

SECOND EDITION.—30TH THOUSAND



Deus Solus Pax.

THE
LAST JUDGMENT,

BEING AN

EXTRAORDINARY SERMON

BY THE

Rev. Augustine Graham,

REDEMPTORIST FATHER, containing

Introduction and Appendix,

ALSO REPLY TO

BISHOP BAGSHAW AND THE REV. PROVOST HARNETT,

BY

“**Paul Christian.**”

PRICE

ONE PENNY.

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SPECIAL TERMS FOR QUANTITIES

PREFACE TO SECOND EDITION.

The first edition of ten thousand copies of "The Last Judgment" having passed into circulation, necessitates the issuing of a further 20,000 copies in order to meet the continued demand for this pamphlet, which has caused so much excitement and comment in Roman Catholic and Protestant circles.

The second edition has been enlarged to twenty-four pages in order to reply to the Right Rev. Bishop Bagshawe, of S. Barnabas' Cathedral, and the Rev. Provost Harnett, of the Church of our Lady and S. Patrick, Nottingham, who have written to the *Nottingham Daily Express* with reference to Father Augustine Graham's sermon.

It has been hinted that the report was garbled, etc. The following letter appeared in the *Nottingham Daily Express*, May 10th, and has never been replied to:—

"SIR.—Allow me, as the reporter of the sermon, to correct your correspondent "Inter Muros." He says that we Protestants usually give extracts without giving the context. The sermon, as printed, runs consecutively as spoken by the priest, and not bits picked out here and there, as I understand by the term "extracts."—I am, &c., H. V.
May 10th.

I tender my heartiest thanks to the numerous correspondents, both Protestant and Romanist, who have expressed their appreciation of my efforts in making this notorious discourse known to the public.

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; Casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."—(2 COR. x. 4-5.)

THE
LAST JUDGMENT,

BEING AN

EXTRAORDINARY SERMON

BY

Rev. Augustine Graham,

REDEMPTORIST FATHER,

PREACHED ON SUNDAY EVENING, MARCH 12th, 1899,

AT

ST. EDWARD'S ROMAN CATHOLIC CHURCH,

BLUE BELL HILL, NOTTINGHAM,

WITH

INTRODUCTION AND APPENDIX

BY

“Paul Christian.”

INTRODUCTION.

“JESUS OF NAZARETH IS PASSING BY.”

“THE MASTER IS HERE AND CALLETH FOR THEE.

“GOD CALLS YOU TO THE MISSION.”

“HEAVEN OR HELL FOR EVER.”

The above startling announcement formed part of a large bill, posted throughout the city of Nottingham, announcing a MISSION by the REDEMPТОRIST FATHERS, on March 5, in St. Edward's Roman Catholic Church.

No doubt this remarkable bill had the effect of inducing many to visit St. Edward's, to listen to these “Redemptorists” preach. Nottingham has been favoured at different periods with some extravagant statements by various Romish prelates.

Bishop Bagshawe, in times past, has thundered forth his harmless denunciations; while different priests of minor importance have ventured to imitate him—some have even succeeded in excelling the Bishop in describing the grotesque deeds of different Romish saints (?).

Father Augustine Graham, an itinerant preacher of the Order of Redemptorists, established in 1732 by Alfonso de Liguori, and approved by Pope Benedict XIV. in 1749, delivered a sermon on March 12th, entitled “The Last Judgment,” in the above church, which should cause both Romanists and Protestants to think.

The reason why I have taken the trouble to reprint this discourse is because the priest who delivered it, being of mature age and a “father” of the Roman Catholic Church, is naturally well versed in the doctrines of Romanism, so that whatever statements he made upon this all-important subject of “The Last Judgment” have, no doubt, been carefully considered by him before giving utterance to them.

I must confess that when I read the verbatim report of his oration, the language was so strong in condemnation of Christians

in general, and so contrary to the teachings of Jesus of Nazareth, that I wrote Father Graham asking him to corroborate or repudiate.

[COPY OF LETTER SENT.]

March 20th, 1899.

Rev. Sir,—

The enclosed is a verbatim report of a portion of your sermon which you preached at St. Edward's Church, Blue Bell Hill. on Sunday evening, March 12, 1899.

Will you kindly peruse it, and, if there are any mistakes in it, will you kindly point them out, as I am very desirous of possessing a perfectly accurate report of the same. I enclose stamped, directed envelope for return.

I hope you will not regard this as an intrusion on your valuable time.

If I do not hear from you by Monday next I shall conclude that the report, as far as written, is correct.

Yours faithfully, etc.

To which Father Graham replied as follows :—

St. Mary's, Kinnoull,

Perth, N.B.,

March 24th, 1899.

Dear Sir,—

I beg to return the copy you sent me of a sermon of mine preached in Nottingham on Sunday week.

May I ask you, as a favour, *not to publish* it, as I object, and have always objected, to have any of my sermons published, though I have frequently been approached on the like subject: so, please do not publish this one, and you will oblige

Yours truly,

AUG. GRAHAM.

I regret my inability to comply with the appeal of this Redemptorist "not to publish his sermon."

Such important declarations upon "The Last Judgment" ought to be printed, so that the public may better understand the principles of the Church of Rome.

My letter to Father Graham, asking him to "point out any errors," was sent so that he might have every opportunity to correct the report as written, thus preventing any mis-representation.

Father Graham is to be commended for his honesty in admitting the manuscript submitted to him "is a sermon of his preached in Nottingham, March 12th."

A very important feature is that his discourse was so correctly reported, that not a single correction was made in the proof, which is reproduced in this pamphlet exactly as returned.

'THE LAST JUDGMENT.'

