostly drawn up by Henry himself, few knew what to think or what to profess. They were ready enough to follow his doctrines, however inconsistent or contradictory soever; but as he was continually changing them himself, they could hardly pursue so fast as he advanced before them.”* Before the king’s death, he and his new Protestant Church made a *form of faith and worship*, that was to be believed and practised by all within the realm; and if any person refused to comply, the punishment was burning alive.† This *form of worship* did not stand long, for it was changed by Act of Parliament in 1547. The next year, 1548, Edward VI. orders a committee of twelve bishops, and six divines, to make another *form of worship*. It was drawn up the same year, but not commanded to be used till the twenty-fourth of June, 1549; after which time no person was allowed to use any other *form of worship*, either in public or private, without incurring very se-

* Dr. Goldsmith’s Hist. Eng., p. 136.

† Reeve’s Hist. Ch., vol. iii., p. 132.

vere penalties, viz.: imprisonment and loss of goods. Thus the *same form of worship* stood from 1548, until they altered it again in 1552. By this time many thought that this last change in their *worship* had made it complete; but, alas! there is no end of their alterations: for in 1559, Queen Elizabeth tried her hand at making another *new form of worship*; and a strange alteration she makes. For in the communion service of Edward VI., we find the words *Mass* and *sacrifice*; and in its celebration are recommended to be used, the *altar*, *vestments*, and all the ornaments employed by Catholics. It allows *communion in one kind*, in case of necessity, and the *keeping of the sacrament*. It recommends *chrism*, *oils*, *commemorations of the Blessed Virgin Mary*, *holy patriarchs, etc.*, *invocation of angels*, *prayers for the dead*, *extreme unction*, *crossings, etc.* This liturgy, the statute says, “was made by the *aid of the Holy Ghost*.” In the liturgy of Elizabeth, all these things which I have just named are either left out, or CONDEMNED. And yet the liturgy of Elizabeth, like that of Edward, is declared to be composed “*by the aid of the Holy Ghost*.” Here is something like a contradiction. For here the Holy Ghost, who is the spirit of truth, teaches one thing to Edward, and the contrary to Elizabeth, and is it not blasphemy thus to make the Almighty contradict his own words? But though they said the Holy Ghost made this

last alteration, it did not yet come up to the Protestant perfection. Wherefore King James I. tries his skill, and alters the *same form of worship*, in 1603. It is again altered under King Charles II., in 1662. And lastly, they attempted it once more in 1689, but grew tired before they finished their job.* Upon which occasion Dr. Hugh Weston merely said, "The reformation was like an ape, not knowing which way to turn his tail."

Q. How, then, can any thinking Protestant believe that *his* religion is *one*? But pray, are the Catholics one in worship?

A. Yes, the Catholic Church is most strictly *one* in *worship* as well as *faith*. For in every part of the world she offers up the same unbloody sacrifice of the Holy Mass, which is the chief act of divine worship; she administers the same seven sacraments; the festivals of our redemption are kept holy on the same days; and the apostolical fast of Lent is everywhere observed. Spread as the Catholics are, more or less, over the face of the whole earth, they all *continue in the same rule*, Phil. iii. 16, and consequently have both *unity of doctrine and unity of worship*, which constitute the *first mark* of the *true religion of Jesus Christ*.

* See Dodd's Hist. Ch., vol i., p. 355.

DIALOGUE III.

On Holiness, the Second Mark.

Q. Pray, what is the second mark of the true Church?

A. The second mark of the true Church is HOLINESS; for surely no one can think that Almighty God, who is infinitely holy, could establish a religion devoid of *holiness*. And St. Paul declares, *that Christ loved the Church, and gave himself for it, that he might sanctify and cleanse it—that he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy, without spot or blemish*, Ephes. v. 25, 26. Now, only one religion can be truly holy; because only one religion, as I have shown you above, can come from Almighty God. Therefore all religions, framed by men, come not from God; and for that reason, they displease God, and are therefore not holy. It does not signify, then, to say this or that religion has this good thing, or that good thing. For Jews, and Pagans, and Mahometans, and even the blind worshippers of Juggernaut, may do some good things; yet surely no one will say that their religion is holy. And, moreover, men may even work wonders and miracles, and yet not be holy after all. For our Divine Saviour says, *Many will say to me on that day, Lord, Lord,*

have we not prophecied in thy name? and in thy name have cast out devils? and in thy name have done many wonderful works? And then will I profess unto them, I never knew you. Depart from me, ye that work iniquity, Matt. vii. 22, 23.

Q. This is very alarming, because I see that there is such a thing as false holiness. How then must I discern *true holiness* from that which is *false*?

A. To help you to do this, you must observe that a holy church must have, 1st, holy doctrine; 2dly, holy practices; 3dly, holy fruits; 4thly, marks of God's favor and approbation.

Q. Have not the Protestants holiness of doctrine?

A. By no means; for it is well known, that their first preachers taught these wicked and abominable doctrines: "That God is the author of sin;" * "That man has no free will to enable him to avoid sin;" † "That it is impossible to observe the commandments;" ‡ "That the most enormous crimes "do not injure a person in the sight of God"; § "That faith alone will save a man; that we are justified by FAITH ONLY is a most wholesome doctrine (says the Book of Common Prayer), and very full of comfort." || "Only believe," says the father of the refor-

* Cal. Inst., L. 1.

† Inst., L. 2.

‡ De Lib., A. d.

§ Inst., L. 3, c. 12.

|| Book of Common Prayer, Art. 11.

mation, “and without the load of fasts, and the mortification of abstinences; without the pain of confession, and the hardship of good works, depend upon it you will be saved;—you are even as sure of salvation as is Christ himself. Yes; SIN, and SIN boldly; ONLY BELIEVE; and your faith, although you commit fornication, or commit murder, a thousand times a day, ONLY BELIEVE, I say, and your faith shall save you.” *

Q. Strange holiness is this to be sure: wonderful morality of our evangelical reformers! Can we find no better kind of holiness among Catholics?

A. Yes; the holiness of the Catholic religion is indeed very different from that of other religions, because the religions framed by men teach doctrines invented by Luther, Calvin, Wesley, Whitfield, and other deluded and wicked men, whereas the Catholic Church teaches only that doctrine which Christ taught his apostles; consequently, if it was holy then, it must be holy now. Instead of holding the blasphemous doctrine that God is the author of sin, the Catholic Church positively declares that God *tempts no man*, James i. 13, and *in him there is no sin*, 1 John iii. 5. She likewise asserts that man has free will: *The lust thereof shall be under thee, and thou shalt have dominion over it*, Gen. iv. 7.

* Luth. Op. Passim.

That all the commandments can and must be kept: *For they (Zachary and Elizabeth) were both just before God, walking in all the commandments of the Lord without blame*, Luke i. 5. And again, *If thou wilt enter into life, keep the commandments*, Matt. ix. 17. That faith alone will not save us; we must also do good works, for *faith without good works is dead*, James ii. 26. Finally, she exhorts us to be *perfect, even as also our heavenly father is perfect*, Matt. x. 48.

Q. Perhaps our Protestants, in lieu of holiness of doctrine, may follow holy practices?

A. No; there is nothing in the Protestant religion that can make a man more holy, or more virtuous. They have no *priests taken from amongst men, that they may offer both gifts and sacrifices for sins*, Heb. v. 1. They have no sacrifice nor sacraments except baptism, and that they begin to make light account of, though without baptism they cannot be Christians. They receive no benefit when they go to the Lord's Supper, because they receive nothing but a sup of wine and a morsel of bread; they have no houses of devotion, no convents or monasteries; scarcely a book of spirituality, as Burnet, Bishop of Salisbury, complains: "The Papists," says he, "have solitary and retired houses among them, for leading a devout and strict life; and many excellent books of devotion have been published by many of that communion;

and I do not deny that this is the greatest defect of the *reformation*, that there are not in it such encouragements to a devout life; and it really is a great defect, that we want recluse houses.”* Again: “Protestants have no restraints put upon their passions and appetites; no mortifications, no fasts, or next to none are practised among them; no private instruction is given to poor, ignorant people—the children are left to their own will; and there are thousands that never say a word of catechism, and when they do it cannot teach them to be more holy or virtuous, because it contains but little morality, only a few dry questions, such as: What is your name? Who gave you that name? Who was the strongest man? Who was the man that wrestled with God? All these questions a child may know, and yet not know how many Gods there are, or who came down from heaven to redeem him; therefore, if there are some good people who profess the Protestant religion, it is owing to the grace of God, and not to that religion which cannot make a man more holy than itself.”

Q. Pray, are the practices of Catholics holy?

A. Yes; every one of their practices helps to make a man more holy and pleasing in the sight of God. In the first place, they have seven most holy sacraments all instituted by Christ our

* Mys. of Iniqu., p. 145.

Lord, and which give grace to the worthy receiver. They have likewise a most holy sacrifice called the Mass, and *priests taken from among men to offer up the same to God ; for he is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins*, IIeb. v. 1. Moreover, they have the communion of saints ; that is, all the faithful on earth partake of each other's prayers and good works. *I am partaker with all them that fear thee and keep thy commandments*, Psalm cxviii. 53. They have fasts and self-denials, and other mortifications ; they have private confessions, in which each one may find a sovereign remedy for all the maladies of his soul. Again : they have convents, monasteries and other religious houses, where the pure morality of the gospel is practised, and vice and impiety are excluded. They have many excellent books of devotion, books of instruction, and histories of the lives of all the most eminent servants of God. Lastly, their children are well instructed ; the ignorant are enlightened ; the doubtful are advised ; the sorrowful are comforted ; the sick and dying are well attended ; and prayers are offered up daily to the throne of God, in behalf both of the living and the dead.

Q. But what are the fruits of the Protestant religion, — as “ the tree is known by its fruits,” Matt. vii.

4. At the very beginning of the Protestant religion we find its votaries running into all manner of disorders. For example, — King Henry VIII., the father of the Protestants in England, after living nineteen years with his lawful married wife Queen Catharine, and at the same time keeping two mistresses, Elizabeth Tailbois, widow of Sir Gilbert Tailbois, and Mary Boleyn, sister to Ann Boleyn,* wished to put away his queen; and because he could not get the Pope to give his consent, he threw off all shame, and married Ann Boleyn, who was, according to some authors, his own illegitimate daughter!† As one wicked action brings on another, the king gives to Rowland Lee the priory of St. Thomas of Canterbury, with all its lands, revenues, and beautiful buildings, without having any just claim even to one stone on the premises. Thus the impious king robbed the Church of God to pay this sacrilegious priest for performing the ceremony of marriage between himself and Ann Boleyn, though his lawful wife, Queen Catharine, was still alive, and the king had not procured a divorce either from the Pope or parliament! The remains of this noble priory are situated near the River Saw, between Stafford and Taxall, and go by the name of *Sentimus Mill*.

* See Lingard's Hist. of Eng., vol. iv., p. 118.

† Dr. N. Sanders in lib. de Schismate Anglicano, p. 15.

Soon after this marriage, the adulterous king takes a fancy to Jane Seymour; falls out with Ann; cuts off her head on the nineteenth of May, 1536, and the next day marries Seymour. She did not live long; and some writers say that she was ripped up alive by the midwives in attendance, by order of the tyrant.* His next wife was Ann of Cleves, whom he married to spite the Pope. But from the day of their marriage he conceived a bitter dislike for her, put her away, and directly after married Lady Catharine Howard. This was his fifth wife; but it was not long before he ordered her head to be cut off on Tower Hill, and very soon after married his sixth and last wife, Catharine Parr, who had the good luck to outlive him, though her *death-warrant* had been made out by the king's orders. In all these abominable murders and adulteries he was helped and encouraged by Archbishop Cranmer, one of the first founders of the Protestant religion in Great Britain. These are *some* of its precious fruits; but these are not all. For, the wicked king and those about him, to gratify their avarice, set the nation an example of sacrilegious plunder, such as none but the most abandoned, and those that are pushed on by the power of hell, are capable of committing. Accordingly we find that at the very beginning of

* Spelman de non Temer. Ecclesiis, p. 34.

Protestantism in England, no less than 645 monasteries, 90 colleges, 2,374 chantries and free chapels, and 110 hospitals were taken away from their lawful owners, and either sold at a low price, or parcelled out among the courtiers, whilst thousands of the poor unfortunate inmates were deprived of a home, and turned naked out of doors. Here I will name a few of the principal monasteries, with their yearly revenues, which at the present day would be worth at least five or six times as much, or more, that were robbed, thieved, and plundered by the *piety* of Protestants.

Monasteries.	Orders.	Yearly Revenues.		
186	Benedictines	£66,877	14s.	0d.
20	Cluniacs	4,972	9	2½
9	Carthusians	2,946	14	4½
101	Cistersians	18,691	12	6
73	Austins	33,027	1	11
32	Premonstratentians . .	4,807	14	1
25	Gilbertins	2,421	13	0
3	Fontevrand Nuns . .	824	8	6½
3	Minoresses	548	10	6
1	Brigettines	1,731	8	9¾
2	Bonhommes	859	5	11½
	Knights Hospitallers . .	5,395	6	5½
	Friars	809	11	8¼
		* £142,914 12 9		

Moreover, thousands of poor people, widows and orphans, sick and aged persons, who had

*Tanner's Notitia, by Mr. Nasmith.

been kept in these hospitals and pious foundations, were turned adrift, and died for want of bread. Again, the churches were seized and plundered; and, "although some profit was thereby raised to the king's exchequer, yet the far greatest part of the prey came to other hands, insomuch that many private persons' parlors were hung with altar cloths; their tables and beds covered with vestments and copes, instead of carpets and coverlets; and many made drinking cups of the sacred chalices, as once Belshazzar celebrated his drunken feasts in the sanctified vessels of the Temple of God."* Moreover, their avarice spared not even the dead, but disturbed their remains, and plundered the very plate off their coffins; and at one time the king got so much of this sacrilegious spoil, as filled two large chests, which sixteen men could hardly carry off."† "The Duke of Somerset, who for some time was the head of the Protestant religion here, pulled down the parish church of St. Mary's in the Strand, and three bishops' houses, for the materials to build himself a palace."‡ But the workmen finding that more materials would still be wanting, the duke next commanded them to go and pull down the parish church of St. Margaret's, in Westminster. No sooner, however, had the

* Heylin's Hist. Reform., p. 134.

† Goodwin, p. 152.

‡ Goldsmith's Hist. Eng., p. 144.

workmen put up their scaffolds than the parishioners gathered together in great numbers, with force of arms, and prevented them from demolishing their church. The duke, thus disconcerted, fixes his eye upon a beautiful cloister, built round a piece of ground called Pardon Churchyard, with a chapel in the midst of it, together with a most handsome charnel house on the south side of the church; and another chapel belonging to the same; sets his workmen, without more ado, to pull it all down; converts the stone, timber, lead and iron to the use of his intended palace, and *leaves the bones of the dead to be buried in Finsbury Fields, in unhallowed ground!* But all this not sufficing to complete the work, the steeple and most parts of the church of St. John of Jerusalem were blown up with gunpowder by the orders of the duke. Nor would all this suffice: Barking Chapel and the church of St. Ewens, as also the parish church of St. Nicholas, were pulled down for more materials to finish his gorgeous new palace, called Somerset House. About the same time the Protestants pulled down the college church of St. Martin's, sold the bells, lead, stone, timber, glass and iron, and built a tippling-house in lieu of it.* So great, indeed, was the frenzy of our first Protestants, that they seemed to judge everything lawful. King Henry

* Dr. Heylin's Hist. Reform.

