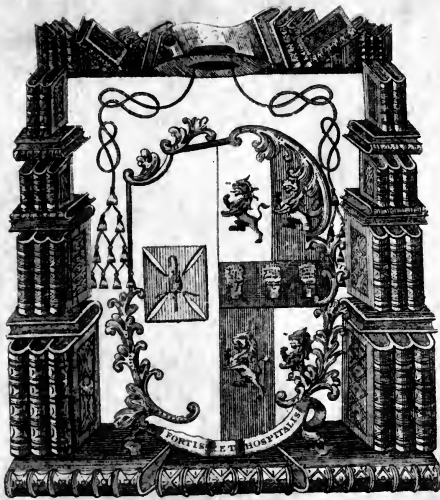


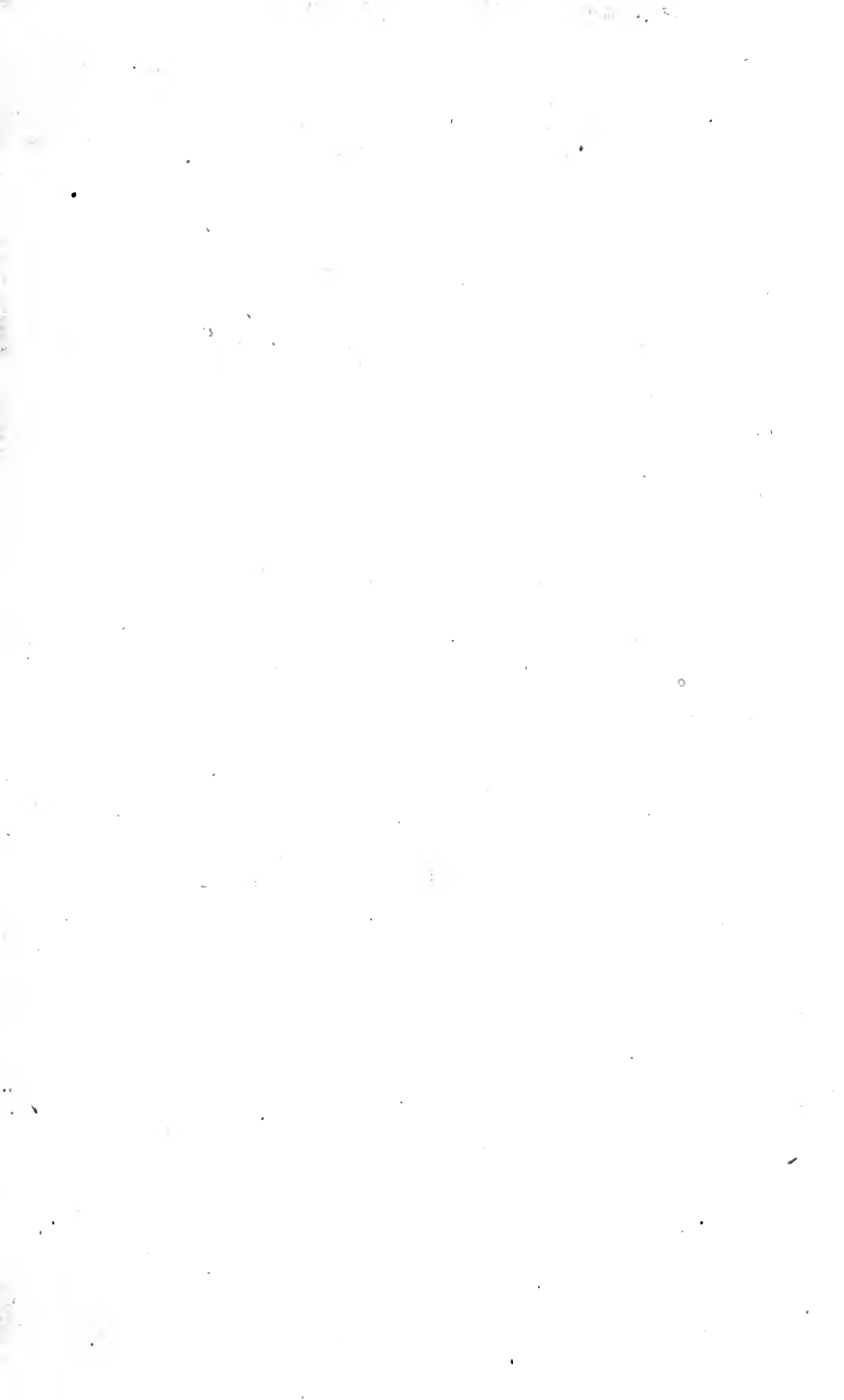


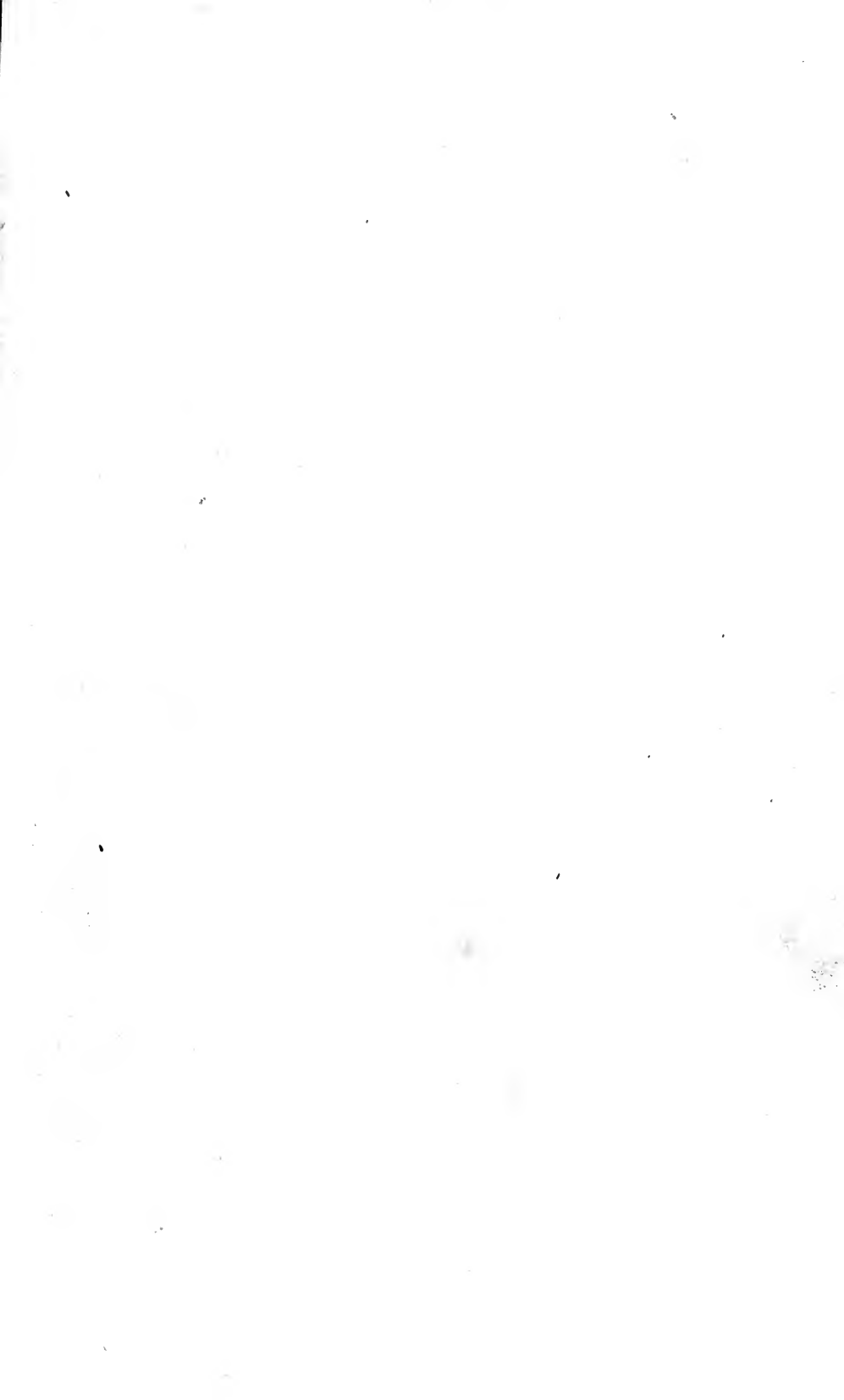
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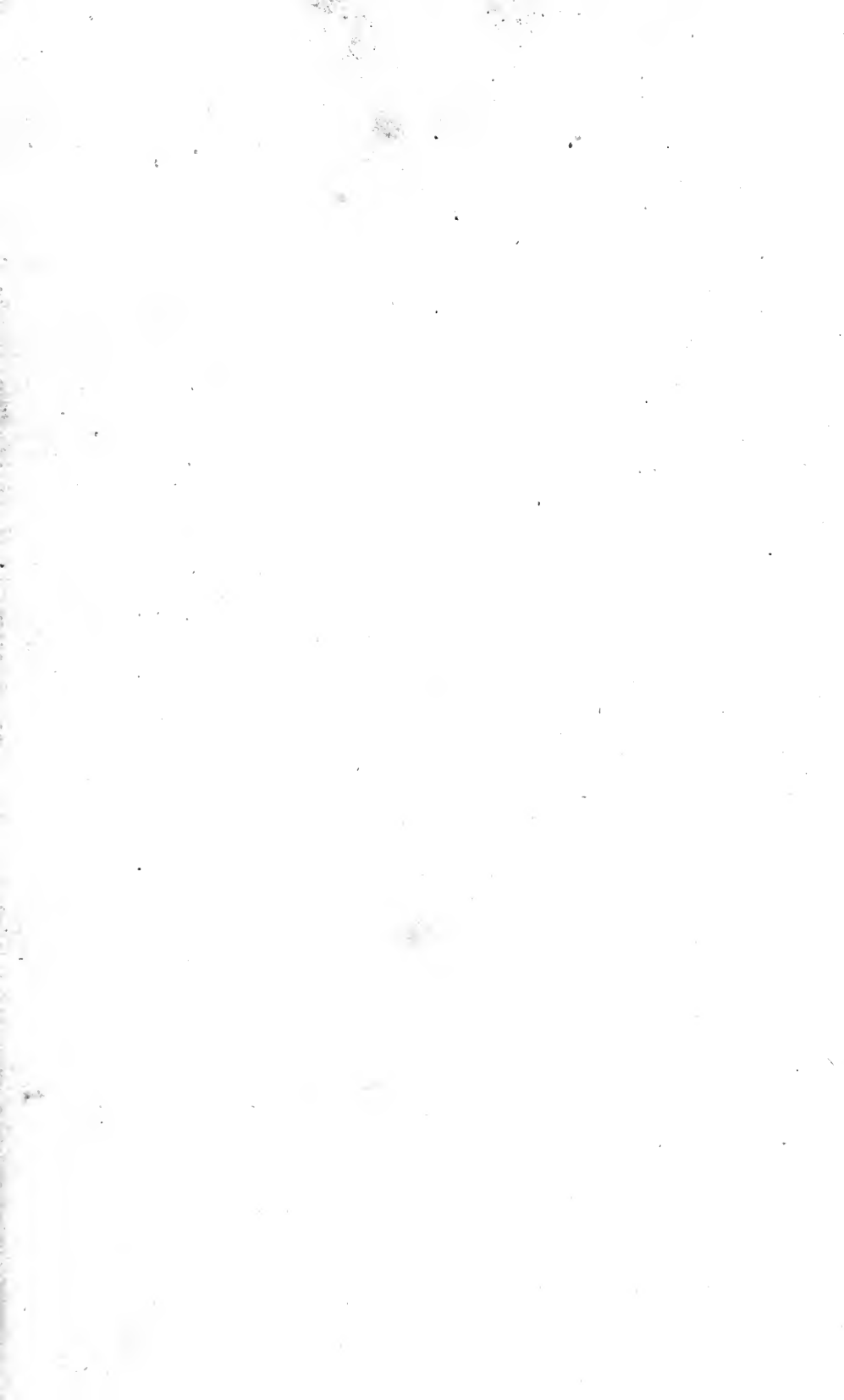


*John Murphy, Bishop.*  
Cork, 1815.

Thomas Michael Lome







THE  
END  
OF  
Religious Controversy,

IN  
A FRIENDLY CORRESPONDENCE BETWEEN

A

*Religious Society of Protestants,*

AND A

*Roman Catholic Divine.*

Addressed to the Right Rev. Lord Bishop of St. DAVID'S, in Answer to  
his Lordship's *Protestant's Catechism.*

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PART II.

ON THE CHARACTERISTICS  
OF  
THE TRUE CHURCH.

---

BY THE REV. J. M.—D. D.—F. S. A.

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London :

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1918.

~~KE~~ 68

END

Religious Controversy

' There are many other things which keep me in the bosom of the  
' Catholic Church.—The agreement of different people and nations keeps  
' me there.—The authority established by Miracles, nourished by hope,  
' increased by charity and confirmed by antiquity, keeps me there.—The  
' succession of Bishops in the See of St. Peter, the Apostle, (to whom  
' our Lord, after his Resurrection, committed his sheep, to be fed) down to  
' the present Bishop, keeps me there.—Finally, the very name of CA-  
' THOLIC, which, among so many heresies, this Church alone possesses,  
' keeps me there.' *St. Augustin, Doctor of the Church, A. D. 400, contra*  
*Epist. Fundam. c. 4.*



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C. Chastou del.

W. Knecht sc.

GIVE HER THE LIVING CHILD, AND IN NO WISE SLAY IT:  
SHE IS THE MOTHER THEREOF.

1 Kingz. C. III. v. XXVII



THE  
END  
OF  
RELIGIOUS CONTROVERSY.

PART II.

LETTER XIII.

To JAMES BROWN, Esq. &c.

ON THE TRUE CHURCH.

DEAR SIR,

THE Letters which I have received from you, and some others of your Religious Society, satisfy me that I have not altogether lost my labour in endeavouring to prove to you, that the *Private Interpretation of Holy Scripture* is not a more certain Rule of Faith, than an imaginary *Private Inspiration* is; and, in short, that *the Church of Christ* is the only sure expounder of the doctrine of Christ. Thus much you, Sir, in particular, candidly acknowledge: but you ask me, on the part of some of your friends as well as yourself, why, in case you 'must rely on 'authority,' as Bishop Porteus confesses 'the un-learned must,' that is to say, the great bulk of man-

kind, you should not, as he advises you, ‘rely on the ‘authority of that Church, which God’s Providence ‘hath placed you under, rather than that of another ‘which you have nothing to do with (1),’ and why you may not trust to the Church of England, in particular, to guide you in your road to heaven, with equal security as to the Church of Rome?—Before I answer you, permit me to congratulate with you on your advance towards the clear sight of the whole truth of revelation. As long as you professed to hunt out the several articles of this, one by one, through the several books of Scripture, and under all the difficulties and uncertainties which I have clearly shewn to attend this study, your task was interminable, and your success hopeless: whereas, now, by taking the Church of God for your guide, you have but one simple inquiry to make: *Which is this Church?* a question that admits of being solved by *men of good will* with equal certainty and facility. I say, there is but one inquiry to be made: *Which is the true Church?* because if there is any one religious truth more evident than the rest from reason, from the Scriptures, both Old (2)

(1) Confutation of Errors of Popery, p. 20.

(2) Speaking of the future Church of the Gentiles, the Almighty promises, by Isaiah: *Sing, O barren, thou that didst not bear, &c. : as I have sworn that the waters of Noah should no more go over the earth, so I have sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart and the hills be removed, but my kindness shall not depart from thee, &c.* liv. See also lix. lx. lxiii. *Jerem.* xxxiii. *Ezech.* xxxvii. *Dan.* ii. *Psaln* lxxxix.

and New (1), from the Apostles' Creed (2), and from constant tradition it is this, that 'the Catholic Church 'preserves the true worship of the Deity; she being 'the fountain of truth, the house of faith, and the 'temple of God,' as an ancient Father of the Church expresses it (3). Hence it is as clear as the noon-day light, that by solving this one question: *Which is the True Church?* you will at once solve every question of religious controversy that ever has, or that ever can be agitated. You will not need to spend your life in studying the Sacred Scriptures in their original languages, and their authentic copies, and in confronting passages with each other, from Genesis to Revelations, a task by no means calculated, as is evident, for the bulk of mankind: you will only have to hear what the Church teaches upon the several articles of her faith, in order to know with certainty what God revealed concerning them. Neither need you hearken to contending sects, and doctors of the present, or of past times: you will need only to hear the *Church*,

(1) *Upon this rock I will build my Church, and the gates of hell shall not prevail against it.* Matt. xvi. 18. *I am with you all days even until THE END OF THE WORLD.* Matt. xxviii. 20. *I will pray the Father and he will give you another comforter, that he may abide with you FOR EVER, even the Spirit of Truth—he will teach you ALL TRUTH.* John xiv. 16. &c. *The House of God, which is the Church of the living God, THE PILLAR AND GROUND OF TRUTH.* 1 Tim. iii. 14.

(2) I BELIEVE IN THE HOLY CATHOLIC CHURCH, Art. ix.

(3) Lactan. De Divin. Instit. l. 4.

which indeed Christ commands you *to hear* under pain of being treated *as a heathen or a publican*. Matt. xviii. 17.

I now proceed, Dear Sir, to your question; *why, admitting the necessity of being guided by the Church, may not you and your friends submit to be guided by the Church of England, or any other Protestant Church to which you respectively belong?*—My answer is; because no such Church professes, nor, consistently with the fundamental Protestant rule of private judgment, can profess to be *a guide* in matters of Religion. If you admit, but for an instant, Church-authority, then Luther, Calvin, and Cranmer, with all the other founders of Protestantism, were evidently heretics, by rebelling against it. In short, no other Church but the Catholic can claim to be a religious guide, because evidently she alone is *the True Church of Christ*. This assertion leads me to the proof of what I asserted above, respecting the facility and certainty with which persons of good will may solve that most important question: *Which is the True Church?*

Luther(1), Calvin(2), the Church of England(3), assign as the characteristics, or marks of the true Church of Christ, *Truth of Doctrine, and the right Administration of the Sacraments*. But to follow this method

(1) De Concil. Eccles. (2) Instit. l. 41. (3) Art. 19.

of finding out the true Church, would be to throw ourselves back into those endless controversies concerning the true doctrine, and the right discipline, which it is my present object to put an end to, by demonstrating, at once, *Which is the True Church*. To shew the inconsistency of the Protestant method; let us suppose that some stranger were to inquire, at the levee, of his neighbour: *Which of the personages present is the Prince Regent?* and that he was to receive for answer: *It is the King's eldest son*: would this answer, however true, be of any use to the inquirer? Evidently not. Whereas, if he were told that the Prince wore such and such clothes and ornaments, and was seated in such and such a place, these exterior marks would, at once, put him in possession of the information he was in search of. Thus we Catholics, when we are asked; *which are the marks of the True Church?* point out certain exterior, visible marks, such as plain, unlearned persons can discover, if they will take ordinary pains for this purpose, no less than persons of the greatest abilities and literature, at the same time that they are the very marks of this Church, which, as I said above, natural Reason, the Scriptures, the Creeds, and the Fathers, assign and demonstrate to be the true marks of it. Yes, my Dear Sir, these marks of the True Church are so plain in themselves, and so evidently point it out, that *fools cannot err*, as the prophet

foretold, *Isai.* xxxv. 8, in their road to it. They are *the flaming beacons*, which for ever shine on *the mountain at the top of the mountains of the Lord's house.* *Isai.* ii. 2. In short, the particular motives for credibility, which point out the *True Church of Christ*, demonstrate this with no less certitude and evidence, than the general motives of credibility demonstrate the *Truth of the Christian Religion.*

The chief marks of the True Church, which I shall here assign, are not only conformable to Reason, Scripture, and Tradition, but, which is a most fortunate circumstance, they are such as the Church of England, and most other respectable denominations of Protestants, acknowledge and profess to believe in, no less than Catholics. Yes, Dear Sir, they are contained in those *Creeeds* which you recite in your daily prayers, and proclaim in your solemn worship. In fact, what do you say of the Church you believe in, when you repeat the Apostles' Creed? You say, I BELIEVE IN THE HOLY CATHOLIC CHURCH. Again, how is this Church more particularly described in the Nicene Creed, which makes part of your public liturgy. In this you say: I BELIEVE IN ONE CATHOLIC AND APOSTOLIC CHURCH (1). Hence it evidently follows that the Church which you, no less than we, profess to believe in, is possessed of

(1) Order of Administration of the Lord's Supper.

these four marks: UNITY, SANCTITY, CATHOLICITY, and APOSTOLICITY.—It is agreed upon, then, that all we have to do, by way of discovering the True Church, is to find out which of the rival Churches, or communions, is peculiarly ONE—HOLY—CATHOLIC—and APOSTOLIC.—Thrice happy, Dear Sir, I deem it, that we agree together, by the terms of our common Creeds, in a matter of such infinite importance for the happy termination of all our controversies, as are these qualities, or characters of the True Church, which ever that may be found to be! Still, notwithstanding this agreement in our Creeds, I shall not omit to illustrate characters, or marks, as I treat of them, by arguments from Reason, Scripture, and the ancient Fathers.

I am, Dear Sir, &c.

J. M.

## LETTER XIV.

To JAMES BROWN, Esq. &amp;c.

## UNITY OF THE CHURCH.

DEAR SIR,

NOTHING is more clear to natural reason, than that God cannot be the author of different Religions; for being the Eternal Truth, he cannot reveal contradictory doctrines, and, being at the same time, *the Eternal Wisdom*, and the *God of Peace*, he cannot establish *a kingdom divided against itself*. Hence it follows, that the Church of Christ must be strictly ONE; one in *doctrine*, one in *worship*, and one in *government*. This mark of Unity in the True Church, which is so clear from reason, is still more clear from the following passages of Holy Writ. Our Saviour, then, speaking of himself, in the character of the good Shepherd, says: *I have other sheep (the Gentiles) which are not of this fold; them also I must bring, and they shall hear my voice, and there shall be ONE FOLD, and one Shepherd.* John x. 16. To the same effect, addressing his heavenly Father, previously to his passion, he says: *I pray for all that shall believe in me, that THEY MAY BE ONE, as*



*thou, Father, art in me and I in thee.* John xvii. 20, 21. In like manner St. Paul emphatically inculcates the Unity of the Church, where he writes: *We, being many, are ONE BODY in Christ, and every one members one of another.* Rom. xii. 5. Again he writes: *There is ONE BODY and one spirit, as you are called in one hope of your calling; one Lord, ONE FAITH, and one Baptism.* Ephes. iv. 4, 5. Conformably to this doctrine, respecting the necessary unity of the Church, this Apostle reckons HERESIES among the sins which exclude *from the kingdom of God*, Gal. v. 20. and he requires that *a man who is a heretic, after the first and second admonition, be rejected.* Tit. iii. 10.

The Apostolical Fathers, St. Polycarp and St. Ignatius, in their published Epistles, hold precisely the same language on this subject with St. Paul, as does also their disciple St. Irenæus, who writes thus: ‘No reformation can be so advantageous as the evil of schism is pernicious (1).’ The great light of the third century, St. Cyprian, has left us a whole book on the *Unity of the Church*, in which, among other similar passages, he writes as follows: ‘There is but one God, and one Christ, and one Faith, and a people joined in one solid body with the cement of concord. This unity cannot suffer a division, nor this

(1) De Hær. l. i. c. 3.

‘one body bear to be disjointed.—He cannot have  
 ‘God for his Father, who has not the Church for his  
 ‘mother. If any one could escape the deluge out of  
 ‘Noah’s ark, he who is out of the Church may also  
 ‘escape.—To abandon the Church is a crime, which  
 ‘blood cannot wash away. Such a one may be killed,  
 ‘but he cannot be crowned (1).’ In the fourth cen-  
 tury, the illustrious St. John Chrysostom, writes thus:  
 ‘We know that salvation *belongs to the Church alone,*  
 ‘and that no one can partake of Christ, *nor be saved*  
 ‘*out of the Catholic Church and faith* (2).’ The lan-  
 guage of St. Augustin, in the fifth century, is equally  
 strong on this subject, in numerous passages. Among  
 others the synodical Epistle of the Council of Zerta,  
 in 412, drawn up by this Saint, tells the Donatist  
 schismatics: ‘*Whoever is separated from this Catholic*  
 ‘*Church, however innocently he may think he lives,*  
 ‘for this crime alone that he is separated from the  
 ‘unity of Christ, will not have life, but *the*  
 ‘*anger of God remains upon him* (3).’ Not less empha-  
 tical to the same effect, is the testimony of St. Ful-  
 gentius and St. Gregory the Great, in the sixth cen-  
 tury, in various passages of their writings; I shall  
 content myself with citing one of them. ‘Out of this  
 ‘Church,’ says the former Father, ‘neither the name

(1) Cypr. de Unit. Oxon, p. 109. (2) Hom. 1. in Pasc.

(3) Concil. Labbe, tom. ii. p. 1520.

‘of Christian avails, nor does baptism save, nor is a clean sacrifice offered, nor is there forgiveness of sins, nor is the happiness of eternal life to be found (1).’ In short, such has been the language of the Fathers and Doctors of the Church in all ages, concerning her essential Unity, and the indispensable obligation of being united to her. Such also have been the formal declarations of the Church herself in those decrees, by which she has condemned and anathematized the several heretics and schismatics that have dogmatized in succession, whatever has been the quality of their errors, or the pretext for their disunion.

I am, Dear Sir, &c.

J. M.

(1) Lib. de Remiss. Peccat. c. 23.—N. B. This doctrine concerning the Unity of the Church, and the necessity of adhering to it, under pain of damnation, which appears so rigid to modern Protestants, was almost universally taught by their predecessors; as, for example, by Calvin, l. iv. Instit. 1, and Beza, Confess. Fid. c. v.; by the Huguenots in their Catechism; by the Scotch, in their Profession of 1568, by the Church of England, Art. 18, by the celebrated Bishop Pearson, &c. The last named writes thus: ‘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.—As none were saved from the deluge but such as were within the ark of Noah—so none shall ever escape the eternal wrath of God, which belong not to the Church of God.’—Exposit. of Creed, p. 349.

## LETTER XV.

To JAMES BROWN, Esq. &c.



## PROTESTANT DISUNION.

DEAR SIR,

IN the inquiry I am about to make respecting the Church or Society of Christians to which this mark of Unity belongs, it will be sufficient for my purpose to consider, that of Protestants, on one hand, and that of Catholics on the other. To speak properly, however, it is an absurdity to talk of the *Church or Society of Protestants*; for the term PROTESTANT expresses *nothing positive*, much less any union or association among them: it barely signifies one who *protests* or declares against some other person or persons, thing or things; and in the present instance it signifies those who *protest against the Catholic Church*. Hence, there may be and there are, numberless sects of Protestants, divided from each other in every thing, except in opposing their true Mother, the Catholic Church. St. Austin, reckons up 90 heresies which had protested against the Church before his time, that is, during the first four hundred years of her existence; and ecclesiastical writers have counted about the same number, who rose up since

that period, down to the æra of Luther's Protestation, which took place early in the sixteenth century: whereas, from the last mentioned æra, to the end of the same century, Staphylus and Cardinal Hosius, enumerated 270 different sects of Protestants: and, alas! how have Protestant sects, beyond reckoning and description, multiplied, during the last 200 years! Thus has the observation of the above cited holy Father been verified in modern, no less than it was in former ages, where he exclaims: 'Into how many morsels have those sects been broken who have divided themselves from the unity of the Church (1)!' You are not ignorant that the illustrious Bossuet has written two considerable volumes on the *Variations of the Protestants*; chiefly on those of the Lutheran and the Calvinistic pedigrees. Numerous other variations, dissensions and mutual persecutions, even to the extremity of death (2), which

(1) St. Aug. contra Petolian.

(2) Luther pronounced the Sacramentarians, namely, the Calvinists, Zuinglians, and those Protestants, in general, who denied the Real Presence of Christ in the Sacrament, *heretics*, and *darned souls, for whom it is not lawful to pray*. Epist. ad Arginten. Catech. Parv. Comment in Gen. His followers persecuted Bucer, Melancthon's nephew, with imprisonment, and Crellius to death, for endeavouring to soften their master's doctrine in this point. Mosheim by Maclaine, Vol. iv. p. 341—353. Zuinglius, while he deified Hercules, Theseus, &c. condemned the Anabaptists to be drowned, pronouncing this sentence on Felix Mans: '*Qui iterum mergunt mergantur*;' which sentence was accordingly executed at Zurich. Limborch. Introd. 71. Not content with anathematizing and imprisoning those Reformers, who dissented from his system, John Calvin caused two of them, Servetus and Gruet, to be put to death. The Presbyterians of Holland and New England were equally intolerant with respect to other denominations of Protestants.

have taken place among them, I have had occasion to mention in my former letters and other works (1). I have also quoted the lamentations of Calvin, Dudith, and other heads of the Protestants, on the subject of these divisions. You will recollect, in particular, what the latter writes concerning those differences: 'Our people 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. Is there one article of religion, in which these Churches, who are at war with the Pope, agree together? 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 (2).'

With these and numberless other historical facts of the same nature before his eyes, would it not, Dear Sir, I appeal to your own good sense, be the extremity of folly for any one to lay the least claim to the mark of unity in favour of Protestants, or to pretend that they who are united in nothing but their hostility towards the Catholic Church, can form *The One Church* we pro-

The latter hanged four Quakers, one of them a woman, on account of their Religion. In England, itself, frequent executions of Anabaptists and other Protestants took place, from the reign of Edward VI. till that of Charles I. and other less sanguinary persecutions till the time of James II.

(1) LETTERS TO A PREBENDARY, &c.

(2) Epist. ad Capiton. inter Epist. Bezae.

fess to believe, in the Creed ! Perhaps, however, you will say that the mark of unity, which is wanting among the endless divisions of Protestants in general, may be found in the Church to which you belong, the Established Church of England.—I grant, Dear Sir, that your communion has better pretensions to this and the other marks of the Church than any other Protestant Society has. She is, as our controversial Poet sings, ‘The least *deform’d* because *reform’d* the ‘least (1).’ You will recollect the account I have given, in a former letter (2), of the material changes which this Church has undergone, at different times, since her first entire formation in the reign of the last Edward, and which place her at variance with herself. You will also remember the proofs I brought of *Hoadlyism*, in other words, of *Socinianism*, that *damnable and cursed heresy*, as this Church termed it in her last Synod (3), against some of her most illustrious Bishops, Archdeacons, and other dignitaries of modern times. These teach in official charges to the clergy, in consecration sermons, and in publications addressed to the throne, that the Church herself is nothing more than a voluntary association of certain people for the benefit of social worship ; that they themselves are in no other sense *Ministers of God* than

(1) Dryden, *Hind and Panther*.

(2) Letter viii.

(3) *Constitutions and Canons A. D. 1640*. Sparrow’s *Collect*, p. 355.

civil officers are; that Christ has left us no exterior means of grace, and that, of course, Baptism and the Lord's Supper (which are declared *necessary for salvation* in the Catechism) produce no spiritual effect at all; in short, that all mysteries, and among the rest those of the Trinity and Incarnation, (for denying which the Prelates of the Church of England have sent so many Arians to the stake in the reigns of Edward, Elizabeth, and James I.) are mere nonsense (1). When I had occasion to expose this fatal system, (the professors of which, Cranmer and Ridley would have sent, at once, to the stake) I hoped it was of a local nature, and that defending, as I was in this point, the Articles and Liturgy of the Established Church as well as my own, I should, thus far, be supported by its Dignitaries and other learned members: I found, however, the contrary to be generally the case (2), and that the irreligious infection was infinitely more extensive than I apprehended. In fact, I found the most celebrated professors of Divinity in the Universities delivering Dr. Balguy's doctrine to the young Clergy

(1) See extracts from the Sermons of Bishop Hoadley, Dr. Balguy, and Dr. Sturges, in *Letters to a Prebendary*, Let. viii. The most perspicuous and nervous of these preachers, unquestionably, was Dr. Balguy. See his *Discourses and Charges* preached on public occasions and dedicated to the King. Lockyer Davis, 1785.

(2) That great ornament of the Episcopal bench, Dr. Horsley, Bishop of St. Asaph's, does not fall under this censure; as he protected the present writer, both in and out of Parliament.



in their Public Lectures, and the most enlightened Bishops publishing it in their Pastorals and other works. Among these the Norrisian Professor of Theology at Cambridge carries his deference to the Archdeacon of Winchester so far, as to tell his scholars: 'As I distrust my own conclusions more than his (Dr. Balguy's) if you judge that they are not reconcilable, I must exhort you to confide in him rather than me (1).' In fact, his ideas concerning the mysteries of Christianity, particularly the Trinity and our Redemption by Christ, and indeed concerning most other theological points, perfectly agree with those of Dr. Balguy. He represents the difference between the members of the Established Church and the Socinians to consist in nothing but 'a few unmeaning words,' and asserts that 'they need never be upon their guard against each other (2).' Speaking of the *custom*, as he calls it, 'in the Scripture, of mentioning *Father, Son, and Holy Ghost together*, on the most solemn occasions, of which Baptism is one,'—he says, 'Did I pretend to understand what I say, I might be a Tritheist or an Infidel, but I could not worship the one true God, and acknowledge Jesus Christ to be Lord of all (3).' Another learned Professor of Divinity,

(1) Lectures in Divinity, delivered in the University of Cambridge by J. Hey, D.D. as Norrisian Professor, in four volumes, 1797. Vol. ii. p. 104.

(2) Vol. ii. p. 41.

(3) Vol. ii. pp. 250, 251.

who is also a Bishop of the Established Church, teaches his clergy 'Not to esteem any particular opinion concerning *the Trinity, satisfaction* and original sin necessary to salvation (1).' Accordingly, he equally absolves the *Unitarian* from *impiety* in refusing divine honour to our Blessed Saviour, and 'the worshipper of Jesus,' as he expresses himself, from *idolatry* in paying it to him, on the score of their common *good intention* (2). This sufficiently shews what the Bishop's own belief was concerning the adorable Trinity and the Divinity of the second person of it.— I have given, in a former letter, a remarkable passage from the above quoted charge, where Bishop Watson, speaking of the doctrines of Christianity, says to his assembled clergy: 'I think it *safer* to tell you *where* they are contained than *what they are*. They are contained in the Bible; and if, in reading that book, your sentiments should be different from those of your neighbour, or *from those of the Church*, be persuaded that infallibility appertains as little to you, as it does to the Church.' I have elsewhere exposed the complete Socinianism of Bishop Hoadley and his scholars (3), among whom we must reckon Bishop Shipley in the first rank.