Father Augustine Graham took as the ground-work of his address the 30th and 31st verses of the 17th chapter of Acts (Rhemish Version):—"It is commanded of all men to do penance; because He hath appointed a day in which He will judge the world." The reverend gentleman, among other things, said:—

In this subject, then, you are asked to think of the judgment day, the end of years. There are reasons why there should be a separation. I will give you a few reasons why. There are people who live ill lives, but it is not known to man: it is only known to God. There are people who commit vile crimes, which are not known to their neighbours: they are only known to God. Well, God wants these to be made public, so that all sins may be known. And then there is another reason. The body has a share with the soul in the sins, so the body has a share in the condemnation of the soul. Well, this body will be united with the soul at the day of general judgment. These are a few of the reasons why there should be a separation and a general judgment at the end of the world.

The judgment will take place in the valley of Jehoshaphat, near Jerusalem, near the Mount of Olives, where our Lord went up to Heaven. Oh! the last day!—no one knows when that will be. Some will go, body and soul, up to Heaven; and some will go, body and soul, down to hell. Some people seem to do as they like: they seem to think they can go on in their sins just as they like. Yes, they seem to think that they can go regardless of the mission. This life is a sinner's day. True, man has a free will, and God will not hold him back from sin. This life is the sinner's day; but there is a day coming which will be God's day. It is called a day of misery! Oh, yes; terrible will that day be to those who have not trusted God while they were here. On that day everything will be thrown into confusion—cities and empires shall be thrown down and burned up; and yet there are many sinners who fear not to meet God on that day. There is a saint, St. Jerome—that saint even trembled in his cell to think of it. Have these sinners faith? Yes, they have faith, and they know this earth will be destroyed. Fire will come down from Heaven and destroy the world, and then the Resurrection will take place.

Now, let us suppose that the world has been burned up. God will then send an angel, and will sound the trumpet, and then He will say: "Arise, ye sons of earth, and come to Judgment;" and then the dust of which our bodies were made will come together—bone will come to bone, and flesh to flesh. And the angel will sound the trumpet again. When the righteous souls see their bodies they will say: "Oh, blessed body! We were united upon

earth : now we must be united for all eternity." Then will the souls of the bad who are in hell come forth to be united to their bodies ; but they will say : "Take it away ! take it away ! How can I be united to that body ?" But they must be united to it.

Now I want to look at where the Judgment will take place. It will be in the valley of Jehoshaphat. The sounding of the trumpet will be for the uniting of the body with the soul ; but they will have to come from all points of the earth. Now, a separation must take place : some will go on the right side, and some on the left ! Will it be the rich on the right side and the poor on the left ? Oh, God forbid ! The richly dressed on the right side, and the poorly dressed on the left ? Oh, no ! I will tell you who will be on the right side, and who will be on the left. It will be those who love God that will be on the right side—the bad on the left : the sheep on the right, as the Scriptures say, and the goats on the left.

You who are faithful to your Church, *you who never went to a Protestant place of worship, will be on the right side ; but all you bad Catholics, who went to a Protestant place of worship, will go to Hell.* (See Appendix 1.)

All you who, when you got married, went to receive communion at your own church, will go on the right side ; *but all you who went to a Protestant place for marriage, and you who went to the registry office for marriage, will go to Hell.*

All you who came to confession, and made a good confession, will stand on the right side ; and you who are bad, and *made a bad confession, you will stand with the reprobate lot.* Oh ! I think there will be a lot of people lost !

All you who went to Mass on Sunday, you will stand on the right ; but you who never go to Mass will go away ! away !! away !!! to the left—you will go to Hell. *Yes, to Hell, for not going to Mass.* Then people will not say their clothes are not good enough ; then they will have a robe of fire in Hell for ever. (2.)

All you good sons and daughters who love your fathers and mothers, you will stand on the right side ; but you who do not love your parents, *you who stay out at night, will be lost.* Oh ! what a lot of young people there will be who are lost !

All you good parents, who look after your children well, you who set them a good example, you who send your children to Mass, you who never give them meat to eat on Fast Day, will stand on the right side. All you who scandalise people, you who scandalise your children, you who set them a bad example in spite of the advice given by the priest, will stand on the left ; *you parents who keep your children from Mass and Communion, you who send them to Board Schools instead of sending them to Catholic Schools, you and your children will go and stand in Hell.* (3.) Oh what a lot of parents and children there will be damned !

All you who keep the Fifth Commandment, you who never hated anybody, you who suppressed your feelings, you who do God's

work stand on the right side ; but you who refused to do this, you who will not be reconciled, go and stand with the reprobates in Hell. You sober men, go and stand on the right side ; but you who are *drunkards, especially drunken women, will go and stand in Hell*. And yet there are many who are going on in their drunkenness, in spite of the words of your clergy.

But you who never did a bad act will go to Heaven, and you will follow the Lamb for ever.

But you who did those foul crimes that were only known to God, will go to Hell. Oh ! what a lot of young people there will be lost at last : they will be cast down, body and soul, into Hell. And those who broke the Eighth Commandment will go to Hell. All those who eat meat on Fridays will be placed on the left-hand side ; and those who did not do their duty—go, stand on the left-hand side with the reprobates. Oh, yes ; you who would not receive communion once a year, you stand on the left.

Well, now, you see the line has been drawn. All those who have done good will be placed on the right-hand side, and those who have died in mortal sin will go on the left.

And then there will be a scene in Heaven : there will be a cross. When the good see it they will say, "Oh ! blessed Cross !" But the bad will say, "Take it away ; I never sought the Cross !" Oh, no ; they don't love it.

Then the good will go up with the angels and our blessed Lady of Heaven.