VIII. played a game at dice with Sir Miles Partridge for the fine ring of bells in Jesus' Church. Miles having won the cast, takes and melts them down, and sells the metal for his own profit. And so closely did the Protestant gentry pursue the steps of *old Harry*, that Bishop Latimer says they invaded the profits of the church, leaving the title only to the incumbent, and that many benefices were let out in fee-farm, or given to servants, for the keeping of hounds, hawks, and horses, and for making gardens. Finally, that the poor clergy, being reduced to certain miserable pittances, were forced to put themselves into gentlemen's houses, and there to serve as clerks of the kitchen, receivers, etc., for a livelihood.* In the midst of all this rapine, away go also the libraries, which Bale laments in these words: "They seized upon the books, some to serve their jacks, some to scour their candlesticks, and some to rub their boots; some they sold to the grocers and soap-sellers, and some they sent over sea to the book-binders; not in small numbers, but at times whole ships-full, to the wondering of foreign nations. I know a merchant," says he, "that bought the contents of two noble libraries for forty shillings a-piece—a shame it is to be spoken, and a prodigious example to be abhorred of all men who love their nation as

* Bishop Latimer's printed Serm., pp. 38, 71, 91, 114.

they should do." After all this scrambling and tugging for the treasures of the church, little or nothing was left but the bare walls. Next, they go and fill up all the churches with parsons of their own reform, who, as soon as they get possession, declare that they must have the tithes, since it was a general maxim, "no fee, no parson." When the Catholic priests had their own churches, these tithes were divided into four parts.*

The first part was given to support the bishop; the second was laid out on the repairs of the church, and all the expenses that attended divine service; the third part was to relieve the poor of the parish, and the fourth part was for the priest. Before the Protestant religion began, there were no overseers, no workhouses, and no poor-rates. For the poor were entirely supported by the convents, hospitals and tithes, and the parish priests served instead of overseers, and took care of the poor. But as soon as the Protestants had got possession of the churches, the lands and the tithes, the poor were everywhere neglected, and thousands died for want of bread, till by statute 43 Eliz. c. 2, overseers of the poor were appointed to levy rates upon the inhabitants, and to take care of the poor, since the parsons had neglected them. But here let us see the great

* See Blackstone's Com., vol. i., p. 384.

charity, mercy and compassion of the first Protestants to the poor. Before the parliament appointed overseers, the poor, who formerly obtained relief at the gates of the monasteries and convents, wandered up and down the country in quest of bread; but a statute was enacted, that whoever "lived idly and loitering for the space of three days, came under the description of a vagabond, and was liable to the following punishment: Two justices of the peace might order the letter V to be burnt on his breast, and adjudge him to serve the informer two years as a slave. His master was bound to provide him with bread and water, and refuse meat; might fix an iron ring round his neck, arm or leg; and was authorized to compel him to labor at any work, however vile it might be, by beating, chaining, or otherwise." If the slave left his master for a fortnight, the letter S was burnt on his cheek or forehead; he became a slave for life; and if the poor man ran away a second time he was guilty of felony, and suffered death without mercy.* Again, the parsons would not keep in repair the churches, nor buy the bread and wine, or even pay for the washing of their surplices; consequently, churchwardens were obliged to raise levies on the parish to pay these burdens.

* See Lingard's Hist. Eng., vol. iv., p. 381.

We will now proceed to those cruel oppressions and persecutions of Protestants towards Catholics, which have come down even to our own times. For this end, more than a hundred cruel and unjust laws were made. We will only examine a few. Catholics could not possess the estates of their fathers or relations, nor buy land after the age of eighteen, except they would turn Protestants. They could not teach nor keep a school, under pain of perpetual imprisonment. The Catholics paid double taxes. If a priest said Mass he forfeited 200 marks, or 133*l.* 6*s.* 8*d.*, and if a person heard Mass he forfeited 100 marks, or 66*l.* 13*s.* 4*d.*, and each suffered one year's imprisonment. If any Catholic sent his child or any other person out of England to be educated in the Catholic religion, both he and his child were deprived of everything but their lives; for they lost all their goods and chattels, and likewise all their real estate for life, and were not allowed to be employed in the kingdom. If a Catholic did not go to the Protestant Church, on Sundays and holidays, he forfeited twenty pounds for every month he staid away; besides which, he was looked upon as excommunicated; he could hold no office or employment; he could not keep arms in his house; he could not come within ten miles of London, on pain of forfeiting 100*l.*; he could bring no action at law; he could not travel above five miles from home,

upon pain of forfeiting all his goods; he could not come to court, under pain of forfeiting 100*l*. No marriage or burial of such a Catholic, or baptism of his child, was lawful, except performed by the parsons of the Church of England. A married woman, if she was a Catholic, forfeited two-thirds of her dowry; she could not be executrix to her husband, or have any part of his goods; and during their marriage she was to be kept in prison, unless her husband redeemed her at the rate of 10*l*. a month, or the third part of all his lands; and lastly, all Catholics were to be imprisoned, if they did not forsake their religion and become Protestants; they could be transported for life by four justices; and if they refused to go, or came back without the license of the king, they were guilty of felony, and suffered death as felons, without the benefit of clergy. A Catholic gentleman could not keep arms in his house, nor ride a horse above the value of 5*l*. Catholic bishops or priests celebrating Mass, or exercising any part of their functions, were liable to perpetual imprisonment. And by statute 27 Eliz. c. 2, any Catholic priest born in the dominion of the Crown of England, and who should stay in England three days without becoming a Protestant, was guilty of high treason, and suffered a cruel death; and all persons harboring him were guilty of felony, and condemned to death without the benefit of

clergy.* To add to these cruelties, “the greatest violations of justice were committed on the part of the judges, with whom it was at all times a sufficient reason for giving no credit to a witness, that he was a Catholic.”† In consequence of these bloody laws, upwards of two hundred persons were put to death for the profession of the Catholic faith, during the reign of Queen Elizabeth. Of this number, one hundred and forty-two were priests, three were gentlewomen, and the remainder esquires, gentlemen, and yeomen. Besides these, there were ninety more priests and laymen who died in prison in the same reign, and one hundred and five others who were transported for life. Many more were whipped, fined, or stripped of their property, to the utter ruin of their families. In one night fifty Catholic gentlemen, in the county of Lancaster, were suddenly seized and committed to prison because they would not go to the Protestant Church. About the same time we find fifty-three Yorkshire gentlemen lying prisoners in York Castle, because they would not attend the Protestant Church; these Catholics were dragged by main force into the castle chapel, and there forcibly kept to hear Protestant sermons, once a week for twelve months together.‡ In

* See Blackstone's Com., vol. iv., p. 55.

† Goodwin in the Lives of the Philipases.

‡ See Dr. Milner's Let. to a Preben., p. 131.

the year 1587, the illustrious Mary Queen of Scots, and cousin to Queen Elizabeth, was put to death for the Catholic faith. A Protestant party, with the consent of Queen Elizabeth, cruelly murdered Mary's husband, King Henry Darnly,* and then raised a rebellion against her, their lawful queen. The defenceless Queen of Scots, thus insulted and betrayed by her own rebellious subjects, hoped to find a friend in her cousin Elizabeth. For "the Queen of England had given her a strong expectation of shelter in case of distress, and had presented her with a diamond as a mark of her affection."† But Mary was a Catholic; and she had no sooner set her foot on English ground than the treacherous Elizabeth, contrary to all justice, commanded her to be thrown into prison, where she remained till her dying day. In this wretched state of confinement, the poor queen suffered every insult, and, over and above, was deprived of the exercise of her own religion. After living eighteen years in this miserable condition, expecting every day to be her last, she was informed by Lord Buckhurst that she was condemned to die, and that "*the established religion was thought not to be secure whilst she was in being.*"‡ Mary, with the greatest resignation, answered, "I had

* See Dr. Milner's Let. to a Preben., 6 ed., p. 284.

† Collier's Eccl. Hist., vol. ii., p. 516.

‡ Camden.

not thought that my sister, the queen, would have consented to my death, who am not subject to your laws. But since it is her pleasure, death shall be to me most welcome.”* She then begs to see a Catholic priest; but this is flatly denied her.† They offer her the Protestant bishop or dean of Peterborough; but them she refuses, expressing her determination to die in the Catholic faith. After having joined with her servants in most fervent and humble prayer to God, she then takes off her mantle, amidst the shrieks and lamentations of her servants, and, throwing a white veil over her face, lays herself down on the block, repeating the Psalm, “In thee, O Lord, do I put my trust,” etc., with the words, “Into thy hands, O Lord, I commend my spirit,” and the executioner severs her head from her body.

“Here let the reader pause; and if he has a heart to feel for injured majesty, let him not be ashamed to drop a tributary tear to the memory of Mary, the unjustly dethroned, and not less basely murdered, Queen of Scots.”

Dr. Bridgewater gives us the names of about twelve hundred Catholics who were persecuted for their religion before the year 1588.‡ Besides these, in the following reigns many hundreds

* Echard. Hist. Eng., p. 378.

† Camden An. Eliz., p. 382.

‡ See *Concertatio Eccles. Cath.*, by Dr. Bridgewater.

more suffered death and other cruelties for the Catholic religion. “And as for priests,—it was made as great a crime to have taken orders after the rights of their church, as to have committed the most heinous treason that can be imagined; and they were far more cruelly punished than those that murdered their own parents.”* Those that suffered death were drawn to the gallows, hanged by the neck, and, for the most part, cut down alive, their bowels torn out whilst they were yet living, and burnt before their faces; after this, their heads were cut off, and their bodies divided into quarters.† Incredible as it may appear to an Englishman, still it is true, that several of those who suffered this cruel death, as well as many more who escaped death, were, before their trials, most barbarously tortured by the *common rack*, by which their limbs were stretched with levers to a length too shocking to mention; by the *hoop*, called the *Scavenger's Daughter*, on which they were placed and their bodies bent until the head and the feet met together; by confinement in the chamber, called *Little Ease*, being a hole so small that a person could neither stand, sit, nor lie straight in it; by the *iron gauntlet*, a screw that squeezes the hands until the bones were crushed; or by needles

* Christian Modera, Part I., p. 9, etc.

† See Dr. Milner's *Let. Preb.*, p. 134. Butler's *Mem.*, vol. i., p. 171.

thrust under the nails of the sufferers; or finally, by starvation!* Even the reward of 100*l.* was given to any person who should discover a Catholic priest, and bring him to suffer these most diabolical punishments. Nor were these atrocities confined merely to England; for Elizabeth extended them to even Ireland, where she persecuted many innocent Catholics, merely *for the profession or exercises of their religion*. Amongst these were six prelates—Patrick O’Kelly, Bishop of Mayo, Dermot O’Hurle, Archbishop of Cashel, Richard Creagh, Archbishop of Armagh, and Edmund Magauran, his successor, Cornelius O’Duanne, Bishop of Down, and Edmund O’Gallagher, Bishop of Derry. The first two of these suffered horrible torture previously to their execution—the former having his legs broken with hammers, and needles thrust under his fingernails; the other being obliged to wear for several days jack-boots, containing a quantity of quicklime and oil. It was not unusual to tear the nails from the fingers of the Catholic prisoners, or to batter the heads of the clergy with sticks and stones till their brains were open to view. The year before Elizabeth’s death, a number of monks and clergy, amounting in all to fifty-one persons, obtained permission, in consequence of a petition to her, which they got presented, to

* Dr. Milner’s *Let. Preb.*, p. 134, in note, and Butler’s *Mem.*, vol. 1, p. 115, etc.

retire to the continent; and a queen's ship was appointed to convey them. They embarked, as they were ordered, at Slattery; but had not sailed far, when they were all thrown into the sea and drowned. This glorious exploit was performed by the orders of the godly Queen Elizabeth, who gave to these officers, as a reward, the lands which had belonged to the aforesaid monks.* Moreover, large armies of soldiers were sent over to Ireland to make the Catholics turn Protestants. They began by burning the Catholic chapels, murdering the priests at the altar, and hunting them like wild beasts. "They scarce ever gave quarter; and when they did, it was in order to satiate their revenge. They massacred their prisoners in cold blood, as rebels and idolaters. Treaties, capitulations, the laws of nations, the rights of war, were of no avail. They butchered the garrison of Smervie, the troops of a foreign power, *after a formal capitulation*, and they set fire to the towns and villages; they destroyed the corn and cattle, and forced the inhabitants, without distinction of sex or age, to feed on docks and nettles. Morrison, an eye-witness, mentions that no spectacle was more frequent than multitudes of those victims of human cruelty lying unburied in the fields, exhibiting in their ghastly visages the color of

* See note, p. 32, in Dr. Milner's Let. from Ireland.

the weeds on which they fed, and that *children were seen feeding on the dead bodies of their mothers.*" *

But, to return to the sufferings of the Catholics in England, in the years 1643 and 1644, the parliament sent out commissioners, with orders to seize two-thirds of the real and personal estates of all the Catholics, without distinction. The commissioners employed people under them, with power to break into houses, and to force open locks; and they gave to informers who could tell where the Catholics had their property, one shilling in the pound.† They even took from the poor day laborers two-thirds of their goods; and if a man had but three cows, they took two of them. When the commissioners had got into their hands two-thirds of the most innocent Catholics' lands and goods, "then came the excisemen, tax-gatherers, and other collectors, and filched away no small part of the poor third penny that was left them; so that, after these deductions, I have known some estates of 300*l.* a year, reduced to less than 60*l.* ‡ Again, on July 16, 1651, and August 4, 1652, and November 18, new acts of parliament were made, by which they seized upon more than one hundred estates belonging to the Catholic nobility. Another

* Catholic Miscellany, vol. i., p. 253.

† Butler's Mem., vol. i., p. 21.

‡ Christian Modera., Part I., p. 9, etc.

grievance was, that the Catholics had no power to sell or mortgage the least part of their estates in order to pay their just debts, to defray their necessary expenses, or to buy food for their children. This was a most cruel injustice, because they could not be employed in the kingdom, and if they wished to go to another country where they might gain a livelihood for their families, they could not sell or exchange their estates for money to pay their passage. Moreover, many plots have been hatched by Protestants, and then laid upon Catholics; for instance, *Mocedo's plot*, *Oates's plot*, *Gunpowder plot*, etc. This last, the memory of which is still kept up by making bonfires, ringing the bells, etc., on the fifth of November, was a Protestant plot, planned by the Protestant minister Cecil, and discovered by a Catholic peer, Lord Montagle. But perhaps you will ask, why should a Protestant minister form the gunpowder plot? It was because the Protestants at that time were afraid that the king was going to favor the Catholics. For you must know that King James I. was born of Catholic parents, was baptized and confirmed in the Catholic Church, and, though he was compelled to forsake his religion by the new laws of Scotland, he, nevertheless, retained at first a great regard for the Catholic faith; and he declared in open parliament, that he considered the

Church of Rome as the "Mother Church."* Even in his writings, he calls "the Pope the chief Bishop of all the western churches."† Moreover, the king looked upon his Catholic subjects of England as a loyal body of people, who had been long oppressed and most heavily afflicted. He made no secret of his friendly disposition towards them; and this it was that gave offence to the ministers, and set Cecil to work to find out ways to make the king hate his Catholic subjects; which he soon accomplished by means of the *famous gunpowder plot*, of "which he was either himself the author, or at least the main conductor."‡ However, "Cecil did not carry on his schemes so secretly, but that some of his own domestics got a general notion of them. Accordingly, one of them advised a Catholic friend of his of the name of Buck to be upon his guard, as some great mischief was in forge against those of his religion. This was said two months before the disclosure of this *gunpowder plot*."§ Again, many Protestant writers allow that Cecil was the principal contriver of the plot. One of them calls it "a neat device of the secretary."|| Another says, that "Cecil engaged

* Dr. B. Carrier's *Missirs*.