(1) Dr. Watson, Bishop of Landaff's Charge, 1795.

(2) Collect. of Theol. Tracts, Pref. p. 17.

(3) Letters to a Prebendary.

Another celebrated writer, who was himself a dignitary of the establishment (1), arguing, as he does most powerfully, against the consistency and efficacy of public confessions of faith, among Protestants of every denomination, says, that out of a hundred ministers of the establishment, who, every year, subscribe the Articles made ‘to prevent diversity of opinions,’ he has reason to believe ‘that above one fifth of this number ‘do not subscribe or assent to these articles in one ‘uniform sense (2).’ He also quotes a Right Rev. author who maintains that ‘No two thinking men ever ‘agreed exactly in their opinion, even with regard to ‘any one article of it (3).’ He also quotes the famous Bishop Burnet, who says that, ‘The requiring of subscription to the 39 Articles is a great imposition (4), ‘and that the greater part of the clergy subscribe the ‘Articles, without ever examining them, and others do ‘it because they must do it, though they can hardly satisfy their consciences about some things in them (5).’ He shews that the advocates for subscription, Doctors Nichols, Bennet, Waterland, and Stebbing, all vindicated it on opposite grounds; and he is forced to confess the same thing, with respect to the enemies of subscription, with whom he himself ranks. Dr. Clark

(1) Dr. Blackburn, Archdeacon of Cleaveland, author of *The Confessional*.

(2) *Confess.* 3 Ed. p. 45.

(3) Dr. Clayton, Bishop of Clogher.

(4) *Confess.* p. 83.

(5) P. 91.

pretends there is a salvo, in the subscription, namely, *I assent to the articles, in as much as they are agreeable to Scripture* (1), though the Judges of England have declared the contrary (2). Dr. Sykes alledges that the Articles were either purposely or negligently made *equivocal* (3). Another writer, whom he praises, undertakes to explain how ‘these Articles may be subscribed, and consequently believed, by a Sabellian, an Orthodox Trinitarian, a Tritheist, and an Arian, so called.’ After this citation Dr. Blackburn shrewdly adds : ‘One would wonder what idea this writer had of *Peace*, when he supposed it might be kept by the act of subscription among men of these different judgments (4).’ If you will look into *Overton’s True Churchman Ascertained* you will meet with additional proofs of the repugnance of many other dignitaries and distinguished Churchmen to the Articles of their own Church, as well as of their disagreement in faith among themselves. Hence you will not wonder that a numerous body of them should, some years ago, have petitioned the Legislature to be relieved from the *grievance*, as they termed it, of subscribing these Articles (5), and that we should continually hear of the mutilation of the Liturgy by so many of them, to avoid sanctioning those doctrines of their Church,

(1) P. 222. (2) P. 183.

(3) P. 237.

(4) P. 239.

(5) Particularly in 1772.

which they disbelieve and reject, particularly the Athanasian Creed and the Absolution (1).

I might disclose a still wider departure from their original confessions of faith, and still more signal dissensions among the different Dissenters, and particularly among the old stock of the Presbyterians and Independents, if this were necessary. Most of these, says Dr. Jortin, are now Socinians, though we all know, they heretofore persecuted that sect with fire and sword. The renowned Dr. Priestly, not only denied the Divinity of Christ, but with horrid blasphemy, accused him of numerous errors, weaknesses and faults (2): and when the authority of Calvin, in burning Servetus was objected to him, he answered: ‘Calvin was a great man, but, if a little man be placed on the shoulders of a giant he will be enabled to see farther than the giant himself.’ The Doctrine now preached in the fashionable Unitarian Chapels of the Metropolis, I understand, greatly resembles that of the late Theophilanthropists of France, instituted by an infidel, one of the five Directors.

The chief question, however, at present is whether the Church of England can lay any claim to the first cha-

(1) The omission of the Athanasian Creed, in particular, so often took place in the public service, that an Act of Parliament has just passed, among other things, to enforce the repetition of it. But, if the Clergymen alluded to really believe that Christ is not God, what is the Legislature doing in forcing them to worship him as God!

(2) Theolog. Reposit. Vol. 4.

racter or mark of the true Church, pointed out in our common Creed, that of UNITY? On this subject I have to observe, that in addition to the dissensions among its members, already mentioned, there are whole Societies, not communicating with the ostensible Church of England, who make very strong and plausible pretensions to be, each of them, the real Church of England. Such are the Non-jurors, who maintain the original doctrine of this Church, contained in the Homilies concerning Passive Obedience and Non-resistance, and who adhere to the first Ritual of Edward VI. (1): such are the Evangelical Preachers and their disciples, who insist upon it that pure Calvinism is the Creed of the Established Church (2): finally, such are the Methodists, whom Professor Hey, describes as forming *The Old Church of England* (3). And, even now, it is notorious that many clergymen preach in the Churches in the morning, and in the Meeting-houses in the evening; while their opulent patrons are

(1) To this Church belonged Ken, and the other six Bishops, who were deposed at the Revolution, Leslie, Collier, Hicks, Bret, and many other chief ornaments of the Church of England.

(2) It is clear from the Articles and Homilies, and still more from the persecution of the assertors of Free-will in this country, that the Church of England was Calvinistic till the end of the reign of James I. in the course of which he sent Episcopal representatives from England and Scotland to the great Protestant Synod of Dort. These, in the name of their respective Churches, signed that 'The faithful who fall into atrocious crimes, do not forfeit justification, or incur damnation.'

(3) Vol. ii. p. 73.

purchasing as many Church-livings as they can, in order to fill them with incumbents of the same description.—Tell me now, Dear Sir, whether, from this view of the state of the Church of England, or from any other fair view which can be taken of it, you will venture to ascribe to it that first mark of the *True Church*, which you profess to belong to her, when, in the face of heaven and earth, you solemnly declare: *I believe in ONE Catholic Church?* Say: is there any single mark or principle of real *unity* in it! I anticipate the answers your candour will give to these questions.

I am, &c.

J. M.

## LETTER XVI.

To JAMES BROWN, Esq.

## CATHOLIC UNITY.

DEAR SIR,

WE have now to see whether that first mark of the True Church, which we confess in our Creeds, but which we have found to be wanting to the Protestant Societies, and even to the most ostensible and orderly of them, the Established Church of England, does or does not appear in that principal and primæval stock of Christianity, called *The Catholic Church*. In case this Church, spread, as it is, throughout the various nations of the earth, and subsisting, as it has done, through all ages, since that of Christ and his Apostles, should have maintained that religious *Unity*, which the modern sects, confined to a single people, have been unable to preserve, you will allow that it must have been framed by a consummate Wisdom, and protected by an omnipotent Providence.

Now, Sir, I maintain it, as a notorious fact, that this original and great Church is, and ever has been



strictly ONE in all the above-mentioned particulars, and first in her Faith and terms of communion. The same Creeds, namely, the Apostles' Creed, the Nicene Creed, the Athanasian Creed, and the Creed of Pope Pius IV. drawn up in conformity with the definitions of the Council of Trent, are every where recited and professed, to the strict letter ; the same articles of Faith and morality are taught in all our Catechisms, the same Rule of Faith, namely, the Revealed Word of God, contained in Scripture and Tradition, and the same expositor and interpreter of this Rule, the Catholic Church speaking by the mouth of her Pastors, are admitted and proclaimed by all Catholics throughout the four quarters of the globe, from Ireland to Chili, and from Canada to India. You may convince yourself of this any day, at the Royal Exchange, by conversing with intelligent Catholic merchants, from the several countries in question. You may satisfy yourself respecting it, even by interrogating the poor illiterate Irish, and other Catholic foreigners, who traverse the country in various directions. Ask them their belief as to the fundamental articles of Christianity, the Unity and Trinity of God, the Incarnation and Death of Christ, his Divinity, and Atonement for sin by his passion and death, the necessity of Baptism, the nature of the Blessed Sacrament ; question them on these and other such points, but with kindness,

patience, and condescension, particularly with respect to their language and delivery, and, I will venture to say, you will not find any essential variation in the answers of most of them; and much less such as you will find by proposing the same questions to an equal number of Protestants, whether learned or unlearned, of the self-same denomination. At all events, the Catholics, if properly interrogated, will confess their belief in one comprehensive article; namely this: *I believe whatever the Holy Catholic Church believes and teaches.*

Protestant divines, at the present day, excuse their dissent from the Articles, which they subscribe and swear to, by reason of their alledged antiquity and obsolescence (1), though none of them are yet quite two centuries and a half old (2), and they feel no difficulty in avowing that 'a tacit Reformation,' since the first pretended Reformation, has taken place among them (3). This alone is a confession that their Church *is not one and the same*: whereas all Catholics believe as firmly in the doctrinal decisions of the Council of Nice, passed 1500 years ago, as they do in those of the Council of Trent, confirmed in 1564, and other still more recent decisions; because the Catholic Church,

(1) Dr. Hey's Lectures in Divinity, vol. ii. pp. 49, 50, 51, &c.

(2) The 39 Articles were drawn in 1562, and confirmed by the Queen and the Bishops in 1571.

(3) Hey, p. 48.

like its Divine Founder, *is the same yesterday, to-day, and for ever.* Heb. xiii. 8.

Nor is it in her *Doctrine* only, that the Catholic Church is one and the same; she is also uniform in whatever is essential in her *Liturgy*. In every part of the world, she offers up the same unbloody Sacrifice of the Holy Mass, which is her chief act of Divine worship; she administers the same seven sacraments, provided by infinite wisdom and mercy for the several wants of the faithful; the great festivals of our Redemption are kept holy on the same days, and the Apostolical fast of Lent is every where proclaimed and observed. In short, such is the Unity of the Catholic Church, that when Catholic Priests or laymen, landing at one of the neighbouring ports, from India, Canada, or Brazil, come to my chapel (1), I find them capable of joining with me in every essential part of the Divine service.

Lastly, as a regular, uniform, ecclesiastical constitution and *government*, and a due subordination of its members are requisite to constitute a uniform Church; and to preserve Unity of doctrine and liturgy in it, so these are undeniably evident in the Catholic Church, and in her alone. She is, in the language of St. Cyprian: 'The habitation of Peace and Unity (2),'

(1) At Winchester, where the writer resided when this letter was written.

(2) 'Domicilium pacis et unitatis.' St. Cyp.

and in that of the inspired text, *like an army in battle array* (1). Spread, as the Catholics are, over the face of the earth, according to my former observation, and disunited, as they are, in every other respect, they form one uniform body in the order of Religion. Whether roaming in the plains of Paraguay, or confined in the palaces of Pekin, each simple Catholic, in point of ecclesiastical œconomy, is subject to his Pastor; each Pastor submits to his Bishop, and each Bishop acknowledges the supremacy of the successor of St. Peter, in matters of faith, morality, and spiritual jurisdiction. In every case of error, or insubordination, which, from the frailty and malice of the human heart, must, from time to time, disturb her, there are found canons and ecclesiastical tribunals and judges, to correct and put an end to the evil, while similar evils in other religious Societies are found to be interminable.

I have said little or nothing of the varieties of Protestants in regard to their liturgies and ecclesiastical governments, because these matters being very intricate and obscure, as well as diversified, would lead me too far a-field for my present plan. It is sufficient to remark, that the numerous Protestant sects, expressly disclaim any union with each other in these points. That a great proportion of them reject every species of

(1) Cant. vi. 4.

liturgy and ecclesiastical government whatever, and that, in the Church of England herself, very many of her dignitaries, and other distinguished members, express their pointed disapprobation of certain parts of her liturgy, no less than of her articles (1), and that none of them appear to stand in awe of any authority, except that which is enforced by the civil power.— Upon a review of the whole matter of *Protestant Disunion* and *Catholic Unity*, I am forced to repeat with Tertullian: ‘It is the character of error to vary; but when a tenet is found to be one and the same among a great variety of people, it is to be considered not as an error but as a Divine Tradition (2).’

I am, Dear Sir, &c.

J. M.

(1) Archdeacon Paley very naturally complains that, ‘the doctrine of the Articles of the Church of England,’ which he so pointedly objects to, ‘are interwoven with much industry into her forms of public worship.’ I have not met with a Protestant Bishop, or other eminent divine, from Archbishop Tillotson down to the present Bishop of Lincoln, who approves altogether of the Athanasian Creed, which, however, is appointed to be said or sung on thirteen chief festivals in the year.

(2) *De Præscrip. contra Hæc.*—The famous Bishop Jewel, in excuse for the acknowledged variations of his own Church, objects to Catholics that there are varieties in theirs; namely, some of the Friars are dressed in black, and some in white, and some in blue: that some of them live on meat, and some on fish, and some on herbs: they have also disputes in their schools, as Dr. Porteus also remarks; but they both omit to mention, that these disputes are not about articles of Faith.

## LETTER XVII.

From JAMES BROWN, Esq.



OBJECTIONS TO THE CLAIM OF EXCLUSIVE  
SALVATION.

REVEREND SIR,

I AM too much taken up myself with the present subject of your letters, willingly, to interrupt the continuation of them: but some of the Gentlemen, who frequent New Cottage, having communicated your three last to a learned dignitary who is upon a visit in our neighbourhood, and he having made certain remarks upon them, I have been solicited by those Gentlemen to forward them to you. The terms of our correspondence render an apology from me unnecessary, and still more the conviction that I believe you entertain of my being, with sincere respect and regard,

Rev. Sir, &c.

JAMES BROWN.

*Extract of a Letter from the Rev. N. N. Prebendary  
of N. to Mr. N.*

It is well known to many Roman Catholic Gentlemen, with whom I have lived in habits of social inter-

course, that I was always a warm advocate for their Emancipation, and that, so far from having any objections to their religion, I considered their hopes of future bliss as well founded as my own. In return, I thought I saw in them a corresponding liberality and charity. But these letters which you have sent me from the correspondent of your Society at Winchester, have quite disgusted me with their bigotry and uncharitableness. In opposition to the Chrysostomes and Augustines, whom he quotes so copiously, for his doctrine of exclusive salvation, I will place a modern Bishop of my Church, no way inferior to them, Dr. Watson, who says : ‘ Shall we never be freed from the  
 ‘ narrow-minded contentions of bigots, and from the  
 ‘ insults of men who *know not what spirit they are of*,  
 ‘ when they stint the Omnipotent in the exercise of his  
 ‘ mercy, and bar the doors of heaven against every sect  
 ‘ but their own? Shall we never learn to think more  
 ‘ humbly of ourselves and less despicably of others; to  
 ‘ believe that the Father of the Universe accommodates  
 ‘ not his judgments to the wretched wranglings of  
 ‘ pedantic theologues; but that every one, who, with  
 ‘ an honest intention, and to the best of his abilities,  
 ‘ seeketh truth, whether he findeth it or not, and  
 ‘ worketh righteousness, will be accepted of by him (1)?’

(1) Bishop Watson's Theolog. Tracts, Pref. p. 17.

These, Sir, are exactly my sentiments, as they were those of the illustrious Hoadley, in his celebrated Sermon, which had the effect of stifling most of the remaining bigotry in the Established Church (1). There is not any prayer which I more frequently or fervently repeat than that of the liberal-minded Poet, who himself passed for a Roman Catholic, particularly the following stanza of it :

‘ Let not this weak and erring hand  
 ‘ Presume thy bolts to throw,  
 ‘ And deal damnation round the land  
 ‘ On each I judge thy foe (2).’

I hope your Society will require its Popish correspondent, before he writes any more letters to it on other subjects, to answer what our Prelate and his own Poet have advanced against the bigotry and uncharitableness of excluding Christians of any denomination from the mercies of God and everlasting happiness. He may assign whatever marks he pleases of the True Church, but I, for my part, shall ever consider charity as the only sure mark of this, conformably with what Christ says : *By this shall all know that ye are my disciples, if ye have love one to another.* John xiii. 35.

(1) Bishop Hoadley's Sermon *On the Kingdom of Christ*. This made the choice of religions a thing indifferent, and subjected the whole business of Religion to the Civil Power. Hence sprung the famous Bangorian Controversy, which, when on the point of ending in a censure upon Hoadley from the Convocation, the latter was interdicted by Ministry, and has never since, in the course of a hundred years, been allowed to meet again.

(2) Pope's Universal Prayer.



## LETTER XVIII.

To JAMES BROWN, Esq.



## OBJECTIONS ANSWERED.

DEAR SIR,

IN answer to the objections of the Reverend Prebendary to my letters on the mark of *Unity* in the True Church, and the necessity of being incorporated in this Church, I must observe, in the first place, that nothing disgusts a reasoning Divine more than vague charges of *bigotry* and *intolerance*, inasmuch as they have no distinct meaning, and are equally applied to all sects and individuals, by others, whose religious opinions are more lax than their own. These odious accusations which your Churchmen bring against Catholics, the Dissenters bring against you, who are equally loaded with them by Deists, as these are, in their turn, by Atheists and Materialists. Let us then, Dear Sir, in the serious discussions of Religion, confine ourselves to language of a defined meaning, leaving vague and tinsel terms to poets and novelists.

It seems then, that Bishop Watson, with the Rev. N. N. and other fashionable Latitudinarians of the day, are indignant at the idea of ‘stinting the Omnipotent ‘in the exercise of his mercy, and barring the doors of

‘heaven against any sect,’ however heterodox or impious. Nevertheless in the very passage, which I have quoted, they themselves *stint* this mercy to those who ‘work righteousness,’ which implies a restraint on men’s passions. Methinks I now hear some epicure Dives or elegant libertine retorting on these liberal, charitable Divines, in their own words: *Pedantic Theologues, narrow minded bigots, who stint the Omnipotent in the exercise of his mercy, and bar the doors of heaven* against me, for following the impulse which he himself has planted in me! The same language may, with equal justice, be put into the mouth of Nero, Judas Iscariot, and of the very demons themselves. Thus, in pretending to magnify God’s mercy, these men would annihilate his justice, his sanctity, and his veracity! Our business then is, not to form arbitrary theories concerning the Divine attributes, but to attend to what he himself has revealed concerning them and the exercise of them. What words can be more express than those of Christ, on this point: *He that believeth and is baptized shall be saved; but he that believeth not shall be damned!* Mark xvi. 16, or than those of St. Paul: *Without faith it is impossible to please God,* Heb. xi. 6. Conformably to this doctrine, the same Apostle classes *heresies* with *murder and adultery*; concerning which he says: *they who do such things shall not inherit the kingdom of God,* Gal. v. 20, 21. Accordingly, he

orders that *a man, who is a heretic, shall be rejected*, Tit. iii. 10, and the Apostle of Charity, St. John, forbids the faithful to *receive him into their houses*; or even to *bid him God speed who bringeth not this doctrine of Christ*, 2 John i. 10. This Apostle acted up to his rule, with respect to the treatment of persons out of the Church, when he hastily withdrew from a public building, in which he met the heretic Cerinthus, ‘lest,’ as he said, ‘it should fall down upon him (1).’

I have given, in a former letter, some of the numberless passages in which the Holy Fathers speak home to the present point, and, as these are far more expressive and emphatical than what I myself have said upon it, I presume they have chiefly contributed to excite the bile of the Rev. Prebendary. However he may slight these venerable authorities, yet, as I am sure that you, Sir, reverence them, I will add two more such quotations, on account of their peculiar appositeness to the present point, from the great Doctor of the fifth century, St. Augustine. He says: ‘All the assemblies, or rather divisions, who call themselves Churches of Christ, but which, in fact, have separated themselves from the congregation of Unity, do not belong to the true Church.—They might indeed belong to her, if the Holy Ghost could be divided against himself: but as this is impossible, they do not belong to

(1) S. Iren. l. iii. Euseb. Hist. l. iii.

‘her (1).’ In like manner, addressing himself to certain sectaries of his time, he says : ‘If our communion is the Church of Christ, yours is not so : for *the Church of Christ is one, whichsoever she is* ; since it is said of her : *My dove, my undefiled is one ; she is the only one of her mother.*’ Cantic. vi. 9.

But, setting aside Scripture and Tradition, let us consider this matter, as Bishop Watson and his associates affect to do, on the side of natural reason alone. These modern philosophers think it absurd to suppose that the Creator of the Universe concerns himself about what we poor mortals do or do not believe ; or, as the Bishop expresses himself, that he ‘accommodates his judgments to the wrangling of pedantic theologues.’ With equal plausibility certain ancient philosophers have represented it as unworthy the Supreme Being to busy himself about the actions of such reptiles as we are in his sight ; and thus have opened a door to an unrestrained violation of his eternal and immutable laws ! In opposition to both these schools, I maintain, as the clear dictates of reason, that, as God is the author, so he is necessarily the supreme Lord and Master of all beings, with their several powers and attributes, and therefore of those noble and distinguishing faculties of the human soul, *reason* and

(1) De Verb. Dom. Serm. ii.

*free-will* ; that he cannot divest himself of this supreme dominion, or render any being or any faculty independent of himself or of his high laws, any more than he can cease to be God ; that, of course, he does and must require our reason to believe in his Divine revelations, no less than our will to submit to his supreme commands ; that he is just, no less than he is merciful, and therefore that due atonement must be made to him for every act of disobedience to him, whether by disbelieving what he has said, or by disobeying what he has ordered. I advance a step further, in opposition to the Hoadley and Watson school, by asserting, as a self-evident truth ; that, there being a more deliberate and formal opposition to the Most High, in saying : *I will not believe what thou hast revealed*, than in saying : *I will not practice what thou hast commanded*, so, *cæteris paribus*, WILFUL infidelity and heresy involve greater guilt than immoral frailty.

You will observe, Dear Sir, that, in the preceding passage, I have marked the word *Wilful* ; because Catholic Divines and the Holy Fathers, at the same time that they strictly insist on the necessity of adhering to the doctrine and communion of the Catholic Church, make an express exception in favour of what is termed *Invincible Ignorance*, which occurs, when persons, out of the True Church, are sincerely and firmly resolved, in spite of all worldly allurements on one hand, and op-

position to the contrary on the other, to enter into it, if they could find it out, and when they use their best endeavours for this purpose. This exception in favour of the *invincibly ignorant* is made by the same Saint Austin, who so strictly insists on the general rule. His words are these : ‘ The Apostle has told us, *to reject a man that is a heretic* : but, those who defend a false opinion, without pertinacious obstinacy, especially if they have not themselves invented it, but have derived it from their parents, and who seek the truth, with anxious solicitude, being sincerely disposed to renounce their error, as soon as they discover it, such persons are not to be deemed heretics (1).’ Our great Controvertist, Bellarmine, asserts that such Christians, ‘ in virtue of the disposition of their hearts, belong to the Catholic Church (2).’

Who the individuals, exteriorly of other communions, but, by the sincerity of their dispositions, belonging to the Catholic Church, who, and in what numbers they are, it is for the Searcher of hearts, our future Judge, alone to determine: far be it from me and from every other Catholic ‘ to deal damnation’ on any person in particular: still thus much, on the grounds already stated, I am bound, not only in truth, but also in charity, to say and to proclaim, that nothing short

(1) Epist, ad Episc. Donat.

(2) Controv. Tom. ii. lib. iii. c. 6.

of the sincere disposition in question, and the actual use of such means as Providence respectively affords for discovering the True Church to those who are out of it, can secure their salvation; to say nothing of the Catholic Sacraments and other helps for this purpose, of which such persons are necessarily deprived.

I just mentioned the virtue of charity; and I must here add, that on no one point are Latitudinarians and genuine Catholics more at variance than upon this. The former consider themselves charitable in proportion as they pretend to open the gate of heaven to a greater number of religionists of various descriptions: but, unfortunately, *they are not possessed of the keys of that gate*; and when they fancy they have opened the gate as wide as possible, it still remains as *narrow* and the *way to it as strait*, as our Saviour describes these to be in the Gospel, *Mat. vii. 14*. Thus they lull men into a fatal indifference about the truths of revelation, and a false security, as to their salvation. Genuine Catholics, on the other hand, are persuaded that, as there is but *one God, one Faith, and one Baptism*, *Ephes. iv. 5*, so there is but ONE SHEEP-FOLD, namely, ONE CHURCH. Hence they omit no opportunity of alarming their wandering brethren, on the danger they are in, and of bringing them into this *one fold of the one Shepherd*, *John x. 16*. To

form a right judgment in this case, we need but ask : Is it charitable or uncharitable in the physician to warn his patient of his danger in eating unwholesome food ? Again, is it charitable or uncharitable in the *Watchman who sees the sword coming to sound the trumpet of alarm* ? Ezech. xxxiii. 6.

But to conclude, the Rev. Prebendary, with most modern Protestants, may continue to assign his Latitudinarianism, which admits all religions to be right, thus dividing *truth*, that is essentially indivisible, as a mark of the truth of his sect ; in the mean time the Catholic Church ever will maintain, as she ever has maintained, that there is only *One Faith* and one *True Church*, and that this her uncompromising firmness, in retaining and professing this Unity, is the first mark of her being this Church.—The subject admits of being illustrated by the well-known judgment of the wisest of men. Two women dwelt together, each of whom had an infant son ; but, one of these dying, they both contended for possession of the living child, and carried their cause to the tribunal of Solomon. He, finding them equally contentious, ordered the infant they disputed about, to be cut in two, and one half of it to be given to each of them ; which order the *pretended mother* agreed to, exclaiming : *Let it be neither mine nor thine, but divide it.* Then spake the woman, whose the living child was, unto the King ; for her bowels yearned



*upon her son, and she said ; O, my Lord, give her the living child, and in no wise slay it. Then the King answered and said : Give her the living child and in no wise slay it ;—SHE IS THE MOTHER THEREOF!*

1 Kings iii. 26, 27. (1).

I am, Dear Sir, &c.

J. M.

(1) See the frontispiece to this Second Part.

## LETTER XIX.

To JAMES BROWN, Esq. &amp;c.

## ON SANCTITY OF DOCTRINE.

DEAR SIR,

THE second mark by which you, as well as I, describe the Church in which you believe, when you repeat the Apostles' Creed, is that of **SANCTITY**: we, each of us, say; *I believe in the HOLY Catholic Church*. Reason itself tells us that the God of purity and sanctity could not institute a religion destitute of this character, and the inspired Apostle assures us that; *Christ loved the Church, and gave himself for it; that he might sanctify and cleanse it, with the washing of water, by the word; that he might present it to himself a glorious Church, not having spot or wrinkle*. Ephes. v. 25, 27.—The comparison which I am going to institute between the Catholic Church and the leading Protestant Societies in the article of *Sanctity*, will be made on these four heads: 1st, The *Doctrine* of Holiness;—2dly, the *Means* of Holiness;—3dly, the *Fruits* of Holiness;—and lastly, the *Divine Testimony* of Holiness.

To consider, first, the doctrine of the chief Pro-

testant communions: this is well known to have been originally grounded in the pernicious and impious principles that God is the author and necessitating cause, as well as the everlasting punisher of sin; that man has no free will to avoid sin; and that justification and salvation are the effects of an enthusiastic *persuasion*, under the name of *Faith*, that the person is actually *justified and saved* without any real belief in the revealed truths, without hope, charity, repentance for sin, benevolence to our fellow-creatures, loyalty to our King and country, or any other virtues, all which were censured by the first Reformers, as they are by the strict Methodists still, under the name of *works*, and by many of them declared to be even hurtful to salvation. It is asserted in *The Harmony of Confessions*, a celebrated work, published in the early times of the Reformation, that ‘all the Confessions of the Protestant Churches teach this primary article (of justification) with a holy consent;’ which seems to imply, says Archdeacon Blackburn, ‘that this was the single article in which they all did agree (1).’ Bishop Warburton expressly declares, that ‘Protestantism was built upon it (2):’ and yet, ‘what impiety can be more execrable,’ we may justly exclaim with Dr. Balguy, ‘than to make God a tyrant (3)!’

(1) Archdeacon Blackburn's Confessional, p. 16.

(2) Doctrine of Grace, cited by Overton, p. 31.

(3) Discourses, p. 59.

And what lessons can be taught more immoral than that men are not required to repent of their sins to obtain their forgiveness, nor to love either God or man to be sure of their salvation !

To begin with the Father of the Reformation : Luther teaches that ' God works the evil in us as well as ' the good,' and that ' the great perfection of Faith ' consists in believing God to be just, although, *by ' his own will, he necessarily renders us worthy of ' damnation, so as to seem to take pleasure in the tor- ' ments of the miserable (1).*'—Again he says, and repeats it, in his work *De Servo Arbitrio*, and his other works, that ' free-will is an empty name ;' adding, ' if God ' foresaw that Judas would be a traitor, Judas *neces- ' sarily* became a traitor : nor was it in his power to be ' otherwise (2).'*'—*' Man's will is like a horse : if God ' sit upon it, it goes as God would have it ; if ' the devil ride it, it goes as the devil would have it : ' nor can the will choose its rider, but each of them ' strives which shall get possession of it (3).'*'* Conformably to this system of necessity he teaches : ' Let this be ' your rule in interpreting the Scriptures ; wherever ' they command any good work, do you understand ' that they forbid it, because you cannot perform

(1) Luth. Opera, ed. Wittenb. tom. ii. fol. 437.

(2) De Serv. Arbit. fol. 460.

(3) Ibid. tom. ii.

‘ it (1).’—‘ Unless Faith be without the least good work, it does not justify : it is not Faith (2).’—‘ See how rich a Christian is, since he cannot lose his soul, do what he will, unless he refuses to believe : for no sin can damn him but unbelief (3).’ Luther’s favourite disciple and bottle-companion, Amsdorf, whom he made Bishop of Nauburg, wrote a book, expressly to prove that, good works are not only *unnecessary* but that they are *hurtful* to salvation ; for which doctrine he quotes his master’s works at large (4). Luther himself made so great account of this part of his system which denies free-will, and the utility and possibility of good works, that, writing against Erasmus upon it, he affirms it to be the *hinge* on which the whole turns, declaring the questions about the Pope’s Supremacy, Purgatory, and Indulgences, to be trifles, rather than subjects of controversy (5). In a former letter I quoted a remarkable passage from this Patriarch of Protestantism, in which he pretends to prophesy that this article of his, shall subsist for ever, in spite of all the Emperors, Popes, Kings, and devils ; concluding thus : ‘ If they attempt to weaken this

(1) De Serv. Arbit. tom. iii. fol. 171.

(2) Tom. i. fol. 361.

(3) De Captiv. Babyl. tom. ii. fol. 74.

(4) See Brierley’s Protest. Apol. 393. See also Mosheim and Maclaine Eccles. Hist. vol. vi. pp. 324, 328.

(5) See the passage, extracted from the work *de Servo Arbitrio*, in Letters to a Prebendary, Letter V.

‘ article, may hell-fire be their reward: let this be taken for an inspiration of the Holy Ghost, made to me, Martin Luther.’

However, in spite of these prophecies and curses of their father, the Lutherans in general, as I have before noticed, shocked at the impiety of this his primary principle, soon abandoned it, and even went over to the opposite impiety of Semi-pelagianism, which attributes to man the *first motion*, or cause of conversion and sanctification. Still it will always be true to say, that Lutheranism itself originated in the impious doctrine described above (1).—As to the second branch of the Reformation, Calvinism, where it has not sunk into Latitudinarianism or Socinianism (2), it is still distinguished by this impious system. To give a few passages from the works of this second Patriarch of Protestants: Calvin says, ‘ God requires nothing of us but faith; he asks nothing of us, but that we believe (3).’ ‘ I do not hesitate to assert that the will of God makes all things necessary (4).’ ‘ It is plainly wrong to seek for any other cause of damnation than the hidden counsels of God (5).’ ‘ Men, by the free-

(1) Bossuet's Variat. l. viii. pp. 23, 54, &c. Mosheim and Maclaine, vol. v. p. 446, &c.

(2) Ibid. p. 458.

(3) Calv. in Joan. vi. Rom. i. Galat. ii.

(4) Institut. l. iii. c. 23.

(5) Ibid.

‘ will of God, without any demerit of their own, are  
 ‘ predestinated to eternal death (1).’ It is useless to  
 cite the disciples of Calvin, Beza, Zanchius, &c. as they  
 all stick close to the doctrine of their master, still I  
 will give the following remarkable passage from the  
 works of the renowned Beza : ‘ Faith is peculiar to the  
 ‘ elect, and consists in an absolute dependence each  
 ‘ one has on the certainty of his election, which im-  
 ‘ plies an assurance of his perseverance.—Hence we  
 ‘ have it in our power to know whether we be pre-  
 ‘ destined to salvation, not by fancy, but by conclu-  
 ‘ sions as certain as if we had ascended into heaven to  
 ‘ hear it from the mouth of God himself (2).’ And is  
 there a man that, having been worked up by such dog-  
 matizing, or his own fancy, to this full assurance of  
 his indefeasible predestination and impeccability, who,  
 under any violent temptation to break the laws of God  
 or man, can be expected to resist it !

After all the pains which have been taken by mo-  
 dern Divines of the Church of England to clear her  
 from this stain of Calvinism, nothing is more certain  
 than that she was, at first, deeply infected with it.  
 The 42 Articles of Edward VI. and the 39 Articles of  
 Elizabeth are evidently grounded in that doctrine (3),

(1) Instit. l. iii. c. 23.

(2) Exposit. cited by Bossuet, Variat. l. xiv. pp. 6, 7.

(3) Particularly the 11th, 12th, 13th, and 17th of the 39 Articles. By the  
 tenor of the 13th, among the 39, it would appear, that the patience of

which, however, is more expressly inculcated in the Lambeth Articles (1), approved of by the two Archbishops, the Bishop of London, &c. in 1595, 'whose testimony,' says the renowned Fuller, 'is an infallible evidence, what was the general and received doctrine of the Church of England in that age about the forenamed controversies (2).' In the History of the University of Cambridge, by this author, a strict Churchman, we have evident proof that no other doctrine but that of Calvin was so much as *tolerated* by the Established Church, at the time I have been speaking of. 'One W. Barret, fellow of Gonvile and Caius College, preached *ad Clerum* for his degree of Batchelor in Divinity, wherein he vented such doctrines, for which he was summoned, six days after, before the Consistory of Doctors, and there enjoined the following retraction:—1st, *I said that, No man is so strongly underpropped by the certainty of faith, as to be assured of his salvation* : but, now, I protest, before God, that they which are justified by faith, are *assured of their salvation with the certainty of faith.*—3dly, I said that, *Certainty concerning the time to come*

Socrates, the integrity of Aristides, the continence of Scipio, and the patriotism of Cato, 'had the nature of sin,' because they were 'works done before the grace of Christ.'

(1) Fuller's Church History, p. 230.