Yes, they looked with the eye of love upon it. He (Christ) says : "*I am going to take you to Heaven ; your soul is in Heaven, but I am going to take your body as well.*" But the bad look up, and they say : "We cannot look at Him." But they must gaze on Him, and then He will say : "*You will never see my face again ; you would not serve me, you served the devil of vice ; you were drunkards (4), you would not give up your drink, I tried to lead you from it. It is time that I exercised My judgment, and I say : Depart into Hell, go down with the bad into Hell ; your hand, your mouth, and your feet have insulted me ; depart from me into Hell. It was not made for you ; you made it for yourself. Look at the just ; they are going to Heaven now.*" And He goes up with them. Then the bad will look up, and they will see some of their families going to Heaven, and they will say : "Farewell, father, farewell ! you are going to Heaven, and I am going to Hell." Then a young woman will see her companion going to Heaven—one repented, the other did not—and they will say "Farewell, farewell." But, worst of all, they will see the blessed Virgin Mary going up to Heaven with the just, and they will say : "*Oh ! Mother of God ! you are going to Heaven. We would not have you for our mother. (5.) Farewell.*"

But, worst of all, their grief comes to a climax when they see their Lord going up to Heaven. Oh, my dear brethren, you will want to repent then, when you see Him going to Heaven and you are going to Hell. You will want the mountains to fall upon you

to hide you from the Judge. Farewell, Father, God, and Angels, we are going to Hell.

But, just gaze into Heaven. The gates are thrown open ; but they will be shut for ever.

And then the Devil will come to take the bad souls to Hell.

That is just an outline of what will take place at last. Which side would you like to be on? Are there some here in Christ? Oh, yes, I know there are ; but if there are some here who are in mortal sin, give it up, make your confession, and make it well, then you shall go to Heaven. Well, thank God you have not been Judged. Tell Him you repent as you kneel before Him.

The congregation then knelt.

Reported by H.V

APPENDIX.

“Hast thou admitted, with a blind, fond trust,
The lie that burned thy father's bones to dust ;
That first adjudged them heretics, then sent
Their souls to heaven, and cursed them as they went
The lie that Scripture strips of its disguise,
And execrates above all other lies ;
The lie that claps a lock on mercy's plan,
And gives the key to you, infirm old man,
Who, once ensconced in 'apostolic chair,'
Is deified, sits omniscient there ;
But him that makes its progress his chief end ;
That, having spilt much blood, makes that a boast,
And canonizes him that sheds the most ?”

Father Graham's visit to Nottingham will long be remembered. The graphic description of “The Last Judgment” will cause considerable consternation among those who send their children to Board Schools ; while many happy people will be sorry to hear that in a little while they will have to suffer exquisite torture in Hell, simply because they were married in a Protestant place of worship or at a registry office.

He continues to consign to Hell (a place which the Redeemer Father, like another Father I quote below, appears to be well acquainted with) all those who do not go to Mass, those who stay out late at night, those who do not make a good confession ; yet the fanciful imagination of Augustine Graham does not reach a climax until he utters these words : “He (Christ) will say you will never see my face again : you would not serve me, you served the devil of vice ; you were drunkards, you would not give up your drink, I tried to lead you from it. It is time I exercised my judgment, and I say—Depart into Hell, go down with the bad into Hell ; your hands, your mouth, and your feet have insulted me ; depart from me into Hell. It was not made for you : you

made it for yourself." This, in my opinion, is nothing more or less than a blasphemous and nefarious statement, worthy only of a Redemptorist Father.

How harsh the language of the Romish prelate compared to that of our Saviour Jesus Christ, who tenderly and lovingly says —

"Come unto Me, all ye that labour and are heavy laden, and I will give you rest."

Come! The gracious invitation is extended to every sinner of the human race. The command is not go to the priest, to this saint or that saint, or to the Virgin Mary; but, COME UNTO ME! And, knowing our unwillingness, our Saviour encourages us with this sweet assurance—

"Him that cometh unto Me I will in no wise cast out."

Fellow countrymen, I appeal to you to "Stand fast in the liberty wherewith Christ hath made you free, and be not again entangled with the yoke of bondage."

Rome is steadily and stealthily creeping into office. We possess to-day a priceless boon—civil and religious liberty. Shall we exchange these liberties for the baubles of priestism? Surely we shall not calmly surrender these privileges which our forefathers handed down to us, and which they obtained at such a tremendous cost.

You say, "It does not concern me; they will never succeed in my time to replant their iron heel in England." Then let me urge you, for the sake of the bairns, to maintain the Protestant principles, which have been such a blessing to the world at large.

Permit me to remind you that the Confessional is once more raising its monstrous head in England. Liguori says that a parent is bound to denounce his own child to the Inquisition; and that the child, in the same manner, is bound to lift up his hand against his parent. It is said that the Inquisition is abolished. The same was said of the Jesuits; but what one Pope abolishes another re-establishes. What will prevent the reintroduction of the Bloody Inquisition, should Rome ever again rule supreme in this country?

Before I introduce a few quotations bearing on things mentioned in the course of Father Graham's discourse, I will say one more word, and that word is—Let us not shut our eyes to the very dangerous influence of those who, while affecting to be Protestants, are doing the work of the Church of Rome; but let us be awake and watchful, ever ready and determined to zealously guard those principles which are alike the priceless possession of the individual and the glory of our country.

1.—"*Faithful to the Church.*" The Duke of Alva was heard to

boast that in six years *he had put to death, by exquisite torments 18,000 heretics*, beside those which had fallen in the wars. Neither age nor sex were spared; "women were ripped open, and their infants were killed in the womb; their husbands were flayed alive, and their skins were stretched upon drums; some were burnt by slow fires, others were torn in pieces with hot pincers. Even dead bodies were torn from their graves and suspended upon gallows or burnt, and the reason alleged for this outrage was that they had died without confession, penance, and extreme unction." (Crackenthorpe's Def. Eccl. Angl., p. 179.)

For these bloody things, "being faithful to the Church," Pius V. presented the Duke of Alva with a hat and sword.

Pope Pius V. in due time was canonised, and is most pious saint, according to the Roman Calendar.

THE FIRST DUNGEON.—A DRESS OF FIRE.