† Dr. Milner's *Let. to a Preb.*, 6 ed., p. 268.

‡ *Politician's Catech.*

§ Osborne's *Hist. Mem. of James I.*

|| The Author of the *Political Grammar*.

some Papists in this desperate plot, in order to divert the king from making any advances towards Popery, to which he seemed inclinable, in the minister's opinion." * King James himself used to call the fifth of November "Cecil's Holiday." Finally, a third Protestant writer says, "that this design was first hammered in the forge of Cecil, who intended to have produced it in the time of Elizabeth; that by his secret emissaries he enticed some hot-headed men, who, ignorant whence the design first came, heartily engaged in it." † Thus you see that this famous plot was first of all made by a Protestant; and besides, those who were deeply engaged in it were by no means Catholics. For, out of the sixteen persons who were all that the Protestants could accuse, only nine at the most knew that any *gunpowder plot* was intended; and the greater part of these were rash youths, who for a long time had conformed to the Protestant religion, and were looked upon as *apostates* and *outcasts* from the Catholic communion. This a Protestant writer assures us of, where he says: "There were a few wicked and desperate wretches, whom many Protestants ~~turned~~ ^{TERMED} Papists, although the priests and true Catholics knew them not to be such; nor can any Protestant say that any one of them was such as the

* See Stowe and Echard.

† Short view of Hist. Eng., by Bev. Higgons.

law terms Popish recusants; and if any of them were Catholics, or so died, they were known Protestants not long before.”* This is a short history of this famous plot contrived by Protestants for the ruin of Catholics. What a shame then and mockery it is, that every parson on the fifth of November should go to church and thank God for his deliverance “from the secret contrivance and hellish malice of Popish conspirators!”† Their effrontery is most astonishing indeed. Moreover, we read in history, that so great was the malice of Protestants against their Catholic fellow-subjects, that “they voted that in case of the king’s death by the hands of conspirators *they* should be accused as the perpetrators of the murder.” “Protestants were to kill the king, and Papists were to be hanged for it!”‡

Such were the plots, cruelties, and persecutions, exercised with more or less barbarity, against the Catholics, because they would not turn Protestants — during the reigns of Elizabeth, James I., Charles I., Cromwell, Charles II., James II., William, Anne, George I., George II., and down to the 18th year of George III. — persecutions which continued till about fifty-two years ago; for in 1769, the Hon. James Talbot,

* Prot. Plea for Priests, pp. 56, 58, Ann. 1621.

† In last Prayer of Thanksgiving, 5th Nov., Book Com. Prayer.

‡ L’Estrange His., p. 156.

uncle to the present Earl of Shrewsbury, was tried for his life at the Old Bailey, for saying Mass; and escaped condemnation only from the want of evidence. Other priests were prosecuted, and some imprisoned for life. In 1778, the first indulgence shown to Catholics in his late Majesty's reign, was the repeal of the act of the 10th and 12th of William. This act of justice towards them very much disoblged our Protestant brethren, who, on the 2d of June, 1780, presented a petition to the House of Commons, containing 44,000 names, begging that the Parliament would continue these cruel and bloody laws against the Catholics; but, as their petition was not attended to by the House, they were determined to see what they could do by force; and then it was that the famous London riots broke out, in which 100,000 Protestants marched about the streets with *No Popery* flags flying, set fire to the Catholic chapels, demolished their houses, and at night, it is said, that the city was seen blazing in thirty-six different parts from one spot. After these dreadful riots, which lasted six days, and many other evils that befell the Catholics, his late Majesty passed another act in 1791, for the relief of his Catholic subjects, and gave them all those privileges which they now enjoy, and for which they were and ever will be grateful to their deceased friend and Sovereign.

Q. And are these the fruits of the Protestant religion? Admirable fruits indeed! -

A. Yes: but this is not all. They spoiled the good fruits they found, and they brought in many bad ones. For example, wakes were formerly festivals of the dedication of the parish churches kept by the Catholics in devotion and penance. But every one knows that these times are now turned into riot, debauchery, profaneness, drunkenness, and everything that is bad. Moreover the festivals of Christmas, Easter, and Whitsuntide, etc., which Catholics are taught to keep holy, have been kept up indeed by the Protestants, but in a very different manner from what they ought to be. They are now nothing but times of idleness, cursing, swearing, fighting, drunkenness, etc., and here let me observe, that this detestable vice of drunkenness has so much increased with the Protestant religion, that Warner says, "that in 1688, there were more ale-houses in London alone than in any ten Catholic towns in Europe, and probably more than served the whole kingdom in Catholic times." *

Protestant writers themselves have often owned that the practice of confession was a good thing, by keeping men from evil and preventing crimes. And Dr. Beattie remarks, "that people were hardly ever known to lay violent hands on them-

* A Defence of the Doctrine, etc., p. 290.

selves, when confession was practised." But this good practice Protestants have done away with; and accordingly, every day's newspaper gives account of people shooting, hanging, and drowning themselves. "In the city and liberty of Westminster, within these last ten years, there have been no less than two hundred and twenty-six suicides." * Again, you perhaps never heard of the Protestant charter school in Ireland. It is a fact, that every year no less than 25,000*l.* and the rents of several large estates are spent by the Protestant government, for the purpose of buying up poor Catholic children, who are separated from their parents, and carried in covered wagons from one end of the kingdom to the other, in order that they may never see them any more, and be brought up in the Protestant religion! This abominable practice tends to the violation of the laws of God and of nature: it breaks the ties of affection between parents and their children; and it may often happen, that these unfortunate children, when they are grown up, go back to their own native place, and marry their brothers and sisters, or even their own parents, without knowing it!

But not only has the Protestant religion caused these crimes and oppressions; it has, moreover, made the people extremely wicked.

* Litchfield Chron., Nov. 22d, 1721.

What a wicked thing it is, for instance, to swear away a man's life by a false oath. And yet it is stated in the *Times* paper of the third of April, 1819, that Mr. J. Smith said, in the House of Commons, that at Guildhall "perjury was reduced to such a system that no honest man could think of it without shuddering." Besides false swearing, crimes of every other description have increased thick and threefold. Only look into our prisons, and see the miserable wretches of whom they are full. Consult the following lists of the commitments for trial in the short space of thirteen years:—

Criminals.		Criminals.	
In 1805	4605	In 1812	6576
1806	4346	1813	7164
1807	4446	1814	7390
1808	4735	1815	7818
1809	5330	1816	9091
1810	5146	1817	12022
1811	5337		
Total			85916

"It is a sorrowful truth, that in London alone there are at present supposed to be upwards of three thousand receivers of stolen goods, who keep open shops for the purpose of purchasing at under price, often for a mere trifle, every kind of property brought to them, from a nail or a glass bottle up to the most valuable article, either new or old; and this without asking a question. The supposed amount of the different

robberies committed in London and its environs, in the course of a year, is estimated at 2,000,000*l*.”* “There is not in any country in Europe one-sixteenth part of the petty larceny (i. e. thieving) that is committed in London alone.”† These are the lamentable fruits of the Protestant religion, which we see in these our days; and such have they been all along, ever since the beginning of the *reformation*; for, that the Protestant religion has always made men wicked from its very first commencement, we can prove from Protestant writers themselves. Luther says, “It is a wonderful thing, and full of scandal, that from the time when the pure doctrine was first called to light, the world should daily grow worse and worse.”‡ Calvin writes: “Of so many thousands seemingly eager in embracing the gospel, how few have since amended their lives? Nay, to what else does the greater part pretend, except by shaking off the yoke of superstition, to launch out more freely into every kind of wickedness.”§ Erasmus says, “Take notice of this evangelical people, and show me one individual amongst them all, who, from being a drunkard has become sober, from being a libertine has become chaste. I, on the other hand,

* Reflect. on Communities, p. 86.

† New Monthly Mag., January, 1822.

‡ Luth. in Serm. Conviv.

§ Calv. S. 6. De Scand.

can show you many who have become worse by the change."*. "I am sure," says Henry VIII., "that charity was never so faint amongst you, and virtuous and godly living was never less used, nor God Himself, amongst Christians, was never less revered, honored, or served."† The Protestant Bishop Burnet says, "that under Edward VI. the sins of England did at that time call down heavy curses on the land."‡ "For lechery is used in England, and such lechery as is used in no other part of the world. And it is made a matter of sport, a trifle not to be reformed."§ Strype, a Protestant parson, gives us a history of the dreadful wickedness that spread over all the nation after the Protestant religion began. The whole account is too long to be given here; I shall mention only the heads: "The covetousness of the nobility and gentry; the oppression of the poor; no redress at law; the judges ready to barter justice for money; impunity of murders; the clergy very bad, from the bishops to the curates; and above all, the increase of adulteries and whoredoms."|| "And so raging is this abominable vice, at the present day, that in London alone there are at least fifty thous-

* Erasm. Spong. advers. Hutten. A.D. 1592.

† Stow's Annals, A.D. 1546.

‡ Burnet's Hist. Ref. Eng. Part 2, p. 226.

§ Heylin's Hist. Ref. Edwd. 6. An. 1550.

|| Strype's Mem. Eccles., Book 2, c. 23.

and prostitutes, and so nearly in equal proportion all over the country.”* “The world grows every day worse and worse; it is plain that men are more covetous, more cruel, more disorderly, more insolent, and much more wicked than they were at the time of Popery.”†

Q. We have here fruits enough of the Protestant religion; and they are very bad; are the fruits of the Catholic religion no better?

A. I answer in the affirmative: for before the coming of our divine Saviour, the greater part of mankind had, through their own wickedness and superstition, lost the knowledge of the true God, *by changing the glory of the incorruptible God into the likeness of the image of a corruptible man, and of birds, and of four-footed beasts, and of creeping things*, Rom. i. 23. Besides worshipping beasts and animals of every description, they worshipped plants, wood and trees, and they made themselves idols, and worshipped them, and offered most horrible sacrifices to them. For, as Tacitus tells us, they made their altars flow with the blood of the prisoners whom they took in war; and if they wished to know what would come to pass hereafter, they took a man, and having run him through with a sword, they foretold what would happen by taking notice in what manner he fell to the ground; by tearing the flesh

* Reflect. on Communities, p. 85.

† Luth. Sermon in Post. Dom., 2 Adv.

off his bones, and by the flowing of his blood. They likewise built up an enormous large figure of basket-work and straw; this they filled with a great number of living men,* as likewise with beasts of every kind,† and a sufficient quantity of fuel; they then set fire to the whole; the raging flames of which, together with the mingled shrieks of the tortured men, the howlings of the enraged beasts, the shouts of the Druids, and the sounding of their trumpets, were dreadful, and naturally put us in mind of the regions of hell; and to complete their diabolical rites, they went and tasted the scorched flesh of the men whom they had just sacrificed.‡ Lastly, they had another most horrible custom of burning, with the bodies of the dead, whatever had been most necessary and dear to them; not only their clothes and armor, their dogs and horses, but also their servants and dependants.§ These detestable rites were carried on in England for many hundred years, and no other than the Catholic religion has the honor of banishing this infernal idolatry from the face of the earth; it was she that broke down the dreadful Cromlechs, or huge stones which had so often smoked with the blood of human victims offered in sacrifice; she that dashed in pieces the idols themselves, and changed their temples of wickedness

* Cæs. L. 6.

† Strabo, L. 4, exvers. Lat.

‡ Pliny, I., 3, c. 1.

§ Cæs. L. 6.

into churches filled with the praise and adoration of the true God. Through the Catholic religion, the world came again to the knowledge of its author, and God was restored to His rights. The worship of God was everywhere established, and in every place of the world he had true believers who adored him in spirit and in truth. Arnobius says, "Is not this an argument for our faith, that in so little a space of time the sacraments of Christ's great name are diffused over the world; that there is no nation so barbarous and cruel that has not laid aside its rudeness, and become meek and tractable; that orators, grammarians, rhetoricians, lawyers, physicians and philosophers, men of great genius, love our religion, despising those things wherein they before trusted; that servants will rather suffer torments from their masters, wives sooner part with their husbands, and children choose to be disinherited by their parents, than abandon the *Catholic faith*.* So great was the change which the Catholic religion made even in Great Britain, that Collier says, "Everything brightened, as if nature had been melted down and re-coined."† It changed the people that were rude, savage, barbarous, and wicked, into a nation mild, kind, benevolent, and holy, teaching men to do in all things as they would be done by. And, so much did men

* Avers. Gentes, L. 1, p. 53.

† Pref. to Eccl. Hist.

live up to this grand rule, that in those days, when England was Catholic, “a boy or girl might openly carry a bag of gold or silver, and carry it safely all the country over; * and golden bracelets were hung up near the highways, which no man dared to touch.” † Then they did not build so many frightful jails and gibbets to disgrace the land; but beautiful convents and monasteries, where the humble penitents, who, forgotten by this world, and forgetting it in their turn, employed all their time in fitting themselves for a better. Again, it was the Catholic religion that erected all the fine old churches and cathedrals in England; all the best colleges at Oxford and Cambridge, and grand libraries for the education of youth; charity-schools for the poor; asylums for the blind, the lame, the sick and incurable; establishing not only funds for their support, but providing a number of persons to take care of them; almshouses for the widows and fatherless. Finally, it is the Catholic religion that has done all these things, and, moreover, has sent all the saints to heaven, even those whose names are mentioned in the book of Common Prayer; for they all lived and died strict members of the Roman Catholic Church; and to conclude, she alone has brought down to our times the pure word of God, the Bible; for if it

* Baker's Chron., p. 9.

† M. U. Young's Hist., p. 62.

had not been for the Catholic religion, whence would the Protestants have received the Bible?

Q. You said that all the saints who are gone to heaven lived and died Roman Catholics. Pray, does not Fox's Book of Saints and Martyrs show that there are many Protestant saints as well as Catholic?

A. Fox's Book of Saints and Martyrs is full of lies; for there is scarcely one whole story in that huge volume but what is falsified and perverted, one way or the other.* There were found on two leaves of Fox's book one hundred and twenty lies;† and "F. Parsons, who had examined Fox's writings thoroughly, declares that, to speak modestly, there were in them at least ten thousand notorious lies."‡ Anthony Wood, a Protestant writer, says, "that Fox has committed many errors in making such martyrs who were living."§ See the remarkable story of one Grimwood, who was actually present in a church, whom the parson was describing on the authority of Fox's Acts and Monuments, p. 2100, the circumstance of Grimwood's miserable death; he said that "Grimwood's bowels, by the judgment of God, fell out of his body."

* Rel. of Trial between the Bishop of Evreux and L. Plesis Morney, p. 59, by N. D.

† See the same, p. 60.

‡ Eng. Con. and Ref. comp., p. 110.

§ Athen. Oxon.

Upon hearing this, Grimwood, falling in a fury, went and brought an action against the parson for defamation.* Other instances of gross error in this *godly book of martyrs* are discovered by Collier and Alanus Copus. Fox says, that on the day of Ridley and Latimer's execution at Oxford, Gardner put off his dinner until he had received an account of that tragical event; that the old Duke of Norfolk, who was going to dine with Gardner, was very uneasy for want of his dinner; and that as soon as Gardner heard the news of their deaths, he was transported with joy; sat down to table, where he was seized with a dysury, and, being carried to bed, died in great torment a fortnight after. The falsehood of this tale is shown by Collier; for Latimer and Ridley suffered October 16, and, on October 21, Gardner opened the parliament, which he afterwards attended a second time. The old Duke of Norfolk had been dead a year before this great event; and Gardner himself died November 21, not of a dysury, but of the gout!!† However, for your greater satisfaction, I will just run over the first six months of Fox's calendar, and give you the true character of a few of these Protestant *saints* and *martyrs*.