(2) Fuller, p. 232.—N. B. On the point in question Dr. Hey, vol. iv. p. 6, quotes the well-known speech of the great Lord Chatham in Parliament: 'We have a Calvinistic Creed, and an Arminian Clergy.'



' *is proud: but now I protest that justified faith can*  
 ' *never be rooted out of the minds of the faithful.—6thly,*  
 ' These words escaped me in my sermon: *I believe*  
 ' *against Calvin, Peter Martyr, &c. that sin is the*  
 ' *true, proper, and first cause of reprobation. But,*  
 ' now, being better instructed, I say that the *reprobation*  
 ' *of the wicked is from everlasting; and I am of the*  
 ' same mind concerning election, as the *Church of*  
 ' *England teacheth in the Articles of Faith.—Last of*  
 ' all, I uttered these words rashly against Calvin, a man  
 ' that hath very *well deserved of the Church of God; that*  
 ' *he durst presume to lift himself above the High God:*  
 ' by which words I have done great injury to that  
 ' learned and right-godly man. I have also uttered many  
 ' bitter words against Peter Martyr, Theodore Beza,  
 ' &c. being *the lights and ornaments of our Church,* call-  
 ' ing them by the odious name of Calvinists, &c. (1).'  
 Another proof of the former intolerance of the Church  
 of England, with respect to that moderate system,  
 which all her present dignitaries hold, is the order  
 drawn up by the Archbishops and Bishops in 1566,  
 for government to act upon, namely, that ' All incor-  
 ' rible Free-will-men, &c. should be sent into some  
 ' castle in North Wales, or at Walingford, there to

(1) Fuller's Hist. of Univ. of Camb. p. 150.—N. B. It will be evident to the reader that I have greatly abridged this curious Recantation, which was too long to be quoted at length.

‘live of their own labour, and no one to be suffered to resort to them, but their keepers, until they be found to repent their errors (1).’ A still stronger, as well as more authentic evidence of the former Calvinism of the English Church is furnished by the history and Acts of the General Calvinistic Synod of Dort, held against Vorstius, the successor of Arminius, who had endeavoured to modify that impious system. Our James I. who had the principal share in assembling this Synod, was so indignant at the attempt, that in a letter to the States of Holland, he termed Vorstius, ‘the enemy of God,’ and insisted on his being expelled, declaring, at the same time, that ‘it was his own duty, in quality of *Defender of the Faith*, with which title,’ he said, ‘God had honoured him, to extirpate those cursed heresies, and to drive them to hell!’ (2). To be brief, he sent Carlton and Davenport, the former being Bishop of Landaff, the latter of Salisbury, with two other dignitaries of the Church of England, and Balcanqual, on the part of the Church of Scotland, to the Synod, where they appeared among the foremost in condemning the Arminians, and in defining that ‘God gives true and lively faith to those whom he resolves to withdraw from the common damnation, *and to them alone*; and that the true

(1) Strype's Annals of Reform. vol. i. p. 214.

(2) Hist. Abreg. de Gerard Brandt, tom. i. p. 417. tom. ii. p. 2.

‘ faithful, by atrocious crimes, do not forfeit the grace of adoption and the state of justification !’ (1).

It might have been expected that the decrees of this Synod would have greatly strengthened the system of Calvinism ; whereas it is from the termination of it, which corresponds with the concluding part of the reign of James I. that we are to date the decline of it, especially in England (2). Still great numbers of its adherents, under the name of Calvinists, and professing, not without reason, to maintain the original tenets of the Church of England, subsist in this country, and their ministers arrogate to themselves the title of *Evangelical Preachers*. In like manner the numerous and diversified Societies of Methodists, whether Wesleyans or Whitfieldites, Moravians or Revivalists, New Itinerants or Jumpers (3), are all partisans of the impious and immoral system of Calvin. The founder of the first-mentioned branch of these sectaries witnessed the follies and crimes which flowed from it, and tried to reform them by means of a laboured but groundless distinction (4).

After all, the first and most sacred branch of Holy Doctrine consists in those Articles which God has been

(1) Bossuet's Variat. vol. ii. pp. 291, 294, 304.

(2) Mosheim and Maclaine, vol. v. pp. 369, 339.

(3) See Evans's Sketch of all Religions.

(4) Postscript, p. 56.

pleased to reveal concerning his own Divine Nature and operations, namely, the Articles of *The Unity and Trinity of the Deity*, and of *the Incarnation, Death and Atonement of the consubstantial Son of God*. It is admitted that these mysteries have been abandoned by the Protestants of Geneva, Holland, and Germany. With respect to Scotland; a well-informed writer says, ‘It is certain that Scotland, like Geneva, has run ‘from high Calvinism to almost as high Arianism or ‘Socinianism: the exceptions, especially in the cities, ‘are few.’ It will be gathered from many passages, which I have cited in my former letters, how widely extended throughout the Established Church is that ‘*Tacit Reform*,’ which a learned Professor of its Theology, signifies to be the same thing with Socinianism. A judgment may also be formed of the prevalence of this system, by the Act of July 21, 1813, exempting the professors of it from the penalties to which they were before subject. And yet this system, as I have before observed, is pronounced by the Church of England, in her last-made Canons, ‘damnable and cursed ‘heresy, being a complication of many former heresies ‘and contrariant to the Articles of Religion now established in the Church of England (1).’ I say nothing of the numerous Protestant victims, who have been burnt at the stake in this country, during the

(1) Constit. and Can. A. D. 1640.

reigns of Edward VI. Elizabeth and James I. for the errors in question, except to censure the inconsistency and cruelty of the proceeding: all that I had occasion to shew was that most Protestants, and, among the rest, those of the English Church, instead of uniformly maintaining at all times the same *Holy Doctrine*, heretofore abetted an impious and immoral system, namely, Calvinism, which they have since been constrained to reject, and that they have now compromised with impieties, which formerly they condemned as 'damnable heresies,' and punished with fire and faggot.

But it is time to speak of the Doctrine of the Catholic Church.—If this was once *Holy*, namely, in the Apostolic age, it is *Holy* still; because the Church never changes her doctrine, nor suffers any persons in her communion to change it, or to question any part of it. Hence the adorable mysteries of the Trinity, the Incarnation, &c. taught by Christ and his Apostles, and defined by the four first General Councils, are now as firmly believed by every real Catholic, throughout her whole communion, as they were when those Councils were held. Concerning the article of man's justification, so far from holding the impious and absurd doctrines imputed to her by her unnatural children, (who sought for a pretext to desert her,) she rejects, she condemns, she anathematizes them! It is

then false and notoriously false, that Catholics believe, or in any age did believe, that they could justify themselves by their own proper merits; or that they can do the least good, in the order of salvation, without the grace of God, merited for them by Jesus Christ; or that we can deserve this grace, by any thing we have the power of doing; or that leave to commit sin, or even the pardon of any sin, which has been committed, can be purchased of any person whomsoever; or that the essence of Religion and our hopes of salvation consist in forms and ceremonies, or in other exterior things. These and such other calumnies, or rather blasphemies, however frequently or confidently repeated in popular Sermons and controversial tracts, there is reason to think are not really believed by any Protestant of learning (1). In fact, what ground is there for maintaining them? Have they been defined by our Councils? No: they have been condemned by them, and particularly by that of Trent. Are they taught in our Catechisms, such as the *Cate-*

(1) The Norrisian Professor, Dr. Hey, says: 'The Reformed have departed so much from the rigour of their doctrine about faith, and the Romanists from theirs about good works, that there seems very little difference between them.' Lect. vol. iii. p. 262. True, most of the Reformers, after building their Religion on *Faith alone*, have now gone into the opposite heresy of *Pelagianism*, or at least *Semi-Pelagianism*: but Catholics hold exactly the same tenets regarding good works, which they ever held, and which were always very different from what Dr. Hey describes them to have been. Vol. iii. p. 261.

*chismus ad Parachos*, the *General Catechism* of Ireland, the *Douay Catechism*; or in our Books of Devotion, for example, those written by an a Kempis, a Sales, a Granada, and a Challoner? No: the contrary doctrine is, in these, and in our other books, uniformly maintained.—In a word, the Catholic Church teaches, and ever has taught, her children to trust for mercy, grace and salvation, to the merits of Jesus Christ; nevertheless she asserts that we have free-will, and that this being prevented by divine grace, can and must co-operate to our justification by faith, sorrow for our sins, and other corresponding acts of virtue, which God will not fail to bestow upon us, if we do not throw obstacles in the way of them. Thus is all honour and merit ascribed to the Creator, and every defect and sin attributed to the creature. The Catholic Church inculcates moreover, the indispensable necessity of humility and virtue, by which, says St. Bernard, ‘from a thorough knowledge of ourselves we become little in our own estimation,’ as the ground-work of all other virtues. I mention this Catholic lesson, in particular, because however strongly it is enforced by Christ and his disciples, it seems to be quite overlooked by Protestants, insomuch that they are perpetually *boasting* in their speeches and writings of the opposite vice, *pride*. In like manner, it appears from the above-mentioned Catechisms and spiritual works, what pains

our Church bestows in regulating the interior no less than the exterior of her children, by repressing every thought or idea, contrary to Religion or Morality; of which matter, I perceive little or no notice is taken in the Catechisms and Tracts of Protestants. Finally, the Catholic Church insists upon the necessity of being *perfect even as our heavenly Father is perfect*, Mat. v. 48, by such an entire subjugation of our passions and conformity of our will with that of God, that *our conversation may be in heaven*, while we are yet living here on earth. *Philip. v. 20.*

I am, &c.

J. M.



#### POSTSCRIPT TO LETTER XIX.

[THE Life of the late Rev. John Wesley, founder of the Methodists, which has been written by Dr. Whitehead, Dr Coke, and others of his disciples, shews, in the clearest light, the errors and contradictions to which even a sincere and religious mind is subject, that is destitute of the clue to revealed truth, the living authority of the Catholic Church, as also the impiety and immorality of Calvinism. At first, that is to say, in the year 1729, Wesley was a modern Church-of-England-man, distinguished from other students at



Oxford by nothing but a more strict and methodical form of life. Of course his doctrine then was the prevailing doctrine of that Church; this he preached in England and carried with him to America, whither he sailed to convert the Indians. Returning, however, to England in 1738, he writes as follows: 'For many years I have been tossed about by various winds of doctrine,' the particulars of which and of the different schemes of salvation, which he was inclined to trust in, he details. Falling, at last, however, into the hands of Peter Bohler and his Moravian brethren, who met in Fetter-lane, he became a warm proselyte to their system, declaring at the same time, with respect to his past Religion, that, *hitherto he had been a Papist without knowing it*. We may judge of his ardour by his exclamation when Peter Bohler left England: 'O what a work hath God begun since his (Bohler's) coming to England; such a one as shall never come to an end till heaven and earth shall pass away.' To cement his union with this society, and to instruct himself more fully in its mysteries, he made a journey to Hernhuth in Moravia, which is the chief seat of the United Brethren. It was whilst he was a Moravian, namely, 'on the 24th of May, 1738, a quarter of an hour before nine in the evening,' that John Wesley, by his own account, was 'saved from the law of sin and death.' This all-important event happened 'at a

‘ Meeting-house, in Aldersgate-street, while a person  
‘ was reading Luther’s Preface to the Galatians.’  
Nevertheless, though he had professed such deep obligations to the Moravians, he soon found out and declared that theirs was not the right way to heaven. In fact he found them, and ‘ nine parts in ten of the Methodists’ who adhered to them, ‘ swallowed up in the  
‘ dead sea of stillness, opposing the ordinances,  
‘ namely, prayer, reading the Scripture, frequenting  
‘ the Sacrament and Public Worship, selling their  
‘ Bibles, &c. in order to rely more fully “ on the blood  
‘ of the Lamb.”’ In short, Wesley abandoned the Moravian connexion and set up that which is properly his own Religion, as it is detailed by Nightingale, in his *Portrait of Methodism*. This happened in 1740, soon after which he broke off from his rival Whitfield : in fact they maintained quite opposite doctrines on several essential points : still the tenet of instantaneous justification, without repentance, charity, or other good works, and the actual feeling and certainty of this and of everlasting happiness, continued to be the essential and vital principles of Wesley’s system, as they are of the Calvinistic sects in general ; till having witnessed the horrible impieties and crimes to which it conducted, he, at a conference or Synod of his preachers, in 1744, declared that he and they had ‘ leaned too much to  
‘ Calvinism and Antinomianism.’ In answer to the ques-

‘tion : ‘ What is Antinomianism ?’ Wesley in the same conference answers : ‘ The doctrine which makes void ‘ the law through faith. Its main pillars are that Christ ‘ abolished the moral law ; that, therefore, Christians ‘ are not obliged to keep it ; that Christian liberty, is ‘ liberty from obeying the commands of God ; that it ‘ is bondage to do a thing because it is commanded, ‘ or forbear it because it is forbidden ; that a believer ‘ is not obliged to use the ordinances of God, or to do ‘ good works ; that a preacher ought not to exhort to ‘ good works,’ &c. See here the essential morality of the Religion which Wesley had hitherto followed and preached, as drawn by his own pen, and which still continues to be preached by the other sects of Methodists ! We shall hereafter see in what manner he changed it. The very mention, however, of a change in this groundwork of Methodism, inflamed all the Methodist connexions : accordingly, the Hon. and Rev. Mr. Shirley, Chaplain to Lady Huntingdon, in a circular letter, written at her desire, declared against the *dreadful heresy* of Wesley, which, as he expressed himself, ‘ *injured the foundation of Christianity.*’ He, therefore, summoned another conference, which severely censured Wesley. On the other hand, this Patriarch was strongly supported, and particularly by Fletcher of Madeley, an able writer, whom he had destined to succeed him, as the head of his connexion. Instead of

being offended at his master's change, Fletcher says :  
 ' I admire the candour of an old man of God, who,  
 ' instead of obstinately maintaining an old mistake,  
 ' comes down like a little child, and acknowledges it  
 ' before his preachers, whom it is his interest to secure.'  
 The same Fletcher published seven volumes of *Checks to Antinomianism*, in vindication of Wesley's change in this essential point of his religion. In these he brings the most convincing proofs and examples of the impiety and immorality, to which the enthusiasm of Antinomian Calvinism had conducted the Methodists. He mentions a highwayman, lately executed in his neighbourhood, who vindicated his crimes upon this principle. He mentions other more odious instances of wickedness, which, to his knowledge, had flowed from it. All these, he says, are represented by their preachers to be ' damning sins in Turks and Pagans, ' but only spots in God's children.' He adds, ' There ' are few of our celebrated pulpits, where more has not ' been said *for sin* than *against it*!' He quotes an Hon. M. P. ' once my brother,' he says, ' but now my ' opponent,' who, in his published treatise, maintains that ' Murder and adultery do not hurt the pleasant ' children (the elected), but even work for their good : ' adding, ' My sins may displease God, my person is ' always acceptable to him.—Though I should outsin ' Manasses himself, I should not be less a pleasant child,

‘ because God always views me in Christ.—Hence, in  
‘ the midst of adulteries, murders and incests, he can  
‘ address me with : *Thou* art all fair, my love, my unde-  
‘ filed ; there is no spot in thee.—It is a most pernicious  
‘ error of the schoolmen to distinguish sins *ac-*  
‘ *ording to the fact*, not according to the person.—  
‘ Though I highly blame those who say ; *let us sin that*  
‘ *grace may abound* ; yet adultery, incest and murder,  
‘ shall, upon the whole, make me holier on earth and  
‘ merrier in heaven !’—It only remains to shew in what  
manner Wesley purified his Religious System, as he  
thought, from the defilement of Antinomianism. To be  
brief, he invented a two-fold mode of justification, one  
without repentance, the love of God, or other works ;  
the other, to which these works were essential : the  
former was for those who die soon after their pre-  
tended experience of saving faith, the latter for those  
who have time and opportunity of performing them.  
Thus, to say no more of the system, according to it,  
a Nero and a Robespierre might have been established  
in the grace of God, and in a right to the realms of  
infinite purity, without one act of sorrow for their  
enormities, or so much as an act of their belief in  
God !]

## LETTER XX.

To JAMES BROWN, Esq.

## ON THE MEANS OF SANCTITY.

DEAR SIR,

THE *efficient cause* of justification, or sanctity, according to the Council of Trent (1), is the mercy of God through the merits of Jesus Christ; still, in the usual economy of his grace, he makes use of certain instruments or means, both for conferring and encreasing it. The principal and most efficacious of these are THE SACRAMENTS. Fortunately, the Established Church agrees in the main sense with the Catholic and other Christian Churches, when she defines a Sacrament to be ‘An outward and visible sign of an inward and spiritual grace, given unto us, and ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof (2).’ But though she agrees with other Protestant communions in reducing the number of these to two, *Baptism* and

(1) Sess. vi. cap. 7.

(2) Catechism in Com. Prayer.—N.B. The last clause in this definition is far too strong, as it seems to imply that every person, who is partaker of the outward part of a Sacrament, necessarily receives the grace of it, whatever may be his dispositions: an impiety which the Bishop of Lincoln, calumniously attributes to the Catholics. Elements of Theol. vol. ii. p. 436.

*the Lord's Supper*, she differs with all others, namely, the Catholic, the Greek, the Russian, the Armenian, the Nestorian, the Eutychian, the Coptic, the Ethiopian, &c. all of which firmly maintain, and ever have maintained, as well since, as before their respective defections from us, the whole collection of the *seven Sacraments* (1). This fact alone refutes the airy speculations of Protestants concerning the origin of the five Sacraments, which they reject, and thus demonstrates that they are deprived of as many divinely instituted instruments or means of sanctity.—As these seven channels of grace, though all supplied from the same fountain of Christ's merits, supply, each of them, a separate grace, adapted to the different wants of the faithful, and as each of them furnishes matter of observation for the present discussion, so I shall take a cursory view of them.

The first Sacrament, in point of order and necessity, is Baptism. In fact, no authority can be more express than that of the Scripture, as to this necessity. *Except a man be born of water and of the spirit*, says Christ, *he cannot enter into the kingdom of God*. John iii. 5. *Repent*, cries St. Peter, *and be baptized every one of you, in the name of Jesus, for the remission of sins*.

(1) This important fact is incontrovertibly proved in the celebrated work *La Perpétuité de la Foi* from original documents procured by Louis xiv. and preserved in the King's Library at Paris.

Acts ii. 38. *Arise*, answered Ananias to St. Paul, *and be baptized, and wash away thy sins.* Acts xxii. 16. This *necessity* was heretofore acknowledged by the Church of England, at least, as appears from her Articles, and still more clearly from her Liturgy (1) and the works of her eminent Divines (2). Hence, as Baptism is valid, by whomsoever it is conferred, the English Church may be said to have been upon an equal footing with the Catholic Church, as much as concerns this instrument or means of holiness : but the case is different now, since that *Tacit Reformation*, which is acknowledged to have taken place in her. This has nearly swept out of her both the belief of Original Sin and of its necessary remedy, Baptism. ‘That ‘we are born guilty,’ the great authority, Dr. Balguy, says, ‘is either unintelligible or impossible.’ Accordingly, he teaches that ‘the rite of Baptism is no more ‘than a *representation* of our entrance into the Church ‘of Christ.’—Elsewhere he says : ‘The sign (of a Sacrament) is *declaratory*, not *efficient* (3).’ Dr. Hey says, the negligence of the parent, with respect to procuring Baptism, ‘*May* affect the child : to say it *will* ‘affect him, is to run into the error I am condemning (4).’ Even the Bishop of Lincoln calls it, ‘An

(1) Common Prayer.

(2) See B. Pearson on the Creed. Art. x. Hooker, Eccl. Polit. B. v. p. 60.

(3) Charge vii. pp. 298, 300.

(4) Lectures in Divinity, vol. iii. p. 182.



‘unauthorized principle of Papists, that no person whatsoever can be saved who has not been baptized (1).’ Where the doctrine of baptism is so lax, we may be sure the practice of it will not be more strict; accordingly, we have abundant proofs that, from the frequent and long delays, respecting the administration of this Sacrament, which occur in the Establishment, very many children die without receiving it, and that, from the negligence of Ministers, as to the right matter and form of words, many more children receive it invalidly. Look, on the other hand, at the Catholic Church: you will find the same importance still attached to this sacred rite, on the part of the people and the clergy, which is observable in the Acts of the Apostles and in the writings of the Holy Fathers; the former being ever impatient to have their children baptized, the latter equally solicitous to administer it in due time and with the most scrupulous exactness. Thus, as matters stand now, the two Churches are not upon a level with respect to this first and common means of sanctification: the members of one have a much greater moral certainty of the remission of that sin, in

(1) Vol. ii. p. 470. The learned Prelate can hardly be supposed ignorant that many of our martyrs, recorded in our Martyrology and our Breviary, are expressly declared not to have been *actually* baptized; or that our Divines unanimously teach that not only the baptism of blood by martyrdom, but also a sincere desire of being baptized suffices where the means of baptism are wanting.

which we were all born, and of their having been heretofore actually received into the Church of Christ, than the members of the others have. It would be too tedious a task to treat of the tenets of other Protestants on this and the corresponding matters: let it suffice to say that, the famous Synod of Dort, representing all the Calvinistic States of Europe, formerly decided that the children of the elect are included in the covenant made with their parents, and thus are exempt from the necessity of Baptism, as likewise of faith and morality; being thus insured, themselves and all their posterity, till the end of time, of their justification and salvation (1)!

Concerning the second channel of grace, or means of sanctity, *Confirmation*, there is no question. The Church of England, which among the different Protestant societies, alone, I believe, lays claim to any part of this rite, under the title of *The Ceremony of laying on of Hands*, expressly teaches at the same time that it is *no Sacrament*, as not being *ordained by God*, or an *effectual sign of grace* (2). But the Catholic Church, instructed by the solicitude of the Apostles to *strengthen* the faith of those her children, who had received it in baptism (3), and by the lessons of Christ himself concerning the importance of receiving that

(1) Bossuet, Variat. Book xiv. p. 46.

(2) Art. xxv.

(3) Acts viii. 14.—xix. 2.

Holy Spirit, which is communicated in this Sacrament (1) religiously retains and faithfully administers it to them for the self same purpose through all ages. In a word, those who are true Christians, by virtue of baptism, are not made perfect Christians, except by virtue of the Sacrament of Confirmation, which none of the Protestant Societies so much as lays a claim to.

Of the third Sacrament, indeed, *The Lord's Supper*, as they call it, the Protestant Societies, and particularly the Church of England, in her Prayer Book, say great things: nevertheless, what is it, after all, upon her own shewing?—Mere bread and wine, received in memory of Christ's passion and death, in order to excite the receiver's faith in him: that is to say, it is a bare *type* or *memorial* of Christ. Any thing may be instituted to be the type or memorial of another thing; but certainly the Jews in their Paschal lamb, had a more lively figure of the death of Christ, and so have Christians in each of the four Evangelists, than eating bread and drinking wine can be. Hence, I infer that the communion of Protestants, according to their belief and practice in this country, cannot be more than a feeble excitement to their devotion, and an inefficient help to their sanctification.—But, if Christ is to be believed upon his own solemn declaration, where he says: *Take ye and eat; this is my body:—drink ye all of this; for*

(1) John xvi.

*this is my blood*, Mat. xxvi. 26.—*My flesh is meat indeed, and my blood is drink indeed*, John vi. 56. Then the Holy Communion of Catholics is, beyond all expression and all conception, not only the most powerful stimulative to our faith, our hope, our love, and our contrition ; but also the most efficacious means of obtaining these and all other graces from the Divine bounty. Those Catholics who frequent this Sacrament with the suitable dispositions, are the best judges of the truth of what I here say : nevertheless, many Protestants have been converted to the Catholic Church from the ardent desire they felt of receiving their Saviour Christ himself, into their bosoms, instead of a bare memorial of him, and from a just conviction of the spiritual benefits they would derive from this intimate union with him.

The four remaining instruments of grace, *Penance, Extreme Unction, Order, and Matrimony*, Protestants, in general, give up to us, no less than Confirmation. The Bishop of Lincoln (1), Dr. Hey (2), and other controvertists, pretend that it was Peter Lombard, in the 12th century, who made Sacraments of them. True it is, that this industrious theologian collected together the different passages of the Fathers, and arranged them, with proper definitions of each subject, in their present scholastic order, not only respecting the Sa-

(1) Elem. vol. ii. p. 414.      (2) Lect. vol. iv. p. 199.

craments, but likewise the other branches of Divinity, on which account he is called *The Master of the Sentences*; but this writer could as soon have introduced Mahometanism into the Church as the belief of any one Sacrament, which it had not before received as such. Besides, supposing him to have deceived the Latin Church into this belief; I ask by what means were the schismatical Greek Churches fascinated into it. In short, though these holy rites had not been endued by Christ with a sacramental grace, yet, practised, as they are in the Catholic Church, they would still be great helps to piety and Christian morality.

What I have just asserted concerning these five Sacraments, in general, is particularly true, with respect to the Sacrament of *Penance*. For what does this consist of? and what is the preparation for it, as set forth by all our Councils, Catechisms, and Prayer-books? There must first be fervent prayer to God for his light and strength; next an impartial examination of the conscience, to acquire that most important of all sciences, the knowledge of ourselves; then true sorrow for our sins, with a firm purpose of amendment, which is the most essential part of the sacrament. After this there must be a considerable exposure of the state of the interior to a confidential, and, at the same time, a learned, experienced and disinterested Director. If he could

afford no other benefit to his penitents, yet how inestimable are those of his making known to them many defects and many duties which their self-love had probably overlooked, of his prescribing to them the proper remedies for their spiritual maladies, and of his requiring them to make restitution for every injury done to each injured neighbour ! But we are well assured that these are far from being the only benefits which the Minister of this Sacrament can confer upon the subject of it : for it was not an empty compliment which Christ paid to his Apostles, when, *Breathing on them, he said to them : Receive ye the Holy Ghost, whose sins you shall remit, they are remitted, and whose sins you shall retain, they are retained.* John xx. 22, 23. O sweet balm of the wounded spirit ! O sovereign restorative of the soul's life and vigour ! best known to those who faithfully use thee, and not unattested by those who neglect and blaspheme thee ! (1).

It might appear strange, if we were not accustomed to similar inconsistencies, that those who profess to make Scripture, in its plain obvious sense, the sole rule of their faith and practice, should deny *Extreme Unction* to be a Sacrament, the external sign of which, *anointing the sick*, and the spiritual effect of which,

(1) See the Form of ordaining Priests in Bishop Sparrow's Collect, p. 158, also the Form of Absolution, in the Visitation of the Sick in the Common-Prayer.

the *forgiveness of sins*, are so expressly declared by St. James, in his Epistle v. 14. Martin Luther, indeed, who had taken offence at this Epistle, for its insisting so strongly on good works (1), rejected the authority of this Epistle, alledging that it was 'not lawful for 'an Apostle to institute a Sacrament (2).' But, I trust, that you, Dear Sir, and your conscientious Society, will agree with me, that it is more incredible an Apostle of Christ should be ignorant of what he was authorized by him to say and do, than that a profligate German Friar should be guilty of blasphemy. Indeed, the Church of England, in the first form of her Common-Prayer in Edward's reign, enjoined the Unction of the sick, as well as the prayer for them (3). It was evidently well worthy the mercy and bounty of our Divine Saviour to institute a special Sacrament for purifying and strengthening us at the time of our greatest need and terror. Owing to the institution of this, and the two other Sacraments, Penance and the Real Body and Blood of our Lord, it is a fact, that few, very few Catholics die without the assistance of their clergy; which assistance the latter are bound to afford, at the expence of ease, fortune, and life itself, to the most indigent and abject of their flock, who are in danger of death, no less

(1) Luther, in the original Jena edition of his works, calls this Epistle 'a dry and chaffy Epistle, unworthy an Apostle.'

(2) Ibid. (3) See Collier's Eccles. Hist. vol. ii. p. 257.

than to the rich and the great: while, on the other hand, very few Protestants, in that extremity, partake at all of the cold rites of their religion; though one of them is declared, in the Catechism, to be 'necessary for salvation!'

It is equally strange that a Clergy, with such high claims and important advantages as those of the Establishment, should deny that the Orders of Bishops, Priests, and Deacons, are sacramental, or that the Episcopal form of Church-government, and of ordaining the Clergy, is in preference to any other required by Scripture. In fact, this is telling the legislature and the nation that, if they prefer the less expensive ministry of the Presbyterians or Methodists, there is nothing divine or essential in the ministry itself, which will be injured by the change; and that Clergymen may be as validly ordained by the town-crier with his bell, as by the Metropolitan's imposition of hands! Nevertheless, this is the doctrine, not only of Hoadley's Socinian school, as I have elsewhere demonstrated (1), but also of those modern Divines and Dignitaries, who are the standard of Orthodoxy (2). Thus are the Clergy of the English Church, as well as all other Protestant ministers, by their own confession, destitute of all sacramental grace for performing their functions

(1) Dr. Balguy, Dr. Hey, &c.

(2) The Bishop of Lincoln's Elem. of Theol. vol. ii. pp. 376, 396.



holily and beneficially (1). But, we know, conformably to the doctrine of St. Paul, in both his Epistles to Timothy, 1 *Tim.* iv. 14. 2 *Tim.* i. 6. with the constant doctrine of the Catholic Church, and of all other ancient Churches, that this grace is conferred on those who are truly ordained and in fit dispositions to receive it. We know, moreover, that the persuasion which the faithful entertain of the divine character and grace of their Clergy, gives a great additional weight to their lessons and ministry.—In like manner, with respect to *Matrimony*, which the same Apostle expressly calls a *Sacrament*, *Ephes.* v. 32, independently of its peculiar grace, the very idea of its sanctity, is a preparation for entering into that state with religious dispositions.

Next to the Sacraments of the Catholic Church, as helps to holiness and salvation, I must mention her public service. We continually hear the advocates of the Establishment crying up the beauty and perfection of their liturgy (2); but, they have not the candour to inform the public that it is all, in a manner, borrowed from the Catholic Missal and Ritual. Of this any one may satisfy himself who will compare the prayers, lessons and gospels, in these Catholic books with those

(1) See Letters to a Prebendary, Letter VIII.

(2) Dr. Rennel calls the Church Liturgy 'the most perfect of human compositions and the sacred legacy of the first Reformers.' *Disc.* p. 237.

in the *Book of Common Prayer*. But, though our service has been thus purloined, it has, by no means been preserved entire: on the contrary, we find it, in the latter, eviscerated of its noblest parts; particularly with respect to the principal and essential worship of all the ancient Churches, the Holy Mass, which, from a true propitiatory Sacrifice, as it stands in all their Missals, is cut down to a mere verbal worship in *The Order for Morning Prayer*. Hence, our James I. pronounced of the latter, that it is *an ill-said Mass*. The servants of God had, by his appointment, SACRIFICE both under the Law of Nature and the Written Law; it would then be extraordinary, if under the Law of Grace they were left destitute of this the most sublime and excellent act of Religion, which man can offer to his Creator. But we are not left destitute of it: on the contrary, that prophecy of Malachy is fulfilled, *Mal. i. 11. In every place, from the rising to the setting of the sun, sacrifice is offered and a pure oblation*; even Christ himself, who is really present and mystically offered on our altars in the Sacrifice of the Mass.

I pass over the solemnity, the order and the magnificence of our public worship and ritual in Catholic countries, which most candid Protestants, who have witnessed them, allow to be exceedingly impressive, and great helps to devotion, and which, certainly, in

most particulars, find their parallel in the worship and ceremonies of the Old Law, ordained by God himself. Nevertheless, it is a gross calumny to assert that the Catholic Church does, or ever did make the essence of Religion to consist in these externals; and we challenge them to our Councils and doctrinal books in refutation of the calumny. In like manner, I pass over the many private exercises of piety which are generally practised in regular Catholic families and by individuals, such as daily meditation and spiritual reading, evening prayers and examination of the conscience, &c. These, it will not be denied, must be helps to attain sanctity for those who are desirous of it.—But I have said more than enough to convince your friends in which of the rival communions the means of sanctity are chiefly to be found.

I am, Dear Sir, &c.

J. M.

## LETTER XXI.

To JAMES BROWN, Esq. &c.

## ON THE FRUITS OF SANCTITY.

DEAR SIR,

THE fruits of Sanctity are the virtues practiced by those who are possessed of it. Hence the present question is whether these are to be found, for the most part, among the members of the ancient Catholic Church, or among the different innovators, who undertook to reform it in the 16th and 17th centuries? In considering the subject, the first thing which strikes me is, that all the Saints, and even those who are recorded as such in the Calendar of the Church of England, and in whose names their churches are dedicated, lived and died strict members of the Catholic Church, and zealously attached to her doctrine and discipline (1). For example, in this calendar, we meet with a Pope Gregory, March 12, the zealous assertor of the

(1) I must except King Charles I. who is rubricated as a Martyr on Jan. 30: nevertheless, it is confessed that he was far from possessing either the purity of a saint or the constancy of a martyr: for he actually gave up Episcopacy and other essentials of the established religion by his last treaty in the Isle of Wight.

Papal Supremacy (1), and other Catholic doctrines; a St. Benedict, March 21, the Patriarch of the Western monks and nuns; a St. Dunstan, May 19, the vindicator of clerical celibacy; a St. Augustine of Canterbury, May 26, the introducer of the whole system of Catholicity into England, and a venerable Bede, May 27, the witness of this important fact. It is sufficient to mention the names of other Catholic Saints, for example, David, Chad, Edward, Richard, Elphege, Martin, Swithun, Giles, Lambert, Leonard, Hugh, Etheldreda, Remigius, and Edmund, all of which are inserted in the calendar and give names to the churches of the Establishment. Besides these, there are very many of our other Saints, whom all learned and candid Protestants unequivocally admit to have been such, for the extraordinary purity and sanctity of their lives. Even Luther acknowledges St. Antony, St. Bernard, St. Dominic, St. Francis, St. Bonaventure, &c. to have been Saints, though avowed Catholics, and defenders of the Catholic Church against the heretics and schismatics of their times. But, independently of this and of every other testimony, it is certain that the supernatural virtues and heroical sanctity of a countless num-

(1) Many Protestant writers pretended that St. Gregory disclaimed the Supremacy because he asserted against John of C. P. that neither he nor any other Prelate ought to assume the title of *Universal Bishop*; but that he claimed and exercised the supremacy, his own works and the History of Bede incontrovertibly demonstrate.

ber of holy personages of different countries, ranks, professions, and sexes, have illustrated the Catholic Church in every age, with an effulgence which cannot be disputed or withstood. Your friends, I dare say, are not much acquainted with the histories of these brightest ornaments of Christianity: let me then invite them to peruse them; not in the legends of obsolete writers, but in a work which, for its various learning and luminous criticism, was commended even by the infidel Gibbon, I mean *The Saints' Lives* in twelve octavo volumes, written by the late Rev. Alban Butler, President of St. Omer's College. Protestants are accustomed to paint in the most frightful colours the alledged depravity of the Church, when Luther erected his standard, in order to justify him and his followers' defection from it: but to form a right judgment in the case, let them read the works of the contemporary writers, an a Kempis, a Gerson, an Antoninus, &c. or let them peruse the lives of Vincent Ferrer, St. Laurence Justinian, St. Francis Paula, St. Philip Neri, St. Cajetan, St. Teresa, St. Francis Xavier, and of those other Saints, who illuminated the Church about the period in question; or let them, from the very accounts of Protestant historians, compare, as to religion and morality, Archbishop Cranmer with his rival Bishop Fisher; Protector Seymour with Chancellor More, Ann Bullen with Catharine of Arragon,

Martin Luther and Calvin with Francis Xavier and Cardinal Pole, Beza with St. Francis of Sales, Queen Elizabeth with Mary Queen of Scots; these contrasted characters having more or less relation with each other. From such a comparison, I have no sort of doubt what the decision of your friends will be concerning them in point of their respective holiness.