2.—"*Then people will not say their clothes are not good enough; then they will have a robe of fire.*" Father Furniss gives a graphic description of this Robe of Fire on pages 17 and 18 of "In Sight of Hell." "Come into this room. You see it is very small. But see in the midst of it there is a girl, perhaps about eighteen years old. What a terrible dress she has on—her dress is made of fire. On her head she wears a bonnet of fire. It is pressed down close all over her head; it burns her head; it burns into the skin; it scorches the bone of the skull, and makes it smoke. The red hot fiery heat burns into the brain, and melts it. . . . You do not, perhaps, like a headache. Think what a headache that girl must have. But see more. She is wrapped up in flames, for her frock is fire. If she were on the earth she would be burnt to a cinder in a moment. But she is in Hell, where fire burns everything, but burns nothing away. There she stands, burning and scorched; there she will stand for ever, burning and scorched! She counts with her fingers the moments as they pass away slowly, for each moment seems to her like a hundred years. As she counts the moments she remembers that she will have to count them for ever and ever.

"When that girl was alive she never thought about God or her soul. She cared only for one thing, and that was dress! Instead of going to Mass on Sundays, she went about the town and the parks to show off her dress. She disobeyed her father and mother by going to dancing houses and all kinds of bad places, to show off her dress. And now her dress is her punishment."

The above is an extract from one of the series of edifying (?) books written by Father Furness for little children and young persons. I would ask every reader to carefully consider the fact that although the Bible, Milton's "Paradise Lost," and thousands of works by eminent writers are placed upon the Index Prohibitorious or Expurgatorious, yet this pernicious penny horrible is printed by "permissio superiorum," to frighten children into the clutches of the priests, then to be conducted to the Confessional, to be cross-examined in every detail of morality, which is calculated to damn and blast the life of the middle-aged, much more the young. I refrain from giving extracts from the moral theology (?) of Dens or Liguori, because what the English Government permits a Romish priest to ask a child or woman in the Confes-

sional, in private, to publish the same would be to run the risk of being prosecuted for printing indecent literature. I challenge any Romish priest to read before an audience of men in Nottingham the questions he is compelled to ask in the Confessional.

If such filthy questions are not fit to be read to men only, how long shall we Englishmen allow these insidious priests of Rome to pollute the children and women of England, nay, of Nottingham, with the same, under the cloak of religion? Rome has not changed; she only waits her time to strike.

3.—“*You and your children will stand in Hell*” if the parent sends it (the child) to any Board School. Father Furniss, in his book, “*The Sight of Hell*,” pages 13 and 14, says:—“Little child, if you go to Hell, there will be a devil at your side to strike you. He will go on striking you every minute for ever and ever, without ever stopping. The first stroke will make your body as bad as the body of Job, covered from head to foot with sores and ulcers. The second stroke will make your body twice as bad as the body of Job. The third stroke will make your body three times as bad as the body of Job. The fourth stroke will make your body four times as bad as the body of Job. How then will your body be, after the devil has been striking it every moment for a hundred million of years without stopping?”

“But there was one good thing for Job. When the devil had struck Job, his friends came to visit and comfort him, and when they saw him they cried. But when the devil is striking you in Hell, there will be no one to come and visit and comfort you, and cry with you. Neither father, nor mother, nor brother, nor sister, nor friend will ever come to cry with you. Lam. i., “Weeping she hath wept in the night, and the tears are on her cheeks, because there is none to comfort her amongst all them that were dear to her.” Little child, it is a bad bargain to make with the devil—to commit a mortal sin, and then to be beaten for ever for it.”

Continuing on page 25, he writes:—“Perhaps at this moment, seven o’clock in the evening, a child is just going into Hell. Tomorrow evening, at seven o’clock, go and knock at the gates of Hell, and ask what the child is doing. The devils will go and look. Then they will come back again and say, *the child is burning!* Go in a week and ask what the child is doing; you will get the same answer—*it is burning!* Go in a year and ask; the same answer comes—*it is burning!* Go in a million of years and ask the same question; the answer is just the same—*it is burning!* So if you go for ever and ever, you will always get the same answer—*it is burning in the fire!*”

In face of the public statement of the Rev. A. Graham and the written word of the Rev. J. Furniss, surely, if the Board Schools are such horrible places, the Rev. Provost Harnett will resign his seat upon the Nottingham School Board, or else “where will he go to?”

THE DRUNKARD.

4.—“Do you hear that man roaring out in the middle of Hell? How loud his voice is. It rises above all the groans, and shrieks, and cries, and screams of millions. With a voice like thunder he roars out: ‘Oh, a drop of cold water, a drop of cold water to cool my tongue; my tongue is thirsty, my tongue is burning, my tongue is

red hot. Give me a drop of cold water, only one single drop of cold water to cool my burning tongue.' The devil answers his roar with another roar: 'You fool,' he says, 'you drunkard, why do you cry out for cold water to cool your burning tongue? There is no cold water in Hell.' Still the drunkard goes on roaring for a drop of cold water. Now the devil lifts up a scourge of fire to strike him and make him hold his tongue. Then the drunkard sinks down into a deep pool of fire and brimstone, where he is drowned in destruction and perdition.

"You drunkards, who on Saturday evenings are in the public-house, and on Sundays away from Mass; you drunkards, whose children are hungered and in rags, and go neither to Catechism nor Mass, go down to Hell, and listen to your brother-drunkard crying out for a drop of cold water to cool his burning tongue!"

Extract from book written for children and young persons, by Father J. Furniss, C.S.S.R., entitled "The Sight of Hell," page 22.

VIRGIN MARY.

5.—One of the most remarkable books of the Romish Church is "The Psalter of Bonaventure," which is the Psalms of David, with the name of our Lord struck out and the word Lady (Virgin Mary) put in its place, which is rank blasphemy. The following are a few extracts:—

Psalter of Bonaventure.

My Lady, in thee do I put my trust; deliver me from mine enemies, O Lady.

Hear us, Lady, in the day of trouble, and turn thy merciful face unto our prayers.