January 2.—*John Wickliffe, martyr*. This Wickliffe was never put to death, nor yet so

* Athen. Oxon. Hen. Morgan.

† Ecc. Hist., p. 386.

much as imprisoned for his heresy, but died in his bed at Lutterworth, in Leicestershire.

Jan. 5.—*William Swinderby, martyr*, in 1400. Though Fox himself says, that in 1401, twelve months afterwards, no great harm was done unto him, nor does he even know what became of him.*

Jan. 7.—*Sir Roger Acton, martyr*. He plotted against the life of King Henry V., was taken in open rebellion in St. Giles, and hanged for treason, not as Fox says, on the seventh of January, 1401, but thirteen years afterwards, on February 10, 1414.†

Jan. 8.—*John Brown, martyr*. He was one of the same rebels, and hanged for the same crime.

Jan. 9.—*John Beverly, martyr*. He was hanged for stirring up these rebels to kill the king.

Jan. 10.—*Richard Silbeck, martyr*. He also was hanged for being concerned in the same rebellion.

Jan. 12.—*Thomas Whittle, martyr*, 1525. Whittle did not die till thirty-one years afterwards, in 1556, and then the devil appeared to him in prison before his death.

Jan. 13.—*Bartlett Green, martyr*. He was guilty of a conspiracy against Queen Mary.

* Fox, p. 428, col. 2, n. 44.

† See Stow and Holingshed.

February 3. — *John Claidon, martyr.* He was executed for open rebellion.

Feb. 4. — *Richard Turmyn, martyr.* Fox says in a part of his work, that he does not know what became of him, though he here put him down as dying for the faith! * However, this Richard was one of the rebels in Oldcastle's rebellion.

Feb. 5. — *Zisca, confessor.* He was a famous outlaw, rebel, and murderer in Bohemia. He called himself Monacomastix, the murderer of monks. After many robberies and risings against his lawful sovereign, he died of the plague. "Thus at length he breathed out his soul, stricken with the plague from heaven, as we may well believe, being a detestable, cruel, and horrible monster."

Feb. 6. — *Sir John Oldcastle, martyr.* He was hanged for open rebellion against his king, on the fourteenth of December, 1417.

Feb. 9. — *Paul Crawes, martyr.* He was a soldier of the rebel Zisca; came into Scotland, and there raised a sedition.

Feb. 12. — *Sir Roger Onely, martyr.* He was hanged at Tyburn, on the eighteenth of November, for trying to murder Henry VI. by necromancy.

Eleanor Cobham, confessor. She was Dutchess

* Fox, p. 519, col. 1, 53.

of Gloucester, and wife of Duke Humphrey; she was banished to the Isle of Man for having attempted the life of King Henry VI. by witchcraft, in the twentieth year of his reign.*

Feb. 14.—*Mother of the Lady Young, martyr.* Her proper name is Margery Gourdmyn; she was the famous witch of Eye, and burnt in Smithfield, for having tried to murder the same king by her conjurations and witchcraft.†

Feb. 15.—*Thomas Eckles, martyr, 1510;* misname for George Eckles, or Trudge-over-the-World. He was hanged for high treason forty-seven years afterwards, on the second of August, 1557.

Feb. 18.—*Dr. Martin Luther, confessor.* Fox says, Martin Luther “is the Elias, conductor, and chariot of Israel, to be revered next after Christ and Paul. Let us see, then, how far his life can be compared with the life of Christ and St. Paul.

Martin Luther, or Luctor, was the son of a blacksmith, born at Isleby, in Saxony, in 1483. Having laid the foundation of his studies at home, he was sent to Erford University, where he remained till his twenty-second year. One day, as Luther was walking with his companion, a thunderbolt struck his companion dead, which so much frightened him, that he went and joined

*Stow, A.D. 1441.

† Alan. Cop. Dial., 6, 609, 610.

the Friars of St. Augustine, and there became a Catholic priest. About twelve years afterwards Pope Leo X. granted an indulgence, and the Archbishop of Metz employed the Dominican Friars, instead of the Augustinians, to preach to the people. This preference of the Dominicans, before him and his order, Luther could not brook; and, like the fox and the grapes, because he could not preach the indulgence himself, he began with all his might to preach against it. Being called upon by his lawful superiors to answer for his bad conduct, his proud spirit would not let him yield; he therefore threw off all authority, and gave himself up to every kind of wickedness. He kept no law, nor lived under any restraint, as he himself informs us, where he says:—“When I lived in my monastery, I observed my vows of chastity, of poverty, and obedience; but now I am burnt with the flames of my untamed flesh. I am mad, almost, with the rage of lust, and the desire of women. I, who ought to be fervent in spirit, am fervent in impurity, in sloth, etc.* Relying on the strong foundation of my learning, I yield not in pride either to emperor, king, prince, or devil; no, not to the universe itself.”† Thus Luther, raging in his lust; trampled under foot the laws of God and man. He broke his solemn vows of chastity,

* In Coll. Mens.

† Resp. ad Maled. Reg. Aug.

and commanded others to do the same. He went and lived in adultery with a nun, whom he had seduced, to the end of his life. He allowed Philip, the Landgrave of Hesse, to have *two wives at once*; and he says, in certain cases, “A man may have ten or more wives, all living at the same time.”* In the second volume of his works he puts forth most horrid blasphemy against God; such blasphemy as chills the blood of every Christian when he reads it. Again, the Bible, the holy word of God, Luther most shamefully corrupts. The *first three gospels* of St. Matthew, St. Mark, and St. Luke, he declares are false, and that the Epistle of St. James *is no better than straw*. In his Dutch translation of the New Testament, Staphylus found more than *fourteen hundred* wilful corruptions.† To add to his character, he was a *most excessive drunkard*; so much so, that they have this proverb in Germany: “*Bibamus Lutheraniee*” — *Let us drink like Luther*.

Finally, Luther held an intimate familiarity with devils, as it appears from his letter to the Saxon elector, where he says “that the devil jigged through his head in such a merry mood, that at times he could neither write nor read.”‡ Whilst at other times they walked about the room in deep and learned conversation. “The

* Serm. de Mat.

† Lind. Dub., p. 84.

‡ Epist. ad Elect. Sax., v. 5. Ed. of Jena., p. 482.

devil walked sometimes about my bedroom with me," says the doctor, "and often down to dinner, at which I have eaten above a bushel of salt with him."* Some of the devils, Luther tells us, were malicious devils, who cracked his nuts, and rolled empty barrels down stairs while he was asleep. Others were more good-natured devils, who attended him in his walks by day, and went to bed with him at night. But there were two whom he so much admired for their abilities and learning, that he declared "that they could not be every-day devils; nay," says he, "I have a pair of marvellous devils, learned and solid divines, in the universities below, who continually attend me."† "The devil," says he, "sleeps oftener and closer to me than my Catherine."‡ We find him even wishing to fall by the hand of his sooty majesty. "I should like death," says he, "by Satan, as I should then fall by a more noble arm than that of the emperor."§ Whether he had his wish is not certain; but he was found dead in his bed after eating and drinking heartily at supper.

Before I conclude, I must inform you, that one night the devil had a long dispute with Luther, and persuaded him to abolish the Catholic faith,

* Con. Dom. Rem. F. 19.

† Coll. Mensall. Germ. ed. F. 283.

‡ Ibid., p. 275.

§ Ibid., p. 32.

and to begin the Protestant religion. “Being awakened at midnight,” says Luther, “the devil began to dispute with me, according to custom; but with so *deep* and *powerful* a tone of voice, that a cold sweat began to ooze from every pore, and my heart to beat; and, after a long dispute, he got the upper hand of me.”* The devil urged him to abolish the Mass, etc.; and his arguments were so strong, that Luther says he was obliged to yield! Thus having taken the devil for his leader, Luther immediately goes to work to pull down the Catholic faith, and build up the Protestant religion. To do this, he makes use of all the arguments which the devil had put into his head; but these not succeeding so well as he could wish, he next declares that all the Catholics must be murdered. “Why not assail them,” says he, “with every kind of weapon, and wash our hands in their blood?”† And writing to one of the League, he says, “You have more merit in shedding the blood of the Papists, than others have in praying.”‡ Thus I have given you a short but true character of Fox’s Elias, the conductor and chariot of Israel, who, he says, ought to be revered next to Christ and Paul! What! can a man who was mad with lust—who lived in adultery, and

* De Missa privata, Ed. Witten., tom. 7, fol. 228.

† Tom. 1, Ed. Wit., p. 195.

‡ Lib. ad Rust.

caused others to do the same—who wrote most horrid blasphemy, and corrupted the Bible—who was a notorious drunkard and companion of devils—who was as proud as Satan himself, a preacher of sedition and murder; what! can this wretch be compared with Christ and Paul? If this man is a Protestant saint, pray what are their sinners?

March 9.—*Thomas Hytton, martyr.* He was taken at Gravesend, on suspicion of stealing clothes from a hedge. He suffered at Maidstone, in Kent, under King Henry VIII.*

Mar. 10.—*Thomas Bilney, martyr.* He retracted his errors, and died a Roman Catholic.

Mar. 12.—*Edward Freeze, confessor.* This man was mad, and died in that state.

Mar. 23.—*Thomas Cranmer, Archbishop of Canterbury, martyr.* Was a most wicked and perjured man, guilty of blasphemy, incontinency, heresy, high treason, rebellion, and murder."†

April 1.—*Robert Hatches, Archer, and Hawkins, martyrs.*

Apr. 2.—*Thomas Bond, martyr.*

Apr. 3.—*Wrigsham, martyr.*

Apr. 4.—*Landsdale, martyr.*

Apr. 5.—*Mrs. Smith, widow, martyr.* These martyrs, says Fox, p. 887, were put to death for nothing else only because they had taught their

* Sir Thomas More, Pref. Ans. of Tyndall.

† See Lempriere Biog. Dr. Milner's Let. Preb.

children the Lord's Prayer, the Creed, and the Ten Commandments in English. Ridiculous; for every man of sense knows, that the Catholics in England always teach their children their prayers in English. These people suffered under King Henry VIII., not for teaching their children the Lord's Prayer, etc., but for holding the errors of the Lollards and Lutherans.

Apr. 8.—*William Flower, minister, martyr.* This wretch stabbed a priest, the Rev. Sir John Cheltham, at the altar, at St. Margaret's, Westminster; and he even thanked God that he had committed this horrible crime — “of which,” says he, “I repent not.”*

May 2.—*John Huss, martyr.* He was a seditious priest, of Prague, who commenced as reformer in Bohemia, as Luther did afterwards in Germany.

May 3.—*Hieronimus Savonarola, martyr.* This was an Italian friar, put to death in Florence for raising seditious riots in the commonwealth, though in all matters of religion he agreed exactly with the Catholic Church.†

May 4.—*Dominick, martyr;* a friar of the same order, in Florence, executed for joining the riots, but who died in the Catholic faith.

May 5.—*Sylvester, martyr;* another friar of the same order, in Florence. He was taken by

* Fox, p. 1430.

† Guiccardine's Hist. L. 3, p. 99.

“the magistrate upon the slaughter of one Francisco Valori, murdered in that tumult; was executed for the same, but died a Catholic.*

May 6.—*Friar Roy, martyr*. He was a friar, put to death in Portugal; but whether for theft, murder, or anything else, Fox says he cannot tell.†

May 7.—*Robert Kinge, martyr*. This man was condemned for theft and sacrilege; he robbed the church of Dover Court, in Kent; and was hanged in chains for the same, by order of a justice, in the time of Henry VIII.

May 8.—*Robert Debdam, martyr*. This man was also hanged for the same robbery and sacrilege in the church in Dover Court.

May 9.—*Nicholas Marsh, martyr*. The third thief hanged for the robbery and sacrilege committed in the same church.‡

May 23.—*William Morant, martyr*; a seditious man, who went about to raise a rebellion.

May 24.—*Stephen Gratrick, martyr*; another fellow of similar character, who tried to raise tumults against the bishops.§

June 1.—*Hierome of Prague, martyr*. He was an associate with John Huss. Before their time, the Catholic university at Prague had nearly

* Guic. Paulus Jovin's Life of Leo X., Coveus 7. Part Hist. Itali.

† Fox, p. 936.

‡ F. Parsons 3d part of 3 Con. of Eng., p. 466.

§ Ib., p. 478.

thirty thousand scholars, with their dependants, till Hierome and his master Huss caused a rebellion among them. In consequence of which more than twenty-four thousand German scholars left within eight days, which entirely ruined the colleges and the town of Prague.* After this he began to defend the opinions of Wickliffe, which brought on rebellions, tumults, and bloodshed in every place; and these rebellions were afterwards kept up by the rebel Zisca, another saint of Fox's church, whom we have mentioned on the fifth of February.

Thus we have gone through six months of Fox's calendar, and I have not mentioned one quarter of his falsehoods: the other six months are quite as bad. You see, then, what a book this is, which Protestants so much boast of. These saints were nothing but a set of deluded, rebellious, impious, and blasphemous wretches, most of them put to death by the law of the land where they resided for their crimes. Many of them were condemned for their lewd lives, conspiracies, rebellion and murder; some for witchcraft and conjuring; others for sacrilege and theft, and even for flatly denying Christ himself. In fact, "to call a man one of Fox's saints, is become the same as to call him a great rogue."† What a pretty set of saints, then, are those to

* Dubravius Hist. Bohem. R. 23.

† Eng. Con. and Ref. Comp., p. 110.

boast of! Surely every sensible Protestant must be ashamed of such saints as those.

Q. Has Almighty God favored Protestants with the gift of miracles, to show that He was pleased with their new religion?

A. Some of them indeed have attempted to work miracles, but failed in the attempt. In 1545, Luther undertook to cast a devil out of a young girl of Misnea, at Wittemberg; but, like the Jewish exorcists (Acts xix. 16), the demon assaulted, and seriously hurt, both Luther and his companions. Staphylus, seeing the devil hold his master, Luther, by the throat, endeavored to leave the room, but could not turn the lock; so picking up a hatchet, which the clerk had thrown through the window, he hewed down the door and scampered off.* Again, Bolsec, in the *Life of Calvin*, c. 1, and L. Surius, in his *Chron.*, relate, that Calvin bribed a man, whose name was Brunean, to counterfeit himself dead, that he might raise him to life; after some prayers, Calvin taking him by the hand, commanded him in the name of our Lord to arise; but all in vain, for Brunean was really dead, and all the prayers of Calvin and his saints could not restore him to life! Upon this Brunean's wife became distracted with grief, and declared that her husband was alive when he made the bar-

*Frid. Staphylus' *Absolute Apology*, p. 404.

gain, but now, she exclaimed, “he is as dead as a nit, and as cold as a stone.” Moreover, in the reign of Queen Mary, the Protestants pretended that there was a spirit in an old stone wall at Aldersgate that spoke many wonderful things. The spirit spoke in a solemn tone, and declared that it came down from heaven to authorize the Protestants to cut off the Popish Queen Mary, and to put an end to the Catholic faith. This was believed for some time by the credulous mob, till at length they pulled down the wall, and found withinside Elizabeth Crofts, a Protestant impostor, put there to blind and seduce the people! Scarcely was this trick over when they bring forward a young man, of the age and features of Edward VI., declaring that the young king was risen from the dead, and that Mary must be expelled, and the king replaced upon the throne again! This pretended king was a young impostor of the name of Fetherston.* So much for Protestant miracles.