I have heretofore been called upon to consider the virtues and merits of the most distinguished Reformers (1); and certainly we have a right to expect from persons of this description finished models of virtue and piety. But, instead of this being the case, I have shewn that Patriarch Luther was the sport of his unbridled passions (2), pride, resentment, and lust; that he was turbulent, abusive, and sacrilegious, in the highest degree; that he was the trumpeter of sedition, civil war, rebellion, and desolation; and finally, that by his own account, he was the scholar of Satan, in the most important article of his pretended Reformation (3). I have made out nearly as heavy a charge against his chief followers Carlostad, Zuinglius, Ochin, Calvin, Beza, and Cranmer. With respect to the last named, who under Edward VI. and his fratricide uncle,

(1) Reflections on Popery, by Dr. Sturges, L.L. D. &c.

(2) Letters to a Preb. Let. V. p. 178.

(3) Ibid. p. 183, where Satan's conference with Luther and the arguments by which he induced this Reformer to abolish the Mass are detailed from Luther's works. Tom. vii p. 228.

the Duke of Somerset, was the chief artificer of the Anglican Church, I have shewn that, from his youthful life in a college, till his death at the stake, he exhibited such a continued scene of libertinism, perjury, hypocrisy, barbarity (in burning his fellow Protestants), profligacy, ingratitude, and rebellion as is, perhaps, not to be matched in history. I have proved that all his fellow labourers and fellow sufferers were rebels like himself, who would have been put to death by Elizabeth, if they had not been executed by Mary. I adduced the testimony not only of Erasmus and other Catholics, but also of the gravest Protestant historians, and of the very Reformers themselves, in proof that the morals of the people, so far from being changed for the better, by embracing the new religion, were greatly changed for the worse (1). The pretended Reformation, in foreign countries, as in Germany, the Netherlands, at Geneva, in Switzerland, France and Scotland, besides producing popular insurrections, saccages, demolitions, sacrileges, and persecution beyond description, excited also open rebellions and bloody civil wars (2). In England, where our writers boast of the

(1) Letters to a Prebendary, Letter V.

(2) The Huguenots in Dauphiny alone, as one of their writers confesses, burnt down 900 towns or villages, and murdered 378 Priests or Religious, in the course of one rebellion. The number of Churches destroyed by them throughout France is computed at 20,000.—The History of England's Reformation (though this was certainly more orderly than that of other coun-



orderly manner, in which the change of religion was carried on, it, nevertheless, most unjustly and sacrilegiously seized upon, and destroyed, in the reign of Henry VIII. 645 monasteries, 90 colleges, and 110 hospitals, besides the bishopric of Durham; and, under Edward VI. or rather his profligate uncle, it dissolved 2374 colleges, chapels or hospitals, in order to make princely fortunes of their property for that uncle and his unprincipled comrades, who, like banditti, quarrelling over their spoils, soon brought each other to the block. Such were the fruits of sanctity, every where produced by this Reformation!

I am, &c.

J. M.

tries) has caused the conversion of many English Protestants: it produced this effect on James II. and his first consort, the mother of Queen Mary, and Queen Ann. The following is the account which the latter has left of this change, and which is to be found in Dodd's last volume, and in the 50 Reasons of the Duke of Brunswick. 'Seeing much of the devotion of the Catholics, I made it my constant prayer that, if I were not, I might, before I died, be in the true religion. I did not doubt but that I was so till November last, when, reading a book called *The History of the Reformation, by Dr. Heylin*, which I had heard very much commended, and had been told, if ever I had any doubts in my Religion that would settle me: instead of which I found it the description of the horridest sacrileges in the world; and could find no cause why we left the Church, but for three the most abominable ones: 1st Henry VIII. renounced the Pope, because he would not give him leave to part with his wife and marry another: 2dly, Edward VI. was a child and governed by his uncle, who made his estate out of the church lands: 3dly, Elizabeth not being lawful heiress to the crown, had no way to keep it but by renouncing a Church which would not suffer so unlawful a thing. I confess I cannot think the Holy Ghost could ever be in such councils.'

## LETTER XXII.

To Mr. J. TOULMIN.



## OBJECTIONS ANSWERED.

DEAR SIR,

I HAVE received your letter, animadverting upon mine to our common friend, Mr. Brown, respecting the fruits of sanctity, as they appear in our respective communions. I observe, you do not contest my general facts or arguments, but resort to objections which have been already answered in these, or in my other letters now before the public. You assert, as a notorious fact, that for several ages, prior to the Reformation, the Catholic Religion was sunk into ceremonies and pageantry, and that it sanctioned the most atrocious crimes. In refutation of these calumnies, I have referred to our councils, to our most accredited authors of religion and morality, and to the lives and deaths of our most renowned Saints, during the ages in question. I grant, Sir, that you hold the same language on this subject that other Protestant writers do; but I maintain that none of them make good their charges, and that their motive for advancing

them is to find a pretext for excusing the irreligion of the pretended Reformation. You next extol the alledged sanctity of the Protestant sufferers, called Martyrs, in the unhappy persecution of Queen Mary's reign. I have discussed this matter at some length in *The Letters to a Prebendary*, and have shewn, in opposition to John Fox and his copyists, that some of these pretended martyrs were alive when he wrote the history of their death (1); that others of them, and the five Bishops in particular, so far from being Saints, were notoriously deficient in the ordinary duties of good subjects and honest men (2); that others again were notorious assassins, as Gardener, Flower, and Rough; or robbers, as Debenham, King, Marsh, Cauches, Gilbert, Massey, &c. (3), while not a few of them retracted their errors, as Bilney, Taylor, Wasalia, and died, to all appearance, Catholics. To the whole ponderous folio of Fox's falsehoods I have opposed the genuine and edifying *Memoirs of Missionary Priests and other Catholics, who suffered death for their Religion* during the reigns of Elizabeth and the Stuarts. Finally, you reproach me with the scandalous lives of some of our Popes, during the middle ages, and of very many Catholics of different descriptions, throughout the Church at the present day; and you

(1) See Letter IV. on Persecution.

(2) See Letter V. on the Reformation.

(3) Letter IV.

refer me to the edifying lives of a great number of Protestants now living in this country.

My answer, Dear Sir, in brief, to your concluding objections, is that I, as well as Baronius, Bellarmin, and other Catholic writers, have unequivocally admitted that some few of our Pontiffs have disgraced themselves by their crimes, and given just cause of scandal to Christendom (1); but I have remarked that the credit of our cause is not effected by the personal conduct of particular pastors, who succeed one another in a *regular way*, in the manner that the credit of yours is by the behaviour of your founders, who professed to have received *extraordinary commission from God to reform Religion* (2). I acknowledge, with the same unreservedness, that the lives of a great proportion of Catholics in this and other parts of the Church is a disgrace to that *Holy Catholic Church*, which they profess to believe in. Unhappy members of the true Religion *by whom the name of God* (and his Holy Church) *is blasphemed among the nations!* Rom. ii. 24. Unhappy Catholics, who *live enemies of the cross of Christ, whose end is destruction, who mind only earthly things!* Philip. iii. 18. But, *it must needs be that scandals should come: nevertheless, wo to that man by whom the scandal cometh!* Mat. xviii. 7. In short, I bear a willing

(1) See Letter II. on Supremacy.

(2) Ibid.

testimony to the public and private worth of very many of my Protestant countrymen of different Religions, as citizens, as subjects, as friends, as children, as parents, as moral men, and as Christians, in the general sense of the word ; still I must say that I find the best of them far short of the *holiness*, which is prescribed in the Gospel and is exemplified in the lives of those Saints, whom I have mentioned. On this subject I will quote an authority, which, I think, you will not object to. Dr. Hey says : ‘ In England, I could almost say, ‘ we are too little acquainted with contemplative Religion. The monk, painted by Sterne, may give us a ‘ more favourable idea of it, than our prejudices generally suggest. I once travelled with a *Recolet*, and ‘ conversed with a *Minim* at his Convent ; and they ‘ both had that kind of character which Sterne gives to ‘ his monk : that refinement of body and mind ; that ‘ pure glow of meliorated passion, that polished piety ‘ and humanity (1).’ In a former letter to your Society, I have stated that sincere humility, by which, from a thorough knowledge of our sins and misery, we become little in our own eyes, and try to avoid, rather than to gain the praise and notice of others, is the very ground work of all other Christian virtues. It has been objected to Protestants, ever since the de-

(1) Lectures in Divinity, vol. i. p. 364.

fection of their arrogant Patriarch, Luther, that they have said little, and have appeared to understand less of this essential virtue. I might say the same with respect to the necessity of an entire subjugation of our other congenial passions, avarice, lust, anger, intemperance, envy, and sloth, as I have said of pride and vain glory; but I pass over these to say a few words of certain maxims expressly contained in Scripture. It cannot then be denied that our Saviour said to the rich young man: *If thou wilt be perfect, go sell all thou hast and give to the poor, and thou shalt have treasures in heaven*; or that he declared on another occasion: *There are eunuchs who have made themselves eunuchs (continent) for the kingdom of heaven's sake. He that is able to receive it, let him receive it.* Mat. xix. 12. Now it is notorious that this life of voluntary poverty and perpetual chastity continues to be vowed and observed by great numbers of both sexes in the Catholic Church; while it is nothing more than a subject of ridicule to the best of Protestants. Again: 'that we ought to fast is a truth more manifest than it should here need be proved:' I here use the words of the Church of England in her Homily iv. p. 11; conformably with which doctrine your Church enjoins, in her Common Prayer Book, the same days of fasting and abstinence, as the Catholic Church does, namely, the 40 days of Lent, the Ember-days, all the Fridays in

the year &c. : nevertheless, where is the Protestant to be found who will submit to the mortification of fasting, even to obey his own Church? I may add, that Christ enjoins *constant prayer*, Luke xviii. 1.; conformably to which injunction, the Catholic Church requires her clergy, at least, from the Subdeacon up to the Pope, daily to say the seven Canonical Hours, consisting chiefly of Scriptural Psalms and Lessons, and which take up in the recital, near an hour and a half, in addition to their other devotions: now what pretext had the Protestant clergy, whose pastoral duties are so much lighter than ours, to lay aside these inspired prayers, except in devotion? Luther himself said his office, for some time after his apostacy.—But to conclude: as it is of so much importance to ascertain which is *the Holy Church*, mentioned in your Creed; and as you can follow no better rule for this purpose than to *judge of the tree by its fruits*, so let me advise you and your friends to make use of every means in your power to compare regular families, places of education, and especially ecclesiastical establishments of the different communions, with each other, as to morality and piety, and to decide for yourselves according to what you observe in them.

I am, &c.

J. M.

## LETTER XXIII.

To JAMES BROWN, Esq.

## ON DIVINE ATTESTATION OF SANCTITY.

DEAR SIR,

HAVING demonstrated the distinctive Holiness of the Catholic Church, in her *Doctrine*, her *Practices*, and her *Fruits* of Sanctity, I am prepared to shew that God himself has borne testimony to her Holiness, and to those very doctrines and practices, which Protestants object to as unholy and superstitious, by the many incontestable miracles he has wrought in her and in their favour, from the age of the Apostles down to the present age.

The learned Protestant advocates of Revelation, such as Grotius, Abbadie, Paley, Watson, &c. in defending this common cause against infidels, all agree in the sentiment of the last-named, that 'Miracles are the criterion of truth.' Accordingly they observe, that both Moses, *Exod.* iv. xiv. *Numb.* xvi. 29. and Jesus Christ, *John* xi. 37, 38. — xiv. 12. — xv. 24. constantly appealed to the prodigies they wrought, in attestation of their Divine mission and doctrine. In-



deed the whole history of God's people, from the beginning of the world down to the time of our Blessed Saviour, was nearly a continued series of miracles (1). The latter, so far from confining the power of working them to his own person or time, expressly promised the same, and even a greater power of this nature to his disciples, *Mark* xvi. 17. *John* xiv. 12. For both the reasons here mentioned, namely, that the Almighty was pleased to illustrate the society of his chosen servants, both under the law of nature and the written law, with frequent miracles, and that Christ promised a continuance of them to his disciples under the new law, we are led to expect that the True Church should be distinguished by miracles, wrought in her, and in proof of her. Accordingly the Fathers and Doctors of the Catholic Church, among other proofs in her favour, have constantly appealed to the miracles, by which she is illustrated, and reproached their contemporary heretics and schismatics with the want of them. Thus St. Irenæus, a disciple of St. Polycarp, who himself was a disciple of St. John the Evangelist, reproaches the heretics, against whom he writes, that they could not give sight to the blind,

(1) To say nothing of the Urim and Thummim, the Water of Jealousy, and the superabundant harvest of the sabbatical year, it is incontestable, from the Gospel of St. John v. 2, that the probatical pond was endowed by an Angel with a miraculous power of healing every kind of disease, in the time of Christ.

hearing to the deaf, cast out devils, or raise the dead to life, as he testifies was frequently done in the True Church (1). Thus also his contemporary, Tertullian, speaking of the heretics, says: 'I wish to see the miracles they have wrought (2).' St. Pacian, in the fourth century, writing against the schismatic Novatus, scornfully asks: 'Has he the gift of tongues or prophecy? Has he restored the dead to life?' (3). The great St. Augustin, in various passages of his works, refers to the miracles wrought in the Catholic Church, in evidence of her veracity (4). St. Nicetas, Bishop of Treves, in the sixth century, advises Queen Clodosind, in order to convert her husband, Alboin, King of the Lombards, from Arianism, to induce him to send confidential messengers to witness the miracles wrought at the tombs of St. Martin, St. Germanus, or St. Hilary, in giving sight to the blind, speech to the dumb, &c. adding: 'Are such things done in the Churches of the Arians?' (5). About the same time Hevigild, King of the Goths, in Spain, an Arian, who was converted, or nearly so, by his Ca-

(1) Lib. ii. contra Hæer. c. 31.

(2) Lib. De Præscr.

(3) Ep. ii. ad Symphor.

(4) 'Dubitamus nos ejus Ecclesiæ condere gremio, quæ usque ad confessionem generis humani ab Apostolica sede, per successionem Episcoporum (frustra hæreticis circumlatrantibus, et partim plebis ipsius judicio, partim Conciliorum gravitate, partim etiam *Miraculorum majestate* damnatis) culmen auctoritatis obtinuit?'—De Utilit. Cred. c. iv.

(5) Labbe's Concil. tom v. p. 835.

tholic son St. Hermengild, reproached his Arian Bishops that no miracles were wrought among them, as was the case, he said, among the Catholics (1). The seventh century was illustrated by the miracles of our Apostle St. Augustin of Canterbury, wrought in confirmation of the doctrine which he taught, as was recorded on his tomb (2): and this doctrine, by the confession of learned Protestants, was purely the Roman Catholic (3). In the eleventh century, we hear a celebrated Doctor, speaking of the proofs of the Catholic Religion, exclaim thus: ‘O Lord! if what we believe is an error, thou art the author of it, since it is confirmed amongst us by those signs and prodigies (which could not be wrought but by thee (4).’ In short, St. Bernard, St. Dominic, St. Xavier, &c. all appealed to the miracles, which God wrought by their hands in proof of the Catholic doctrine. I need not mention the controversial works of Bellarmin and other modern schoolmen; nevertheless, I cannot help observing, that even Luther, when the Anabaptists, adopting his own principles, had pro-

(1) Greg. Turon. l. ix. c. 15.

(2) ‘Hic requiescit D. Augustinus, &c. qui operatione miraculorum suffultus, Edelberthum Regem ac gentem illius ab idolorum cultu ad fidem Christi convertit.’—Bed. Eccles. Hist. l. ii. c. 3. See, in particular, the account of this Saint’s restoring sight to a blind man in confirmation of his doctrine. Ibid. c. 2.

(3) The Centuriators of Magdeburg, Sæc. 6. Bale. In Act. Rom. Pont. Humphrey’s Jesuit, &c.

(4) Ric. a S. Vict. de Trinit. l. i.

ceeded to excesses of doctrine and practice which he disapproved of, required them to prove their authority for their innovations by the performance of miracles! (1). You will naturally ask, Dear Sir, how Luther himself got rid of the argument, implied by this requisition, which, it is evident, bore as strongly against him, as against the Anabaptists?—On one occasion, he answered thus: ‘I have made an agreement with the Lord not to send me any visions, or dreams, or angels,’ &c. (2). On another occasion, he boasts of his visions as follows: ‘I also was in spirit,’ and, ‘if I must glory in what belongs to me, I have seen more spirits than they (the Swinkfeldians, who denied the Real Presence) will see in a whole year (3).’

Such has been the doctrine of the Fathers and Catholic writers concerning miracles in general, as Divine Attestations in favour of that Church in which God is pleased to work them. I will now mention, or refer to a few particular miraculous events of unquestionable evidence, which have illustrated this Church, during the eighteen centuries of her existence.

No Christian questions the miracles and prophecies of the Apostles; and if they do not, why should any Christian question the vision and prophecy of the Apostolic Saint Polycarp, the Angel of the Church

(1) Sleidan.

(2) Manlius in loc. commun. See Brierley's Apology, p. 448.

(3) Luth. ad Senat. Civil. Germ.

of Smyrna, *Rev.* ii. 8, concerning the manner of his future martyrdom, namely, by fire? (1) or the testimony of his episcopal correspondent, who was likewise a disciple of the Apostles, St. Ignatius Bishop of Antioch, who testifies that the wild beasts, let loose upon the martyrs, were frequently restrained by a divine power from hurting them? In consequence of this he prayed that it might not be the case with him (2). St. Irenæus, Bishop of Lyons, was the disciple of St. Polycarp, and, like him, an illustrious martyr: shall we then call in question his testimony, when he declares, as I have noticed above, that miracles, even to the revival of the dead, frequently took place in the Catholic Church, but never among the heretics (3). Or shall we disbelieve that of the learned Origen, in the next century, who says that it was usual with the Christians of his time to drive away devils, heal the sick, and foretel things to come: adding, ‘God is my witness, I would not recommend the religion of Jesus by fictitious stories, but only by clear and certain facts (4).’ One of Origen’s scholars was St. Gregory, Bishop of Neocesarea, surnamed *Thaumaturgus*, or Wonderworker, for the numerous and astonishing miracles which God wrought by his means.

(1) Genuine Acts by Ruinart.

(2) Ep. ad Roman.

(3) *Contra Hær.* l. ii. c. 31.

(4) *Contra Cels.* l. i.

Many of these, even to the stopping the course of a flood; and the moving of a mountain, are recorded by the learned Fathers, who, soon after, wrote his life (1). St. Cyprian, the great ornament of the third century, recounts several miracles which took place in it, some of which prove the blessed Eucharist to be a *Sacrifice*, and the lawfulness of receiving it *under One Kind*. In the middle of the fourth century happened that wonderful miracle, when the Emperor Julian the Apostate, attempting to rebuild the Temple of Jerusalem, in order to disprove the prophecy of Daniel, concerning it, *Dan. ix. 27*, tempests, whirlwinds, earthquakes, and fiery eruptions convulsed the scene of the undertaking, maiming or blasting the thousands of Jews and other labourers employed in the work, and, in short, rendering the completion of it utterly impossible. In the mean time a luminous cross, surrounded with a circle of rays, appeared in the heavens, and numerous crosses were impressed on the bodies and garments of the persons present. These prodigies are so strongly attested by almost all the authors of the age, Arians and Pagans, no less than Catholics (2), that no one but a downright sceptic can call them in ques-

(1) Greg. Nyss. Euseb. l. vi. St. Basil, St. Jerom.

(2) Besides the testimony of the Fathers, St. Gregory Nazianzen, St. Chrysostom, St. Ambrose, and of the historians Socrates, Sozomen, Theodoret, &c. these events are also acknowledged by Philostorgius the Arian, Ammianus Marcellinus the Pagan, &c.

tion. They have accordingly been acknowledged by the most learned Protestants (1). Another miracle, which may vie with the above-mentioned, for the number and quality of its witnesses, took place in the following century, at Typassus in Africa; where a whole congregation of Catholics being assembled to perform their devotions, contrary to the orders of the Arian tyrant, Hunneric, their right hands were chopped off, and their tongues cut out to the roots, by his command: nevertheless they continued to speak as perfectly as they did before this barbarous act (2). I pass over numberless miracles recorded by SS. Basil, Athanasius, Jerom, Chrysostom, Ambrose, Augustin, and the other illustrious Fathers and Church-historians, who adorned the fourth, fifth, and sixth centuries of Christianity; and shall barely mention one miracle, which both the last-mentioned holy Bishops relate, as having been themselves actual witnesses of it, that of restoring sight to a blind man, by

(1) Bishop Warburton called Julian, in proof of these miracles. They are also acknowledged by Bishop Halifax, Disc. p. 23.

(2) The vouchers for this miracle are Victor Vitensis, Hist. Persec. Vandal. l. ii. the Emperor Justinian, who declares that he had seen some of the sufferers, Codex Just. Tit. 27, the Greek historian Procopius, who says he had conversed with them, L. i. de Bell. Vand. c. 8, Æneas of Geza, a Platonic philosopher, who, having examined their mouths, protested that he was not so much surprised at their being able to talk as at their being able to live. De Immort. Anim. Victor. Turon. Isid. Hispal. Greg. Magn. &c. The miracle is admitted by Abbadie, Dodwell, Mosheim, and other learned Protestants.

the application to his eyes of a cloth which had touched the relics of SS. Gervasius and Protasius (1). The latter Saint, one of the most enlightened men who ever handled a pen, gives an account, in the work to which I have just referred (2), of a great number of miracles, wrought in Africa, during his Episcopacy, by the relics of St. Stephen, and among the rest, of seventy wrought in his own diocese of Hippo, and some of them in his own presence, in the course of two years; among these was the restoration of three dead bodies to life.

From this notice of the great St. Augustin of Hippo, in the fifth century, I proceed to observe, concerning St. Augustin of Canterbury, at the end of the sixth, that the miracles wrought by him, were not only recorded on his tomb, and in the history of the Venerable Bede and other writers, but that an account of them was transmitted, at the time they took place, by St. Gregory to Eulogius, Patriarch of St. Alexandria, in an Epistle, still extant, in which this Pope compares them with those performed by the Apostles (3). The latter Saint wrote likewise an Epistle to St. Augustin himself, which is still extant in his works, and in Bede's history, cautioning him against being elated

(1) Aug. De Civit. Dei, l. xxii. p. 8.

(2) Ibid. l. xxii.

(3) Epist. S. Greg. l. vii.



with vain-glory, on the occasion of these miracles, and reminding him that God had bestowed the power of working them, not on his own account, but for the conversion of the English nation (1). On the supposition that our Apostle had wrought no miracles, what farces must these Epistles have exhibited among the first characters of the Christian world !

Among the numberless and well-attested miracles which the histories of the middle ages present to our view, I stop at those of the illustrious Abbot St. Bernard, in the twelfth century, to whose sanctity the most eminent Protestant writers have borne high testimony (2). This Saint, in the life of his friend, St. Malachy of Armagh, among other miracles, mentions the cure of the withered hand of a youth, by the application of his friend's dead hand to it (3). But this, and all the miracles which St. Bernard mentions of other Saints, quite disappear, when compared with those wrought by himself; which for their splendour and publicity, never were exceeded. All France, Germany, Switzerland, and Italy bore testimony to them; and Prelates, Princes, and the Emperor himself were often the spectators of them. In a journey which the Saint made into Germany, he was followed by Philip,

(1) *Ibid.* et *Hist. Bed.*, l. i. c. 31.

(2) Luther, Calvin, Bucer, Ecolompadius, Jewel, Whitaker, Mosheim, &c.

(3) *Vita Malach. inter Oper. Bern.*

Archdeacon of Liege, who was sent by Sampson, Archbishop of Rheims, to observe his actions (1). This writer accordingly, gives an account of a vast number of instantaneous cures, which the holy Abbot performed on the lame, the blind, the paralytic, and other diseased persons, with all the circumstances of them. Speaking of those wrought at Cologne, he says: 'They were not performed in a corner; but the whole city was witness to them. If any one doubts or is curious, he may easily satisfy himself on the spot, especially as some of them were wrought on persons of no inconsiderable rank and reputation (2).' A great number of these miracles were performed in express confirmation of the Catholic doctrine which he defended. Thus preaching at Sarlat against the impious and impure Henricians, a species of Albigenses, he took some loaves of bread and blessed them: after which he said: 'By this you shall know that I preach to you the true doctrine, and the heretics a false doctrine: *all your sick, who shall eat of this bread, shall recover their health;*' which prediction was confirmed by the event (3). St. Bernard himself, in the most celebrated

(1) St. Bernard's Life was written by his three contemporaries, William Abbot of St. Thierry, Arnold Abbot of Bonevaux, and Geoffery the Saint's Secretary, and by other early writers: his own eloquent Epistles, and other works, furnish many particulars.

(2) Published by Mabillon.

(3) Geof. in Vit. Bern.

of his works (1), addressed to Pope Eugenius III. refers to the miracles, which God enabled him to work, by way of justifying himself for having preached up the second Crusade (2); and, in his letter to the people of Tholouse, he mentions his having detected the heretics among them, not only by words, but also by miracles (3).

The miracles of St. Francis Xavier, the Apostle of India, who was cotemporary with Luther, in number, splendour, and publicity, may vie with St. Bernard's. They consisted in foretelling future events, speaking unknown languages, calming tempests at sea, curing various maladies, and raising the dead to life; and, though they took place in remote countries, yet they were verified in the same, soon after the Saint's death, by virtue of a commission from John III. King of Portugal, and they were generally acknowledged, not only by Europeans of different religions in the Indies (4), but also by the native Mahometans and Pagans (5). At the same time with this Saint lived the holy contemplative St. Philip Neri, in proof of whose miracles 300 witnesses, some of them persons of high rank, were juridically

(1) De Consideratione.

(2) De Consid. l. ii.

(3) Ad Tolos. Ep. 241.

(4) See the testimonies of Hackluyt, Baldeus, and Tavernier, all Protestants, in Bouhour's Life of St. Xavier, translated by the Poet Dryden.

(5) Ibid.

examined (1). The following century was illustrated by the shining virtues and attested miracles, even to the resurrection of the dead, of St. Francis of Sales (2), as it was also by those of St. John Francis Regis, concerning which, twenty-two Bishops of Languedoc wrote thus to Pope Clement XI.: 'We are witnesses ' that, before the tomb of F. J. F. Regis, the blind see, ' the lame walk, the deaf hear, the dumb speak (3).'

You will understand, Dear Sir, that I mention but a few of the Saints, and with respect to these, but a few of their miracles, as my object is to prove the single fact that God has illustrated the Catholic Church, chiefly by means of his Saints, with undeniable miracles, in the different ages of her existence. What now will you, Dear Sir, and your friends say to the evidence, here adduced? Will you say that all the Holy Fathers, up to the Apostolic age, and that all the Ecclesiastical writers down to the Reformation, and, since this period, that all Catholic Authors, Prelates and Officials, have been in a league to deceive mankind? In short, that they are all liars and impostors alike? Such, in fact, is the absurd and horrible system, which, to get rid of the DIVINE ATTESTATION, in favour of the Catholic Church, the celebrated Dr. Conyers Middleton has de-

(1) See Butler's Saints' Lives, May 26.

(2) See Marsollier's Life of St. F. de Sales, translated by Dr. Coombes.

(3) See his Life by Daubenton, which is abridged by Butler, June 16.

clared for; as have most Protestan writers who have handled the subject, since the publication of his *Free Inquiry*. This system, however, which is a *libel on human nature*, does not only lead to general scepticism in other respects, but also undermines the credit of the Gospel itself. For if all the ancient Fathers and other writers are to be disbelieved, respecting the miracles of their times, and even those which they themselves witnessed, upon what grounds are we to believe them, in their report of the miracles which they had heard of Christ and his Apostles, those main props of the Gospel and our common Christianity? Who knows but they may have forged all the contents of the former and the whole history of the latter? It was impossible these consequences should escape the penetration of Middleton: but a worse consequence, in his opinion, which would follow from admitting the veracity of the holy Fathers, namely, a *Divine Attestation of the Sanctity of the Catholic Church*, banished his dread of the former. Let him now speak to this point for himself, in his own flowing periods. He begins with establishing an important fact, which I also have been labouring to prove, where he says: ‘It must be confessed that the claim to a miraculous power was universally asserted and believed in all Christian countries and in all ages of the Church, till the time of the Reformation: for Ecclesiastical History makes

‘ no difference between one age and another, but carries  
‘ on the succession of its miracles, as of all other com-  
‘ mon events, through all of them indifferently to that  
‘ memorable period (1). As far as Church-historians  
‘ can illustrate any thing, there is not a single point, in  
‘ all history, so constantly, explicitly, and unanimously  
‘ affirmed by them as the continual succession of those  
‘ powers, through all ages, from the earliest Father,  
‘ who first mentions them, down to the Reformation ;  
‘ which same succession is still further deduced by per-  
‘ sons of the same eminent character for probity,  
‘ learning and dignity, in the Romish Church, to this  
‘ very day ; so that the only doubt which can remain  
‘ with us is, whether Church-historians are to be trusted  
‘ or not : for if any credit be due to them in the pre-  
‘ sent case, it must reach to all or none : because the  
‘ reason for believing them in any one age will be found  
‘ to be of equal force in all, as far as it depends on the  
‘ character of the persons attesting, or on the thing  
‘ attested (2).’ We shall now hear Dr. Middleton’s  
decision on this weighty matter, and upon what grounds  
it is formed. He says : ‘ The prevailing opinion of  
‘ Protestants, namely, of Tillotson, Marshal, Dodwell,  
‘ &c. is, that miracles continued during the three first  
‘ centuries. Dr. Waterland brings them down to the

(1) Free Inquiry, Introduct. Disc. p. xlv.

(2) Ibid. Preface, p. xv.

' fourth, Dr. Beriman to the fifth. These unwarily  
 ' betrayed the Protestant cause into the hands of its  
 ' enemies : for it was in those primitive ages, particu-  
 ' larly in the 3d, 4th, and 5th, those flourishing times  
 ' of miracles, in which the chief corruptions of Popery,  
 ' monkery, the worship of relicks, invocation of Saints,  
 ' prayers for the dead, the superstitious use of images,  
 ' and of Sacraments were introduced (1). ' We shall  
 ' find, after the conversion of the Roman Empire, the  
 ' greater part of their boasted miracles were wrought  
 ' either by monks, or relicks, or the sign of the cross,  
 ' &c. : wherefore, if we admit the miracles, we must ad-  
 ' mit the rites for the sake of which they were wrought :  
 ' they both rest on the same bottom (2). ' Every one  
 ' may see *what a resemblance the principles and practice*  
 ' *of the fourth century, as they are described by the*  
 ' *most eminent Fathers of that age, bear to the present*  
 ' *rites of the Popish Church* (3). ' When we reflect  
 ' on the surprising confidence with which the Fathers  
 ' of the fourth age affirmed, as true, what they them-  
 ' selves had forged, or knew to be forged, it is natural  
 ' to suspect that so bold a defiance of truth could not  
 ' be acquired or become general at once, but must have  
 ' been gradually carried to that height by the example  
 ' of former ages (4). ' Such are the grounds on which

(1) Introd. p. li. (2) Ibid. p. lxvi. (3) Ibid. lxx. (4) Ibid. p. lxxxiv.

this shameless declaimer accuses all the most holy and learned men, whom the world has produced during 1800 years, of forgery and a combination to cheat mankind. He does not say a word to shew that the combination itself is either probable or possible; all he advances is, that this libel on human nature, is *necessary for the support of Protestantism*; for he says, and this with evident truth: ‘By granting the Romanists but a single age of miracles, after the time of the Apostles, we shall be entangled in a series of difficulties, whence we can never fairly extricate ourselves, till we allow the same powers also to the present age (1).’

Methinks I hear some of your Society thus asking me: *Do you then pretend that your Church possesses the miraculous powers at the present day?*—I answer, that the Church never possessed miraculous powers, in the sense of most Protestant writers, so as to be able to effect cures or other supernatural events at her mere pleasure: for even the Apostles could not do this, as we learn from the history of the lunatic child, *Mat. xvii. 16*: but this I say, that the Catholic Church, being always the beloved *Spouse of Christ*, *Rev. xxi. 9*, and continuing at all times to bring forth children of heroical sanctity, God fails not in this, any more than

(1) *Introductio*. p. xcvi.



in past ages, to illustrate her and them by unquestionable miracles: accordingly in those processes which are constantly going on, at the Apostolical See, for the canonization of new Saints (1), fresh miracles of a recent date, continue to be proved with the highest degree of evidence, as I can testify from having perused, on the spot, the official printed account of some of them (2). For the further satisfaction of your friends, I will inform them that I have had satisfactory proof that the astonishing catastrophe of Louis XVI, and his Queen, in being *beheaded on a Scaffold*, was foretold by a nun of Fougères, Sœur Nativité, 20 years before it happened, and that the banishment of the French Clergy from their country, long before it happened, was predicted by the holy French pilgrim, Benedict Labre, whose miracles caused the conversion of the late Rev. Mr. Thayer, an American clergyman, who being at Rome, witnessed several of them. With respect to miraculous cures of a late date, I have the most respectable attestation of several of them, and I am well acquainted with four or five persons who have

(1) Among the late canonizations are those, in 1807 and 1808, of S. F. Caracciolo, founder of the Regular Clerks; of St. Angela de Mercis, foundress of the Ursuline Nuns, of St. Mary of the Incarnation, Mlle. Acarie, &c. One of the latest beatifications is that of B. Alfonso Liguori, Bishop of St. Agata de Goti.