In thee, O Lady, have I put my trust, let me never be confounded: in thy favour receive me. Blessed are they whose hearts do love thee, O Virgin Mary, their sins by thee shall be washed away.

Have mercy upon me, O Lady, who art called the mother of mercy; and according to the bowels of thy mercies, cleanse me from all mine iniquities.

Let Mary arise, and let her enemies be scattered; let them all be trodden down under her feet.

O come, let us sing unto our Lady: let us make a joyful noise to Mary our queen, that brings salvation.

Blessed are all they who fear our Lady; and blessed are all they who know to do thy will.

Blessed be thou, O Lady, who eacheast thy servants to war, and

Psalms of David.

O Lord, my God, in thee do I put my trust; save me from all them that persecute me. Psalm vii., 1.

The Lord hear thee in the day of trouble. Psalm xx., 1.

In thee, O Lord, do I put my trust; let me never be ashamed; deliver me in thy righteousness, &c. Psalm xxxi., 1.

Have mercy upon me, O God according to thy loving kindness according unto the multitude of thy tender mercies blot out my transgressions. Psalm li., 1.

Let God arise, let his enemies be scattered; let them also that hate him flee before him. Psalm lxviii., 1.

O come, let us sing unto the Lord; let us make a joyful noise to the rock of our salvation. Psalm xcv., 1.

Blessed is every one that feareth the Lord, that walketh in his ways. Psalm cxxviii., 1.

Blessed be the Lord, my strength, which teacheth my hands to war,

strengthenest them against the enemy.

Praise our Lady in her saints. Praise her in her virtues and miracles ****. Let every thing that hath breath praise our Lady.

and my fingers to fight : ***. Who subdueth my people under me. Psalm cxliv., 1, 2

Praise ye the Lord. Praise God in his sanctuary : praise him in the firmament of his power. Praise him for his mighty acts : **** Let every thing that hath breath praise the Lord. Psalm cl., 1, 2, 5.

Readers will find the above printed at large in the fourth volume of Bonaventure's works, by command of Pope Sixtus V. The author was enrolled by Papal authority among the saints.

It must be distinctly understood that the saints of the Church of Rome comprise a number of notorious characters, who, if they had attempted in the 19th century what they did in their lifetime, instead of being canonised saints, they would be imprisoned.

The following letters appeared in the *Nottingham Daily Express* in connection with a discussion which took place upon "A Roman Catholic Sermon." A large number of correspondents entered the columns for and against, but for want of space I select the most important of their contributions—viz. : The Right Rev. B. shop Bagshawe's, the Rev. Provost Harnett's, with my replies presenting them word for word lest it should be suggested by my opponents that they had been cut down to alter the force of the writers' arguments. Under these circumstances the reader will understand why I left in my letter a portion of a reply to one correspondent who contributed several letters under the *nom de plumé* of "Inter Muros" :—

TO THE EDITOR OF THE "DAILY EXPRESS."

Sir,—It seems to be thought by some of your correspondents that Fr. Graham's sermon contains statements of which Catholics themselves are somewhat ashamed. There is no reason for so thinking. The sermon in question is only a forcible exposition of the doctrine of eternal punishment by fire, to which the Holy Scriptures, the Athenasian Creed, the testimony of the Church in all ages, and the belief of almost all nations, Pagan as well as Christian, bear such ample witness.

The sermon enumerates certain sins which end in hell ; but, of course, it supposes that they are not repented of, and forgiven, before death ; nay, it speaks of Christ's saying, "I tried to lead you from it, but you would not."

There are also certain qualifications which Catholic hearers (to whom the sermon was addressed) would easily understand, but which might not be noticed by Protestants. Thus, when a Protestant clergyman was the only legal official for a marriage, and Catholics applied to him as such, it was not a mortal sin for them to do so, as they did not then recognise his clerical office.

So it is not a mortal sin to miss mass, if a person is sick, or hindered by some grave inconvenience. Staying out at night is excusable for a just cause, and when it does not involve grave disobedience to parents, or the usual grievous dangers to purity. Eating meat on a Friday is only a mortal sin when there is no just necessity for eating it. Sending children to a Board School is not a mortal sin when there is some very grave reason for so sending them, when they are kept from learning the Protestant Bible from a Protestant teacher, and when the parents keep a strict and special watch over their faith and morals. Under other conditions it is a grave sin for parents to expose their children to so grave a danger.

Subject to such well-understood qualifications, the sermon is quite right in warning us that the sins mentioned are grave offences against God, and will lead to eternal damnation, if not duly repented of and forgiven.

I only write this that all appearance of disowning the sermon may be avoided. I have no intention of embarking in a newspaper controversy on any of the statements which I have here made.— I am, sir, your obedient servant,

†EDWARD, Bishop of Nottingham.

The Cathedral, Nottingham, May 6, 1899.

Sir,—Bishop Bagshawe is evidently suffering from ecclesiastical debility in consequence of the dissension of his flock, through that remarkable sermon "The Last Judgment." This champion of Rome, armed with authority, issues forth to defend the Redemptorist; he dares not do otherwise, as the Discourse of Father Graham is an honest exposition of the doctrines of Rome, to denounce which would be still more disastrous, as Father Graham would not allow even a Bishop to condemn his discourse without adducing evidence from canon law in its defence.

My Roman Catholic friends will note the weakness of the Bishop's case when he says "I have no intention of embarking in a newspaper controversy on any of the statements I have here made." He fears criticism, knowing full well that the doctrines of the Roman Church will not stand the light; so this distinguished theologian retires, thinking discretion the better part of valour.

The Church of Rome divides sin into mortal and venial. There is no such thing as venial sin spoken of in Scripture. On the contrary, we are told expressly that the "wages of sin"—that is, of all sin—"is death" (Rom. vi., 23), and that whosoever "offendeth in one point is guilty of all." (Jas. ii., 10). The Church of Rome reckons small lies and trifling thefts, however, amongst venial sins, and thus actually teaches men to begin a course of iniquity, which is "like the letting in of water." She, it truth,

reckons only seven mortal sins, and thus excludes a number of the most heinous transgressions of which men can be guilty.