As for the *tokens of the divine favor*, in reading Baker’s Chronicle, Dr. Heylin’s History of the Reformation, and other Protestant writers, we find a succession of wonderful things that have happened since the *reformation*, which shows how much Almighty God was offended and displeased with the Protestant religion. In

* Word’s Eng. Ref., pp. 107, 108.

1552, a sweating sickness infested the land; it first began at Shrewsbury, went through the northern countries, and then visited London. This disease seemed a judgment to the first English Protestants, for it followed them wheresoever they were, in foreign parts, but did not so much as touch one of another country. In 1577, July 4, Mr. Rowland Jinks, a Catholic bookseller in Oxford, for having in his shop the Pope's Bulls and Catholic papers, was cast into prison, and most unjustly condemned to lose all his property, to have both his ears nailed to the pillory, and to deliver himself by cutting them off with his own hands; but no sooner was the sentence passed, than a most dreadful disease burst forth in the midst of the court, and seized upon all there present. Great numbers dropped down dead on the spot; others rushed out of the court half suffocated, and died in a few hours afterwards. In the space of two days, nearly all the witnesses died; and in the first night, about six hundred lost their lives; and the next day, it seized upon one hundred in the nearest streets. The disease was a kind of madness; for the sick leaped out of bed, and beat with their sticks all those who came to assist them; some ran through the courts and streets in a state of insanity, and others threw themselves down headlong into deep waters. Every hall, every college, every house had its dead; and what is

more remarkable, all the grand jury, except one or two, died as soon as they had left Oxford.* In 1580, in Somersetshire, sixty persons, all clothed in black, appeared about two hundred and twenty yards from those who saw them; and, after having staid a short time, they vanished away; but immediately another strange company, in like manner, color and number, appeared in the same place; they encountered each other, and then vanished away; and a third time, there appeared sixty more, all in bright armor, and, after having encountered one another, they also vanished away.† In 1594, a dreadful plague in London carried off 171,890 persons, with the Lord Mayor and three Aldermen. In 1596, Lord Hundsdon, being very ill, saw six of his companions, already dead, come to him one after another. The first was Dudley, Earl of Leicester, all in fire; the second was Secretary Walsingham, also in fire and flame; the third was Pickering, so cold and frozen, that, touching Hundsdon's hand, he (the latter) thought he should have died of cold; the fourth was Hatton, Lord Chancellor; the fifth Henneage; the sixth Knolles—these last three all on fire; they all told him that Sir William Cecil, one of their companions yet living, was to pre-

* Ant. Wood Hist. Anti. Univer. Oxon. l. p. 294.

† Baker's Chron., p. 400.

pare himself to come shortly after them.* In 1603, Queen Elizabeth saw, one night as she lay in bed, her own body, exceedingly lean and fearful, *in a light of fire*. After this, she sat ten days and ten nights on the carpet, ready dressed, and could never be brought by any of her council to go to bed, or eat, or drink, except a little broth which one of her courtiers persuaded her to take. On that occasion she told him that if he knew what she had seen in her bed, he would not tease her as he did; and, shaking her head, she said, with a pitiful voice, “My lord, I am tied with a chain of iron about my neck; I am tied, and the case is altered with me.” However, she seemed still to place more confidence in charms and spells, than in prayer to God; for she wore a piece of gold in her ruff, by means of which an old woman in Wales was said to have lived to the age of one hundred years, and could not die as long as she wore it upon her body, and the card called the queen of hearts was found nailed under the bottom of her chair. As the sickness grew worse, the council sent to her the Bishop of Canterbury and other clergymen; but as soon as she saw them, she fell into a passion, began to abuse them, and bade them *be packing*. Upon this, some of her lords moved to have other bishops sent for; but she answered,

* F. Costerus, Compen. Orthodoxæ Fidel.

that she would “*have none of these hedge-priests.*” Falling soon after this into a slumber, she departed. Her body was then opened and embalmed. It was afterwards brought to White Hall, where it was watched every night by six ladies, who were on each side of the body, which was fast within a board coffin, and one of lead, covered with velvet. It happened, however, that her body burst the coffins with so great violence, attended with a most dreadful noise, that it split the wood and lead, and tore the velvet, to the terror and astonishment of all present.* The plague began the same year in London, December 23, and continued till the twenty-second of December following, and there died in that place 38,244. In 1619, a small pool in Cambridge became as red as blood—the water being taken up into basins still kept the same color; and many signs were seen in the air, such as armies fighting one against another. In 1665, there was another dreadful plague in London, that destroyed 100,000 inhabitants. In 1666, many Protestants prophecied the downfall of the Pope, on the second of September; and, on that very day, a dreadful fire broke out in London, and continued burning three days and three nights. In spite of every effort to stop its progress, 600 streets,

* F. Parson's Discus., pp. 217, 218, printed 1612.

89 churches, St. Paul's Cathedral, and more than 30,000 houses, were burnt to ashes.

After Henry VIII. began to introduce the Protestant religion, his life seems to have been one continued curse; nothing that he did, prospered; the plunder of all the religious houses, the fines imposed upon the clergy, and the rifling of the churches, brought him more money than all the preceding kings had received during the long period of five hundred years; yet all these vast riches, added to the enormous sum of £4,300,000 (which was equal to near £40,000,000 at the present day of ready money) left by his father, could not keep him from want.* For about the thirty-sixth year of his reign, of all the kings of England, he alone was so wretchedly poor, that he was obliged to make base coin; not only *tin* and *copper*, but *leather money*! He was unhappy in the midst of all his pleasures; poor amidst all his rapine and plunder; and he died exclaiming, "*All is lost.*" The curse of this wicked king extended to his offspring; his children all died childless; his family is extinct; his crown and his kingdom are given to a foreign nation; and, like Nero, his name is not mentioned but as coupled with his crimes. The Stuarts next ascended the throne; and James I., born and confirmed a Roman Catholic, becomes

* Spelman de non temer. Eccl., p. 44.

an apostate from his faith, and puts himself at the head of the Protestant religion. On account of his apostasy, a heavy curse seems to be denounced against him and his posterity; for, after meeting with many difficulties and troubles, he dies—not without suspicion of being murdered. His son, King Charles I., was beheaded at Whitehall; and his grandson, King Charles II., after having been defeated in battle by his own subjects at Worcester, narrowly escaped with his life. He went abroad, and lived in banishment for many years; and, after his restoration, he seems to have been constantly alarmed with plots, conspiracies, and bloody executions; nor dared he to die in the practice of that religion of which he had professed himself the head. When his last moments drew near, the Protestant Bishop Kenn waited on him, and asked him if he would receive the Lord's Supper; he answered, "I will not." He then said to the Duke of York, "*I will have Father Huddleston, who preserved me in the tree; and I hope will now preserve my soul.*" Father Huddleston was a Roman Catholic priest, who had lived for some time with Mr. Whitgrave, of Moseley, in Staffordshire. He came and soothed the troubled mind of the dying king, and gave him all the rites of the holy Catholic Church. King James II. next succeeded, but was so beset with difficulties and troubles on every side, that

in bitter anguish he exclaimed, "God help me! My own children have forsaken me in my utmost need." He lost his crown, and fled to banishment, where he died a member of the Catholic Church. Queen Anne, the second daughter of James, reigned with little better success than her father; after many years, rendered unhappy by party disputes, she dies of a broken heart. The rest of the posterity of the unhappy king became wretched wanderers in a foreign land; and the race is now extinct. The judgments of God, which seem to have fallen so heavily upon the kings and their posterity, appear to have fallen with no less vengeance upon the nobility and gentry, and on all those who had any hand in forming and introducing the Protestant religion; for, in less than twenty years after the mock Reformation, more of our nobility have been brought to trial, condemned and executed, than had been for nearly five hundred years before.* And, if we examine the list of the nobles and barons who composed the parliament of the 27th and 31st of Henry VIII., and consented to the introduction of the Protestant religion, and the destruction of the religious houses, we shall find very few who did not die a pitiful and untimely death; and what is more remarkable, scarcely one of all that vast number has

* Spelman de non temer. Eccl., p. 42.

left a son or heir to bring down his name to the present day. In the year 1615, Sir H. Spelman described with a pair of compasses, in the map of Norfolk, a circle of twelve miles, placing the centre about the chief seat of the Yelvertons; within this circle and the borders of it, he enclosed the mansion-houses of about twenty-four families of gentlemen, and the same number of monasteries, all standing together at the time of the dissolution; and he then observed, that the gentlemen's seats continued at that day in their own families and names. But no sooner had these gentlemen got possession of the monasteries and lands of the Catholic Church, than all, except two, were either sold out, died, or met with some misfortune, so that all their estates, two only excepted, changed their masters at least three times, and some of them four, five, or six times, in the short space of seventeen years.* Again, when England professed the Catholic religion, every one enjoyed peace and plenty. There were then no poor taxes, no taking overseers before the magistrates, no workhouses, no bankrupts, and no national debt. But now, see the change! No sooner had the Protestant religion begun, than she opened Pandora's box, and out flew every species of evil that afflicts the human race. By the returns of the poor-rates

* Spelman's Hist. of Sacrilege, p. 243.

in England and Wales, it appears that for law expenses only, in the year 1819, more money was paid than the whole expenditure for the king, his court, minister, ambassadors, the princes, and all the state pensioners added together. The whole expenses of the poor amount to a sum equal to the revenue of the Emperor of Russia, who maintains an army of a million of soldiers, and to more than twice the expenses of the United States;* and, in less than three hundred years, the nation has become so wretchedly poor that it has contracted a *debt* of more than £1,250,000,000.

Q. Are we then to conclude that the Protestant religion must be very displeasing in the sight of God, to draw down upon the nation all these evils?

A. Beyond all doubt; nor is it a matter of surprise, that Almighty God should show so many signs of His displeasure against those who have brought upon the land the destruction of religion, and the profanation of everything that was consecrated to his honor and glory, when we consider the heavy judgments inflicted upon those who were formerly guilty of the same offence. We read in Numbers xvi. that Korah and his companions, for aspiring to become priests without being lawfully called and sent,

* Birmingham and Litchfield Chron., Feb. 7, 1822.

were punished in a most dreadful manner; the earth opened and swallowed them down alive into hell, and fire came out from the Lord and destroyed fourteen thousand seven hundred of the people who had dared to complain that the punishment of Korah was too severe. In 2 Chron. xxvi. 19, King Uzziah took upon himself the priestly office, and burnt incense in the temple; but, for this wicked action, he was upon the spot struck with an incurable leprosy. Jeroboam did but stretch out his hand against the prophet, and presently it withered, 1 Kings xiii. 4. Antiochus Epiphanes died in great torment, devoured alive by worms, for robbing the temple of God, 1 Mac. c. vi.; and in c. vii., Nicanor is slain for threatening to burn that holy temple; his head and right hand are cut off, and suspended over against Jerusalem; and the whole of his army perished to a man. Lastly, the prophet Isaias, in describing the church of Christ, says: *That the nation and the kingdom that will not serve her shall perish*, c. i. v. 12.

Q. It must be then a dreadful thing to meddle with, or alter, that religion which God himself has established. But pray, has Almighty God given the Catholic Church power to work miracles?

A. Yes; our Divine Saviour promised to his disciples the power of *working miracles*, and even greater than he himself had done, Mark xvi. 17,

John xiv. 12. Accordingly the fathers and doctors of the church have always appealed to the miracles that have been performed by the members of the Catholic Church, as a proof that the Lord is with her; for without the power of God, no man can do such things. Giving sight to the blind, speech to the dumb, hearing to the deaf, casting out devils, raising the dead to life, etc., are true miracles; and these, many Protestant writers allow to have been done in the Roman Catholic Church. Collier, a Protestant divine, speaking of St. Augustine, a Catholic bishop, and his companions, all Catholics, who came and converted England above nine hundred years before the Protestant religion commenced, says, "that notwithstanding the seeming impossibilities, they were blessed with surprising success. The sanctity of their lives, and the force of their *miracles*," says he, "broke through the difficulty of their enterprise."* Even Fox acknowledges that "the king considered the honest conversation of their lives, and was moved with the *miracles* wrought through God's hand by them."† Lempriere, a Protestant writer, says, "that in the 12th century, St. Bernard, a Catholic abbot, *wrought miracles*."‡ Hackluys, a Protestant parson, writes, "that St. F. Xaverius, a Catholic priest, in the 16th century, converted

* Pref. to Eccl. Hist.

† Acts and Monuments, Col. 2.

‡ Biogr. Dic.

the East Indies, and performed *many miracles*.”* Baldeus and Tavernier, both Protestants, attest the same.† About the same time lived Philip Neri, a Catholic priest, who wrought *many miracles*; and in proof of which, three hundred witnesses were examined, and all declared them to be true.

The 17th century was made glorious by the well-attested miracles of St. Francis de Sales, a Catholic bishop, even to the raising of the dead to life,‡ as it was also by those of St. J. Francis Regis, concerning which, twenty-two bishops of Languedoc wrote thus to Pope Clement XI.: “We are witnesses that before the tomb of St. J. F. Regis, the blind see, the lame walk, the deaf hear, the dumb speak.§ Thousands of other miracles I pass over in silence, but these few even Protestants, you see, do not deny. Therefore, since miracles are wrought in the Catholic Church, we know for certain that she comes from God; for no church can do the *miracles* which she doth, except God be with her, John iii. 2. —

* Voys. and Vaviga., Vol. 2, Part 2, p. 8.

† Bahour's Life of St. Xav.

‡ Marsolier's Life of St. F. de Sales.

§ Life of J. F. Regis, by Deberton.

DIALOGUE IV.

On Catholicity, the Third Mark.

Q. Pray, what does the word *Catholic* mean?

A. The word *Catholic* means *Universal*—that is, spread over the known world. *And this Gospel shall be preached in the whole world, for a testimony to all nations*, Matt. xxiv. 14. *Go ye therefore and teach all nations*, Matt. xxviii. 19. *Go ye into the whole world, and preach the Gospel to every creature*, Mark xvi. 15.

Q. Do not the Protestants say that *theirs* is the *Holy Catholic Church*, and *ours* the *Roman Catholic Church*?

A. The parsons indeed say this to blind the ignorant people, and that is all. That the Protestant religion is not *holy*, I have sufficiently proved in treating on the second mark, *Holiness*; and that it is not *Catholic*, I shall prove to you by the following argument. First, the Protestant religion in Great Britain, as it is established by law, is a religion by itself; distinct are its faith and worship, and different from every other sect of Protestants. “Our Articles,” says the Protestant Bishop of Lincoln, “our Articles and Liturgy do not correspond with the sentiments of any of the eminent reformers on the continent, or with the creeds of any of the Protestant

churches which are there established.”* Consequently, the Protestant religion of that nation is the religion of only that one nation. Now let me ask the good sense of any Protestant, if the religion of a single nation, the religion of a small island, the religion of a little corner of the world, and of a mere handful of men, is a Catholic religion? you might as well call England the universe, for *Catholic* is the same as *Universal*. Again, the *Catholic Church* is that church *into which all nations flow*. Now the Protestant Church of that nation consists of little, or nothing else but Englishmen. But I have even said too much, for it is by no means true that all Englishmen, or yet the greater part of Englishmen, are members of the Protestant Church: for the greater part of Englishmen are not its members. Therefore the Protestant Church consists of a mere handful of people, of a small portion of a small community, in a small island, and consequently cannot be Catholic or Universal. The true church must be Universal in point of *time* as well as *place*. For “the true church,” says a Protestant bishop, Dr. Tomline, “was designed not only to be *Universal*, but *Perpetual*.” Therefore, the true church has existed always, from the age of the apostles down to the present day. But the Protestant Church has not existed

* Dr. Tomline’s Charge, November, 1803.

always, from the age of the Apostles down to the present day; for we know exactly the beginning of the Protestant religion in England; the history of the men who formed it; the occasion which gave it birth; the plots and crimes which accompanied and helped to establish it; and from these we know that it is new, and not yet three hundred years old; we know that it is a creature of yesterday, and consequently can no more claim the title of Catholic in point of time, than it can in point of place.