(2) One of these, proved in the process of the last mentioned Saint, consisted in the cure and *restoration of an amputated breast* of a woman, who was at the point of death from a cancer.

experienced them. The following facts are respectively attested, but at much greater length, by the Rev. Thomas Sadler, of Tralford, near Manchester, and the Rev. J. Crathorne, of Garswood, near Wigan:—Joseph Lamb, of Eccles, near Manchester, now 28 years old, on the 12th of August, 1814, fell from a hay-rick, four yards and a half high, by which accident it was conceived the spine of his back was broken. Certain it is, that he could neither walk nor stand without crutches, down to the 2d of October, and that he described himself as feeling the most exquisite pain in his back. On that day, having prevailed with much difficulty upon his father, who was then a Protestant, to take him in a cart with his wife and two friends, Thos. Cutler and Eliz. Dooley, to Garswood, near Wigan, where the hand of F. Arrowsmith, one of the Catholic Priests who suffered death at Lancaster, for the exercise of his religion, in the reign of Charles I, is preserved and has often caused wonderful cures, he got himself conveyed to the altar rails of the chapel, and there to be signed, on his back, with the sign of the cross, by that hand; when, feeling *a particular sensation and total change in himself*, as he expressed it, he exclaimed to his wife: *Mary, I can walk*; this he did, without any help whatever, walking first into an adjoining room and thence to the cart which conveyed him home. With his debility, his pains also left him, and his back

has continued well ever since (1). These particulars, as they were respectively witnesses of them, the above named persons, all now living, are ready to declare upon oath. I have attestations of incurable cancers and other disorders being suddenly remedied by the same instrument of God's bounty; but it would be a tedious work to transcribe them, or the other attestations in my possession of a similar nature.

Among those of my personal acquaintance who have experienced supernatural cures, I will mention Mary Wood, now living at Taunton Lodge, where several other witnesses of the facts I am going to state live with her. 'On March 15, 1809, Mary Wood, in attempting to open a sash window, pushed her left hand through a pane of glass, which caused a very large and deep transverse wound in the inside of the left arm, and divided the muscles and nearly the whole of the tendons that lead to the hand; from which accident, she not only suffered, at times, the most acute pain, but was from the period I first saw her (March 15) till some time in July, totally deprived of the use of her hand and arm (2).—What passed between the latter end of July, when, as the Surgeon elsewhere says

(1) The Rev. Mr. Sadler's letter to me is dated Aug. 6, 1817.

(2) This account is copied from a letter to Miss F. T. Bird, dated Sept. 30, 1809, by Mr. Woodford, an eminent Surgeon of Taunton, who attended Mary Wood.

‘ he left his patient,’ having no hopes of restoring her, till the 6th of August, on the night of which she was perfectly and miraculously cured, I shall copy from a letter to me, dated Nov. 19, 1809, by her amanuensis, Miss Maria Hornyold. ‘ The Surgeon gave little or no ‘ hopes of her ever again having the use of her hand, ‘ which, together with the arm, seemed withered and ‘ somewhat contracted; only saying, *in some years,* ‘ nature might give her some little use of it, which was ‘ considered by her superiors as a mere delusive comfort. ‘ Despairing of further human assistance towards her ‘ cure, she determined, with the approbation of her said ‘ superiors, to have recourse to God, through the inter- ‘ cession of St. Winefrid, by a Novena (1). Accord- ‘ ingly on the 6th of August she put a piece of moss, ‘ from the Saint’s Well, on her arm, continuing recol- ‘ lected and praying, &c. when, to her great surprise, ‘ the next morning she found she could dress herself, ‘ put her arm behind her and to her head, having re- ‘ gained the free use and full strength of it. In short, ‘ she was perfectly cured!’ In this state I myself saw her and examined her hand, a few years afterwards, and in the same state she still continues, at the above named place, with many other highly credible vouchers who are ready respectively to attest these particulars.

(1) Certain prayers continued during nine days.

‘ On the 16th of the month, the Surgeon was sent for ;  
‘ and, being asked his opinion concerning Mary  
‘ Wood’s arm, he gave *no hope of a perfect cure*, and  
‘ very little of her ever having *even the least use of it* ;  
‘ when, she being introduced to him and shewing him  
‘ the arm, which he thoroughly examined and tried, he  
‘ was so affected at the sight and the recital of the man-  
‘ ner of the cure, as to shed tears, and exclaim, it was  
‘ a special interposition of Divine Providence.’

I shall say little of the miraculous cure of Winefrid White, a young woman of Wolverhampton, on the 28th of June, 1805, at Holywell, having published a detailed account of it, soon after it happened, which work has been republished in England and in Ireland (1). Let it suffice to say ; 1st, that the disease was one of the most alarming topical ones which are known, namely, a *curvature of the spine*, as her Physician and Surgeon ascertained, who treated it accordingly, by making two great issues, one on each side of the spine, of which the patient’s back still bears the marks ; 2dly, that, besides the most acute pains, throughout the whole nervous system, and particularly in the brain, this disease of the spine produced a *hemiplegia* or palsy on one side of the patient, so that when she could feebly crawl, with the help of a crutch under her

(1) By Keating and Brown, Duke-street Grosvenor-square, London ; Coyne, Dublin.

right arm, she was forced to drag her left leg and arm after her, just as if they made no part of her; 3dly, that her disorder was of long continuance, namely, of three years standing; though not in the same degree, till the latter part of that time, and that it was publicly known to all her neighbours and a great many others; 4thly, that having performed the acts of devotion which she felt herself called to undertake, and having bathed in the fountain, she, *in one instant* of time, on the 28th of June, 1805, found herself freed from all her pains and disabilities, so as to be able to walk, run and jump, like any other young person, and to carry a greater weight with the left arm than she could with the right; 5thly, that she has continued in this state these twelve years down to the present time; lastly, that all the above-mentioned circumstances have been ascertained by me in the regular examination of the several witnesses of them; being persons of different religions, situations in life and countries, in the places of their respective residence, namely, in Staffordshire, Lancashire, and Wales, the authentic documents of which are contained in the work referred to above. Several of the witnesses are still living, as is Winefrid White herself.

I am, &c.

J. M.

LETTER XXIV.

To JAMES BROWN, Esq.

OBJECTIONS ANSWERED.

DEAR SIR,

I SUBSCRIBE to the objection, which you say has been suggested to you by your learned friend, on the subject of miracles. Namely, I admit that a vast number of incredible and false miracles, as well as other fables, have been forged by some, and believed by other Catholics in every age of the Church, including that of the Apostles (1). I agree with him and you in rejecting the *Legenda Aurea* of Jacobus de Voragine, the *Speculum* of Vincentius Belluacensis, the *Saints' Lives* of the Patrician, Metaphrastes, and scores of similar legends, stuffed, as they are, with relations of miracles of every description. But, Sir, are we to deny the truth of all history, because there are numberless false histories? Are we to question the four Evangelists,

(1) St. Jerom, in rejecting certain current fables concerning St. Paul and St. Thecla, mentions a Priest who was deposed by St. John the Evangelist, for inventing similar stories. De Script. Apost.—Pope Gelasius, in the 5th century, condemned several Apochryphal Gospels and Epistles, and legends of Saints, and among the latter the common ones of St. George.

because there have been several fabricated Gospels? Most certainly not: but we must make the best use we can of the discernment and judgment which God has given us, to distinguish false accounts of every kind from those which are true; and we ought, I allow, to make use of double diligence and caution, in examining alledged revelations and events contrary to the general laws of nature.

Your friend's second objection, which impeaches the diligence, integrity and discernment of the Cardinals, Prelates, and other Ecclesiastics at Rome, appointed to examine into the proofs of the miracles there published, shews that he is little acquainted with the subject he talks of. In the first place, then, a juridical examination of each reported miracle must be made in the place where it is said to have happened, and the depositions of the several witnesses must be given upon oath; this examination is generally repeated two or three different times at intervals. In the next place, the examiners at Rome are unquestionably men of character, talents and learning, who, nevertheless, are not permitted to pronounce upon any cure or other effect in nature, till they have received a regular report of physicians and naturalists upon it. So far from being precipitate, it employs them whole years to come to a decision, on a few cases, respecting each Saint; this is printed and handed about among indifferent



persons, previously to its being laid before the Pope. In short, so strict is the examination, that, according to an Italian proverb: *It is next to a miracle to get a miracle proved at Rome.* It is reported by F. Daubenton that an English Protestant Gentleman, meeting, in that city, with a printed process of 40 Miracles, which had been laid before the Congregation of Rites, to which the examination of them belonged, was so well satisfied with the respective proofs of them, as to express a wish that Rome would never allow of any miracles, but such as were as strongly proved, as these appeared to be; when, to his great surprise, he was informed that every one of these had been rejected by Rome as not sufficiently proved!

Nor can I admit of the third objection of your friend, by which he rejects our miracles, on the alledged ground, that there was no sufficient cause for the performance of them; for not to mention that many of them were performed for the conversion of infidels, I am bound to cry out with the Apostle: *Who hath known the mind of the Lord, or who hath been his counsellor!* Rom. xi. 34. Thus much is certain from Scripture, that the same Deity who preserved Jonas in the whale's belly, to preach repentance to the Ninivites, created a gourd to shelter his head from the heat of the sun, *Jonas* iv. 6, and that as he sent fire from heaven to save his Prophet Elias, so he caused iron to swim, in

order to enable the son of a prophet to restore the axe which he had borrowed, *2 Kings* vi. 6. In like manner, we are not to reject miracles, sufficiently proved, under pretext that they are mean, and unworthy the hand of Omnipotence ; for we are assured, that God equally turned the dust of Egypt into lice, as he turned the waters of it into blood, *Exod.* viii.

Having lately perused the works of several of the most celebrated Protestant writers, who, in defending the Scripture-miracles, endeavour to invalidate the credit of those they are pleased to call *Popish Miracles*, I think it just, both to your cause and my own, to state the chief arguments they make use of, and the answers which occur to me, in refutation of them. On this head, I cannot help expressing my surprise and concern that writers of character, and some of them of high dignity, should have published several *gross falsehoods* ; not, I trust, intentionally, but from the blind precipitancy and infatuation which a panic fear of Popery generally produces. The late learned Bishop of Salisbury, Dr. J. Douglas, has borrowed from the infidel Gibbon what he calls ‘ A most satisfying proof that the miracles ascribed to the Romish Saints are *forgeries* of an age posterior to that they lay claim to (1).’ The latter says : ‘ It may seem

(1) The Criterion, or Rules by which the true Miracles of the New Testament are distinguished from the spurious Miracles of Pagans and Papists, by John Douglas, D. D. Lord Bishop of Salisbury, p. 71, note.

‘ remarkable, that Bernard of Clairvaux, who records so many miracles of his friend St. Malachy, *never takes notice* of his own, which, in their turn, however, are carefully related by his companions and disciples. In the long series of Ecclesiastical History, does there occur a single instance of a saint asserting that he himself possessed the gift of miracles (1)?’ Adopting this objection, the Bishop of Salisbury says: ‘ I think I may safely challenge the admirers of the Romish saints to produce any writing of any of them, in which a power of working miracles is claimed (2).’ Elsewhere he says: ‘ From Xavier himself (namely, from his published letters) we are furnished, not only with a negative evidence against his having any miraculous power, but also with a positive fact, which is the strongest possible presumption against it (3).’ Nevertheless, in spite of the confident assertions of these celebrated authors, it is certain (though the last thing which true saints choose to speak of are their own supernatural favours) that several of them, when the occasion required it, have spoken of the miracles, of which they were the instruments (4); and among the rest, those two identi-

(1) Hist. of Decline and Fall, chap. xv.

(2) Criterion, p. 369.

(3) Ibid. p. 76.

(4) The great St. Martin acknowledged his own miracles, since, according to his friend and biographer, Sulpicius, Dialogue 2, he used to say, that he

cal saints, St. Bernard and St. Francis Xavier, whom Gibbon and Dr. Douglas instance, to prove their assertion. I have already referred to the passages in the works of St. Bernard, where he speaks of his miracles as of notorious facts; and I here again insert them in a note (1). With respect to St. Xavier, he not only mentions, in those very letters which Dr. Douglas appeals to, a miraculous cure, which he wrought upon a dying woman in the kingdom of Travancor; but he expressly calls it A MIRACLE, and affirms that it caused the conversion of the whole village in which she resided (2).

A second palpable falsehood is thus confidently advanced by the capital enemy of miracles, Dr. Middleton: 'I might risk the merit of my argument on this single point, that, after the apostolic times, there is not, in all history, one instance, either well attested, or even so much as mentioned, of any particular person

was not endowed with so great a power of working them, after he was a Bishop, as he had before.

(1) Addressing himself to P. Eugenius III. in answer to his enemies, who reproached him with the ill success of the second crusade, he says: 'Sed dicunt forsitan isti: Unde scimus quod a Domino sermo egressus sit? Quæ signa tu facis ut credamus tibi? Non est quod ad ista ipse respondeam: parcendum verecundiæ meæ: responde tu pro me et pro te ipso, secundum ea quæ vidisti et audisti.' De Consid. l. ii. c. 1. In like manner, writing to the people of Thoulouse, of his miracles wrought there, he says: 'Mora quidem brevis apud vos sed non infructuosa: veritate nimirum per nos manifestatâ, non solum in sermone sed etiam in virtute.' Ep. 241.

(2) Epist. S. F. Xav. L. 1. Ep. iv.

‘ who had ever exercised that gift (of tongues) or pretended to exercise it, in any age or country whatsoever (1).’ In case your learned friend is disposed to take up the cause of Middleton, I beg to refer him to the history of St. Pacomius, the Egyptian Abbot, and founder of the Cenobites, who, ‘ though he never learned the Greek or Latin languages, yet sometimes miraculously spoke them,’ as his disciple and biographer reports (2), and to that of the renowned preacher, St. Vincent Ferrer, who, having the gift of tongues, preached indifferently to Jews, Moors, and Christians, in their respective languages, and converted incredible numbers of each of these descriptions (3). In like manner, the bull of the canonization of St. Lewis Bertrand, A. D. 1671, declares that he possessed the gift of tongues, by means of which he converted as many as 10,000 Indians of different tribes in South America, in the space of three years (4). Lastly, let your friend peruse the history of the great Apostle of the East Indies, St. Xavier, who, though he ordinarily studied the languages of the several nations he announced the word of God to, yet, on particular occasions, he was empowered to speak those he

(1) Inquiry into Mirac. Powers, p. 120, &c.

(2) Tillemont, Mem. Ecc. tom. vii.

(3) See his Life by Lanzano, Bishop of Lucca, also Spondanus ad An. 1403.

(4) See Alban Butler's Saints' Lives, Oct. 9.

had not learned (1). This was the case in Travancor, as his companion Vaz testified, so as to be enabled to convert and instruct there 10,000 infidels, all of whom he baptized with his own hand. This was the case again at Amanguchi, where he met with a number of Chinese merchants. Finally, the bull of St. Xaverius' canonization by Urban VIII. proclaims to the world, that this saint was illustrated with the *gift of tongues*: so false is the bold assertion of Middleton, adopted in part by Bishop Douglas and other Protestants, that 'there is not, in all history, one instance, either well attested, or so much as mentioned, of any person who had ever exercised the gift of tongues, or pretended to exercise it.'

Nor is there more truth in what the Bishop of Salisbury, Dr. Paley, &c. maintain, namely, that 'the Popish miracles,' as they insultingly call them, 'were not wrought to confirm any truth, and that no converts were made by them! (2)' In refutation of this, I may again refer to the epitaph of our apostle, St. Augustin, and to the miracles of St. Bernard at Sarlat, mentioned above. To these instances, I may add the prodigy of St. Dominic, who, to prove the truth of the Catholic doctrine, threw a book containing it into the flames, in which it remained uncon-

(1) See Bouhour's Life of St. Xavier, translated by Dryden, &c.

(2) Criterion, p. 369. View of Evidences, by Dr. Paley, vol. i. p. 346.

sumed, at the same time challenging the heretics, whom he was addressing, to make the same experiment on their Creed (1). In like manner, St. Xavier, on a certain occasion, finding his words to have no effect on his Indian auditory, requested them to open the grave of a corpse that had been buried the day before, when, falling on his knees, he besought God to restore it to life for the conversion of the infidels present; upon which, the dead man was instantly restored to life and perfect health, and the country round about received the faith (2).

It is chiefly through the sides of the Apostle of India, that the author of *The Criterion* endeavours to wound the credit of the other Saints and the Catholic Church, on the point of miracles. Hence, in the application of his three laboured rules of criticism, he objects, that the alledged miracles of St. Xavier were performed in the extremities of the East;—that the accounts of them were published, not on the spot, but in Europe, at an immense distance;—and this not till 35 years after the Saint's death (3). A single document,

(1) Petrus Vallis Cern. Hist. Alb. Butler's *Saints' Lives*, Aug. 4.

(2) This was one of the miracles referred to by the Paravas of Cape Comorin, when the Dutch sent a minister from Batavia, to proselyte them to Protestantism. On this occasion, they answered the minister's discourse thus: *The great father (St. Xavier) raised to life five or six dead persons; do you raise twice as many; do you cure all our sick, and make the sea twice as productive of fish as it now is, and then we will listen to you.* Du Halde's *Recueil*, vol. v. Berault Bercastel's *Hist. Ecc.* tom. xxiii. p. 454.

(3) *Criter.* p. 78, 81, &c.

of the most public nature, at once overturns all the three rules in regard of this Saint. He died at the end of 1552, and on the 28th of March, 1556, a letter was sent from Lisbon by John III. King of Portugal, to his Viceroy in India, Don Francisco Barretto, 'enjoining him to take depositions upon oath, in all parts of the Indies, where there is a probability of finding witnesses, not only concerning the life and manners of Francis Xavier, and of all the things commendably done by him, for the salvation and example of men, but also concerning the *miracles*, which he has wrought, both living and dead. You shall send these authentic instruments, with all the evidences and proofs, signed with your hand-writing, and sealed with your ring, by three different conveyances (1).'

But the author of *The Criterion*, it seems, has more positive, and what he calls 'conclusive evidence, that during this time, (35 years from his death) Xavier's miracles had not been heard of. 'The evidence,' he says, 'I shall alledge, is that of Acosta, (namely, Joseph Acosta) who himself had been a missionary among the Indians. His work, *De Procuranda Indorum Salute*, was printed in

(1) This letter is extant in Tursellinus, but had been published several years before by Emanuel Acosta, in his *Rerum in Oriente Gestarum*. Diltingen, 1571. Paris, 1572.



‘ 1589, that is, above 37 years after the death of Xavier, and in it we find an express acknowledgment, that no miracles had ever been performed by missionaries among the Indians.—Acosta was himself a Jesuit, and therefore, from his silence, we may infer unexceptionably, that between 30 and 40 years had elapsed before Xavier’s miracles were thought of (1).’—The argument has been thought so conclusive, that Mr. Le Mesurier (2), Hugh Farmer (3), the Rev. Peter Roberts (4), and other Protestant writers on miracles, have adopted it with exultation, and it has probably contributed as much to the author’s title of *Detector Douglas*, as his exposure of the two impostors, Lauder and Archibald Bower. But what will the admirers of this *Detector* say, if it should appear that Acosta barely says, that ‘there was not *the same faculty or facility* of working miracles among the missionaries, which there was among the Apostles?’ (5). Or rather, what will they say, if this same Acosta, in the very work which Dr. Douglas quotes, expressly asserts, that

(1) *Criterion*, p. 73.

(2) *Bampton Lectures*, p. 288.

(3) *Dissertation on Miracles*, p. 205.

(4) *Observations on a pamphlet*.

(5) ‘*Altera causa in nobis est cur Apostolica prædicatio institui omnino non possit Apostolice, quod miraculorum nulla facultas sit, quæ Apostoli plurima perpetrarunt.*’—Acosta, *De Proc.* l. ii. c. 8.

*signs and miracles* too numerous to be related, accompanied the preaching of the Gospel both in the East and the West Indies *in his own time!* (1). And yet further, with respect to this same 'Blessed Master Francis,' as he calls him, 'being a man of an Apostolical life, that so many and such great signs have been reported of him by numerous and credible witnesses, that hardly more in number or greater in magnitude are read of any one, except the Apostles?' (2). Now all this I affirm Acosta does say, in the very work quoted by Bishop Douglas, a copy of which I beg leave to inform your learned friend, (and through him, other learned men) is to be found in the Bodleian library at Oxford, under the title which I insert below (3). The author of *The Criterion* is hardly entitled to more mercy for his cavils on what Ribadeneira says of the miracles of St. Ignatius, than

(1) 'Et quidem dona Spiritus *signa et miracula*, quæ fidei prædicatione innotuerunt, *his etiam temporibus*, quando charitas usque adeo reffixit, ennumerare longum esset, tum in Orientali illa India, tum in hac Occidentali.'—De Procur. l. i. c. 6, p. 141.

(2) 'Convertamus oculos in nostri sæculi hominem, B. Magistrum Franciscum, virum Apostolicæ vitæ, cujus tot et tam magna signa referuntur per plurimos, eosque idoneos, testes ut vix de alio, exceptis Apostolis, plura legantur. Quid Magister Gaspar aliique socii, &c.'—De Procur. Ind. Salut. l. ii. c. 10, p. 226.

(3) The book is to be inquired for at the Bodleian library by the following quaint description: *Johanna Papissa toti Orbi manifestata*. 8<sup>o</sup> c. 29, *Art. Seld.*

for those on what Acosta says of the miracles of St. Xavier. The fact is, the Council of Trent, having recently prohibited the publication of any new miracles, until they had been examined and approved of by the proper ecclesiastical authority, Ribadeneira, in the first edition of his life of St. Ignatius, observed due caution in speaking of this Saint's miracles; however, in that very edition, he declared that many such had been wrought by him: but these having subsequently been juridically proved in the process of the Saint's canonization, his biographer published them without scruple, as he candidly and satisfactorily informs his readers in that third edition; which edition now stands in his folio work of *The Saints' Lives* (1).

(1) 'Mihi tantum abest ut ad vitam Ignatii illustrandam miracula deesse videantur, ut multa eaque præstantissima judicem in media luce versari.' The writer proceeds to mention several cures, &c. edit. 1572.—I cannot close this article without protesting against the disingenuity of several Protestant writers in reproaching Catholics with the impositions practised by the Jansenists at the tomb of Abbé Paris. In fact, who detected those impositions, and furnished Dr. Campbell, Dr. Douglas, &c. with arguments against them, except our Catholic Prelates and theologians? In like manner Catholics have reason to complain of these and other Protestant writers, for the manner in which they discuss the stupendous miracle that took place at Saragossa in 1640, on one Michael Pellicer, whose leg, having been amputated, he, by his prayers, obtained a new, natural leg, just as if this miracle rested on no better foundation than the slight mention which Cardinal Retz makes of it in his *Memoirs*. In fact, we might have expected that learned Divines would have known that this miracle had been amply

I shall close this very long letter with a very few words respecting a work which has lately appeared, animadverting on my account of *The Miraculous Cure of Winefrid White* (1). The writer sets out with the system of Dr. Middleton, by admitting none except Scripture-miracles; but very soon he undermines these miracles also, where he says: 'An independent and express divine testimony is that alone, which can assure us whether effects are miraculous or not, except in a few cases.' He thus reverses the proofs of Christianity, as its advocates and its Divine Founder himself have laid them down. He adds: 'No mortal ought to have the presumption to say, a thing is or is not contrary to the established laws of nature.' Again he says: 'To prove a miracle there must be a proof of the particular divine agency.' According to this system we may say: No one knows but the motion of the funeral procession, or some occult quality of nature, raised to life the widow of Naim's son! Mr. Roberts will have no difficulty in saying so, as he denies that the resurrection of the murdered man from the touch of the prophet Elisha's bones, *2 Kings* xiii, was a miracle!

discussed, soon after it happened, between Dr. Stillingfleet and the Jesuit Edward Worsley, in which discussion, the latter produced such attestations of the fact as it seems impossible not to credit.—See *Reason and Religion*, p. 328.

(1) By the Rev. Peter Roberts, Rector of Llanarmon, &c.

Possessed of this opinion, the author can readily persuade himself, that a curvated spine and hemiplegia, or any other disease whatever, may be cured, in an instant, by immersion in cold water, or by any thing else; but as it is not likely that any one else will adopt it, I will say no more of his physical arguments on this subject.—He next proceeds to charge W. White and her friends with a studied imposition; in support of which charge, he asserts, that ‘the Church of Rome ‘had not announced a miracle for many years.’ This only proves that his ignorance of what is continually going on in the Church, is equal to his bigotry against it. The same ignorance and bigotry are manifested in the ridiculous story concerning Sixtus V, which he copies from the unprincipled Leti, as also in his account of the exploded and condemned book, the *Taxæ Cancellariæ*, &c. Towards the conclusion of his work, he expresses a doubt whether I have read Bishop Douglas’s *Criterion*, though I have so frequently quoted it; because, he says, if I had read it, I must have known that Acosta proves that St. Xavier wrought no miracles among the Indians, and that the same thing appears from the Saint’s own letters. Now the only thing, Dear Sir, which these assertions prove is that Mr. Roberts himself, no more than Bishop

(1) Euseb. Eccles. Hist. l. iv. c. 15.

Douglas, ever read either Acosta's work, or St. Xavier's Letters, notwithstanding they so frequently refer to them; for this is the only way of acquitting them of a far heavier charge.

I am, &c.

J. M.

## LETTER XXV.

To JAMES BROWN, Esq.

## ON THE TRUE CHURCH BEING CATHOLIC.

DEAR SIR,

IN treating of this third mark of the True Church, as expressed in our common Creed, I feel my spirits sink within me, and I am almost tempted to throw away my pen, in despair. For what chance is there of opening the eyes of candid Protestants to the other marks of the Church, if they are capable of keeping them shut to this? Every time that each of them addresses the God of Truth, either in solemn worship or in private devotion, he fails not to repeat: *I believe in THE CATHOLIC Church:* and yet if I ask him the question: *Are you a CATHOLIC?* he is sure to answer me: *No, I am a PROTESTANT!*—Was there ever a more glaring instance of inconsistency and self-condemnation among rational beings!

At the first promulgation of the Gospel, its followers were distinguished from the Jews by the name of *Christians*, as we learn from Scripture, *Acts xi. 26.* Hence the title of Catholic did not occur in the pri-

mitive edition of the Apostles' Creed (1); but no sooner did heresies and schisms arise, to disturb the peace of the Church, than there was found to be a necessity of discriminating the main stock of her faithful children, to whom the promises of Christ belonged, from those self-willed *choosers* of their articles of belief, as the word *heretic* signifies, and those disobedient *separatists*, as the word *schismatic* means. For this purpose the title of CATHOLIC, or *Universal*, was adopted, and applied to the True Church and her children. Accordingly we find it used by the immediate disciples of the Apostles, as a distinguishing *mark of the True Church*. One of these was the illustrious martyr St. Ignatius, Bishop of Antioch, who, writing to the Church of Smyrna, expressly says, that 'Christ is where the *Catholic Church* is.' In like manner, the same Church of Smyrna, giving a relation of the martyrdom of their holy Bishop St. Polycarp, who was equally a disciple of the Apostles, addresses it to 'The *Catholic Churches* (2).' This characteristic title of the True Church continued to be pointed out by the succeeding Fathers in their writings and the acts of their Councils(3). St.

(1) See four collated copies of it in Dupin's Bib. Eccl. tom. i.

(2) Euseb. Ecc. Hist. l. iv. c. 15.

(3) SS. Justin. Clem. Alex. Appolin. 1. Nicaen. can. 8. 1. C. P. can. 7. &c.



Cyril, Bishop of Jerusalem, in the 4th century, gives the following directions to his pupils: 'If you go in-  
 ' to any city, do not ask merely, *Where is the Church,*  
 ' or *House of God?* because the heretics pretend to  
 ' have this: but ask, *Which is the Catholic Church?*  
 ' because this title belongs alone to our Holy Mo-  
 ' ther (1).' 'We,' says a Father of the 5th century,  
 ' are called *Catholic* Christians (2).' His contempo-  
 ' rary, St. Pacian, describes himself as follows: '*Chris-*  
 ' *tian* is my name, *Catholic* is my surname: by the for-  
 ' mer I am called, by the latter I am distinguished.  
 ' By the name of *Catholic*, our society is distinguished  
 ' from all *heretics* (3).' But there is not one of the  
 ' Fathers or Doctors of antiquity, who enlarges so copi-  
 ' ously or so pointedly on this title of the true Church,  
 ' as the great St. Augustin, who died at the end of the  
 ' 5th century. 'Many things,' he says, 'detain me in  
 ' the bosom of the Catholic Church—the very name  
 ' of CATHOLIC detains me in it, which she has so  
 ' happily preserved amidst the different heretics; that  
 ' whereas they are all desirous of being called *Catho-*  
 ' *lics*, yet, if any stranger were to ask them, *Which is*  
 ' *the assembly of the Catholics?* none of them would  
 ' dare to point out his own place of worship (4).' To

(1) Catech. 18.

(2) Salvian de Gubern. Dei, l. iv.

(3) S. Pacian, Ep. i. ad Symp.

(4) Contra Epist. Fundam. c. 4.

the same purpose, he says elsewhere : 'We must hold  
 ' fast the communion of that Church which is called  
 ' *Catholic*, not only by her own children, but also by  
 ' all her enemies. For heretics and schismatics, whe-  
 ' ther they will or not, when they are speaking of the  
 ' Catholic Church with strangers, or with their own  
 ' people, call her by the name of *Catholic* ; inasmuch  
 ' as they would not be understood, if they did not  
 ' call her by the name by which all the world calls  
 ' her (1).' In proportion to their affection for the  
 glorious name of *Catholic*, is the aversion of these pri-  
 mitive doctors, to every ecclesiastical name or title  
 derived from particular persons, countries, or opini-  
 ons. 'What new heresy,' says St. Vincent of Lerins,  
 in the 6th century, 'ever sprouted up, without bearing  
 ' the name of its founder, the date of its origin,'  
 &c. ? (2). St. Justin, the philosopher and martyr,  
 had previously made the same remark in the 2d cen-  
 tury, with respect to the Marcionite, Valentinian, and  
 other heretics of his time (3). Finally, the nervous  
 St. Jerom lays down the following rule on this subject:  
 ' We must live and die in that Church, which, hav-  
 ' ing been founded by the Apostles, continues down  
 ' to the present day. If, then, you should hear of

(1) De Ver. Relig. c. 7.

(2) Common. Advers. Hær. c. 34.

(3) Advers. Tryphon.

‘ any Christians not deriving their name from Christ,  
 ‘ but from some other founder, as the Marcionites, the  
 ‘ Valentinians, &c. be persuaded that they are not of  
 ‘ Christ’s society, but of Antichrist’s (1).’

I now appeal to you, Dear Sir, and to the respectable friends who are accustomed to deliberate with you on religious subjects, whether these observations and arguments of the ancient Fathers are not as strikingly true in this 19th century, as they were during the six first centuries, in which they wrote? Is there not, among the rival churches, one exclusively known and distinguished by the name and title of THE CATHOLIC CHURCH, as well in England, Holland, and other countries, which *protest* against this Church, as in those which adhere to it? Does not this effulgent mark of the true religion so incontestably belong to us, in spite of every effort to obscure it, by the nick-names of *Papists*, *Romanists*, &c. (2) that the rule of St. Cyril and St. Augustin is as good and certain now, as it was in their times? What I mean is, this: if any stranger in London, Edinburgh, or Amsterdam, were to ask his way to the *Catholic Chapel*, I would risk my life for it, that no sober Protestant inhabitant would direct him to any other place of wor-

(1) Advers. Luciferan.

(2) St. Gregory of Tours, speaking of the Arians, and other contemporary heretics of the 6th century, says: ‘ Romanorum nomine vocitant nostræ religionis homines.’ Hist. l. xvii. c. 25.

ship than to ours. On the other hand, it is notorious, that the different sects of Protestants, like the heretics and schismatics of old, are denominated either from their founders, as the *Lutherans*, the *Calvinists*, the *Socinians*, &c. or from the countries in which they prevail, as the *Church of England*, the *Kirk of Scotland*, the *Moravians*, &c. or from some novelty in their belief or practice, as the *Anabaptists*, the *Independants*, the *Quakers*, &c. The first father of Protestants was so sensible that he and they were destitute of every claim to the title of *Catholic*, that in translating the Apostles' Creed into Dutch, he substituted the word *Christian* for that of *Catholic*. The first Lutherans did the same thing in their Catechism, for which they are reproached by the famous Fulke, who, to his own confusion, proves that the True Church of Christ must be *Catholic in name*, as well as in *substance* (1).

I am, &c.

J. M.

(1) On the New Testament, p. 378.

## LETTER XXVI.

To JAMES BROWN, Esq.



## ON THE QUALITIES OF CATHOLICITY.

DEAR SIR,

To proceed now, from the name *Catholic*, to the signification of that name: this is to be gathered from the etymology of the word itself, and from the sense in which the Apostolical Fathers and other Doctors of the Church have constantly used it. It is derived from the Greek word *Καθολικος*, which means *Universal*; and, accordingly, it has ever been employed by those writers to discriminate the great body of Christians, under their legitimate Pastors, and subsisting in all nations and all ages, from those comparatively small bodies of Christians, who, in certain places and at certain times, have been separated from it. ‘The Catholic Church,’ says St. Augustin, ‘is so called, because it is spread throughout the world (1).’ ‘If your Church,’ adds he, addressing certain heretics, ‘is Catholic, shew me that it spreads ‘its branches throughout the world; for such is the ‘meaning of the word Catholic (2).’—‘The Catholic

(1) Epist. 170. ad S. Sever.

(2) Contra Gaudent. l. iii. c. 1.