Bishop Bagshawe becomes a theological juggler when he attempts to mislead his flock with the unscriptural terms of venial and mortal sin. What sublime reasoning to argue that any man, woman, or child will go to hell for attending a Protestant place of worship, or that a Roman Catholic will go to hell if he gets married at a registry office! What gross absurdity to say that to stay out at night without a just cause means that you will go to hell!

Bishop Bagshawe attempts to shelve the meat question by saying, "Eating meat on a Friday is only a mortal sin when there is no just necessity for eating it," but he forgets that neither Pope, Cardinal, bishop, or priest has any authority to debar a Romanist from eating meat on a Friday, be it a necessity or not. This Friday business is simply a piece of priestly assumption and arrogance.

The Bishop continues, "Sending children to a Board school is not a mortal sin . . . when they are kept from the Protestant Bible from a Protestant teacher, and when the parents keep a strict and special watch over their faith and morals. Under other conditions it is a grave sin for parents to expose their children to so grave a danger."

There is no dispute as to whether the Old and New Testament are the Word of God, for Rome admits this. Neither is there any dispute as to the precise books which form the New Testament, for Rome holds precisely the same theory in regard to the New Testament canon that is held by all Protestants, and even gives the benefit of one of her "curses" in support of this view.

Apparently the Bishop would like his flock to flee from the Bible to the truly obscure standard of the Church of Rome—a standard so voluminous, uncertain, and unsatisfactory that in so far as an unlearned man is concerned, he may be said literally, as a Romanist, to believe "he knows not what." How is he to master the great volumes of decrees of contradictory councils, the inaccessible stores of traditionary conjecture, and out of these form a consistent and satisfactory creed?

The mass of Romanists never attempt such a thing, and the enormous task seems to be set before them only to paralyse their minds and make them sink down prostrate at the feet of a priest. If any one, however, does make the attempt, he will soon discover that compared with the obscurity of the Popish rule of faith, the Divine word (as held by Protestants) as a standard belief is simplicity and brightness itself.

Bishop Bagshawe is afraid of his flock sending their children to Board Schools lest the sweet story of Jesus and His message of love should win the affections of their hearts, and the child,

discovering the deception and fraud of these "religionists," should cease from priest and turn to God.

The Bishop has no evidence from canonical Scripture to even suggest that a person will go to hell for the offences enumerated in Father Graham's sermon.

These grotesque sins are purely imaginary, invented to terrorise their congregations into passive submission; but light and learning are opposed to these false notions. Austria is in revolt, Italy is tired of Romanism, Mexico is awakening determined that this despotic priesthood, which attempts to trample underfoot the rights and liberties of freemen, shall be checked. Nottingham Catholics are not a whit behind their fellow-members, and this dictatorial policy of Bishop Bagshawe will, unless modified to rationalism, bring about the extinction of Romanism in this city.

With reference to "Inter Muros," the gentleman is a controversial curiosity who has embarked upon a journey and lost his compass. It would be folly on my part to follow him in his erratic course. First he takes objection to the sermon as printed, then he says "I do not suggest there is any need for correction"; his latest contribution is "I willingly acknowledge that I agree with Father Graham." What a changeable fellow he is, and how insulting to the members of the Romish Church when he says, "If he ('Paul Christian') can manage to live up to my ideal of a Christian he would be the first that I shall have met personally." This is hard upon the Bishop, Provost Harnett, and Father Beale, and this eccentric "Inter Muros" had better not reveal his identity.

The same individual thinks I err in saying the Psalter of Saint Bonaventure is rank blasphemy. I will leave this to the readers of the translation upon pages 13 and 14 of "The Last Judgment." Romanists, kindly compare it with the Douay version of the Psalms, and see who is correct, "Inter Muros" or myself.

"Inter Muros" asks me to "define the word heretic." I would recommend him to purchase a copy of a work issued by the Church of Rome entitled, "A Dictionary for Catholics." It is not expensive; price one penny; a little handy work for beginners. When he has perused this he can then compare the meaning with a standard authority, and it will help him to form right conclusions.—I am, &c.,

"PAUL CHRISTIAN."

Nottingham, May 9th, 1899.

TO THE EDITOR OF THE "DAILY EXPRESS."

Sir,—Mr. "Paul Christian" maintains that there is no difference between sins as distinguished by the Catholic Church and clearly written in the Word of God. If he will turn to the First Epistle of St. John, Chapter V., he will find the following expressive words: "If any man shall see his brother sin a sin which is not unto death, he shall ask, and life shall be given unto him that

sinneth not unto death. There is a sin unto death : I do not say for that any man shall ask. All iniquity is sin, and there is a sin unto death." Here St. John evidently makes a distinction between sin unto death, which Catholics call mortal sin, and sin not unto death, which they reasonably call venial sin.

The nature of sin is any thought, word, or deed, deliberately committed with the knowledge of the intellect, and the consent of the will, contrary to the will of God. Now St. John says that if a man see his brother sin a sin which is not unto death, he ought to pray for him. Now what are the sins which are not unto death? Catholics say, sins of infirmity; sins of impetuosity; sins of strong temptation; sins of passion, in which human nature, being weak and liable to disorder is drawn aside. Now these are sins which all Christians are liable to commit, but they are not sins unto death if there be no malice against God, or our neighbour, and in that case St. John says, "Let him pray for him, and God will give life unto those that sin not unto death."