Q. Is, then, the *Roman Catholic Church* spread over the whole world?

A. Yes; the Roman Catholic Church is spread throughout the known world. The Roman Catholic religion is the established religion of the several states of Italy, of most of the Swiss cantons, of Piedmont, of France, of Spain, of Portugal, and of the islands in the Mediterranean; of more than five parts out of six of Ireland, of far the greater part of the Netherlands, Poland, Bohemia, Germany, Hungary, and the neighboring provinces; and in those kingdoms and states in which it is not the established religion, the Catholics are very numerous, as in Holland, Russia, Turkey, the Lutheran and Calvinistic states of Germany and England. Even in Sweden and Denmark, several Catholic congregations are to be found. All the great families of Europe are Roman Catholics, as the Protestants themselves

are forced to confess, when they say that “as his late Majesty, King George the Third, could not espouse a Roman Catholic, he was precluded from intermarrying in any of the *great families of Europe*.”* The whole vast continent of South America may be said to be Catholic, the same may be said of the empire of Mexico, and the kingdoms in North America, including California, Cuba, Hispaniola, etc. Canada and Louisiana are chiefly Catholic, and throughout the United Provinces the Catholic religion propagated; to say nothing of the islands of Africa inhabited by Catholics, such as Malta, Madeira, Cape Verd, the Canaries, the Azores, Mauritius, Goree, etc. There are numerous churches of Catholics in Egypt, Ethiopia, Algiers, Tunis, and the other Barbary States on the Northern coast, and thence in all the Portuguese settlements along the Western coast, and particularly at Angola and Congo. Even on the Eastern coast, for instance, in the kingdom of Zanguebar and Monomotapa, are numerous Catholic churches. There are also numerous Catholic priests and many bishops, with numerous flocks, throughout the greater part of Asia. All the Maronets about Mount Libanus, with their bishops, priests, and monks, are Catholics; so are many of the Arminians, Persians, and other Christians of the surround-

* Goldsmith's Hist. of Eng., 10th edit., p. 322.

ing kingdoms and provinces.* The whole population of the Philippine Islands, consisting of two millions of souls, are all Catholic. The diocese of Goa contains four hundred thousand Catholics. In short, there are numbers of Catholics throughout the whole Peninsula of India within the Ganges. In Travancor and Cochin are a Catholic Archbishopric and two Bishoprics, one of which contains thirty-five thousand *communicants*.† There are numerous Catholic flocks, with their bishops and priests, in all the kingdoms and states beyond the Ganges, particularly in Siam, Cochin China, Tonquin, and the different provinces of the Chinese Empire. Since, then, the Roman Catholic Church is not confined to a little island, but is taught in almost all the kingdoms of the earth, and in every corner of the known world, it follows of course that she is the true Catholic, or Universal Church. The Roman Church is also Catholic in point of time; for she has existed always, from the age of the apostles down to the present day. That the Roman Catholic religion came down from the time of the apostles is a truth which the Protestants cannot with any consistency deny; for in their book of homilies, they declare that all the world was Popery, and *that* for more than

* Sir R. Steele's Acc. of the Catholic Religion throughout the World.

† Dr. Kerr's Let., p. 7, 487.

eight hundred years before the *Reformation*. Nepier, a Protestant writer, says, “that from the year of Christ 316, the Papistical reign had begun, reigning universally, and without any debatable contradiction, 1260 years.”* Again: “The Pope and clergy have possessed the outward visible Church 1260 years.”† And this before the *Reformation*. Lastly, the four Protestant annalists say, “that the straw and stubble of the Papistical religion began even from the age immediately after Christ and his apostles.” Thus has God confounded the enemies of his holy Church, by making them become witnesses of the truth, and proclaim themselves that the Catholic religion has come down from the time of the apostles, in those very writings which they intended for the bitterest reproaches against her. Since, then, the Protestant writers acknowledge that the Roman Catholic Church has come down from the time of the apostles to the present day, it follows, of course, that *time* as well as in point of *place*; and, therefore, most certainly has the *third mark* of the true Church of God.

* Nepier's Revela. prop. 37, p. 38

† Ibid. chap. 11, p. 145.

DIALOGUE V.

On Apostolicity, the Fourth Mark.

Q. You say the true church must also be Apostolical?

A. Yes; the true church was established by our Divine Saviour, and governed by the apostles; for *you are built*, says St. Paul, *upon the foundation of the apostles—Jesus Christ himself being the chief corner-stone*, Ephes. ii. 20, *and no one can lay any other foundation but that which is laid*, I. Cor. iii. 11. Indeed, that the true church must be Apostolical, that is, the same as the apostles established, no consistent Protestant can call in question.

Q. Do not Protestants say that their church is the very same church as that which the apostles governed?

A. They say so, indeed, but without the least semblance of truth; since her beginning, her doctrine, her orders, and her mission are all new; they are of her own making, and therefore do not come down from the apostles. The Protestant book of homilies declares “that every man, woman, and child of the Christian world was drowned in damnable idolatry, or Popery, as they nicknamed the Catholic religion, and this for more than 800 years. Where, then, was the Protestant Church all this time? Was she a

Christian church, and yet in no part of the Christian world? She could not be in the world at all, because all the world was overrun with Popery, as the Protestants allow. The plain truth of the matter is, that the Protestant religion had no being at all before the sixteenth century, and, therefore, came into the world fifteen hundred years too late to be apostolical.

II. The Protestant Church has not received her doctrine from the apostles; that is, she does not teach the same doctrine which they taught, but a doctrine of her own making, as can be easily shown from the histories and records of the church. We will just examine a few of the doctrines that were taught in the first five ages, when the Protestants say the church was pure, and had taught the doctrine of the apostles. In those times, we find that the bishops and priests of the church believed, and taught the people, that there were seven sacraments—all instituted by our Lord, whereby the merits of his passion are applied to the soul of the worthy receiver; * that in the blessed sacrament of the Eucharist, there is *truly and really* the body and blood of Christ under the *appearance* of bread and wine.†

* See Faith of Catholics, p. 181.

† St. Ignatius Ep. ad Smyrn., p. 86, T. 2. St. Cyril Catech. n. 4, p. 281.

The holy sacrifice, or Mass,* the confession of sins,† indulgences,‡ purgatory, and prayers for the dead; that the souls in purgatory are helped by our prayers,§ and that it is good and profitable to ask the angels and saints to pray for us, etc.|| Now all these doctrines were believed and taught in those very ages in which the Protestants say that the church was pure, and taught the doctrines of the apostles, and yet the Protestant Church will not teach these doctrines now, but quite the opposite. For example, the Protestant Church teaches that there are only two sacraments; that the Lord's Supper is nothing but bread and wine; that the Mass is idolatry; that confession of sins is nothing but priestcraft; that indulgences give a license to commit sin; that there is not such a place as purgatory; that we must not pray for the dead; that prayers for the dead can do no good; and lastly, that we must not ask the saints and angels to pray for us, because it is idolatry. From these

* St. Cyril Jerus. Catech. Mysag., n. 67, p. 297. St. Cyprian, Ep. L., pp. 1, 2, 3.

† Tertullian de Penitent, c. 9, 10, 11, 12. St. Cyprian de Lapsis, p. 134. St. Augustin, Homil. L. T. 10, p. 178. Ibid. 102-194.

‡ Council of Ancyra in 314. Council of Nice in 325. Council of Carthage in 335.

§ St. Ephrem of Edessa, Testament T. 3, p. 294. St. Gregory of Nyssa, Orat. de Defunct. T. 2, p. 1066.

|| St. Ninus, Tract de Orat. c. 81, T. 1. St. Hilary, Comment. Psalm 126, ibidem 129.

few examples, we see that the Protestant Church does not teach the same doctrines that were taught in the first five ages; and therefore the doctrines of the Protestant Church are not apostolical.

III. The Protestant Church has not received her orders from the apostles, or their lawful successors; and therefore her parsons are no priests, and consequently cannot be true ministers of the Church of God. The Protestant Church could not receive her orders from the apostles themselves, because the apostles had been dead for more than 1500 years before there was either a Protestant bishop or parson in the world. 2dly, She has not received her orders from their lawful successors, but from one Barlow, who had never received orders himself, "for this Barlow was never made bishop by even any pretended consecrator whatever. Nor are there any records in being in the world, that give the least hint of his ever being consecrated."* Since, then, Barlow had received no orders from the apostles, or their lawful successors, it is very clear that Barlow could not ordain Parker, on whom must be built, as on a foundation, the whole episcopacy and priesthood of the Protestant Church of England, because he could not give him those orders which he himself had not

*See Ward's Controver. of Ordination.

received; therefore the Protestant orders are not apostolical. But, supposing that Barlow had received proper orders, still he could not give them to the Protestant Church, because they made use of an invalid and unlawful ordinal for the space of 110 years, from 1552 till 1662. In 1662, they made a new ordinal; but, unfortunately, there was no one to use it; because during 110 years there was no other ordinal in being, but only that made by King Edward VI., which was *null* and *invalid*; so that in all those 110 years, there could be neither priest nor bishop made, for want of a valid ordinal to ordain them by. Consequently there could not be one bishop in the whole Church of England in the year 1662 to consecrate others by the new-made ordinal, therefore there are neither bishops nor priests in the Protestant Church of England. Again, the Protestant parsons are no priests, for another reason: when they were made parsons they did not intend to receive the power of OFFERING UP SACRIFICE, neither did the bishops intend to give them such power, therefore they are no priests, because the very essence of the priesthood consists in OFFERING UP SACRIFICE, without which power no man can possibly be a priest, according to St. Paul: *For every priest is ordained that he may offer up sacrifices for sins*, Heb. v. 1. Such, then, being the case, let us hear what Dodwell, a Protestant writer, says, “that where there is no episcopal

ordination, there is no ministry, no sacrament, no church. Men are out of the covenant of grace and hope of salvation.” *

IV. The Protestant Church has not received her mission from the apostles, or their lawful successors, and therefore she has no power to administer the sacraments, or to preach the word of God. Here you must observe, that orders and mission, or jurisdiction, are two very different things. Orders only qualify a man, and make him a bishop or a priest; but a mission or jurisdiction gives him leave and power to make use of the orders which he has received; and without which mission no bishop or priest can lawfully and validly exercise over others, that power which they may possess. So necessary is a lawful mission, that Christ declares, that he himself was sent by his Father, *and he hath sent me*, John vii. 29, *and he gave a commandment, what I should say, and what I should speak*, John xii. 49, and, addressing his apostles, he says, *As my Father hath sent me, even so I send you*, John xx. 21, *go ye therefore and teach all nations*, Matt. xxix. 19. In like manner the apostles sent others after them, as St. Paul and Barnabas were sent by the pastors of the church at Antioch; and their doing so was declared to be the work of the Holy Ghost: *they sent them away. So they*

* Fletcher's Serm. on Moral Sub., 2d vol., p. 294.

being sent by the Holy Ghost, went to Selucia, Acts xiii. 3. St. Paul sent Titus, and, speaking of the apostles, he says, *How can they preach unless they be sent?* (Rom. x. 15.) St. Clement, whose name is written in the Book of Life, Phil. iv. 3, says, "That Christ Jesus received his mission from God. The apostles received their mission from Christ. And, after having received the Holy Ghost and preached the Gospel, they established bishops and deacons, to whom they communicated the charge which they themselves had received from God. They established a rule of succession for futurity, in order that in each age, at the deaths of its pastors, their office and ministry might be regularly handed down to others." * This, then, is the door by which the true pastors of Christ's flock must enter; that is, they must be lawfully ordained, and sent by the lawful pastors of the church, who have received valid orders and lawful jurisdiction from the lawful successors of the apostles of Christ. For all who take the priestly office upon themselves, without entering by this door, are declared by Christ himself to be *thieves and robbers*, John x. 1. From this short statement you will see that a man must have a lawful mission or jurisdiction, as well as orders, before he can act as a bishop or priest. Now the Protestant parsons have no

* Epistle 1.

lawful mission whatever, and therefore they cannot act as priests in the Church of God. In the first place, they have not been from the days of the apostles, and therefore they could not receive their mission from them. In the second place, we know from history, that the first Protestants did not receive any mission or authority whatever from the apostles or their lawful successors; for in “King Henry’s reign they preached and ministered in spite of all authority, ecclesiastical and civil.”* And “their successors in the reigns of Edward and Elizabeth, claim their whole right and mission to preach and administer, from the civil power only.”† Finally, as the Protestant parsons have not received valid orders, it follows, of course, that they cannot have a lawful mission, because a mission without orders can never be given; therefore, *they run without being sent*, Jerem. xxiii. 21; *they are blind leaders*, Matt. xv. 14; and, as Mr. Lesley says (speaking of the Dissenters), “they have thrust themselves as guides upon the road towards heaven, upon their own heads, in utter contempt and opposition to all the guides of God’s appointment from the days of the apostles; whence he most justly concludes, that they have no power at all either to preach the Gospel, or to administer the holy sacrament, which God has instituted; no, not even

* Collier’s Hist., Vol. 2, p. 81.

† See Oath of Sup. and Homages of Bishops, etc.

to bless in His name.”* Whereas the ministers of the Catholic Church are in a very different predicament.

The Catholic Church has received her beginning, her doctrine, her orders, and her mission from the apostles of Christ, and has brought the same down pure, and without any corruption, to the present day.

I. That the Roman Catholic religion had its beginning from the apostles, we can easily prove by counting up, through every age, a regular succession of pastors. In the fourth century, St. Optatus, speaking of the See of Rome, says, “that in this one chair sat Peter I.; to him succeeded Linus; to him Cletus and Clement, and the rest, down to Siricius, the present Pontiff, with whom we and all the world hold communion. And now,” he adds, “do you give an account of your Sees: you that pretend to call yourselves the Catholic Church.”† If the saint could with propriety say all this, when he could number only thirty-nines Popes, with how much more reason can a Roman Catholic in these days, when he can count on the long list of Popes, from St. Peter down to Pope Pius IX., both included, two hundred and fifty-five, exclaim, “Let the Protestants show us anything like this! Let them show us the list of their bishops suc-

* Priv. Judg. and Auth., p. 222.