‘ or Universal doctrine,’ writes St. Vincent of Lerins, ‘ is that which remains the same through all ages, and will continue so till the end of the world.—He is a true Catholic who firmly adheres to the faith which he knows the Catholic Church has universally taught from the days of old (1).’ It follows, from these and other testimonies of the Fathers, and from the meaning of the term itself, that the true Church is *Catholic* or Universal in three several respects, as to *Persons*, as to *Places*, and as to *Time*. It consists of *the most numerous body of Christians*; it is more or less *diffused wherever Christianity prevails*: and it has *visibly existed ever since the time of the Apostles*. Hence, Dear Sir, when you hear me glorying in the name of *Catholic*, you are to understand me as equivalently proclaiming thus:—I am not a Lutheran, nor a Calvinist, nor a Whitfieldite, nor a Westleyan; I am not of the Church of England, nor of the Kirk of Scotland, nor of the Consistory of Geneva: I can tell the place *where* and the time *when* each of these sects began; and I can describe the *limits* within which they are respectively confined: but I am a member of that great Catholic Church, which was planted by Christ and his Apostles, and has been spread throughout the world,

(1) Commonit. The same Father briefly and accurately defines the Catholic doctrine to be that which has been believed *Semper et ubique et ab omnibus*,

and which still constitutes the *main stock of Christianity*; that to which all the Fathers of antiquity and the Saints of all ages have belonged on earth, and still belong in the bright regions above; that which has endured and overcome the persecutions and heresies of eighteen centuries: in short, that against which *the gates of hell hath not prevailed*, and we are assured, *never shall prevail.* All this is implied by my title of *Catholic.*

But to form a more accurate opinion of the number and diffusiveness of Catholics, compared with any sect of Protestants, it is proper to make a slight survey of their state in the four quarters of the world. In Europe, then, notwithstanding the revolutionary persecution which the Catholic Religion has endured and is enduring, it is still the 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 three parts in four of the Irish, of far the greater part of the Netherlands, Poland, Bohemia, Germany, Hungary and the neighbouring Provinces; and, in those Kingdoms and States in which it is not the established Religion, its followers 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, with their respective Pastors, are to be

found.—The whole vast continent of South America, inhabited by many millions of converted Indians, as well as by Spaniards and Portuguese, may be said to be Catholic. The same may be said of the Empire of Mexico, and the surrounding kingdoms in North America, including California, Cuba, Hispaniola, &c. Canada and Louisiana are chiefly Catholic; and throughout the United Provinces, the Catholic Religion, with its several establishments, is completely protected, and unboundedly propagated.—To say nothing of the Islands of Africa inhabited by Catholics, such as Malta, Madeira, Cape Verd, the Canaries, the Azores, Mauritius, Goree, &c. there are numerous Churches of Catholics, established and organized under their Pastors, 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, particularly at Angola and Congo. Even on the eastern coast, especially in the Kingdom of Zanzibar 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 Maronites about Mount Libanus, with their Bishops, Priests and Monks are Catholics, so are many of the Armenians, Persians, and other Christians, of the surrounding kingdoms and provinces (1). In

(1) See Sir R. Steel's Account of the Catholic Religion throughout the world.



whatever Islands or States the Portuguese or Spanish power does prevail, or has prevailed, most of the inhabitants, and in some all of them, have been converted. The whole population of the Philippine Islands, consisting of two millions of souls, is all Catholic. The Diocese of Goa contains 400,000 Catholics. In short, the number of Catholics is so great throughout all the Peninsula of India within the Ganges, notwithstanding the power and influence of Britain, as to excite the jealousy and complaints of the celebrated Protestant Missionary, Dr. Buchanan (1). In a late Parliamentary record, it is stated that in Travancor and Cochin is a Catholic Archbishopric and two Bishoprics, one of which contains 35,000 *communicants* (2). There are numerous Catholic flocks, with their Priests and even Bishops, in all the Kingdoms and States beyond the Ganges, particularly in Siam, Cochinchina, Tonquin, and the different provinces of the Chinese Empire. I must add, on this subject, that, whereas, none of the great Protestant sects was ever much more numerous or widely spread than it is at present, the Catholic Church, heretofore, prevailed in all the countries which they now collectively inhabit. The same may be said with respect to the Greek Schismatics, and in a great measure to the Ma-

(1) See Christain Researches in Asia, p. 131. Mem. Eccl.

(2) Dr. Kerr's Letter, quoted in the late Parliamentary Report on the Catholic question, p. 487.

hometans. It is in this point of view that the Right Rev. Dr. Marsh ought to institute his comparison between the Church of England and the Church of Rome (1); or rather the *Catholic Church, in communion with the See of Rome*. In the meantime, we are assured by his fellow prelate, the Bishop of Lincoln, that 'The Articles and Liturgy of the Church of England do not correspond with the sentiments of the eminent Reformers on the continent, or with the Creeds of any Protestant Churches there established (2).' And with respect to this very Church, nothing would be more inconsistent than to ascribe the greater part of the population of our two Islands to it. For if the Irish Catholics, the Scotch Presbyterians, the English Methodists and other Dissenters, together with the vast population who neither are nor profess to be of any religion at all, are subtracted, to what a comparatively small number would the Church of England be reduced! And, how utterly absurd would it be for her to pretend to be the *Catholic Church*! Nor are these the only subtractions to be made from her numbers, and indeed from those of all other Christian Societies, divided from the True Church; since, there being but *one baptism*, all the young children who have been baptized in them, and all invincibly ignorant

(1) See his Comparative View of the Churches of England and Rome!

(2) Charge in 1803.

Christians, who exteriorly adhere to them, really belong to the Catholic Church, as I have shewn above.

In finishing this subject, I shall quote a passage from St. Augustin, which is as applicable to the sectaries of this age as it was to those of the age in which he lived. ‘There are heretics every where, but not ‘the same heretics every where. For there is one sort ‘in Africa, another sort in the East, a third sort in ‘Egypt, and a fourth sort in Mesopotamia, being different in different countries, though all produced by ‘the same mother, namely, pride. Thus also the faithful are all born of one common mother, the Catholic ‘Church; and though they are every where dispersed, ‘they are every where the same (1).’

But it is still more necessary that the True Church should be *Catholic* or *Universal*, as to *time* than as to numbers or to place. If there ever was a period since her foundation, in which she has failed, by teaching or promoting error or vice, then the promises of the Almighty in favour of the seed of David and the Kingdom of the Messiah, in the Book of Psalms (2), and in those of Isaiah, Jeremiah, and Daniel have failed (3); then the more explicit promises of Christ, concerning this Church and her Pastors have failed (4); then the

(1) Lib. de Pact. c. 8.

(2) Ps. lxxxviii. alias lxxxix. &c.

(3) Is. c. liv. lix. Jerem. xxxi. 31. Dan. ii 44.

(4) Mat. xvi. 18—xxviii. 19, 20.

Creed itself, which is the subject of our present discussion has been false (1).—On this point learned Protestants have been wonderfully embarrassed, and have involved themselves in the most palpable contradictions. A great proportion of them have maintained that the Church, in past ages, totally failed, and became the Synagogue of Satan, and that its head pastor, the Bishop of Rome, was and is the *man of Sin*, the identical *Antichrist*: but they have never been able to settle among themselves, when this most remarkable of all Revolutions since the world began, actually took place; or who were the authors, and who the opposers of it; or by what strange means the former prevailed on so many millions of people of different nations, languages, and interests throughout Christendom, to give up the supposed pure religion which they had learned from their fathers, and to embrace a pretended new and false system, which its adversaries now call *Poperly*! In a word, there is no way of accounting for the pretended change of Religion, at whatever period this may be fixed, but by supposing, as I have said, that the whole collection of Christians on some one night went to bed Protestants and awoke the next morning Papists!

That the Church in communion with the See of Rome is the original, as well as the most numerous

(1) I believe in the Holy Catholic Church.

Church, is evident in several points of view. *The stone cries out of the wall*, as the prophet expresses it (1), in testimony of this. I mean that our venerable cathedrals and other stone churches, built by Catholic hands and for the Catholic worship, so as to resist, in some sort, that which is now performed in them, proclaim that ours is the ancient and original Church. This is still more clear from the ecclesiastical historians of our own as well as other nations. Venerable Bede, in particular, bears witness (2) that the Roman Missionary, St. Augustin of Canterbury, and his companions, converted our Saxon ancestors, at the end of the sixth century, to the belief of the Pope's Supremacy, Transubstantiation, the Sacrifice of the Mass, Purgatory, the Invocation of Saints, and the other Catholic doctrines and practices, as learned Protestants in general agree (3). Now, as these Missionaries were found to be of the same faith and Religion, not only with the Irish, Picts, and Scots, who were converted almost two centuries before them, but also with the Britons or Welch, who became Christians in the second century, so as only to differ from them about the time of keeping Easter and a few other unessential points, this circumstance alone proves the Catholic Religion to have been that of the Church

(1) Habak. ii. 11.

(2) Hist. Eccles.

(3) Bishop Bale. Humphreys the Centur. of Magdeb. &amp;c.

in the aforesaid early age. Still the most demonstrative proofs of the antiquity and originality of our Religion are gathered from comparing it, with that contained in the works of the ancient Fathers. An attempt was made, during a certain period, by some eminent Protestants, especially in this country, to press the Fathers into their service. Among these, Bishop Jewel of Sarum, was the most conspicuous. He not only boasted that those venerable witnesses of the primitive doctrine were generally on his side, but also published the following challenge to the Catholics: 'Let them shew me but one only Father, one Doctor, one sentence, two lines, and the field is theirs (1).' However, this his vain boasting, or rather deliberate impugning of the known truth, only served to scandalize sober and learned Protestants, and among others, his biographer, Dr. Humphreys, who complains that he thereby 'Gave a scope to the Papists, and spoiled himself and the Protestant Church (2).' In fact, this hypocrisy, joined with his shameful falsifications of the Fathers, in quoting them, occasioned the conversion of a beneficed clergyman, and one of the ablest writers of his age, Dr. W. Reynolds (3). Most Pro-

(1) Jewel's Sermon at St. Paul's Cross, likewise his Answers to Dr. Cole.

(2) Life of Jewel, quoted by Walsingham, in his invaluable *Search into Matters of Religion*, p. 172.

(3) Dodd's Church Hist. vol. ii.

testant writers of later times (1) follow the late Dr. Middleton, and Luther himself, in giving up the ancient Fathers to the Catholics without reserve, and thereby the faith of the Christian Church during the six first centuries, of which faith these Fathers were the witnesses and the teachers. Among other passages to this purpose, the above-named Doctor writes as follows: 'Every one must see what a resemblance the principles and practice of the fourth century bear to the present rites of the Popish Church (2).' Thus, by the confession of her most learned adversaries, our Church is not less CATHOLIC or *Universal*, as to *time*, than she is with respect to *name*, *locality*, and *numbers*.

I am, &c.

J. M.

(1) See the acknowledgment on this head of the learned Protestants, Obrecht, Doumoulin, and Causabon.

(2) *Inquiry into Miracles*, Introd. p. 45.

## LETTER XXVII.

To JAMES BROWN, Esq.

## OBJECTIONS ANSWERED.

DEAR SIR,

I HAVE received the letter written by your visitor, the Rev. Josuah Clark, B. D. at the request, as he states, of certain members of your Society, animadverting on my last to you; an answer to which letter I am requested to address to you. The Reverend Gentleman's arguments are by no means consistent one with another; for like other determined controvertists, he attacks his adversary with every kind of weapon that comes to his hand, in the hopes *per fas et nefas* of demolishing him. He maintains, in the first place, that, though Protestantism was not visible before it was unveiled by Luther, it subsisted in the hearts of the true faithful, ever since the days of the Apostles, and that the believers in it constituted the real primitive Catholic Church.—To this groundless assumption I answer, that an invisible Church is no Church at all, that the idea of such a Church is at variance with the predictions of the Prophets respecting Jesus Christ's



future Church, where they describe it as a *Mountain on the top of mountains*, Is. ii. 2, Mic. iv. 2, and as a city, whose *watchmen shall never hold their peace*, Is. lxii. 6, and, indeed, with the injunction of our Lord himself, *to tell the Church*, Matt. xviii. 17, in a certain case, which he mentions. It is no less repugnant to the declaration of Luther, who says of himself: ‘At first I stood alone (1);’ and to that of Calvin, who says; ‘The first Protestants were obliged to ‘break off from the whole world (2);’ as also to that of the Church of England in her Homilies, where she says: ‘Laity and Clergy, learned and unlearned, all ‘ages, sects and degrees, have been drowned in abominable idolatry, most detested by God and damnable to man, for 800 years and more (3).’ As to the argument in favour of an invisible Church, drawn from 1 *Kings* xix. 18, where the Almighty tells Elijah: *I have left me 7000 in Israel, whose knees have not been bowed to Baal*; our divines fail not to observe, that however invisible the Church of the Old Law was in the schismatical kingdom of Israel, at the time here spoken of, it was most conspicuous and flourishing in its proper seat, the kingdom of Judah, under the pious King Josaphat. Mr. Clark’s second argument is borrowed from Dr. Porteus, and consists in a mere quibble. In answer to the question; ‘Where was the

(1) Opera. Pref. (2) Epist. 171. (3) Perils of Idolatry, P. iii.

Protestant Religion before Luther?' this Prelate replies; 'It was just where it is now: only that then it was corrupted with many sinful errors, from which it is now reformed (1).'  
—But this is to fall back into the refuted system of an invisible Church; it is also to contradict the Homilies, or else it is to confess the real truth, that Protestantism had no existence at all before the sixteenth century.

The Reverend Gentleman next maintains, on quite opposite grounds, that there have been large and *visible* societies of *Protestants*, as he calls them, who have stood in opposition to the Church of Rome, in all past ages. —True, there have been heretics and schismatics of one kind or other during all that time, from Simon Magus, down to Martin Luther; many sects of whom, such as the Arians, the Nestorians, the Eutychians, the Monotholites, the Albigenses, the Wickliffites, and the Hussites, have been exceedingly numerous and powerful in their turns, though most of them now have dwindled away to nothing: but observe, that none of the ancient heretics held the doctrines of any description of modern Protestants, and all of them maintained doctrines and practices which modern Protestants reprobate, as much as Catholics do. Thus the Albigenses were real Manicheans, holding two First Principles, or Deities, attributing the Old Testament, the

(1) Confut. p. 79.

propagation of the human species, to Satan, and acting up to these diabolical maxims (1). The Wickliffites and Hussites were the levelling and sanguinary Jacobins of the times and countries in which they lived (2); in other respects these two sects were Catholics, professing their belief in the Seven Sacraments, the Mass, the Invocation of Saints, Purgatory, &c. If, then, your Reverend Visitor is disposed to admit such company into his religious communion, merely because they protested against the Supremacy of the Pope, and some other Catholic tenets, he must equally admit Jews, Mahometans and Pagans into it, and acknowledge them to be equally *Protestants* with himself.

Your Reverend Visitor concludes his letter with a long dissertation, in which he endeavours to shew, that however we Catholics may boast of the antiquity and perpetuity of our Church in past times, our triumphs must soon cease by the extinction of this Church, in consequence of the persecution now carrying on against it in France, and other parts of the continent (3), and also from the preponderance of the Protestant power in Europe, and particularly that of our own country, which, he says, is nearly as much interested in the extirpation of Popery as of Jaco-

(1) See an account of them, and the authorities on which this rests, in *Letters to a Prebendary*. Letter IV.

(2) *Ibid*.

(3) Namely, in 1802.

binism.—My answer is this: I see and bewail the the Anti-catholic persecution which has been, and is carried on in France and its dependent states, where to decatholicize is the avowed order of the day. This was preceded by the less sanguinary, though equally anti-catholic persecution of the Emperor Joseph II. and his relatives in Germany and Italy. I hear the exultations and menaces on this account, of the Wranghams, De Coetlegons, Towsons, Bichenos, Ketts, Fabers, Daubenys, and a crowd of other declamatory preachers and writers, some of whom proclaim that the Romish Babylon is on the point of falling, and others that she is actually fallen. In the mean time, though more living branches of the mystical Vine should be cut off by the sword, and more rotten branches should fall off, from their own decay (1), I am not at

(1) Since the present letter was written, many circumstances have occurred to shew the *mistaken* politics of our Rulers, in endeavouring to weaken and supplant the Religion of their truly loyal and conscientious Catholic subjects. Among other measures for this purpose, may be mentioned the late instructions sent to the Governor of Canada, which Catholic province alone remained faithful at the time of trial, when all the Protestant provinces abjured their allegiance. To the same intent may be cited the letter of Dr. Kerr, Senior Chaplain of Fort St. George, quoted in the late Parliamentary Report. By this it appears that the Catholics in that province generally converted about 300 infidels to Christianity every year, and that *our Government set its face against these conversions*. Thus is the infamous worship of Juggernaut itself preferred to the Religion which converted and civilized our ancestors. Juggernaut, as Dr. Buchanan informs us, is a huge idol, carved with the most obscene figures round it, and publicly worshipped before hundreds of thousands with obscene songs and unnatural rites, too

all fearful for the life of the tree itself; since the Divine veracity is pledged for its safety, *as long as the sun and moon shall endure*, Ps. lxxxix.; and since the experience of eighteen centuries has confirmed our faith in these divine promises. During this long interval, kingdoms and empires have risen and fallen, the inhabitants of every country have been repeatedly changed; in short, every thing has changed except the doctrine and jurisdiction of the Catholic Church, which are precisely the same now as Christ and his Apostles left them. In vain did Pagan Rome, during three centuries, exert its force to drown her in her own blood; in vain did Arianism and other heresies sap her foundations, during two centuries more; in vain did hordes of barbarians, from the north, and of Mahometans, from the south, labour to overwhelm her; in vain did Luther swear that he himself would be her death (1): she has survived these, and numerous other enemies equally redoubtable; and she will survive even the fury and machinations of anti-christian

gross to be described. It is placed on a carriage, under the wheels of which great numbers of its votaries are encouraged to throw themselves in order to be crushed to death by them. Now this infernal worship is *not barely permitted*, but even supported by our Government in India, as it takes a tribute from each individual who is present at it, and likewise *defrays the expence of it*, to the amount, says Dr. Buchanan, of 8700.£. annually, including the keep of the prostitutes, &c.

(1) Luther ordered this epitaph to be engraved on his tomb: *Pestis eram vivens, moriens ero mors tua, Papa.*

Philosophy, though directed against her exclusively: for not a drop of Protestant blood has been shed in this impious persecution. Nor is that Church which, in a single kingdom, the very head quarters of infidelity, could at once furnish 24,000 Martyrs and 60,000 voluntary exiles, in defence of her faith, so likely to sink under external violence, or internal weakness, as your Rev. Visitor supposes.—Alluding to the then recent attempt of the Emperor Julian to falsify the prophecy of Daniel by rebuilding the Jewish Temple, St. John Chrysostom exclaimed: ‘Behold the Temple of Jerusalem; God has destroyed it, and have men been able to restore it? Behold the Church of Christ; God has built it, have men been able to destroy it?’—Should the Almighty permit such a persecution to befall any of the Protestant communions, as we have beheld raging against the Catholic Church on the continent, does your Visitor really believe they will exhibit the same constancy in suffering for their respective tenets that she has shewn in defence of hers? In fact; for what tenets should their members suffer exile and death, since, without persecution, they have all, in a manner, abandoned their original creeds, from the uncertainty of their rule of faith, and their own natural mutability? Human laws and premiums may preserve the exterior appearance, or *mere carcass of a Church*, as one of your Divines expresses it; but,

if the Pastors and Doctors of it should demonstrate by their publications that they no longer maintain her original fundamental articles, can we avoid subscribing to the opinion, expressed by a late dignitary, that 'the Church in question, properly so called, is not in 'existence?' (1).

I am, &c.

J. M.

(1) Confessional, p. 244.

## LETTER XXVIII.

To JAMES BROWN, Esq.

## ON THE APOSTOLICITY OF THE CATHOLIC CHURCH.

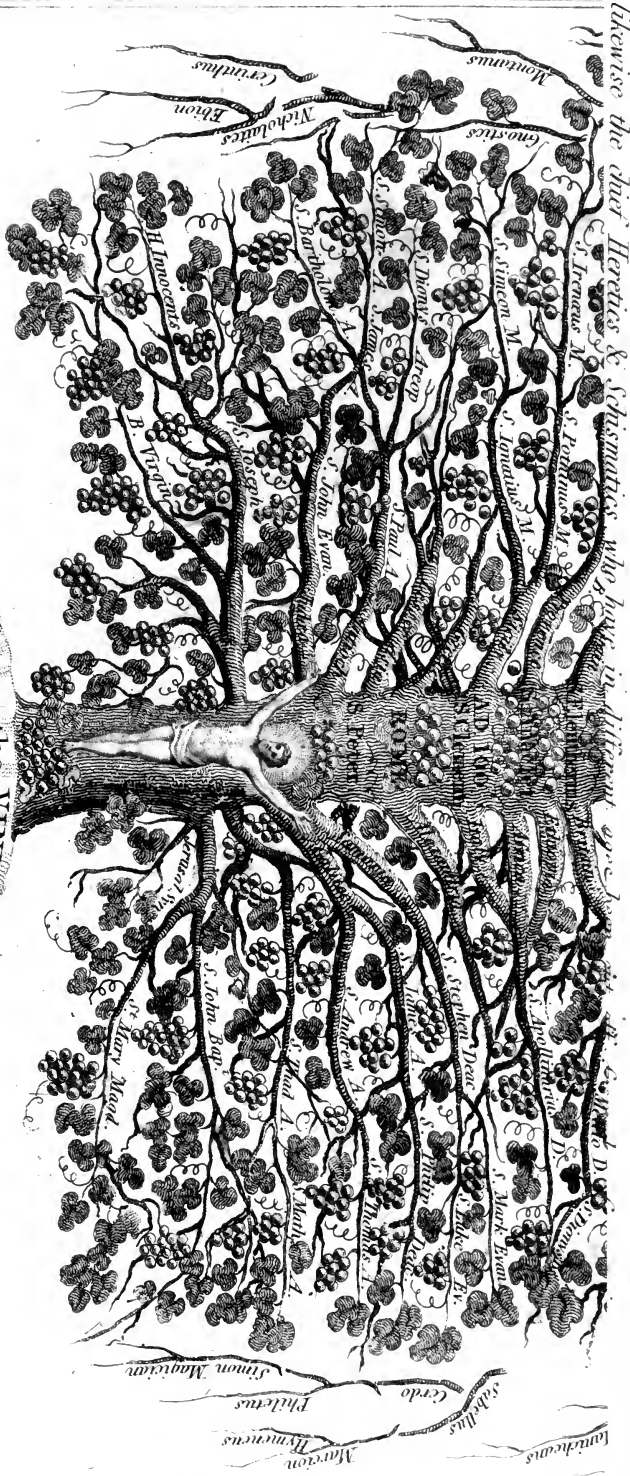
DEAR SIR,

THE last of the four marks of the Church, mentioned in our common Creed, is APOSTOLICITY. We each of us declare, in our solemn worship: *I believe in One, Holy, Catholic and APOSTOLICAL Church.* Christ's last commission to his Apostles was this: *Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: and, lo! I am with you always, even unto THE END OF THE WORLD.* Mat. xxviii. 20. Now the event has proved, as I have already observed, that the Apostles, themselves, were only to live the ordinary term of man's life; therefore, the commission of preaching and ministering, together with the promise of the Divine assistance, regards the successors of the Apostles, no less than the Apostles themselves. This proves that there must have been an uninterrupted series of such successors of the Apostles in every age since their time that is to say, successors to their *Doctrine*, to their *Jurisdiction*, to their *Orders*, and to



# THE APOSTOLICAL TREE

Showing the uninterrupted succession of the Catholic Church from the Apostles of Jesus Christ down to the present time



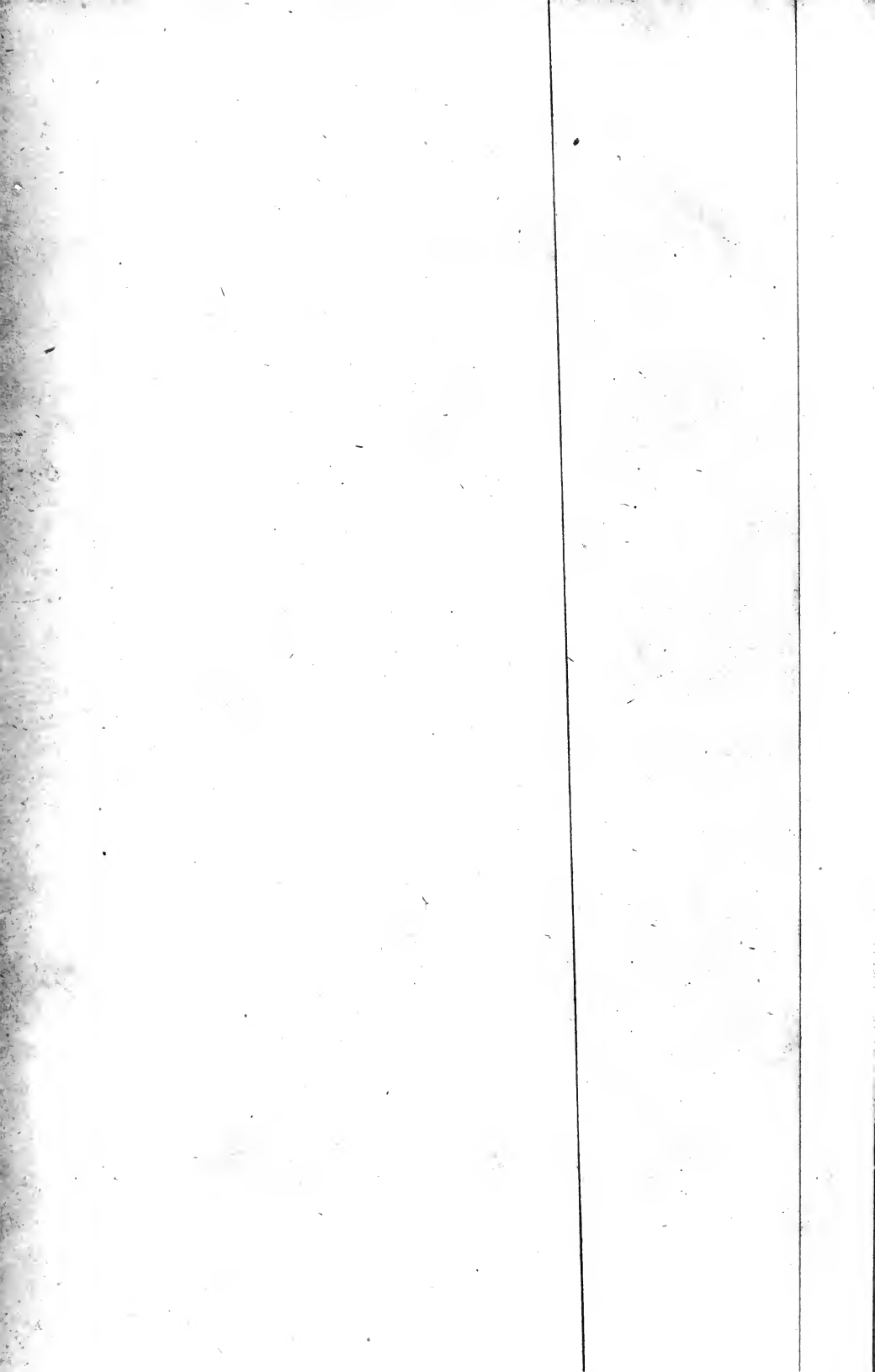
**I am the VINE**

you are the branches. he that abideth in me beareth much fruit. If any one abide not in me he shall be cast forth as a branch & wither & be thrown into the fire. John xv. 36

N.B. A. stands for Apostle. B. for Bishop. C. for Confessor. D. for Doctor. E. for Emperor, Empress or eminent writer. H. for Hermit. K. for King. M. for Martyr. P. for Patriarch or founder of a religious order. Q. for Queen. S. for Saint. T. for Virgin. W. for Widow.

Syn. for General Synod.

London: Cave del. Wilson. 1868.



their *Mission*. Hence it follows that no Religious Society whatever, which cannot trace its succession, in these four points, up to the Apostles, has any claim to the characteristic title, APOSTOLICAL.

Conformably with what is here laid down, we find the Fathers and Ecclesiastical Doctors of every age referring to this mark of *Apostolical Succession*, as demonstrative of their belonging to *The True Church of Christ*. St. Irenæus of Lyons, the disciple of St. Polycarp, who himself appears to have been consecrated by St. John the Evangelist, repeatedly urges this argument against his contemporary heretics. ‘We can count up,’ he says, ‘those who were appointed Bishops in the churches by the Apostles and their successors down to us, none of whom taught this doctrine.—But as it would be tedious to enumerate the succession of Bishops in the different churches, we refer you to the tradition of that greatest, most ancient, and universally known Church, founded at Rome by St. Peter and St. Paul, and which has been preserved there through the succession of its Bishops down to the present time.’ He then recites the names of the several Popes down to Eleutherius, who was then living (1). Tertullian, who also flourished in the same century, argues in the same manner, and challenges certain heretics, in these terms: ‘Let them

(1) Lib. iii. advers. Hæc. c. 3.

‘ produce the origin of their Church ; let them display  
 ‘ the succession of their Bishops, so that the first of  
 ‘ them may appear to have been ordained by an *apos-  
 ‘ tolic man*, who persevered in their communion.’ He  
 then gives a list of the Pontiffs in the Roman See, and  
 concludes as follows : ‘ Let the heretics feign any  
 ‘ thing like this (1).’ The great St. Augustin, who  
 wrote in the fifth century, among other motives of  
 credibility in favour of the Catholic Religion, men-  
 tions the one in question : ‘ I am kept in this Church,’  
 he says, ‘ by the succession of Prelates from St. Peter,  
 ‘ to whom the Lord committed the care of his sheep,  
 ‘ down to the present Bishop (2). In like manner St.  
 Optatus, writing against the Donatists, enumerates  
 all the Popes from St. Peter down to the then living  
 Pope, Siricius, ‘ with whom,’ he says, ‘ we and all the  
 ‘ world are united in communion. Do you, Donatists,  
 ‘ now give the history of your episcopal ministry (3).’  
 In fact, this mode of proving the Catholic Church to  
 be *Apostolical* is conformable to common sense and  
 constant usage. If a Prince is desirous of shewing  
 his title to a throne, or a Nobleman or Gentleman his  
 claim to an estate, he fails not to exhibit his genealo-  
 gical table, and to trace his pedigree up to some per-  
 sonage whose right to it was unquestionable. I shall

(1) “ Fingant tale aliquid hæretici.” Præscrip.

(2) Contra Epist. Fundam.

(3) Contra Parmen. lib. ii.

adopt the same precise method on the present occasion, by sending your Society a slight sketch of our *Apostolical Tree*, by which they will see, at a glance, an abridgment of the succession of our chief Bishops in the Apostolical See of Rome, from St. Peter up to the present edifying Pontiff, Pius VII, as likewise that of other illustrious Doctors, Prelates and Saints, who have defended the apostolical doctrine by their preaching and writings, or who have illustrated it by their lives. They will also see the fulfilment of Christ's injunction to the Apostles and their successors in the conversion of nations and people to his Faith and Church. Lastly, they will behold the unhappy series of heretics and schismatics, who, in different ages, have fallen off from the doctrine or communion of the Apostolic Church. But as it is impossible, in so narrow a compass as the present sheet, to give the names of all the Popes, or to exhibit the other particulars here mentioned in the distinct and detailed manner which the subject seems to require, I will try to supply the deficiency by the subjoined copious note (1).

(1) Within the first century from the birth of Christ, this long expected Messiah founded the kingdom of his Holy Church in Judæa, and chose his Apostles to propagate the same throughout the earth, over whom he appointed Simon, as the *Centre of Union* and *Head Pastor*; charging him to feed his whole flock, sheep as well as lambs, giving him the keys of the kingdom of heaven, and changing his name into that of PETER or ROCK; adding: *On this Rock I will build my Church*. Thus dignified, St. Peter first established his See at Antioch, the head city of Asia, whence he

I do not, Dear Sir, pretend to exhibit a history of the Church, nor even a regular epitome of it, in the

sent his disciple St. Mark to establish and govern the See of Alexandria, the head city of Africa. He afterwards removed his own See to Rome, the capital of Europe and the world. Here, having, with St. Paul, sealed the Gospel with his blood, he transmitted his prerogative to St. Linus, from whom it descended in succession to St. Cletus and St. Clement. Among the other illustrious Doctors of this age are to be reckoned, first, the other Apostles, then SS. Mark, Luke, Barnaby, Timothy, Titus, Hermas, Ignatius, Bishop of Antioch, and Polycarp of Smyrna. From the few remaining writings of these may be gathered the necessity of unity and submission to Bishops, Tradition, the real Presence, the sacrifice of the Mass, veneration for Relicks, &c. In this age, Churches were founded, besides the above mentioned places, in Samaria, throughout lesser Asia, in Armenia, India, Greece, Egypt, Ethiopia, Italy, Spain, and Gaul; in this Apostolical age, also, and as it were under the eyes of the Apostles, different proud innovators pretended to *Reform* the doctrine which they taught. Among these were Simon the Magician, Hymeneus and Philetus, the incontinent Nicolaites, Cerinthus, Ebion and Menander.

#### CENT. II.

The succession of Chief Pastors in the Chair of Peter was kept up through this century by the following Popes, who were also, for the most part, martyrs, Anacletus, Evaristus, Alexander I, Xystus I, Telesphorus, Hyginus, Pius I, Anicetus, Soter, Eleutherius, who sent Fugatius and Damianus to convert the Britons, and Victor I, who exerted his authority against certain Asiatic Bishops for keeping Easter at an undue time. The truth of Christianity was defended, in this age, by the apologists Quadratus, Aristides, Melito, and Justin, the Philosopher and Martyr; and the rising heresies of Valentinian, Marcion, and Carpocrates were confounded by the Bishops Dionysius of Corinth, and Theophylus of Antioch, in the East, and by St. Irenæus and Tertullian, in the West. In the mean time the Catholic Church was more widely spread, through Gaul, Germany, Scythia, Africa, and India, besides Britain.

#### CENT. III.

The Popes who presided over the Church, in the third age, were all eminent for their sanctity, and almost all of them Martyrs. Their names are Zephyrinus, Calixtus I, Urban I, Pontianus, Antherus, Fabian, Cornelius, Lucius, Stephen I, Xystus II, Dionysius, Felix I, Eutychian, Caius, and Marcellinus. The most celebrated Doctors of this age were St. Clement of Alexandria, Origen, Minutius Felix, St. Cyprian, St. Hypolitus, both Martyrs, and St. Gregory Bishop, surnamed for his miracles Thaumaturgus.

present note, any more than in the Apostolical Tree ; nevertheless, either of these will give you and your

At this time Arabia, the Belgic Provinces, and many districts of Gaul were almost wholly converted: while Paul of Samosata, for denying the Divinity of Christ, Sabellus, for denying the distinction of persons in the B. Trinity, and Novatus, for denying the power of the Church to remit sins, with Manes, who believed in two Deities, were cut off as rotten branches from the Apostolic Tree.