Now what is this sin unto death? The sin of Judas was a sin unto death. The sin of Simon Margus was a blasphemy and a sin unto death. The sin of those that blaspheme the Holy Ghost, which shall never be forgiven, is a sin unto death. The sin of those who, having known the truth, afterwards fall away, and are described by St. Paul in the Epistle to the Hebrews: "It is impossible for those who have been once enlightened and have tasted of the Heavenly Gift and of the good Word of God, and of the powers of the world to come, if they shall fall away, to be renewed again unto repentance." (Heb. vi. 6) In a word, all who are impenitent sin unto death. All those who, having had full light and knowledge of God in His revelation, with their eyes open turn from it, of whom St. John says, "They went out from us because they were not of us" (St. John ii. 19). Of all those who so sin, sin unto death, and are left to the judgment of God.

St. John does not forbid us to pray for the conversion of such a sin mortally. He leaves it to the conscience of every man. He says of those who sin not unto death, that "we have all confidence we may obtain pardon and grace for them." I have no doubt, so far, Mr. "Paul Christian" will agree with St. John, even if he will not accept the doctrine of the Catholic Church on this matter. I cannot understand why he makes such a difficulty about venial sins, while the Holy Scriptures distinguish them from mortal. St. John says, "If we say that we have no sin, we deceive ourselves and the truth is not in us" (First St. John i. 8). And St. James says, "In many things we all offend" (St. James iii. 2). And in Proverbs, "A just man shall fall seven times and shall rise again" (Proverbs xxiv., 17). Now these passages of Holy Scripture are understood to refer to the sins which Catholics call venial. Venial sins, then, are those smaller sins

which are more easily pardoned by God—sins which may be found in souls that are united with God, and in the grace of God.

Mr. "Paul Christian" says that "the Church of Rome reckons only seven mortal sins." He is confounding this number with the "capital sins," which are the sources from which almost every sin takes its rise, or may be reduced.—I am, &c.,

JOHN PROVOST HARNETT.

2, London Road, Nottingham.

May 10th, 1899.

TO THE EDITOR OF THE "DAILY EXPRESS."

Sir,—It is very amusing to notice the methods adopted by my opponents in order to divert the attention of the reader from the points at issue. "Inter Muros" has acknowledged his perfect agreement with Father Graham, but adduced no evidence from canonical Scripture that the redemptorist was justified in making those remarkable statements as published in "The Last Judgment."

Bishop Bagshawe, thinking "Inter Muros" hardly competent to deal with such an important subject, endeavours to palliate the remarks of Father Graham, in order to allay the alarm of many Roman Catholics (both priests and laity) who were under the impression that there was no hope (according to this extraordinary sermon) for them, let alone Protestants.

I asked his Lordship for proof in support of his statements respecting mortal and venial sins, a distinction, which I again assert, the Scriptures know nothing of. This task is too much for the Bishop, who gives way to my friend Provost Harnett, a man much esteemed by the Roman Catholics of this city. To him is delegated the duty of "playing out time" by entering into an abstruse theological discussion upon the question of sin.

Now, sir, the Provost will pardon me if I decline to be drawn into this premeditated plan at the moment; upon some future occasion I shall be only too happy to oblige when the time is opportune.

Your correspondent will agree that, seeing the sermon of Father Graham has been admitted by the Bishop of Nottingham, his duty is to justify the same from canonical Scripture. I do not for one moment suppose the eloquent redemptorist will communicate to the Press; he has done enough harm already by preaching sermons in Nottingham which ought to be reserved for districts less watchful, or less mindful of truth, where his impassioned discourse would have been swallowed without a murmur as "the truth!"

Has this preacher been spirited away, or has he entered a monastery? It may be the latter course has been suggested to him, and he has accepted the offer to escape the ridicule of his fellow missionaries, who no doubt chaff him considerably on his assuming the role of judge.

Permit me to place before my honoured opponent (Provost Harnett) the various statements of Father Graham for which I require proof from Scripture, proof which I insist upon being produced in the interests of truth and on behalf of Roman

Catholics who are at the moment wavering between Romanism and Protestantism :

(1) That Catholics (Roman) will go to hell if they go to a Protestant place of worship.

(2) That a Roman Catholic will go to hell if he was, or is in future, married either in a Protestant place of worship or at a registry office.

(3) That unless a Roman Catholic confesses to a priest he will go to hell.

(4) That should a Roman Catholic wilfully absent himself from mass from now until the hour of his death "he will go away away !! away !!! to hell."

(5) That any man, woman, or child who stays out late at night will go to hell.

(6) That should a Roman Catholic parent wilfully send his children to a Board School, and allow them to be taught from the Protestant Bible and by a Protestant teacher (although there may be a Roman Catholic School in the same street), prof from God's Holy Word, "that parent and child will go and stand in hell."

(7) That any Roman Catholic (young or old) who should eat meat every Friday in defiance of the Church! the Pope!! or the Bishop of Nottingham!!! will they go to hell?

The above seven grave statements are included in the discourse of Father Graham, and any person guilty of these, according to the redemptorist, would go to hell. What we now require is proof that he is correct. "Inter Muros" and the Bishop do not disown them, while my friend the Provost has not yet expressed any opinion. I therefore appeal to him as an honest controversialist to publicly disapprove of them or substantiate the same from canonical Scripture.—I am, &c.,

PAUL CHRISTIAN.

Nottingham, May 12, 1899.

The seven questions set forth in my last letter still remain unanswered, no attempt having been made to prove from canonical scripture the sensational statements of Father Graham by the champions of the Church of Rome, viz., Bishop Bagshawe and the Rev. Provost Harnett, who, presumably being in a dilemma, retire baffled and humiliated.

Never were two theologians placed in a more ludicrous or unenviable position in the eyes of the intelligent section of the laity, by their recent unfortunate correspondence.

The Bishop says: *I only write that all appearance of disowning the sermon may be avoided.* This was unnecessary, as no one could either deny or disown the sermon, yet it is quite as well that the people of Nottingham should understand the position of this despotic prelate in relation to the latest sermon of Romanism up to date, whose language at times, especially towards Protestants and their innocent children, has been of a notoriously inquisitorial character. This arrogant bishop must have read the words of Saint (?) Liguori, founder of the Order of Redemptorists, of which Father Graham is a member.