† Contra. Parmen. L. 2.

ceeding each other in a regular order, from the days of the apostles down to the present day!" Again, the calendars, the ancient monuments of the state, and the tombs of the dead, all declare that the Catholic religion is very old, and flourished long before the Protestant religion had any being in the world. To begin with the division of the year.—Christmas, Candlemas, Michaelmas, Lady-day, Shrovetide, Whitsuntide, etc.—they were all introduced by our Catholic forefathers. Again: if we go into the old churches and lofty cathedrals, many of them above a thousand years old, and ask them if they were always Protestant, and, if the mysteries which they once saw celebrated there, were the same as those which the Protestants now use? No; reply the venerable temples: "We are not Protestant, and the very form in which we were built shows that we were built for the performance of other mysteries than those which at present we are obliged to witness." Again: let us go to the ruins of some old abbey, and ask its mouldering walls, which now support little but the mantling ivy, whose hands were those that anciently had reared these stones into a building? Who were the men that lived there? Were they Protestants? Were those niches, crosses, and broken statues Protestant? "No," reply the holy ruins, "we are not Protestant; and it is merely because we were not Protestant, that the

anger of Protestants has reduced us to this heap of ruins." These are the answers which the monuments will give, that have existed more than a thousand years. They all proclaim that the Catholic religion is very ancient, and had a footing in our own island, long before the Protestant religion was ushered into the world

II. The Roman Catholic Church has received her doctrines from the apostles, as the Protestant Church of England is obliged to confess. For "during the first five hundred years the Church was *pure*, and inviolably taught the faith delivered by the apostles;"* and in I. Act Eliz. 1, the Protestant Church declares that the first four general Councils taught the doctrines of the apostles. Now, I ask, who sat in these four Councils? Were they Protestants? No; for at that time there was not a Protestant in the world. Who were they? They were all Roman Catholics: they alone sat in the Councils, and taught the doctrines of the apostles; and, as we can prove that the Catholic Church teaches the very same doctrine that was taught in those four Councils, then it follows, of course, that the Catholic Church received her doctrine from the apostles.

III. The Catholic Church has received her orders from the apostles and their lawful suc-

* Whitaker on Antichrist, p. 31.

cessors; therefore her ministers are true priests in the Church of God. Yes, the Catholic clergy are the only true priests, because they alone have received the power of *offering up sacrifice*, in which the very essence of the priesthood consists, and without which power no man can possibly be a priest, according to St. Paul, where he says, "*Every priest is ordained that he may offer up sacrifices for sin*," Heb. i. "*Now no man taketh the honor of the priesthood to himself*," Heb. iv., neither can any man have the power of the priesthood, unless it be given to him by those who have the power to give it. Thus St. Paul writes to Titus, "*For this cause I have left thee at Crete, that thou shouldst set in order the things that are wanting; and shouldst ordain priests in every city, as I also appointed thee*," Tit. i. 5. In looking over the writings of the Fathers,* we find that the apostles, before their deaths, gave the power which they had received from Christ, along with their bishoprics, to their lawful successors; and these successors gave the same to their own successors, and so on in a regular line down to the present day. Among those histories, we find the apostolic power, which Christ gave to St. Peter, who went and fixed his bishopric at Rome, where he left his see and powers to his lawful successors. These have come down, with

* Irenæus, Tertullian, St. Optatus, and St. Austin.

a regular succession, to the present Pope Pius IX., with whom all the Catholic bishops and priests in the world hold communion. Now here every Catholic priest can say what no other minister can say with truth: "The Gospel which I preach, and the holy sacraments which I administer to the faithful, I have received power to preach and to administer, from such a Catholic bishop, who was consecrated by another Catholic bishop; and so on in a regular succession, which reaches up to the apostles themselves!"

IV. The Catholic Church has received not only her orders from the apostles, but also her mission or power to exercise those orders in the Church. Thus can each Catholic priest say to his flock: "I am sent to preach the Gospel, and to administer the sacraments by such a Catholic bishop, who received authority for that purpose, from the present Pope, who is a lawful successor of St. Peter, in the Apostolic See of Rome."

Q. Must not, then, the Protestant Church, instead of leading men to heaven, infallibly lead them to hell?

A. We certainly have too great reason to apprehend it, particularly when we consider that Christ has made two things necessary to salvation: namely, true faith and good works; and, as we have shown before that the Protestant Church has not the true faith, it is impossible that her works can save her. Again, we read in "the

Book of Common Prayer," that if a man wishes to save his soul, he must believe — not the Protestant Church, but the Catholic; for "whosoever will be saved before all things, it is necessary that he hold the Catholic faith. Which faith, except every one doth keep whole and undefiled, without doubt he shall perish everlastingly."* And Dr. Pearson, a Protestant bishop, says: "The necessity of believing the Catholic Church appears first, in this, that Christ hath appointed it as the only way to eternal life. We read at the first (Acts ii. 27), that the Lord added to the Church daily such as should be saved; and what was then daily done, hath been done since continually. Christ never appointed two ways to heaven; nor did he build a Church to save some, and make another institution for other men's salvation," Acts iv. 12. "There is no other name under heaven given among men, whereby we must be saved, but the name of Jesus; and that name is no otherwise given under heaven, than in the (Catholic) Church. As none were saved from the deluge but such as were within the ark of Noah, framed for their reception by the command of God; as none of the first-born of Egypt lived, but such as were within those habitations whose door-posts were sprinkled with blood, by the appointment of God, for their preservation;

* See Creed of St. Athanasius.

as none of the inhabitants of Jericho could escape the fire or sword but such as were within the house of Rahab, for whose protection a covenant was made, so none shall ever escape the eternal wrath of God, who belong not to the (*Catholic*) Church of God.”* Here let us exclaim, with a holy saint, “Come, brethren, our Protestant friends, if it be your wish to be engrafted on the vine, I weep to see you as you are, lopped off from its sacred stock. Count up the Popes in the chair of Peter, and in that order see which succeeded which. Come—this is that rock, over which the proud gates of hell can never prevail. Come, for in this Church alone you will find the greatest security, peace, and comfort for every sad and dejected soul.” It is, therefore, clear that the Protestant Church can no more claim this mark than she could the other three; consequently, she is neither ONE, HOLY, CATHOLIC, nor APOSTOLICAL, and, consequently, cannot be the true Church of Christ: whilst, on the other hand, I see plainly that the Catholic Church is truly Apostolical; therefore, she has all the four marks, which point her out to be the true Church. From all that has been said concerning the marks of the Church of God, it is most clear that the Roman Catholic alone has the fairest claim to them all.

* Expos. of the Creed, Edit. 1609.

DIALOGUE VI.

On some of the Pretended Errors of the Roman Catholic Church.

Q. But, then, do not the Protestants say that the Catholic religion has fallen into many errors?

A. It has always been the practice of schismatics and heretics to vilify and belie their mother Church, and the Protestants, of course, will say many strange things about the Catholic religion; but they cannot prove *that she has ever fallen into ONE error*; for all these pretended errors, when they come to be examined, are found to be nothing but the lies of her enemies; the fact is, the Protestants do not understand the Catholic religion, and therefore, as the apostle St. Jude observes, they will be *speaking evil of those things which they know not*, Jude i. 10.

Q. Is it not an error, to say with Catholics, that the Bible is not a sufficient rule of faith?

A. No; the Catholics respect the Bible as the Word of God, and own it to be the greatest authority, and that it is capable of leading a man to all truth, when it is rightly understood. But they believe, that the Bible alone, as liable to be misunderstood by any private person, is not a sufficient rule of faith, and therefore cannot infallibly lead a man to the kingdom of God. In fact, that the Bible alone is not a sufficient rule,

good sense will easily show. For, in the first place, if a man is to build his religion on the Bible, just as he himself understands it, he must know, and be quite sure of, six things. 1st, He must know, that the book which he holds in his hand is the real and true Bible. 2dly, That he has the whole of the Bible. 3dly, That the Bible is inspired. 4thly, That the Bible is not corrupted. 5thly, That he can understand it. 6thly, That it contains all things necessary to salvation.

I. He must know that the book which he holds in his hand is the real and true Bible. Now this no Protestant can know by his own private judgment, because the Bible is nothing but a book, or dead letter, which cannot give evidence to itself.* Besides, it is agreed upon amongst the learned, that together with the temple and city of Jerusalem, the Bible written by the hand of Moses, and the ancient prophets, was destroyed by the Assyrians, under Nebuchadnezzar.† And though the Bible was replaced by a true copy, at the end of the Babylonish captivity, through the care of the prophet Ezra, yet this copy was also destroyed in the following persecution of Antiochus.‡ Therefore a person, by his own private judgment, cannot tell whether he has the true and real Bible or not.

* Hook. Eccles. Polit. b. iii., c. 8.

† Brett's Dissert. Bishop Watson's Collection, Vol. III., p. 5.

‡ Ibid.

II. When a Protestant has got a Bible, he must be sure that no part of it was lost, because if any part of the Bible is wanting, then he has got only a part, and not all the Word of God. Now I can show the Protestant, that many parts of the Bible are wanting. For a learned author proves, that no less than twenty books are quite lost! * If you doubt what I say, go and look in your Bible for some of the following texts:— Num. xxi. 14, *It is said in the book of the Wars of the Lord.* Where is this book? Joshua x. 13, *Is not this written in the book of Jashar?* Now, I ask the Protestant, where is this book of Jashar? I. Samuel x. 25, *Then Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it before the Lord.* This is lost. Again: I. Kings iv. 32, *Solomon spoke three thousand proverbs, and his songs were one thousand and five.* Where are all these proverbs and songs? Again: I. Chron. xxix. 29, *The acts of David, first and last, are written in the books of Samuel the seer, and the book of Nathan the prophet, and the book of Gad the seer.* Where are the books of these two latter prophets? Again: II. Chron. ix. 29, *Are they not written in the book of Nathan the prophet, and in the prophecy of Abijah the Shilonite, and in the visions of Iddo the seer?* These books are all lost. In the xii. 15, *are they not*

* Contzen, Preface upon the Four Gospels.

written in the book of Shemeiahi the prophet, and in Iddo the seer, concerning genealogies? These are lost also. In the xiii. 22, *His ways and his sayings are written in the story of the prophet Iddo.* This book is lost. In the xx. 34, *They are written in the book of Jehu.* And in the xxxiv. 3, *They are written among the sayings of the seers.* Lastly, St. Paul wrote three Epistles to the Corinthians. The first is lost. For in that which we call the 1st Cor. ix., St. Paul says, *I wrote to you in an Epistle.* Where is this Epistle which he wrote to them? Again, St. Paul commands to be read in the Church the Epistle from Laodicea, *and that ye likewise read the Epistle from Laodicea,* Colossians, iv. 16. This is lost. *And there are also many things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written,* John, xx. 25. St. Justin, writing against Tryphon, says, “The Jews made away with many books of the Old Testament, that the New might not seem to agree with it.” Therefore the Protestant has not got the whole of the Bible, but only a small part of the Word of God.

III. He must know that the Bible is inspired, which no Protestant can do by his own private judgment. For where does the Bible inform us that Moses was inspired when he wrote it? Or that the apostles were inspired when they wrote the Gospel? They were by nature men liable to

error, and how can a Protestant find out that they were infallible writers?

IV. A Protestant must be sure that his Bible is not corrupted, but that it is, word for word, just as it came from the pens of the writers. This he cannot do by his own private judgment. For the Bible was written in Hebrew, Greek, and Latin, and therefore it is not in the same language in which it was written. The Bibles that were translated into English by Tindal, Coverdale, and Queen Elizabeth's bishops, were so abominably corrupted as to cause a general outcry against them by some of the most learned Protestants, in which King James I. joined.* "In Tindal's Bible, Bishop Tunstel noted no less than two thousand corruptions, in his translation of the New Testament."† Mr. Broughton, a learned Protestant, wrote to the Lords of the Council to beg for a new translation; "for," says he, "that which is now in England is full of errors." And he tells the bishops, "that their public translation of the Scripture into English is such that it perverts the text of the Old Testament in eight hundred and forty-eight places, and that it causes many to reject the New Testament, and to run into eternal flames."‡ Staphylus found in Martin Luther's New Testament

* Bishop Watson's Collect., vol. iii., p. 98.

† Table of certain places Rhenish Testa.

‡ Triple Chord, p. 14.

alone about one thousand corruptions; and, in a petition to King James I., it is asserted “that the translation of the Psalms comprised in the Book of Common Prayer, doth, in *addition, subtraction and alteration*, differ from the truth of the Hebrew in at least two hundred places.”* Only look at Psalm xiv. in the Protestant Bible, and you will find four whole verses in the Prayer Book which are left out of the Bible. If these four verses are Scripture, why are they left out of the Bible? And if they are not Scripture, why do the Protestants mark them down as such in the Book of Common Prayer? The plain truth is, that the Protestant Church has corrupted the Word of God, by either *adding to, or taking away from, the words of this prophecy*.

V. He must be sure that he can understand it by his own private judgment. Now this no Protestant can do; for the Bible says, *that no prophecy of Scripture is of any private interpretation*, II. Peter i. 20, and that in St. Paul’s epistles *there are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction*, iii. 16. Now if the Bible is so very easy to be understood, how comes it that the unlearned mistake the true sense, and by so doing procure their own damnation? The disciples going to

* Petr. pp. 75, 79.

Emmaus did not understand the Bible till Christ himself explained it to them; neither did the eunuch of Ethiopia, for Philip said to him, *Dost thou understand what thou readest? And he said, How can I, except some one show me?* (Acts viii. 31.) Again, if the Bible is so very clear, how comes it that scarcely two Protestants understand any one text of the Bible in the same sense? For example, the Protestants have enumerated no fewer than thirty-six different opinions (of their *holy* apostle, Luther) on the single article of the Eucharist, in these few words,* “*this is my body,*” which seems very easy to be understood. There are among the Sectaries no less than eighty different interpretations put on these words!† Again, I would ask the Protestant how he understands the following texts: *Call no man father upon earth, neither be you called masters, for one is your master, Christ,* Matt. xxiii. 9, 10. *If any man sue thee at law, to take away thy coat, let him have thy cloak also,* 46. *Give to every man that asketh of thee; and of him that taketh away thy goods ask him not again,* Luke vi. 33. *When thou makest a dinner or a supper, call not thy friends, nor thy brethren,* xiv. 12. Hundreds of seeming contradictions occur in Scripture, which show that the Bible of itself is not clear, even with regard to our moral duties;

* Catholic Manual, Intro., p. 82.

† Collet. Dogma, Vol. II., p. 520.

and hence a great saint and scholar exclaims, "there are more things in Scripture that I am ignorant of, than those I know."*

VI. A Protestant must know that the Bible contains all things necessary to salvation. Now this no man can know by his own private judgment; for in what chapter, or in what verse, does the Bible say clearly that just such and such things are necessary to salvation, and that we must believe and do nothing more? On the other hand, I can tell you, that a man must believe and do many things which are nowhere in plain terms contained in the Bible. This is confirmed by Montague, a Protestant bishop, where he says, that "there are six hundred particulars instituted by God in the point of religion, commanded and used in the Church, of which we own, that the Scripture delivers or teaches no such thing."† In the first place, a man must believe "that the Holy Ghost is neither made nor begotten, but does proceed, and that from the Father and Son. And that he who will be saved must believe this. For this is an article of the Catholic faith, which, except a man believe faithfully and steadfastly, he cannot be saved."‡ Again, to baptize little children is nowhere mentioned in the Bible; and yet, if they die without baptism, they cannot be saved.

* St. Aug. Ep. a Januar.

† Origen.

‡ Creed of St. Athanasius.