## CENT. IV.

St. Marcellus, the first Pope in this century, died through the hardships of imprisonment for the faith. After him came Eusebius, Melchiades, Silvester, under whom the Councils of Arles, against the Donatists, and of Nice, against the Arians, were held, Marcus, Julius, in whose time the right of appeal to the Roman See was confirmed, Liberius, and Damasus. The Church, which hitherto had been generally persecuted by the Roman Emperors, was, in this age, alternately protected and oppressed by them. In the mean time, her numbers were prodigiously encreased by conversions throughout the Roman Empire, and also in Armenia, Iberia, and Abyssinia, and her faith was invincibly maintained by St. Athanasius, St. Hilary, St. Gregory Nazianzen, St. Basil, St. Ambrose of Milan, &c. against the Arians, who opposed the Divinity of Christ, the Macedonians, who opposed that of the Holy Ghost, the Acrians, who impugned Episcopacy, fasting and prayers for the dead, and other new heretics and schismatics.

## CENT. V.

During this age, the perils and sufferings of the Church were great ; but so also were the resources and victories by which her Divine Founder supported her. On one hand the Roman Empire, that fourth great Dynasty, compared by Daniel to iron, was broken to pieces by numberless hordes of Goths, Vandals, Huns, Burgundians, Franks and Saxons, who came pouring in upon the civilized world, and seemed to be on the point of overwhelming arts, sciences, laws, and religion in one undistinguished ruin. On the other hand, various classes of powerful and subtil heretics strained every nerve to corrupt the Apostolical doctrine, and to interrupt the course of the Apostle's successors. Among these the Nestorians denied the union of Christ's divine and human natures; the Eutychians confounded them together; the Pelagians denied the necessity of Divine grace, and the followers of Vigilantius scoffed at celibacy, prayers to the Saints, veneration for their relics and celibacy. Against these innovators a train of illustrious Pontiffs and Holy Fathers opposed themselves, with invincible fortitude and decided success. The

respectable Society, a sufficient idea of the uninterrupted succession of Supreme Pastors which has sub-

Popes were Innocent I, Zosimus, Boniface I, Celestin I, who presided by his legates in the Council of Ephesus, Xystus III, Leo the Great, who presided in that of Chalcedon, Hilarius, Simplicius, Felix III, Gelasius I, Anastasius II, and Symachus. Their zeal was well seconded by some of the brightest ornaments of orthodoxy and literature who ever illustrated the Church, St. John Chrysostom, St. Jerom, St. Augustin, St. Gregory of Nyssa, &c. By their means, and those of other Apostolic Catholics, not only were the enemies of the Church refuted, but also her bounds greatly enlarged by the conversion of the Franks, with their King, Clovis, of the Scotch and the Irish. The Apostle of the former was St. Palladius, and of the latter St. Patrick, both commissioned by the See of Rome.

## CENT. VI.

The Church had to combat with infidels, heretics, and worldly politicians, in this as in other ages; but failed not to receive the accustomed proofs of the Divine protection, amidst her dangers. The chief Bishops succeeded each other in the following order; Hormisdas, St. John I, who died a prisoner for the faith, Felix IV, Boniface II, John II, Agapetus I, St. Silverius, who died in exile for the unity of the Church, Vigilius, Pelagius I, John III, Benedict I, Pelagius II, and St. Gregory the Great, a name which ought to be engraved on the heart of every Englishman who knows how to value the benefits of Christianity, since it was he who first undertook to preach the Gospel to our Saxon ancestors, and, when he was prevented by force from doing this, sent his deputies, St. Augustin and his companions, on this Apostolical errand. Other beneficial lights of this age were St. Fulgentius of Ruspa, Cesarius of Arles, Lupus, Germanus, Severus, Gregory of Tours, our venerable Gildas, and the great Patriarch of the Monks, St. Benedict. The chief heretics who disturbed the peace of the Church were the Acephali and Jacobites, both branches of Eutychianism, the Tritheists, the powerful supporters of the Three Chapters, Severus, Eleurus, Mongus, Athimius, and Acacius. A more terrible scourge, however, than these, or than any other which the Church had yet felt, God permitted in this age to fall upon her, in the rapid progress of the impostor Mahomet. What however she lost in some quarters, was made up to her in others, by the suppression of Arianism among the Visigoths of Spain and among the Ostrogoths of Italy, and by the conversion of the Lazes, Axumites, and Southern English.

## CENT. VII.

The Popes in this century are most of them honoured for their sanctity, namely, Sabinianus, Boniface III, Boniface IV, Deusdedit, Boniface V, Ho-



sisted in the See of Rome from St. Peter, whom Christ made head of his Church, up to the present Pope, Pius

norius I, Severinus, John IV, Theodorus, Martin I, who died an exile, in defence of the faith, Eugenius I, Vitalianus, Domnus I, Agatho, who presided, by his legates, in the sixth General Council, held against the Monotholites, Leo II, Benedict II, John V, Conon, and Sergius I. Other contemporary Doctors and Saints were St. Sophronius and St. John the Almoner, Bishops, and St. Maximus, Martyr, in the East. SS. Isidore, Ildefonsus and Eugenius, in Spain, SS. Amand, Eligius, Omer and Owen, in France, and SS. Paulinus, Wilfrid, Birinus, Felix, Chad, Aidan and Cuthbert, in England. The East, at this time, was distracted by the Monotholite heretics, and, in some parts, by the Paulicians, who revived the detestable heresy of the Manicheans, but most of all by the sanguinary course of the Mahometans, who over-ran the most fertile and civilized countries of Asia and Africa, and put a stop to the Apostolical succession in the primitive Sees of the East. To compensate for these losses, the Church spread her roots wide in the northern regions. The whole Heptarchy of England became Christian, and diffused the sweet odour of Christ throughout the West. Hence issued SS. Willibord and Swibert to convert Holland and Frizeland, and the two brothers, of the name of Ewald, who confirmed their doctrine with their blood. The martyr St. Killian, who converted Franconia, was an Irishman; but all these Apostolical men received their commission from the Chair of St. Peter.

## CENT. VIII.

The Apostolic succession in the See of Rome was kept up in this age by John VI, John VII, Sisinnius, Constantine, Gregory II, Gregory III, Zacharias, Stephen II, Stephen III, Paul I, Adrian I, who presided by his legates in the seventh General Council against the Iconoclasts, and Leo III. The Saracens now crossed the straits of Gibraltar and nearly over-ran Spain, making numerous Martyrs; while Felix and Elipand broached errors in the West, nearly resembling those of Nestorius. The most signal defenders of the orthodox doctrine were St. Germanus Patriarch, St. John Damascene, Paul the Deacon, Ven. Bede, St. Aldhelm, St. Willibald, Alcuin, St. Boniface, Bishop and Martyr, and St. Lullus. Most of these were Englishmen, and, by their means, Hessa, Thuringia, Saxony and other provinces were added to the Catholic Church.

## CENT. IX.

The Apostolic Tree, in this age, was agitated by storms more violent than usual; but, being refreshed with the dew of grace from above, held fast by its roots. Claudius of Turin, united in one system the heresies of Nestorius, Vigilantius, and the Iconoclasts, while Gotescalc laboured to infect the

VII. And this attribute of perpetual succession, you are, Dear Sir, to observe, is peculiar to the See of Rome :

Church with predestinarianism. A more severe blow, to her, however, was the Greek schism, occasioned by the resentment and ambition of the hypocrite, Photius. But the greatest danger of all arose from the over-bearing power of the Antichristian Musselmen, who now carried their arms into Sicily, France, and Italy, and became masters, for a time, of the Holy See itself. The succession of its Bishops, however, continued uninterrupted, in the following order: Stephen V, Pascal I, Eugenius II, Valentin, Gregory IV, Sergius II, Leo IV, Benedict III, Nicolas I, Adrian II, who presided by his legates in the eighth General Council, John VIII, Marinus, Adrian III, Stephen VI, Formosus, Stephen VII, and Romanus.— Other props of the Church, in this age, were Theodore the Studite, St. Ignatius, the legitimate Patriarch of C. P. Rabanus, Hincmar, and Agobard, French Bishops, together with our countrymen, St. Swithun, Neot, Grimbald, Alfred, and Edmund. In this age St. Ansgarius converted the people of Holstein, and SS. Cyril and Methodius the Sclavonians, Moravians, and Bohemians, by virtue of a commission from Pope Adrian II.

CENT. X.

The several Popes during this century were Theodore II, John IX, Benedict IV, Leo V, Christopher, Sergius III, Anastasius, Lando, John X, Leo VI, Stephen VIII, John XI, Leo VII, Stephen IX, Martin II, Agapetus II, John XII, Benedict V, John XIII, Domnus II, Benedict VII, John XIV, John XV, and Gregory V. This age is generally considered as the least enlightened by piety and literature of the whole number. Its greatest disgrace, however, arose from the misconduct of several of the above mentioned Pontiffs, owing to the prevalence of civil factions at Rome, which obstructed the freedom of canonical election: yet, in this list of names, there are ten or twelve, which do honour to the papal calendar, and even those who disgraced it by their lives, performed their public duty, in preserving the faith and unity of the Church, irreproachably. In the mean time a crowd of holy Bishops and other Saints, worthy the age of the Apostles, adorned most parts of the Church, which continued to be augmented by numerous conversions. In Italy SS. Peter Damian, Romuald, Nilus, and Rathier, Bishop of Verona, adorned the Church with their sanctity and talents, as did the holy Prelates, Ulrich, Wolfgang and Bruno, in Germany, and Odo, Dunstan, Oswald, and Ethelwold, in England. At this time St. Adalbert, Bishop of Prague, converted the Poles by his preaching and his blood; the Daues were converted by St. Poppo, the Swedes, by St. Sigifrid, an Englishman, the people of Lesser

for in all the other Churches, founded by the Apostles, as those of Jerusalem, Antioch, Alexandria, Corinth,

Russia by SS. Bruno and Boniface, and the Muscovites by missionaries sent from Greece, but at a time when that country was in communion with the See of Rome.

## CENT. XI.

During this age the vessel of Peter was steered by several able and virtuous Pontiffs. Silvester II was esteemed a prodigy of learning and talents. After him came John XVIII, John XIX, Sergius IV, Benedict VIII, John XX, Benedict IX, Gregory VI, Clement II, Damasus II, Leo IX, who has deservedly been reckoned among the Saints, Victor II, Stephen X, Nicholas II, Alexander II, Gregory VII, who is also canonized, Victor III, and Urban II. Other defenders of virtue and religion, in this age, were St. Elphege and Lanfranc, Archbishops of Canterbury, the Prelates Burcard of Worms, Fulbert and Ivo of Chartres, Odilo an Abbot, Alger a monk, Guitmund and Theophylactus. The crown, also, was now adorned with Saints equally signal for their virtue and orthodoxy. In England shone St. Edward the Confessor; in Scotland, St. Margaret; in Germany, St. Henry, Emperor; in Hungary, St. Stephen. The cloister also was now enriched with the Cistercian Order, by St. Robert; the Carthusian, by St. Bruno; and the Order of Valombroso, by St. John Gualbert. While, on one hand, a great branch of the Apostolic Tree was lopped off, by the second defection of the Greek Church, and some rotten boughs were cut off from it, in the new Manicheans, who had found their way from Bulgaria into France, as likewise in the followers of the innovator Berengarius; it received fresh strength and increase from the conversion of the Hungarians, and of the Normans and Danes, who before had desolated England, France, and the two Sicilies.

## CENT. XII.

In this century heresy revived with fresh vigour, and in a variety of forms, though mostly of the Manichean family. Mahometanism also again threatened to overwhelm Christianity. To oppose these, the Almighty was pleased to raise up a succession of as able and virtuous Popes as ever graced the Tiara, with a proportionable number of other Catholic champions to defend his cause. These were Paschal II, Gelasius II, Calixtus II, Honorius II, Innocent II, who held the second General Council of Lateran, Celestin II, Lucius II, Eugenius III, Anastasius IV, Adrian IV, an Englishman, Alexander III, who held the third Lateran Council, Lucius III, Urban III, Gregory VIII, Clement III, and Celestin III. The Doctors of note were, in the first place, the mellifluous Bernard, a Saint, however,

Ephesus, Smyrna, &c., owing to internal dissensions and external violence, the succession of their Bishops

who was not more powerful in word than in work; likewise the Venerable Peter, Abbot of Clugni, St. Anselm and St. Thomas, Archbishops of Canterbury, Peter Lombard, Master of the Sentences, St. Otto, Bishop of Bamberg, St. Norbert of Magdeburg, St. Henry of Upsal, St. Malachy of Armagh, St. Hugh of Lincoln, and St. William of York. The chief heresies, alluded to, were those propagated by Marsilius of Padua, Arnold of Brescia, Henry of Thoulouse, Tanchelm, Peter Bruis, the Waldenses, or disciples of Peter Waldo, and the Bogomilians, Patavins, Cathari, Puritans, and Albigenses, all the latter being different sects of Manicheans. To make up for the loss of these, the Church was increased by the conversion of the Norwegians and Livonians, chiefly through the labours of the above-named Adrian IV, then an Apostolic Missionary, called Nicholas Breakspear. Courland was converted by St. Meinard, and even Iceland was engrafted in the Apostolic Tree by the labours of Catholic Missionaries.

#### CENT. XIII.

The successors of St. Peter in this age were Innocent III, who held the fourth Lateran Council, at which 412 Bishops, 800 Abbots, and Ambassadors from most of the Christian Sovereigns were present, for the extinction of the impious and infamous Albigensian or Manichean heresy. Honorius III, Gregory IX, Celestin IV, Innocent IV, who held the first General Council of Lyons, Alexander IV, Urban IV, Gregory X, who held the second Council of Lyons, in which the Greeks renounced their schism, though they soon fell back into it, Innocent V, Adrian V, John XXI, Nicholas III, Martin IV, Honorius IV, Nicholas IV, Celestin V, who abdicated the Pontificate and was afterwards canonized, and Boniface VIII. The most celebrated Doctors of the Church were St. Thomas of Aquin, St. Bonaventure, St. Antony of Padua, and St. Raymund of Pennafort. Other illustrious supporters and ornaments of the Church, were St. Lewis, King of France, St. Elizabeth, Queen of Hungary, St. Hedwige of Poland, St. Francis of Assisium, St. Dominic, St. Edmund, Archbishop of Canterbury, St. Thomas of Hereford, and St. Richard of Chichester. The chief heretics were the Beguardi and Fratricelli, whose gross immoralities Mosheim himself confesses. In the mean time Spain was, in a great measure, recovered to the Catholic Church from the Mahometan impiety; Courland, Gothland, and Estonia, were converted by Baldwin, a zealous missionary: the Cumani, near the mouths of the Danube, were received into the Church, and several tribes of Tartars, with one of their Emperors, were converted by the Francis-

has, at different times, been broken and confounded. Hence the See of Rome is emphatically and for a dou-

can missionaries, whom the Pope sent among them, not, however, without the martyrdom of many of them.

## CENT. XIV.

Still did the promise of Christ, in the preservation of his Church, contrary to all opposition, and beyond the term of all human institutions, continue to be verified. The following were the Head-Pastors, who successively presided over it; Benedict XI, Clement V, who held the General Council of Vienna, John XXII, Clement VI, Innocent VI, Urban V, Gregory XI, Urban VI, and Boniface IX. Among the chief ornaments of the Church, in this age, may be reckoned St. Elizabeth, Queen of Portugal, St. Bridget of Sweden, Count Elzear and his spouse Delphina, St. Nicholas of Tolentino, St. Catharine of Sienna, John Rusbrock, Peter, Bishop of Autun, &c. The Manichean abominations maintained and practised by the Turlupins, Dulcinians and other sects, continued to exercise the vigilance and zeal of the Catholic Pastors, and the Lollards of Germany, together with the Wyckliffites of England, whose errors and conduct were levelled at the foundations of Society, as well as of Religion, were opposed by all true Catholics in their respective stations. The chief conquests of the Church in this century were in Lithuania, the prince and people of which received her faith, and in Great Tartary, where the Archbishopric of Cambalu and six suffragan Bishoprics were established by the Pope. Odoric, the missionary, who furnished the account of these events, is known himself to have baptized 20,000 converts.

## CENT. XV.

The succession of Popes continued through this century, though among numerous difficulties and dissensions, in the following order: Innocent VII, Gregory XII, Alexander V, John XXII, Martin V, Eugenius IV, who held the General Council of Florence, and received the Greeks, once more, into the Catholic communion, Nicholas V, Calixtus III, Pius II, Paul II, Sixtus IV, Innocent VIII, and Alexander VI. In this age flourished St. Vincent Ferrer, the Wonder-worker, both in the order of grace and in that of nature, St. Francis of Paula, whose miracles were not less numerous or extraordinary, St. Laurence Justinian, Patriarch of Venice, St. Antoninus, Archbishop of Florence, St. Casimir, Prince of Poland, the Venerable Thomas a Kempis, Dr. John Gerson, Thomas Waldensis, the learned English Carmelite, Alphonsus Tostatus, Cardinal Ximenes, &c. At this period the Canary Islands were added to the Church, as were, in a great measure, the kingdoms of Congo and Angola, with other large districts in Africa.

ble reason called **THE APOSTOLICAL SEE**, and being the head See and the centre of Union of the

and Asia, wherever the Portugueze established themselves. The Greek schismatics also, as I have said, together with the Armenians and Monotholites of Egypt, were, for a time, engrafted on the Apostolic Tree. These conquests, however, were damp't by the errors and violence of the various sects of Hussites, and the immoral tenets and practices of the Adamites, and other remnants of the Albigenses.

#### CENT. XVI.

This century was distinguished by that furious storm from the North, which stripped the Apostolic Tree of so many leaves and branches in this quarter. That arrogant Monk, Martin Luther, vowed destruction to the Tree itself, and engaged to plant one of those separated branches instead of it: but the attempt was fruitless; for the main stock was sustained by the arm of Omnipotence, and the dissevered boughs splitting into numberless fragments, withered, as all such boughs had heretofore done. It would be impossible to number up all these discordant sects; the chief of them were, the Lutherans, the Zuinglians, the Anabaptists, the Calvinists, the Anglicans, the Puritans, the Family of Love, and the Socinians. In the mean time, on the trunk of the Apostolic Tree grew the following Pontiffs: Pius III, Julius II, who held the fifth Lateran Council, Leo X, Adrian VI, Clement VII, Paul III, Julius III, Marcellus II, Paul IV, Pius IV, who concluded the Council of Trent, where 281 Prelates condemned the novelties of Luther, Calvin, &c., St. Pius V, Gregory XIII, Sixtus V, Urban VII, Gregory XIV, Innocent IX, and Clement VIII. Other supporters of the Catholic and Apostolic Church against the attacks, made upon her, were Fisher, Bishop of Rochester, Sir Thomas More, Chancellor, Cuthbert Maine and some hundreds more of Priests and Religious who were martyred under Henry VIII and Elizabeth in this cause; also the Cardinals Pole, Hosius, Cajetan and Allen, with the writers Eckius, Cochleu, Erasmus, Campion, Parsons, Stapleton, &c., together with that constellation of great Saints which then appeared, SS. Charles Borromeo, Cajetan, Philip Neri, Ignatius, F. Xavier, F. Borgia, Teresa, &c. In short, the damages sustained from the Northern storm were amply repaid to the Church, by innumerable conversions in the new Eastern and Western worlds. It is computed that St. Xavier alone preached the faith in 52 kingdoms or independent states, and baptized a million of converts with his own hand, in India and Japan. St. Lewis Bertrand, Martin of Valentia, and Bartholomew Las Casas, with their fellow missionaries, converted most of the Mexicans, and great progress was made in the conversion of the Brazilians, though not without the blood of

whole Catholic Church, furnishes the first claim to its title of THE APOSTOLICAL CHURCH.—But you

many martyred Preachers in these and the other Catholic Missions. David, Emperor of Abyssinia, with many of his family and other subjects, were now reclaimed to the Church, and Pulika, Patriarch of the Nestorians in Assyria, came to Rome, in order to join the numerous Churches under him to the centre of unity and truth.

#### CENT. XVII.

The Sects, of which I have been speaking, were, at the beginning of this century, in their full vigour; and though they differed in most other respects, yet they combined their forces, under the general name of Protestants, to overthrow Christ's everlasting Church. These attempts, however, like the waves of the troubled ocean, were dashed to pieces against the Rock on which he had built it. On the contrary, they weakened themselves by civil wars and fresh divisions. The Lutherans split into Diaphorists and Adia-phorist, the Calvinists into Gomarists and Arminians, and the Anglicans into Episcopalians, Presbyterians, Independents, and Quakers. A vain effort was now set on foot, through Cyril Lucaris, to gain over the Greek Churches to Calvinism, which ended in demonstrating their inviolable attachment to all the controverted doctrines of Catholicity. Another, more fatal attempt, was made to infect several members of the Church itself with the distinguishing error of Calvinism, under the name of Jansenism. But the successors of St. Peter continued, through the whole of the century, equally to make head against Protestant innovations, Jansenistical vigour, and casuistical laxity. Their names, in order, were these, Leo XI, Paul V, Gregory XV, Urban VIII, Innocent X, Alexander VII, Clement IX, Clement X, Innocent XI, Alexander VIII, and Innocent XII. Their orthodoxy was powerfully supported by the Cardinals Bellarmin, Baronius and Perron, with the Bishops Huetius, Bossuet, Fenelon, Richard Smith, and the Divines Petavius, Tillemont, Pagi, Thomassin, Kellison, Cressy, &c. Nor were the canonized Saints of this age fewer in number or less illustrious than those of the former, namely, St. Francis of Sales, St. Frances Chantal, St. Camillus, St. Fidelis Martyr, St. Vincent of Paul, &c. Finally, the Church continued to be crowded with fresh converts, in Peru, Chili, Terra Firma, Canada, Louisiana, Mingrellia, Tartary, India, and many Islands both of Africa and Asia. She had also the consolation of receiving into her communion the several Patriarchs of Damascus, Aleppo and Alexandria, and also the Nestorian Archbishops of Chaldæa and Meliapore, with their respective Clergy.

#### CENT. XVIII.

At length we have mounted up the Apostolic Tree to our own age. In

also see, in the sketch of this mystical Tree, an uninterrupted series of other Bishops, Doctors, Pastors, Saints and pious personages of different times and countries, through these eighteen centuries, who have, in their several stations, kept up the perpetual succession, those of one century having been the instructors

this heresy having sunk, for the most part, into Socinian indifference, and Jansenism into philosophic infidelity, this last waged as cruel a war against the Catholic Church, [and, O glorious mark of truth ! against her alone] as Decius and Dioclesian did heretofore : but this has only proved her internal strength of constitution, and the protection of the God of heaven. The Pontiffs, who have stood the storms of this century, were Clement XI, Innocent XIII, Benedict XIV, Clement XIII, Clement XIV, Pius VI, as at the beginning of the present century Pius VII has done. Among other modern supporters and ornaments of the Church, may be mentioned the Cardinals Thomasi and Quirini, the Bishops Languet, La Motte, Beaumont, Challoner, Hornyold, Walmsley, Hay and Moylan. Among the writers are Calmet, Muratori, Bergier, Feller, Gother, Manning, Hawarden, and Alban Butler ; and among the personages distinguished by their piety, the *Good* Dauphin, his sister Louisa the Carmelite nun, his heroical daughter Elizabeth, his other daughter Clotilde, whose beatification is now in progress, as are those of Bishop Liguori, and Paul of the Cross, founder of the Passionists ; as also FF. Surene, Nolhac and L. Enfant, with their fellow-martyrs, and the Venerable Labre, &c. Nor has the apostolical work of converting Infidels been neglected by the Catholic Church, in the midst of such persecutions. In the early part of the century numberless souls were gained by Catholic preachers in the kingdoms of Madura, Cochinchina, Tonquin, and in the empire of China, including the peninsula of Corea. At the same time numerous savages were civilized and baptized among the Hurons, Miamis, Illinois, and other tribes of North America. But the most glorious conquest, because the most difficult and most complete, was that gained by the Jesuits in the interior of South America over the wild savages of Paraguay, Uruguay, and Parona, together with the wild Canisians, Moxos and Chiquites, who, after shedding the blood of some hundreds of their first preachers, at length opened their hearts to the mild and sweet truths of the Gospel, and became models of piety and morality, nor less so of industry, civil order and polity.



of those who succeeded them in the next, all of them following the same twofold Rule, Scripture and Tradition; all of them acknowledging the same expositor of this rule, the Catholic Church, and all of them adhering to the main trunk or centre of union, the Apostolic See. Some of the General Councils or Synods likewise appear, in which the Bishops from different parts of the Church, under the authority of the Pope, assembled, from time to time, to define its doctrine and regulate its discipline. The size of the sheet did not admit of all the Councils being exhibited. Again you behold, in this Tree, the continuation of the apostolical work, the conversion of nations, which, as it was committed by Christ to the Catholic Church, so it has never been blessed by him with success in any hands but in hers. This exclusive miracle, in the order of grace, like those in the order of nature, which I treated of in a former letter, is itself a Divine Attestation on her behalf. Speaking of the conversion of nations, I must not fail, Dear Sir, to remind your Society, that this our country has twice been reclaimed from Paganism, and each time by the apostolic labours of Missionaries, sent hither by the See of Rome. The first conversion took place in the second century, when Pope Eleutherius sent Fugatius and Davianus for this purpose, to the Ancient Britons, or Welch, under their king or governor, Lucius, as Bede

and other historians relate. The second conversion was that of our immediate ancestors, the English Saxons and Angles, by St. Augustin and his companions, at the end of the sixth century, who were sent from Rome, on this apostolical errand, by Pope Gregory the Great.—Lastly, you see in the present sketch, a series of unhappy children of the Church, who, instead of *hearing* her doctrines, as it was their duty to do, have pretended to *reform* them; and thus, losing the vital influx of their parent stock, have withered and fallen off from it as mere dead branches.

I am, &c.

J. M.

## LETTER XXIX.

To JAMES BROWN, Esq.

## ON THE APOSTOLICITY OF THE CATHOLIC MINISTRY.

DEAR SIR,

IN viewing *The Apostolical Tree*, you are to consider it as representing an uninterrupted succession of Pontiffs and Prelates, who derive not barely their *Doctrine*, but also, in a special manner, their *Ministry*, namely their *Holy Orders* and the *Right* or *Jurisdiction* to exercise those Orders in a right line, from the Apostles of Jesus Christ. In fact, the Catholic Church, in all past ages, has not been more jealous of the sacred deposit of *Orthodox Doctrine*, than of the equally sacred deposits of *Legitimate Ordination*, by Bishops who themselves had been rightly ordained and consecrated, and of *Valid Jurisdiction* or *Divine Mission*, by which she authorizes her ministers to exercise their respective functions in such and such places, with respect to such and such persons, and under such and such conditions, as she, by the depositaries of this jurisdiction, is pleased to ordain. Thus, my Dear Sir, every Catholic Pastor is

authorized and enabled to address his flock as follows :  
*The word of God which I announce to you, and the Holy Sacraments which I dispense to you, I am QUALIFIED to announce and dispense by such a Catholic Bishop, who was consecrated by such another Catholic Bishop, and so on, in a series, which reaches to the Apostles themselves : and I am AUTHORIZED to preach and minister to you by such a Prelate, who received authority, for this purpose, from the Successor of St. Peter, in the Apostolic See of Rome.* Heretofore, during a considerable time, the learned and conscientious divines of the Church of England held the same principles, on both these points, that Catholics have ever held, and were no less firm in maintaining the *Divine Right* of Episcopacy and the Ministry than we are. This appears from the works of one who was, perhaps, the most profound and accurate amongst them, the celebrated Hooker. He proves, at great length, that the ecclesiastical Ministry is a Divine function, instituted by God, and deriving its authority from God, ‘in a very different manner from that of Princes and Magistrates :’ that it is ‘a wretched blindness not to admire so great a power as that, which the clergy are endowed with, or to suppose that any but God can bestow it :’ that ‘it consists in a power over the *mystical body* of Christ, by the *remission of sins*, and over his *natural body* in the *Sacrament*, which anti-

‘quity doth call *the making of Christ’s body* (1).’ He distinguishes between the power of Orders and the authority of *Mission* or *Jurisdiction*, on both which points he is supported by the canons and laws of the establishment. Not to speak of prior laws; the Act of Uniformity (2), provides that no Minister shall hold any living, or officiate in any Church, who has not received Episcopal Ordination. It also requires that he shall be approved and *licensed* for his particular place and *function*. This is also clear from the form of Induction of a clerk into any cure (3). In virtue of this system, when Episcopacy was re-established in Scotland, in the year 1662, four Presbyterian Ministers having been appointed by the King to that office, the English Bishops refused to consecrate them, unless they consented to be previously ordained Deacons and Priests, thus renouncing their former ministerial character, and acknowledging that they had hitherto been mere laymen (4). In like manner, on the accession of King William, who was a Dutch Calvinist, to the throne, when a commission of ten Bishops and twenty Divines was appointed to modify the Articles and Liturgy of

(1) Ecclesiast. Politic. B. v. Art. 77. (2) Stat. 13 and 14 Car. 2, c. 4.

(3) ‘Curam et regimen animarum parochianorum tibi committimus.’

(4) Collier’s Ecl. Hist. Vol. ii. p. 837. It appears from the same History that four other Scotch Ministers, who had formerly permitted themselves to be consecrated Bishops, were, on that account, excommunicated and degraded by the Kirk. Records, N. cxliii.

the Established Church, for the purpose of forming a coalition with the Dissenters, it appeared that the most lax among them, such as Tillotson and Burnet, together with Chief Baron Hales and other lay Lords, required that the Dissenting Ministers should, at least, be *conditionally ordained* (1), as being thus far mere laymen. In a word, it is well known to be the practice of the Established Church, at the present day, to ordain all Dissenting Protestant Ministers of every description, who go over to her, whereas, she never attempts to re-ordain an apostate Catholic Priest, who offers himself to her service, but is satisfied with his taking the oaths prescribed by law (2). This doctrine of the Establishment, evidently *unchurches*, as Dr. Heylin expresses it, all other Protestant communions; as it is an established principle that, *No ministry no Church* (3), and with equal evidence, it *unchristians* them also; since this Church unanimously resolved,

(1) Life of Tillotson by Dr. Birch, pp. 42, 176.

(2) Notwithstanding these proofs of the doctrine and practice of the Established Church, a great proportion of her modern Divines consent, at the present day, to sacrifice all her pretensions to Divine authority and uninterrupted succession. It has been shewn in *The Letters to a Prebendary*, that in the principles of the celebrated Dr. Balguy, a Priest or a Bishop can as well be made by the Town Crier, if commissioned by the Civil Power, as by the Metropolitan. To this system, Dr. Sturges, Dr. Hey, Dr. Paley, and a crowd of other learned theologians subscribe their names. Even the Bishop of Lincoln, in maintaining Episcopacy to be an Apostolical institution, denies it to be binding on Christians to adopt it: which, in fact, is to reduce it to a mere civil and optional practice. Elem. Vol. ii. Art. 23.

(3) 'Ubi nullus est Sacerdos nulla est Ecclesia.' St. Jerom, &c.

in 1575, that Baptism cannot be performed by any person but a lawful Minister (1).

But, dismissing these uncertain and wavering opinions, we know what little account all other Protestants, except those of England, have made of Apostolical Succession and Episcopal Ordination. Luther's principles on these points are clear from his famous *Bull against the FALSELY CALLED Order of Bishops* (2), where he says: 'Give ear now, you Bishops, or rather you visors of the Devil: Doctor Luther will read you a Bull and a Reform, which will not sound sweet in your ears. Dr. Luther's Bull and Reform is this: whoever spend their labour, persons and fortunes, to lay waste your Episcopacies, and to extinguish the government of Bishops, they are the beloved of God, true Christians, and opposers of the Devil's ordinances. On the other hand, whoever support the government of Bishops, and willingly obey them, they are the Devil's ministers,' &c. True it is that afterwards, namely in 1542, this Arch-Reformer, to gratify his chief Patron, the Elector of Saxony, took upon himself to consecrate his bottle companion, Amsdorf, Bishop of Naumburgh (3): but, then, it is notorious, from the whole of his conduct,

(1) Elem. of Theol. Vol. ii. p. 471.

(2) Adversus falso Nomin. Tom. ii. Jen. A. D. 1525.

(3) Sleidan, Comment. L. 14.

that Luther set himself above all law, and derided consistency and decency. Nearly the same may be said of another later Reformer, John Wesley, who, professing himself to be a *Presbyter of the Church of England*, pretended to ordain Messrs. Whatcoat, Vesey, &c. *Priests*, and to consecrate Dr. Coke a *Bishop*! (1) With equal inconsistency the Elders of Hernhuth in Moravia, profess to consecrate Bishops for England and other kingdoms. On the other hand, how averse the Calvinists, and other Dissenters, are to the very name as well as the office of Bishops, all modern histories, especially those of England and Scotland, demonstrate. But, in short, by whatever name, whether of Bishops, Priests, Deacons, or Pastors, these Ministers respectively call themselves, it is undeniable, that they are all *self-appointed*, or, at most, they derive their claim from other men, who themselves were *self-appointed*, fifteen, sixteen, or seventeen hundred years subsequent to the time of the Apostles.

The chief question which remains to be discussed concerns the Ministry of the Church of England; namely, whether the first Protestant Bishops, appointed by Queen Elizabeth, when the Catholic Bishops were turned out of their Sees, did or did not receive valid

(1) Dr. Whitehead's Life of Charles and John Wesley. It appears that Charles was horribly scandalized at this step of his brother John, and that a lasting schism among the Wesleyan Methodists was the consequence of it.



consecration from some other Bishop, who, himself, was validly consecrated? The discussion of this question has filled many volumes, the result of which is that the Orders are, to say the least, exceedingly doubtful. For, first, it is certain that the doctrine of the Fathers of this Church was very loose, as to the necessity of consecration and ordination. Its chief founder, Cranmer, solemnly subscribed his name to the position, that Princes and Governors, no less than Bishops, can make Priests, and that no consecration is appointed by Scripture to make a Bishop or Priest (1). In like manner, Barlow, on the validity of whose consecration that of Mathew Parker and of all succeeding Anglican Bishops chiefly rests, preached openly that the King's appointment, without any orders whatsoever, suffices to make a Bishop (2). This doctrine seems to have been broached by him to meet the objection that he himself had never been consecrated: in fact, the record of such a transaction has been hunted for in vain, during these 200 years. Secondly, it is evident, from the books of controversy, still extant, that the Catholic Doctors, Harding, Bristow, Stapleton, and Cardinal Allen, who had been fellow students and intimately

(1) Burnet's Hist. of Reform. Records, B. iii. N. 21. See also his Rec. Part ii. N. 2, by which it appears that Cranmer and the other complying Prelates took out fresh commissions on the death of Henry VIII, from Edward VI, to govern their dioceses, *durante beneplacito*, like mere civil officers.