Liguori in one of his works entitled "Selva," under the heading of "Idea of Priestly Dignity," says:—"The priesthood is the most sublime of all created dignities. The priesthood is an estounding miracle, great, immense, infinite. Though its functions are performed on earth the priesthood should be numbered among the things of heaven. The Priest of God is exalted above all earthly sovereignties and above all celestial heights; he is inferior only to

God." (page 23.) "The Priest is placed between God and man, inferior to God, but superior to man. A divine man, The gift of the sacerdotal dignity surpasses all understanding. He who honours a priest honours Christ, and he who insults a priest insults Christ. Through respect for the sacerdotal dignity, St. Mary of Oignies used to kiss the ground on which a priest had walked." (page 24.) What sublime creatures these priests of Rome must be, according to Liguori, of whom the "Tablet" says "his (Liguori's) theology is accepted and studied throughout the whole Church. He has enriched the Church with a standard of moral theology." Quite so, but what a standard! how pure!! how elevating!!! how moral!!!! Such is the character of Liguori's moral (?) theology that the English law in the interests of public decency forbids it to be exposed to the public eye.

Englishmen have been thrown into prison like common felons for no other crime than giving publicity to this moral (?) theology, with which the Romish Saint (?) has "enriched" the Roman Church.

In consequence of exposing this estimable work (Liguori's) George Mackay was thrown into Winchester gaol, yet privately the minds of children, maidens, and women may be polluted, and modesty shocked by the priest in the Confessional, and yet without a public censure these cesspools of iniquity are permitted in our midst. Should a person dare to whisper in public, what Rome teaches in the privacy of Maynooth College, Ireland, he would be the subject of criminal proceeding. Yet the Right Hon. A. J. Balfour is pleading for another university for Ireland under the sole control of the Pope, for the purpose of educating priests in the pernicious teachings of Doctor Liguori.

The Church of Rome always denies the immorality of the Confessional. I might quote case after case, but for want of space quote from "The Times" upon the subject. which says:—"The Criminal Court of Turin has lately been occupied with the hearing of a case which has spread consternation and shame through many of the most respectably connected families in the Sardinian capital, and contributed not a little to increase the feeling of dislike growing up of late towards the Roman Catholic clergy. The trial which has excited such a sensation in Turin was that of Don Gurlinc, attached in the capacity of second curate, first to the Church of San Carlo, afterwards to that of the Carmelite Order. Among his regular professional duties, were, of course, those connected with the Confessional, and these duties he violated in a manner, so vile and so atrocious, that no less than thirty-three young girls would appear to have fallen victims to his systematic and scientific profligacy."

The "Morning Advertiser" also gave its readers the report of a trial which took place in the Assize Court of Mantes, when the Abbe Hue, curate and parish priest of Limety, was sentenced to ten years hard labour for corrupting the daughters of Frenchmen through the Confessional.

Charges of outrages on decency could be increased largely. No doubt the priests of Nottingham and district will assert that these are exceptional cases, etc., in order to allay the suspicions of parents who may happen to hear of these nefarious revelations, but I wish it were so. Reynold's Newspaper (London) says:—"The terrible scandal of the arrest of the monk Flamidian for the alleged outrage and murder of a schoolboy at Lille, has called public attention in

France to the condition of morals in schools under clerical influence. The "Aurori" gives the names of *twenty-seven priests and monks who have been convicted of indecent assaults upon boys during the last two years (1897-1898)*. The same paper publishes a circular issued by the Superior of the Christian Brothers, a Roman Catholic teaching order, which proves that these convictions only represent a tithe of the offences actually committed, and yet these foul priestly libertines, according to Liguori, are "lower than God but superior to man," and he who insults these infamous functionaries of the Roman Church "insults Christ."

It is not a pleasant task to bring these facts before the notice of the public, although in the interests of truth it becomes necessary to do so. I suppress the names together with the courts where these scoundrels were convicted, but should the Roman Catholic Bishop of Nottingham challenge the truth of this statement, I will publicly disclose the whole list.

Father Graham threw down the gauntlet in his sermon by flagrantly libelling the people of this city, nay, all outside the Roman Church. He practically stigmatised the Board Schools, the popular educational system of this country, hence my defence that his sermon was unwarranted by facts, impious, and in fact a gross absurdity. The Rev. Augustine Graham has spoken, and Bishop Bag hawe has endorsed his statements. Not a single Romish priest has dared to lift up his voice in denunciation of this iterant preacher, or use his pen in contradicting his hallucination.

They shrunk from the task because—yes!—the word "because" explains all.

Thank God the French Romanists are having the courage of their convictions (among others the Rev. Andre Bourrier) and are determined to no longer tolerate arrogance and tyranny of Papal authority. They ask for a rejuvenation of the ancient Church, a return to the Christianity of the early centuries, before the glorious teachings of Christ were adulterated by the heresies of Rome.

Rome hates education, because it enlightens and broadens the minds of the people. The more knowledge a person possesses of history and scripture, the less liable is he to bend in superstitious awe to a man attired in a religious garb, or tremble at the issuing of a Papal Bull.

Thanks to our Board Schools, so fiercely attacked by the Romish priesthood, the children are able to read the Scriptures quite as well as some priests of the Church of Rome, and probably know them better, while many of the elder scholars would give a much better definition of some of the doctrines.

No child educated in these schools would ever dream of saying that because a person ate meat on a Friday he would go to hell, nor would they so forget themselves as to state that because a Roman Catholic was married at a Protestant place of worship, or a registry office, they would go to the same place.

Fellow countrymen! "Stand fast, therefore, in the liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage" (Gal. v. i.).

" Faithful to death be yours the crown of life,
Who 'mid the darkness deepening into night,
Held fast the Word of God, amid such strife
Of superstition and the o'ermastering might
Of priestcraft standing in the place of God."

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