Lastly, the keeping holy the Sunday is a thing absolutely necessary to salvation, and yet this is nowhere put down in the Bible; on the contrary, the Bible says, *Remember the Sabbath-day to keep it holy*, Exod. xx. 8, which is *Saturday*, and not Sunday; therefore the Bible does not contain all things necessary to salvation, and, consequently, cannot be a sufficient rule of faith. Now here let me ask a Protestant, can he with safety trust his salvation to a mere book, which he cannot prove to be the Word of God; a book which he cannot understand; a book which the unlearned and unstable read to their own damnation; a book that has lost many of its parts; a book which is most shamefully corrupted, and which does not contain all things necessary to salvation? No; the Almighty never intended that every man should make his own religion out of the Bible, else he would never have established a Church, and commanded all to hear and obey the same, under pain of eternal damnation, Matt. xviii. 16; Mark xvi. 16.

Q. But does not the Catholic Church forbid the people to read the Bible in English?

A. No; the Catholic Church wishes the people to read the Bible; but then it must be a true copy, and not the Protestant one, which is false and corrupt; and, moreover, they must read it with due submission to the Catholic Church, to whom alone the privilege belongs to give the

true meaning of the Bible. The Catholic Church, so far from undervaluing the Bible, had preserved it pure for fifteen hundred years before the Protestants had existence; and she has confirmed many of her most solemn decrees from its sacred text. She has composed her prayers, her catechisms, and her liturgy out of the Holy Bible. Finally, she commands her pastors, whose business it is to instruct the faithful, to read and to study the Bible without intermission, knowing *that all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.*—II. Tim. iii.

Q. But do not Catholics pray to images, and worship wooden gods?

A. No; they do not pray to images, neither do they worship wooden gods. “The Catholic faith and practice is, to worship One God in Trinity, and Trinity in Unity;” and the Catholic catechism says, “that we must not pray to images, for they have no life nor sense to hear or to help us.”

Q. Does not the Bible say, *Thou shalt not make to thyself any graven image, nor the likeness of anything. Thou shalt not bow down thyself to them, nor worship them*, Exod. xx. 4, 5.

A. No; Protestants indeed read in their Bible, *any graven image*, but it ought to be a *graven*

thing; * thus the Word of God itself is corrupted to make the ignorant people believe that the Catholics are idolators, because they have images, and that the Protestants are innocent, though *they*, likewise, have images at home; nay, even in their churches they have the absurd figures of the lion and the unicorn, stretching their paws over the tables of the law, instead of the pious picture of our Saviour expiring on the cross. How absurd is their conduct in this respect! They are scandalized at the Catholics for having images in their chapels, and at the same time take no notice of the senseless images in their own church, like the Lamian witches, who, at home, could see nothing, and from home, could see everything. What, therefore, is the true meaning of this commandment? It forbids us to make *a graven thing*, to be worshipped or prayed to; that is, it forbids us to make them our gods, or to give them any honor whatsoever that belongs to God. But this commandment does not forbid to make an image for ornament, etc., because after the commandment was given, God himself commanded Moses *to make* images — *two cherubims of gold* — Exod. xxv. 18, and place them upon the ark; and from between these two images, the Lord would give his ordinances to Moses, 22, and *Bezaleel made two cher-*

* Pesel, eidolon, glupton, and sculptile, in the Hebrew, Greek, and Latin, denote a graven thing, or idol.

ubims of gold, and put them on the two ends of the mercy-seat, Exod. xxxvii. 7. After this, the Lord commanded Moses to make another image: And the Lord said unto Moses, make thee a fiery serpent — and Moses made a serpent of brass, and put it upon a pole; and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived, Numb. xxi. 8, 9. Afterwards, when the tabernacle came to be placed in God's temple, the temple itself had graven cherubims on the wall. And in the most holy house he made two cherubims of image work — and they stood on their feet, and their faces were inward. And he made the veil of blue, and purple, and crimson, and fine linen, and wrought cherubim thereon, II. Chron. iii. 7, 10, 13, 14. Also, he made a molten sea — and two rows of oxen were cast, when it was cast, and it stood upon twelve images of oxen, II. Chron. iv. 2, 3, 4. And in the borders thereof he graved cherubims, lions, and palm-trees, I. Kings, vii. 36. Again, the king's throne was surrounded with images, and two lions stood beside the stays, and twelve lions stood there — upon the six steps, x. 19, 20. The prophet Hosea, where he laments the desolation of the temple, also laments the want of images. For the children of Israel shall abide many days without a sacrifice and without an image, Hosea, iii. 4. Moreover, we read in history, that the woman who was cured by our Divine Saviour, Matt. ix. 20, went and made

images of Christ, and herself kneeling at his feet; and she placed them before the door of her house in Cæserea Phillippi; and an herb sprang out at the foot of them, and grew for many years, which cured them that had the same disorder.

Q. But is it not wrong for Catholics to bow down before images? for the Bible says, *thou shalt not bow down thyself to them*, Exod. xx. 5.

A. Neither does the Word of God say, *thou shalt not bow down thyself to them*, but *thou shalt not adore them*. If it is not lawful for Catholics to bow down in their chapels, how comes it to be lawful for Protestants to bow down themselves when they enter their churches? Again, why do Protestants suffer beggars to bow down at their doors for a morsel of bread? Their little children bow down before the rich; and all the Protestants bow down before the Lord's Supper, as they call it, and even to an empty chair, in order to show their respect and veneration to an earthly king; how much more lawful is it for Catholics to bow down before a crucifix, in order to show their respect and veneration to Jesus Christ, the King of kings and Lord of lords, at the very sound of whose *name every knee shall bow of things on earth, and things under the earth?* (Phil. ii. 10.)

Q. If all this be true, is it not very wrong in

Protestants to tell such lies of the Catholic Church?

A. If these were the only lies, they would have less to answer for; but, alas! it always has been, and still is, the practice of the Protestants to belie every part of the Catholic doctrine. To refute all their calumnies and misrepresentations would require a large volume; I therefore take leave to recommend to Protestants to read Dr. Milner's *End to Religious Controversy*, or to consult some Catholic priest, from whom they will have an answer to all the objections that ignorance or malice may suggest.

In the beginning of our discourse, I showed you that the Son of God came from heaven to teach mankind a religion which was most pleasing to himself, and which he commanded to be received, to be believed, and to be professed throughout the whole world. This command was so express, that he pronounces a curse against all those who should reject it; *he that believes shall not be damned*, Mark vi. 16. He commissioned his apostles to preach the same doctrine, and they used their utmost endeavors to convince mankind of the necessity of submitting to it; for St. Paul says, that there is but *one Lord, one Faith, one Baptism*, Ephes. iv. 5. The successors of the apostles have, in every age, continued to teach the same, and to *hold fast the form of sound words*, II. Tim. i. 13, delivered

down to them from the apostles by their predecessors. And in order to preserve this doctrine pure throughout all ages, and free from errors, our Saviour promised to his apostles, and their lawful successors, that he himself would always abide with them, and, moreover, that he would send them another comforter, even the Holy Ghost, the Spirit of Truth, to guide them into all truth, and continue with them forever. *Behold*, says he, Matt. xxviii. 20, *I am with you all days, even to the end of the world.* And, John xvi. 16, 17, *I will ask the Father, and he will give you another comforter, that he may abide with you forever, the Spirit of Truth.* It is in consequence of these promises, that St. Paul calls the Church of God *the pillar and support of truth*, I. Tim. iii. 15. And our Saviour having thus promised to support, assist, and direct his Church and its pastors, said to them: *He that heareth you heareth me, and he that despiseth you despiseth me, and he that despiseth me despiseth him that sent me*, Luke x. 16. But notwithstanding the express command of Christ for preserving his faith always the same, notwithstanding the constant endeavors of his ministers to teach and maintain this same faith, yet many men full of pride and self-conceit, and impatient of subjection, have denied that Christ has fulfilled his promise; they have therefore departed from the Church of Christ, and from the unity of Faith; and by abounding

in their own sense, and following the vicious inclinations of their own hearts, have made multitudes of different religions, and bewildered themselves in labyrinths of error. Thus fulfilling St. Paul's words, where he says, *The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears: and they shall turn away their eyes from the truth, and shall be turned unto fables*, II. Tim. iv. 3, 4. But, thanks be to God, amidst all those multitudes of different religions, and jarring sects of Protestants—the Unitarians, Calvinists, Methodists, Presbyterians, Kilhamites, Jumpers, Dunkers, Ranters, etc., etc.—you can easily find out the true religion of Jesus Christ, by following the rules which have been laid down in this small treatise. But then you must bring along with you the following dispositions: a spirit of piety; begging of the Lord to put you right, if you are wrong; a spirit of innocence and purity; and a spirit of humility and candor. With these dispositions, examine the subject well, for no security can be too great where eternity is at stake. And oh! remember that *the unbelieving shall have their portion in the pool burning with fire and brimstone, which is the second death*, Rev. xxi. 8. Ah! this it is that makes the True Religion of so great importance, in order that we may escape that miserable eternity into which the *unbelieving* are

to be cast forever; to suffer all those dreadful torments which are described in the Word of God; and this for no term of years, but for as many hundred thousand millions of ages as there are drops of water in the ocean, or atoms in the air; in a word, for a never-ending eternity.

THE MOTIVES UPON WHICH THE NEW RELIGION WAS BROUGHT IN.

It is a great argument in favor of Christianity, that (as we find by all the circumstances of its first establishment) neither ambition, avarice, passion, or lust, or any other branch of self-love had any share in that work, either by influencing the first teachers of the Christian religion, or their first converts and followers, and that neither the one nor the other had any honor, interest, or pleasure to expect in this world from embracing a religion which exposed them to the utter loss of all this world could give. But the case was quite otherwise with regard to the pretended *Reformation*, where both the reformers and the reformed had so many human considerations to bias them in the choice of the new religion, that we cannot help suspecting their motives were not pure. As for the preachers of the *Reformation*, they began the work by giving a loose to their incontinence, by breaking through their solemn vows made to God, by casting off their monastic discipline, by laying aside their canonical hours

of prayer, their regular fasts, etc.—Was all this for God's sake? They gave up, to the great ones of this world, all the rights and possessions of the Church, and by this means kept them close to their interests; not to say that they have gained over whole kingdoms (as Sweden and Denmark) by gratifying the avarice of the kings.* Is it likely that these princes and great ones had no other views in seizing upon church lands, and improving their estates at the expense of religion, than the greater glory of God? The people also were inveigled by these new gospellers, by that Christian liberty, which they so much preached up; a liberty which exempted them from all obligation of church laws, from fasting, confession, penitential austerities, etc. A liberty of contradicting their church guides, and disbelieving whatever they please in the difficult mysteries of faith. In fine, a liberty which reduced all to faith alone, divesting good works of all merit, and giving up the keeping of God's commandments as a thing impossible. Is there anything in all this that can serve to convince an impartial judge that either the teachers or followers of such a *Reformation* had no intentions or motives but what were pure and good?

But to leave the other branches of the *Reformation*, in which our countrymen think them-

* See Heylin's *Cosmog.*, 2d edit., pp. 401, 484.

selves less concerned, and to confine our consideration to the *Reformation* of England, such as it is represented by historians of its own communion, we shall scarce find one step taken towards that grand revolution in religion, but what was visibly influenced by some irregular motive.

The first step that was made in this work was the divesting the Pope of his authority in this realm; and, upon what motive this was brought about, Dr. Heylin informs us, in the preface to the *History of the Reformation*: “King Henry,” says he, “being violently hurried with the transport of some private affections, and, finding that the Pope appeared the greatest obstacle to his designs, he first divested him by degrees of his supremacy. This opened the first way to the *Reformation*, to which the king afforded no small countenance out of politic ends.”

This first step was followed by another, which was the dissolution of the religious houses, and putting the revenues into the king's hands; of which I shall say no more, than that even Protestants themselves, generally speaking, cannot help condemning these proceedings, but are not so charitable as to believe that the king or his ministers were influenced herein by any other motive than avarice.

In the days of King Edward VI., the *Reformation* made a far greater progress by the favor

of the Duke of Somerset, Lord Protector, his successor Dudley, Duke of Northumberland, and the other great men about the court, than by the inclinations either of the clergy or the people. These great men of the court found their interest in the *Reformation*, by making up their estates out of the spoils of the Church, as may be seen in Dr. Heylin's history, who, though a great friend to the Lord Protector, is forced to acknowledge his manifold sacrileges in this kind;* a demonstration that his zeal for Protestantism was not grounded upon conscience. And, as for the Duke of Northumberland, he acknowledged publicly at his death, that being blinded by ambition, he had acted all along against his conscience; and what better judgment can we make of the rest of the grandees of the court, when we find those great sticklers for the Protestant *Reformation*, as they pretended to be in King Edward's days, all to a man, going to Mass in King Henry's time, and all returning to Mass in Queen Mary's?

But concerning the proceedings of these great ones of the court, and the motives upon which they proceeded, let us hear Dr. Heylin, in his preface, where he tells us: "That under color of removing such corruptions as remained in the Church, they had cast their eyes upon the spoil

* Pages 54, 72, 73, 116.

of shrines and images (though still preserved in the greatest part of the Lutheran churches), and the improving of their own fortunes by the chantry lands, all which most sacrilegiously they divided amongst themselves." Then, speaking of the Zuinglian gospellers inveighing against altars: "The touching of this string," said he, "made excellent music to most of the court, who had before cast many an envious eye on those costly hangings, that massy plate, and other rich and precious utensils which adorned these altars; besides, there was no small spoil to be made of copes—some of them being made of cloth of tissue, of cloth of gold and silver, or embroidered velvet. And might not these be handsomely converted into private uses, to serve as carpets for their tables, coverlets to their beds, or cushions to their chairs and windows? Here-upon some rude people are encouraged underhand to tear down some altars, which makes way for an order of the council to take down all the rest, and set up tables in their places, followed by a commission to be executed in all parts of the kingdom for seizing of the premises for the use of the king. But as the grandees of the court intended to defraud the king of so great a booty, and the commissioners to put a cheat upon the court lords, who employed them in it, so they were both prevented in some places by the lords and gentry of the country, who thought

the altar cloths, together with the copes and plate of their several churches, to be as necessary for themselves as for any others. This change drew on the alteration of the former liturgy." So far the doctor.

But as religion could not be changed without the concurrence of the parliament, let us hear from the same Protestant historian of what kind of men this reforming parliament, which first settled the Protestant religion in Great Britain, was composed, and by what motives they were influenced: "The parliament (of King Edward VI.) met on the fourth of November, in which the cards were so well packed that there was no need of any other shuffling to the end of the game. Though this parliament consisted of such members as disagreed amongst themselves in respect of religion, yet they agreed well enough together in one common principle, which was to serve the present time, and preserve themselves. For, though a great part of the nobility and not a few of the chief gentry in the House of Commons were cordially affected to the Church of Rome, yet were they willing to give way to all such acts and statutes as were made against it, out of a fear of losing such church lands as they were possessed of, if that religion should prevail and get up again. And for the rest, who either were to make or improve their fortunes, there is no question to be made, but that they came resolved

to further such a *Reformation* as should most visibly conduce to the advancement of their several ends, which appears plainly by the strange mixture of the acts and results thereof—some tending to the present benefit and enriching of particular persons, and some again being devised of purpose to prepare a way for exposing the revenues of the Church unto spoil and rapine.”

As Queen Elizabeth and her chief ministers took the same method as the court of reformers of King Edward's days had done, enriching themselves at the expense of the Church,* so we have all the reason in the world to think that they acted upon the like motives; though what seems to have had the greatest influence upon the queen to make her so close a friend to the *Reformation* was, “That she knew full well that her legitimation and the Pope's supremacy could not stand together, and that she could not possibly maintain the one without discarding the other.” †

* As may be seen in Dr. Heylin, pp. 280, 292, 293, 295, 310, 313, 328, etc.

† Dr. Heylin, p. 275.





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