(2) Collier's Eccl. Hist. Vol. II. p. 135.

acquainted with the first Protestant Bishops, under Elizabeth, and particularly with Jewel, Bishop of Sarum, and Horne, Bishop of Winton, constantly reproached them, in the most pointed terms, that they never had been consecrated at all, and that the latter, in their voluminous replies, never accepted of the challenge or refuted the charge, otherwise than by ridiculing the Catholic consecration. Thirdly, it appears that after an interval of fifty years from the beginning of the controversy, namely in the year 1613, when Mason, Chaplain to Archbishop Abbot, published a work, referring to an alledged Register at Lambeth, of Archbishop Parker's consecration by Barlow, assisted by Coverdale and others, the learned Catholics universally exclaimed that the Register was a forgery, unheard of till that date, and asserted, among other arguments, that, admitting it to be true, it was of no avail, as the pretended consecrator of Parker, though he had sat in several sees, had not himself been consecrated for any of them (1).

These, however, are not the only exceptions which Catholic Divines have taken to the Ministerial Orders of the Church of England. They have argued, in particular, against the *form* of them, as Theologians term it. In fact, according to the Ordinal of Edward

(1) Richardson in his notes on Godwin's Commentary is forced to confess as follows: 'Dies consecrationis ejus (Barlow) nondum apparet.' P. 642.

VI, restored by Elizabeth, Priests were ordained by the Power of *forgiving sins* (1), without any power of *offering up Sacrifice*, in which the essence of the *Sacerdotium*, or *Priesthood*, consists; and, according to the same Ordinal, Bishops were consecrated without the communication of any fresh power whatsoever, or even the mention of *Episcopacy*, by a *form* which might be used to a child, when confirmed or baptized (2). This was agreeable to the maxims of the principal author of that Ordinal, Cranmer, who solemnly decided that ‘Bishops and Priests were no two things, but one and the same office (3).’ On this subject our controvertists urge, not only the authority of all the Latin and Greek ordinals, but also the confession of the above-mentioned Protestant Divine, Mason, who says, with evident truth, ‘Not every form of words will serve for this institution (conveying Orders) but such as are significant of the power conveyed by the Order (4).’ In short, these objections were so powerfully urged by our Divines,

(1) ‘Receive the Holy Ghost: whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained: and be thou a faithful dispenser of the word of God, and of his Holy Sacraments.’—Bishop Sparrow’s Collection, p. 158.

(2) ‘Take the Holy Ghost, and remember that thou stir up the grace of God, which is in thee by the imposition of hands.’—Ibid. p. 164.

(3) Burnet’s Hist. of Reform. vol. i. Record, b. iii. n. 21, quest. 10.

(4) Ibid. B. ii. c. 16.

Dr. Champney, J. Lewgar, S. T. B. (1), and others, that almost immediately after the last-named had published his work containing them, called *Erastus Senior*, namely in 1662, the Convocation, being assembled, it *altered the form* of ordaining Priests and consecrating Bishops, in order to obviate these objections (2). But admitting that these alterations are sufficient to obviate *all* the objections of our Divines to the Ordinal, which they are not, they came above a hundred years too late for their intended purpose; so that if the Priests and Bishops of Edward's and Elizabeth's reigns were invalidly ordained and consecrated, so must those of Charles the Second's reign, and their successors, have been also.

However long I have dwelt on this subject, it is not yet exhausted: the case is, there is the same necessity of an Apostolical succession of *mission* or authority, to execute the functions of Holy Orders, as there is of the Holy Orders themselves. This *mission*, or

(1) Lewgar was the friend of Chillingworth, and by him converted to the Catholic faith, which, however, he refused to abandon when the latter relapsed into Latitudinarianism.

(2) The form of ordaining a Priest was thus altered: 'Receive the Holy Ghost for the office and work of a Priest in the Church of God, now committed to thee by the imposition of our hands: Whose sins thou shalt forgive, they are forgiven,' &c.—The form of consecrating a Bishop was thus enlarged: 'Receive the Holy Ghost for the office and work of a Bishop in the Church of God, now committed unto thee by the imposition of our hands, in the name of the Father, and of the Son, and of the Holy Ghost; and remember, that thou stir up the grace of God, which is in thee.'

authority, was imparted by Christ to his Apostles, when he said to them : *As the Father hath sent me, I also send you*, Matt. xx. 21; and of this St. Paul also speaks, where he says of the Apostles: *How can they preach, unless they are sent?* Rom. x. 15. I believe, Sir, that no regular Protestant Church, or Society, admits its minister, to have, by their ordination or appointment, unlimited authority in every place and congregation: certain it is, from the Ordinal and Articles of the Established Church, that she confines the jurisdiction of her ministers to ‘the Congregation to which they shall be appointed (1). Conformably to this, Dr. Berkley teaches, that ‘a defect in the *Mission* of the Ministry, invalidates the Sacraments, affects the purity of public worship, and therefore deserves to be investigated by every sincere Christian (2).’ To this Archdeacon Daubeny adds, that ‘Regular Mission only subsists in the Churches which have preserved Apostolical succession.’—I moreover believe that in all Protestant Societies the Ministers are persuaded that the authority by which they preach and perform their functions is, some how or another, *Divine*. But, on this head, I must observe to you, Dear Sir, and your Society, that there are only

(1) Article 23. Form of ordering Priests and Deacons.

(2) Serm. at Consecr. of Bishop Horne.

two ways by which Divine Mission or authority can be proved or communicated; the one *ordinary*, the other *extraordinary*. The former takes place when this authority is transmitted in regular succession from those who originally received it from God; the other, when the Almighty interposes, in an extraordinary manner, and immediately commissions certain individuals to make known his will to men. The latter mode evidently requires indisputable miracles to attest it; and accordingly Moses and our Saviour Christ, who were sent in this manner, constantly appealed to the prodigies they wrought in proof of their Divine mission. Hence even Luther, when Muncer, Storck, and their followers, the Anabaptists, spread their errors and devastations through Lower Germany, counselled the magistrates to put these questions to them (not reflecting that the questions were as applicable to himself as to Muncer), 'Who *conferred upon you the office of preaching?* And who *commissioned you to preach?* If they answer, *God*: then let the magistrates say: *Prove this to us* by some evident miracle: 'for so God makes known his will, when he changes the institutions, which he had before established (1).' Should this advice of the first Reformer to the magistrates be followed in this age and country, what

(1) Sleidan. De Stat. Relig. l. v.

swarms of sermonizers and expounders of the Bible would be reduced to silence! For, on one hand, it is notorious, that they are *self-appointed* prophets, who *run without being sent*; or, if they pretend to a commission, they derive it from other men, who themselves had received none, and who did not so much as claim any, by regular succession from the Apostles. Such was Luther himself; such also were Zuinglius, Calvin, Muncer, Menno, John Knox, George Fox, Zinzendorf, Wesley, Whitfield, and Swedenburg. None of these preachers, as I have signified, so much as pretended to have received their mission from Christ in *the ordinary way*, by uninterrupted succession from the Apostles. On the other hand, they were so far from undertaking to work real miracles, by way of proving they have received *an extraordinary Mission from God*, that, as Erasmus reproached them, they could not so much as cure a lame horse, in proof of their divine legation.

Should your friend, the Rev. Mr. Clark, see this letter, he will doubtless exclaim, that, whatever may be the case with Dissenters, the Church of England, at least, has received her Mission and authority, together with her Orders, by regular succession from the Apostles, through the Catholic Bishops, in the ordinary way. In fact, this is plainly asserted by the Bishop

of Lincoln (1).—But take notice, Dear Sir, that though we were to admit of an Apostolical succession of *Orders* in the Established Church, we never could admit of an Apostolical succession of *Mission, Jurisdiction*, or right to exercise those Orders in that Church: nor can its clergy, with any consistency, lay the least claim to it. For, first, if the Catholic Church, that is to say, its ‘Laity and Clergy, all sects and degrees, ‘were drowned in abominable idolatry, most detested ‘of God and damnable to man, for the space of 800 ‘years,’ as the Homilies affirm (2), how could she retain this Divine mission and jurisdiction, all this time, and employ them in commissioning her Clergy all this time to preach up this ‘detestable idolatry?’ Again, was it possible for the Catholic Church to give jurisdiction and authority; for example, to Archbishop Parker, and the Bishops Jewel and Horne, to preach against herself? Did ever any insurgents against an established government, except the Regicides in the Grand Rebellion, claim authority from that very government to fight against it, and destroy it? In a word, we perfectly well know, from history, that the first English Protestants did not profess, any more than foreign Protestants, to derive any Mission or au-

(1) Elem. of Theol. vol. ii. p. 400.

(2) Against the Perils of Idolatry, P. iii.



thority whatsoever from the Apostles, through the existing Catholic Church. Those of Hénry's reign preached and ministered in defiance of all authority, ecclesiastical and civil (1). Their successors in the reign of Edward and Elizabeth claimed their whole right and mission to preach and to minister from the Civil Power only (2). This latter point is demonstratively evident from the Act of the Oath of Supremacy, and from the homage of the Archbishops and Bishops to the said Elizabeth, in which the Prelate elect 'acknowledges and confesses, 'that he holds his Bishopric, as well *in spirituals* as 'in temporals, from her alone and the Crown Royal.' The same thing is clear from a series of Royal Ordinances respecting the Clergy in matters purely spiritual, such as the *pronouncing on doctrine*, the *prohibition of prophesying*, the *inhibition of all preaching*, the *giving and suspending of spiritual faculties*, &c. Now, though I sincerely and cheerfully ascribe to my Sovereign all the *Temporal and Civil power*, jurisdiction, rights, and authority, which the Constitution and laws ascribe to him, I cannot believe that Christ appointed any temporal prince to *feed his mystical flock*,

(1) Collier's Hist. vol. ii. p. 81.

(2) Archbishop Abbot having incurred suspension by the canon law, for accidentally shooting a man, a Royal commission was issued to restore him. On another occasion, he was suspended by the King himself, for refusing to license a book. In Elizabeth's reign the Bishops approved of *prophesying*, as it was called, the Queen disapproved of it, and she obliged them to condemn it.

or any part of it, or to exercise *the power of the keys of the kingdom of heaven* at his discretion. It was foretold by Bishop Fisher in Parliament, that the Royal Ecclesiastical Supremacy, if once acknowledged, might pass to a child or to a woman (1), as, in fact, it soon did to each of them. It was afterwards transferred, with the crown itself, to a foreign Calvinist, and might have been settled, by a lay assembly, on a Mahometan. All, however, that is necessary for me here to remark is, that the acknowledgment of a Royal Ecclesiastical Supremacy ‘in all Spiritual and Ecclesiastical things or causes (2),’ (as when the question is, who shall preach, baptize, &c. and who shall not; what is sound doctrine, and what is not) is decidedly a renunciation of Christ’s commission given to his Apostles, and preserved by their successors in the Catholic Apostolic Church.—Hence it clearly appears that there is and can be no *Apostolical* succession of Ministry in the Established Church more than in the other Congregations or Societies of Protestants. All their preaching and ministering, in their several degrees, is performed by *mere human authority* (3). On

(1) See his Life by Dr. Bailey; also Dodd’s Eccles. Hist. vol. i.

(2) Oath of Supremacy, Homage of Bishops, &c.

(3) It is curious to see in Queen Elizabeth’s Injunctions, and in the 37th Article, the disclaimer of her ‘*actually ministering the Word and the Sacraments.*’ The question was not about this, but about the *jurisdiction* or *Mission* of the Ministry.

the other hand, not a sermon is preached, nor a child baptized, nor a penitent absolved, nor a priest ordained, nor a Bishop consecrated, throughout the whole extent of the Catholic Church, without the Minister of such function being able to shew his authority from Christ for what he does, in the commission of Christ to his Apostles: *All power in heaven and on earth is given to me: Go therefore teach all nations, baptizing them, &c.* Matt. xxviii. 19; and without being able to prove his claim to that commission of Christ, by producing the table of his uninterrupted succession from the Apostles.—I will not detain you by entering into a comparison, in a religious point of view, between a Ministry, which officiates by *Divine authority*, and others which act by *mere human authority*; but shall conclude this subject by putting it to the good sense and candour of your Society, whether, from all that has been said, it is not as evident, which among the different communions is **THE APOSTOLIC CHURCH** we profess to believe in, as which is **THE CATHOLIC CHURCH**?

I am, &c.

J. M.

## LETTER XXX.

To JAMES BROWN, Esq.


 OBJECTIONS ANSWERED.

DEAR SIR,

I FIND that your visitor, the Rev. Mr. Clark, had not left you at the latter end of last week; since it appears, by a letter which I have received from him, that he had seen my two last letters, addressed to you at New Cottage. He is much displeas'd with their contents, which I am not surpris'd at; and he uses some harsh expressions against them and their author, of which I do not complain, as he was not a party to the agreement enter'd into at the beginning of our correspondence, by the tenor of which I was left at full liberty to follow up my arguments to whatever lengths they might conduct me, without any person of the Society being offend'd with me on that account. I shall pass over the passages in the letter which seem to have been dictat'd by too warm a feeling, and shall confine my answer to those which contain something like argument against what I have advanced.

The Reverend Gentleman, then, objects against the claim of our Pontiffs to the Apostolic succession; that in

different ages this succession has been interrupted, by the contentions of rival Popes ; and that the lives of many of them have been so criminal, that, according to my own argument, as he says, it is incredible that such Pontiffs should have been able to preserve and convey the commission and authority given by Christ to his Apostles.— I grant, Sir, that, from the various commotions and accidents to which all sublunary things are subject, there have been several vacancies, or interregnums in the Papacy ; but none of them have been of such a lengthened duration as to prevent a moral continuation of the Popedom, or to hinder the execution of the important offices annexed to it. I grant also, that there have been rival Popes and unhappy schisms in the Church, particularly one great schism, at the end of the 14th and the beginning of the 15th century : still the true Pope was always clearly discernible at the times we are speaking of, and in the end was acknowledged even by his opponents. Lastly, I grant that a few of the Popes, perhaps a tenth part of the whole number, swerving from the example of the rest, have, by their *personal vices*, disgraced their holy station : but even these Popes always fulfilled their *public duties* to the Church, by maintaining the *Apostolical Doctrine*, moral as well as speculative, the *Apostolical Orders*, and the *Apostolical Mission* ; so that their misconduct chiefly injured

their own souls, and did not essentially affect the Church. But if what the Homilies affirm were true, that the whole Church had been 'drowned in idolatry for 800 years,' she must have taught and commissioned all those, whom she ordained to teach this horrible apostacy, which she never could have done, and at the same time retained Christ's commission and authority to teach all nations the gospel. This demonstrates the inconsistency of those clergymen of the Establishment, who accuse the Catholic Church of Apostacy and Idolatry, and at the same time boast of having received, *through her*, a spiritual jurisdiction and ministry from Jesus Christ.

Your Visitor next expatiates, in triumphant strains, on the exploded fable of Pope Joan; for *exploded* it certainly may be termed, when such men as the Calvinist Minister Blondel, and the infidel Bayle, have abandoned and refuted it. But the circumstances of the fable themselves sufficiently refute it. According to these, in the middle of the ninth century, an *English woman*, born at Mentz, in *Germany* (1), studied philosophy at *Athens*, where there was no school of philosophy in the ninth century, more than there is now, and taught divinity at *Rome*. It is pretended that, being elected Pope, on the death of Leo IV in 855, she was *delivered of a child*, as she was walking in a *solemn*

(1) Ita Pseudo Martinus Polonus, &c.

*procession* near the Colliseum, and *died* on the spot; and moreover, that a *statue of her* was there erected in memory of the *disgraceful event*! There have been great debates among the learned concerning the first author of this absurd tale, and concerning the interpolations in the copies of the first chronicles which mention it (1). At all events, it was never heard of for more than 200 years after the period in question; and, in the mean time, we are assured, from the genuine works of *contemporary writers* and distinguished Prelates, some of whom then resided at Rome, such as Anastasius the Librarian, Luitprand, Hincmar, Archbishop of Rheims, Photius of C. P. Lupus Ferrar, &c. that Benedict III was canonically elected Pope in the said year 855, only three days after the death of Leo IV, which evidently leaves no interval for the Pontificate of the fabulous Joan.

From the warfare of attack, my Reverend Antagonist passes to that of defence, as he terms it. In this he heavily complains of my not having done justice to the Protestants, particularly in the article of *Foreign Missions*. On this head, he enumerates the different societies, existing in this country, for carrying them on, and the large sums of money which they annually raise for this purpose. The societies, I learn from

(1) See Breviarium Historico—Chronologico—criticum Pontif. Roman. studio R. F. Pagi, tom. ii. p. 72.

him, are the following : 1st, The Society for promoting Christian Knowledge, called The Bartlet Building Society, which though strictly of the Establishment, employs missionaries in India to the number of six, all Germans, and it should seem, all *Lutherans*. 2dly, There is the Society for propagating Christianity in the English colonies ; but I hear nothing of its doings. 3dly, There is another for the conversion of Negro slaves, of which I can only say, ditto. 4thly, There is another for sending Missionaries to Africa and the East, concerning which we are equally left in the dark. 5thly, There is the London Missionary Society, which sent out the ship *Duff*, with certain preachers and their wives, to *Otaheite*, *Tongabato*, and the *Marquesas*, and published a journal of the voyage, by which it appears that they are strict Calvinists and Independents. 6thly, The *Edinburgh Missionary Society* fraternizes with the last mentioned. 7thly, There is an *Arminian Missionary Society* under *Dr. Coke*, the head of the *Wesleyan Methodists*. 8thly, There is a *Moravian Missionary Society*, which appears more active than any others, particularly at the *Cape*, and in *Greenland* and *Surinam*. To these, your Visitor says, must be added, the *Hibernian Society* for diffusing Christian Knowledge in *Ireland* ; as also, and still more particularly, the *Bible Society*, with all its numerous ramifications. Of this last named, he



*speaks glorious things*, foretelling that it will, in its progress, purify the world from infidelity and wickedness.

In answer to what has been stated, I have to mention several marked differences between the Protestant and the Catholic Missionaries. The former preached various discordant religions; for what religions can be more opposite than the Calvinistic and the Arminian? And how indignant would a Churchman feel, if I were to charge him with the impiety and obscenity of Zinzendorf and his Moravians? The very preachers of the same sect, on board of the *Duff*, had not agreed upon the creed they were to teach, when they were within a few days sail of Otaheite (1). Whereas the Catholic Missionaries, whether Italians, French, Portuguese, or Spaniards, taught and planted precisely the same religion in the opposite extremities of the globe.—Secondly, the envoys of those societies had no commission or authority to preach, but what they derived from the men and women, who contributed money to pay for their voyages and accommodations. *I have not sent these prophets*, says the Lord, *yet they ran; I have not spoken to them, yet they prophesied*, Jer. xxiii. 21. On the other hand, the apostolical men, who, in an-

(1) 'By the middle of January, the Committee of eight (among the 30 missionaries) had nearly finished *the articles of faith*. Two of the number dissented, but gave in.'—Journal of the *Duff*.

cient and in modern times, have converted the nations of the earth, all derived their mission and authority from the centre of the Apostolic Tree, the See of Peter. — Thirdly, I cannot but remark the striking difference between the Protestant and the Catholic Missionaries, with respect to their qualifications and method of proceeding. The former were, for the most part, mechanics and laymen, of the lowest order, without any learning infused or acquired, beyond what they could pick up from the English translation of the Bible; they were frequently encumbered with wives and children, and armed with muskets and bayonets, to kill those whom they could not convert (1). Whereas the Catholic Missionaries have always been Priests, or ascetics, trained to literature and religious exercises, men of continency and self-denial, who have had no other defence than their Breviary and Crucifix, no other weapon than *the sword of the spirit, which is the word of God*, Ephes. vi. 17. — Fourthly, I do not find any portion of that lively faith and heroic constancy, in braving poverty, torments, and death, for the gospel, among the few Protestant converts, or even among their preachers, which have so

(1) The 18 preachers who remained at Otaheite 'took up arms by way of precaution.'—Ibid. It appears, from subsequent accounts, that the preachers made use of their arms, to protect their wives from the men whom they came to convert. Of the nine preachers destined for Tongabátoo, six were for carrying fire-arms on shore, and three against it.—Journal.

frequently illustrated the different Catholic Missions. Indeed, I have not heard of a single martyr of any kind, in Asia, Africa, or America, who can be considered as the fruit of the above named societies or of any other Protestant mission whatsoever. On the other hand, few are the countries in which the Christian religion has been planted by Catholic Priests, without being watered with some of their own blood and of that of their converts. To say nothing of the martyrs of a late date in the Catholic Missions of Turkey, Abyssinia, Siam, Tonquin, Cochinchina, &c. there has been an almost continual persecution of the Catholics in the empire of China, for about a hundred years past, which, besides confessors of the faith, who have endured various tortures, has produced a very great number of martyrs, native Chinese as well as Europeans; laity as well as priests and bishops (1). Within these two years (2), the wonderful Apostle of the great Peninsula of Corea, to the east of China, James Ly, with as many as 100 of his converts, has suffered death for the faith. In the islands of Japan, the anti-

(1) Hist. de l'Eglise par Berault Bercastel, tom. 22, 23. Butler's Lives of the Saints, Feb. 5. Mem. Eccles. pour le 18 Sièc.

(2) Namely, in 1801. While this work is in the press, we receive an account of the martyrdom of Mgr. Dufresse, Bishop of Tabraca, and Vicar Apostolic of Sutchuen, in China, who was beheaded there Sept. 14, 1815, and of F. J. de Frior, missionary in Chiensi, who, after various torments, was strangled, Feb. 13, 1816.

christian persecution, excited by the envy and avarice of the Dutch, raged with a fury unexampled in the records of Pagan Rome. It began with the crucifixion of 26 martyrs, most of them missionaries. It then proceeded to other more horrible martyrdoms, and it concluded with putting to death as many as eleven hundred thousand Christians(1). Nor were those numerous and splendid victories of the Gospel in the provinces of South America achieved without torrents of Catholic blood. Many of the first preachers were slaughtered by the savages to whom they announced the gospel, and not unfrequently devoured by them, as was the case with the first Bishop of Brazil.—In the last place, the Protestant missions have never been attended with any great success. Those heretofore carried on by the Dutch, French, and American Calvinists, seemed to have been more levelled at the destruction of the Catholic missions, than at the conversion of the Pagans(2). In later times, the

(1) Berault Bercastel says two millions, tom. 20.

(2) It is generally known, and not denied by Mosheim himself, that the extermination of the flourishing missions in Japan is to be ascribed to the Dutch. When they became masters of the Portuguese settlements in India, they endeavoured, by persecution as well as by other means, to make the Christian natives abandon the Catholic religion, to which St. Xavier and his companions had converted them. The Calvinist preachers having failed in their attempt to proselyte the Brazilians, it happened that one of their party, James Sourie, took a merchant vessel at sea with 40 Jesuit missionaries, under F. Azevedo, on board of it, bound to Brazil, when, in hatred of them and their destination, he put them all to death. The year following, F.

zealous Wesley went on a mission to convert the savages of Georgia, but returned without making one proselyte. His companion Whitfield afterwards went to the same country on the same errand, but returned without any greater success. Of the Missionaries who went out in the Duff, those who were left at the Friendly Islands and the Marquesas abandoned their posts in despair, as did eleven of the eighteen left at Otaheite. The remaining seven had not, in the course of six years, baptized a single Islander. In the meantime the depravity of the natives in killing their infants and other abominations, increased so fast, as to threaten their total extinction. In the Bengal Government, extending over from 30 to 40 millions of people, with all its influence and encouragement, not more than 80 converts have been made by the Protestant Missionaries in seven years, and those were almost all Chandalas or outcasts from the Hindoo religion, who were glad to get a pittance for their support (1), 'for the perseverance of several of whom,' their in-

Diaz, with 11 companions, bound on the same mission, and falling into the hands of the Calvinists, met with the same fate. Incredible pains were taken by the ministers of New England to induce the Hurons, Iroquois, and other converted savages, to abandon the Catholic religion, when the latter answered them: 'You never preached the word to us while we were Pagans; and now that we are Christians, you try to deprive us of it.'

(1) Extract of a Speech of C. Marsh, Esq. in a Committee of the H. of C. July 1, 1815. See also Major Waring's Remarks on Oxford Sermons.

structors say, 'they tremble.' (1)—How different a scene do the Catholic Missions present! To say nothing of ancient Christendom, all the kingdoms and states of which were reclaimed from Paganism and converted to Christianity by Catholic preachers, and not one of them by preachers of any other description: what extensive and populous Islands, Provinces and States, were wholly, or in a great part reclaimed from Idolatry, in the East and in the West, soon after Luther's revolt, by Catholic Missionaries! But to come still nearer to our own time: F. Bouchet, alone, in the course of his twelve years labours in Madura, instructed and baptized 20,000 Indians, while F. Britto, within fifteen months only, converted and regenerated 8000, when he sealed his mission with his blood. By the latest returns which I have seen from the Eastern Missionaries to the Directors of the French *Missions Etrangères*, it appears that in the Western District of Tonquin, during the five years preceding the beginning of this century 4,101 adults and 26,915 children were received into the Church by baptism, and that in the lower part of Cochinchina 900 grown persons had been baptized in the course of two years, besides vast numbers of children. The Empire of China contains six

(1) Transact. of Prot. Miss. quoted in Edinb. Review, April 1808.

Bishops and some hundreds of Catholic Priests. In a single Province of it, Sutchuen, during the year 1796, 1500 adults were baptized, and 2,527 Catechumens were received for instruction. By letters of a later date from the above mentioned Martyr Dufresse, Bishop of Tabraca and Vic. Ap. of Sutchuen, it appears, that during the year 1810, in spite of a severe persecution, 965 adults were baptized, and during 1814, though the persecution increased, 829, without reckoning infants, received baptism. Bishop Lamote, Vic. Ap. of Fokien, testifies that, in his District, during the year 1810, 10,384 infants and 1,677 grown persons were baptized and 2,674 Catechumens admitted.—From this short specimen, I trust, Dear Sir, it will appear manifest to you, on which Christian Society God bestows his grace to execute the work of the Apostles, as well to preserve their *Doctrine*, their *Orders* and their *Mission*.

As to the wonderful effects which your Visitor expects from the *Bible Society*, and the three score and three translations into foreign tongues of the English translation of the Bible, in the conversion of the Pagan world, I beg leave to ask him; who is to vouch to the Tartars, Turks and Idolaters, that the Testaments and Bibles, which the Society is pouring in upon them, were inspired by the Creator? Who is to answer for these translations, made by Officers, Merchants and Mer-

chants' Clerks, being accurate and faithful? Who is to teach these barbarians to read, and, after that, to make any thing like a connected sense of the mysterious volumes? Does Mr. C. really think that an inhabitant of Otaheite, when he is enabled to read the Bible, will extract the sense of the 39 Articles or of any other Christian system whatever from it? In short, has the Bible Society, or any of the other Protestant Societies, converted a single Pagan or Mahometan by the bare text of Scripture? When such a convert can be produced, it will be time enough for me to propose to him those further grovelling questions which result from my observations on the Sacred Text in a former letter to you. In the mean time let your Visitor rest assured that the Catholic Church will proceed in the old and successful manner, by which she has converted all the Christian people on the face of the earth; the same, which Christ delivered to his Apostles and their successors: *Go ye into all the world and preach the Gospel to every creature.* Mark xvi. 15.—On the other hand, how illusory the Gentleman's hopes are, that the depravity of this age and country will be reformed by the efforts of the Bible Society has been victoriously proved by the Rev Dr. Hook, who, with other clear sighted churchmen, evidently sees that the grand principle of Protestantism, strictly reduced to practice, would undermine their establishment. One of his



brethren, the Rev. Mr. Gisborne, had publicly boasted that, in proportion to the opposition, which the Bible Society had met with, its annual income had increased, till it reached near a 100,000*l.* in a year: Dr. Hook, in return, shewed, by lists of the convictions of criminals during the first seven years of the Societies existence, that the wickedness of the country, instead of being diminished, had almost been doubled! (1) Since that period up to the present year, it has increased three-fold, and four-fold, compared with its state before the Society began.



POSTSCRIPT.

I HAVE NOW, Dear Sir, completed the second task which I undertook, and therefore proceed to sum up my evidence. Having then proved in my twelve for-

(1) List of Capital convictions in London and Middlesex in the following years, from Dr. Hook's Charge, and the London Chronicle:

In the year	1808	1809	1810	1811	1812	1813	1814	1815	1816	1817
Convictions	728	863	884	872	998	1012	1027	2299	2592	3177

Capital convictions in England and Wales during the former seven years, from Dr. Hook's Charge:

2723	3238	3158	3163	3913	4422	4025
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N. B. To the convictions, during the three last years in London and Middlesex, are added those of Surry in the London Chronicle, March 9, 1818.

mer letters, the rough copies of which I have preserved, that the two alledged Rules of Faith, that of *Private Inspiration* and that of *Private Interpretation of Scripture*, are equally fallacious, and that there is no certain way of coming to the truth of Divine Revelation but by *hearing that Church* which Christ *built on a rock* and promised to *abide with for ever*; I engaged, in this my second series of letters, to demonstrate, which, among the different Societies of Christians, is the Church that Christ founded and still protects. For this purpose I have had recourse to the principal *characters* or *marks of Christ's Church*, as they are pointed out in Scripture and formally acknowledged by Protestants of nearly all descriptions, no less than by Catholics, in their Articles and in those Creeds, which form part of their private prayers and public Liturgy, namely *Unity, Sanctity, Catholicity* and *Apostolicity*. In fact, this is what every one acknowledges who says in the Apostles' Creed: *I believe in the Holy Catholic Church*; and, in the Nicene Creed (1), *I believe one Catholic and Apostolic Church*. Treating of the first mark of the True Church, I proved from natural reason, Scripture and Tradition, that *Unity* is essential to her; I then shewed that there is no Union or principle of Union

(1) See the Communion Service in Com. Prayer.

among the different sects of Protestants, except their common *Protestation* against their Mother Church, and that the Church of England, in particular, is *divided against itself* in such manner, that one of its most learned Prelates has declared himself *afraid to say, what is its doctrine*. On the other hand, I have shewn that the Catholic Church, spread as she is over the whole earth, is one and the same in her *doctrine*, in her *liturgy*, and in her *government*; and, though I detest religious persecution, I have, in defiance of ridicule and clamour, vindicated her unchangeable doctrine, and the plain dictate of reason, as to the indispensable obligation of believing what God teaches; in other words, of a Right Faith: I have even proved that her adherence to this tenet is a proof both of the *Truth* and the *Charity* of the Catholic Church.—On the subject of *Holiness*, I have made it clear that the pretended Reformation every where originated in the pernicious doctrine of *salvation by faith alone, without good works*; and that the Catholic Church has ever taught the necessity of them both; likewise that she possesses many peculiar *means of sanctity*, to which modern sects do not make a pretension; likewise that she has, in every age, produced the genuine *fruits of sanctity*; while the fruits of Protestantism have been of quite an *opposite nature*: finally, that *God himself has*

bore witness to the sanctity of the Catholic Church, by undeniable miracles, with which he has illustrated her in every age.—It did not require much pains to prove that the Catholic Church possesses, exclusively, the name of CATHOLIC, and not much more to demonstrate that she alone has the qualities signified by that name.—That the Catholic Church is also APOSTOLICAL, by descending in a right line from the Apostles of Christ, is as evident as that she is Catholic. However, to illustrate this matter, I have sketched out a Genealogical, or, as I call it, *The Apostolical Tree*, which, with the help of a note subjoined, shews the uninterrupted succession of the Catholic Church in her chief Pontiffs and other illustrious Prelates, Doctors and renowned Saints, from the Apostles of Christ, during eighteen centuries, to the present period; together with the continuation in her of the apostolical work of converting nations and people. It shews also a series of unhappy heretics and schismatics, of different times and countries, who, refusing to hear her inspired voice and to obey her divine authority, have been separated from her communion and have withered away, like branches, cut off from a vine, which are fit for no human use. *Ezek. xv.* Finally, I have shewn the necessity of an uninterrupted succession from the Apostles, of *Holy Orders* and

*Divine Mission*, to constitute an Apostolical Church, and have proved that these, or at least the latter of them, can only be found in the Holy Catholic Church. —Having demonstrated all this in the foregoing Letters, I am justified, Dear Sir, in affirming that the *motives of credibility*, in favour of the Christian Religion, in general, are not, one whit, more clear and certain than those in favour of the Catholic Religion in particular. But without inquiring into the *degree of evidence* attending the latter motives, it is enough for my present purpose that they are *sufficiently evident* to influence the conduct of dispassionate and reasonable persons, who are acquainted with them, and who are really in earnest to save their souls. Now, in proof, that these motives are, at least, so far clear, I may again appeal to the conduct of Catholics on a death-bed, who, in that awful situation, never wish to die in any religion but their own: I may also appeal to the conduct of so many Protestants in the same situation, who seek to reconcile themselves to the Catholic Church. Let us, one and all, my Dear Sir, as far as is in our power, adopt those sentiments in every respect now, which we shall entertain, when the transitory scene of this world is closing to our sight, and during the countless ages of Eternity. — O the length, the breadth, and the depth of the abyss

of ETERNITY!—‘*No security,*’ says a holy man,  
‘*can be too great where Eternity is at stake.*’ (1).

I am, &c.

J. M.

(1) ‘*Nulla satis magna securitas ubi periclitatur Eternitas.*’

THE END OF PART II.

ERRATA.

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|------|---------|-----|--------------------------------|------|------------------------------|
| Page | 7, line | 13, | for illustrate characters      | read | illustrate these characters. |
|      | 55,     | 18, | for and                        | read | a.                           |
|      | 69,     | 24, | for considerable               | read | sincere.                     |
|      | 90,     | 20, | for Hevigild                   | read | Levigild.                    |
|      | 95,     | 1,  | Note 1, after Bishop Warburton | add  | published a book.            |
|      | 135,    | 7,  | for hath                       | read | have.                        |
|      | 161,    | 17, | Note, after Carthusian         | add  | Order was founded.           |
|      | 162,    | 8,  | ibid. for Patavins             | read | Patarins.                    |
|      | 183,    | 8,  | for Act of the Oath            | read | Act and the Oath.            |
|      | 198,    | 12, | for grovelling                 | read | gravelling.                  |

