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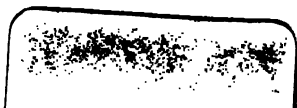
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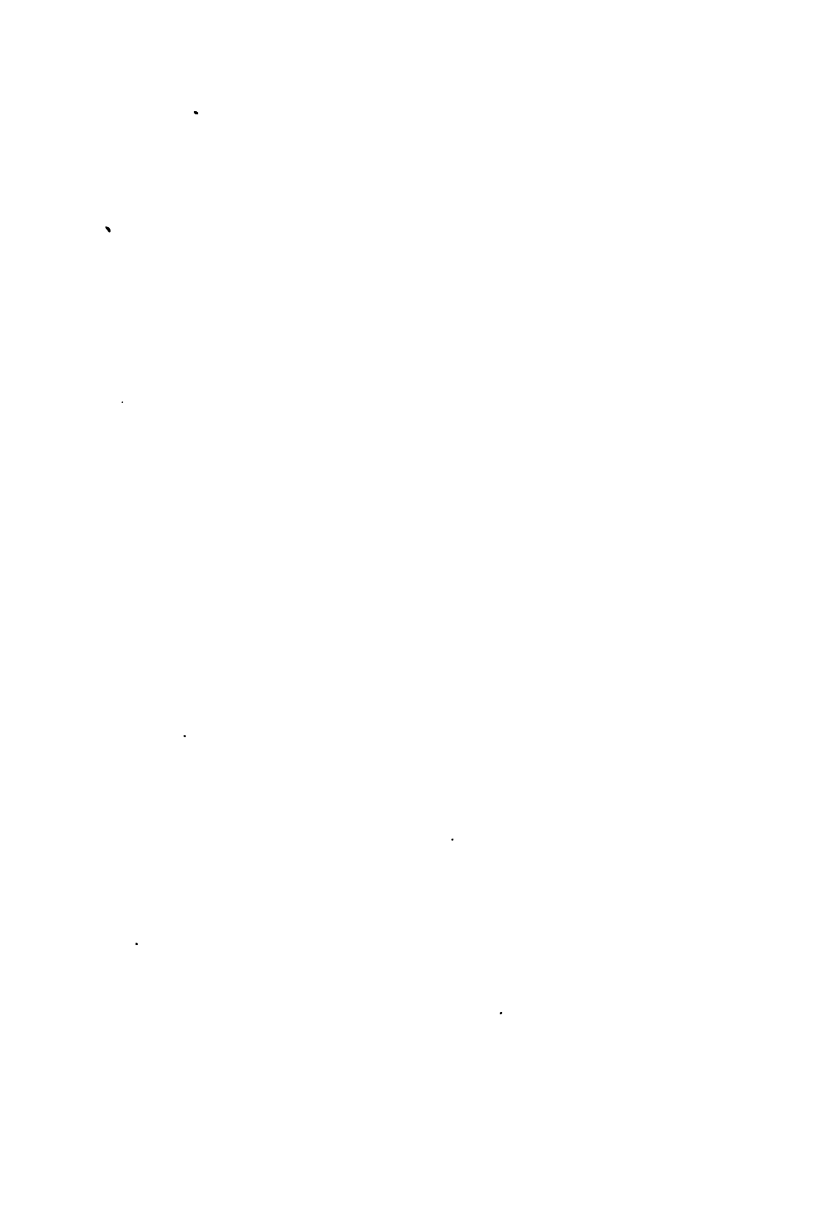
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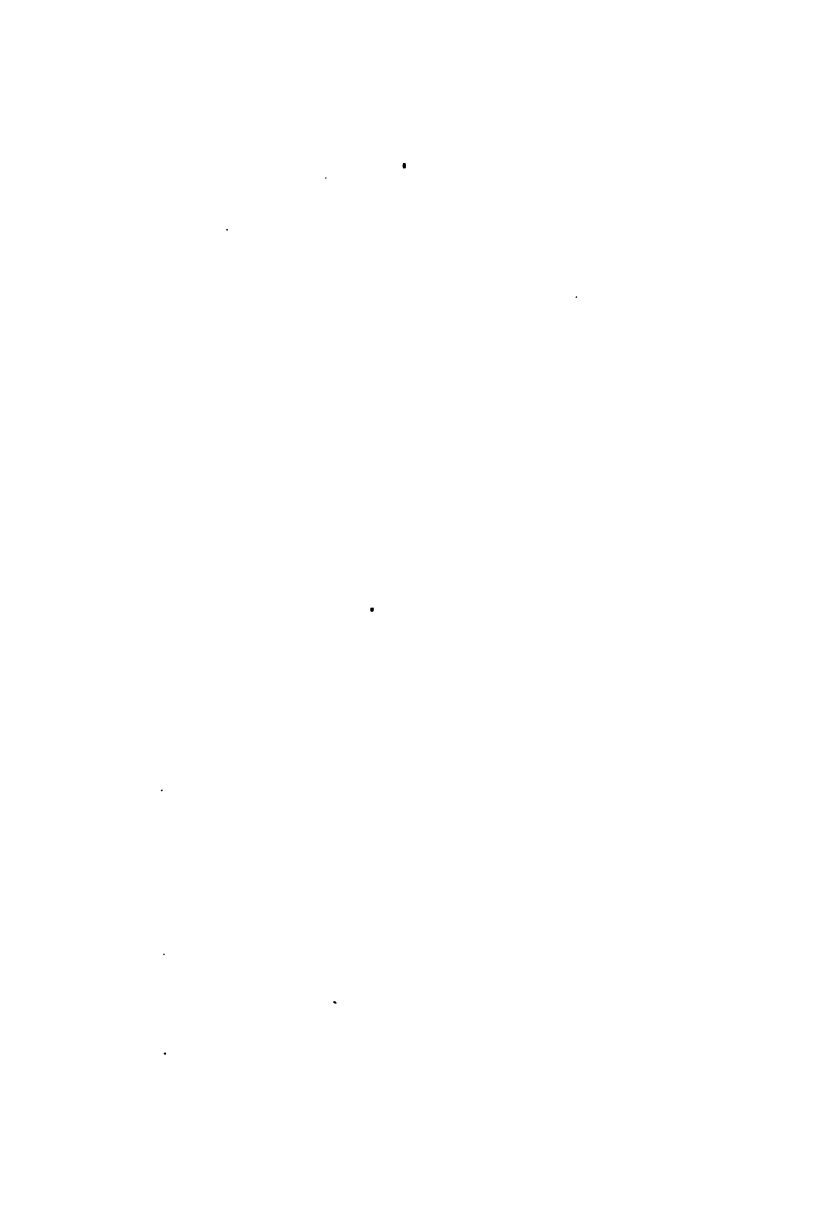




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# LETTERS

ON SOME OF THE

## ERRORS OF ROMANISM,

IN CONTROVERSY

WITH THE REV.

NICHOLAS WISEMAN, D.D.

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BY

WILLIAM PALMER, M.A.

PREBENDARY OF SALISBURY,

VICAR OF WHITCHURCH CANONICORUM.

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Third Edition.

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## ADVERTISEMENT

### TO THE THIRD EDITION.

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IN the present Edition, some discussions of minor importance have been omitted, and the Letters have been re-arranged with a view to the connexion of their subjects ; Letters I., II. III., IV., V., VI., VII., VIII. corresponding respectively to Letters I., V., VIII., II., III., IV., VI., VII. of former editions. Some remarks at the commencement of Letter I., in reference to the Romish Hierarchy, having been lately referred to by Dr. Wiseman, and also in the House of Commons, the writer has prefixed an Introductory Letter to the present Edition, in which the claims of the Romish Hierarchy are subjected to discussion.



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**INTRODUCTORY LETTER**  
TO THE  
**REV. NICHOLAS WISEMAN, D.D.,**  
IN REFERENCE TO THE  
**TITULAR ROMISH EPISCOPATE.**

---

SIR,

ALTHOUGH several years have elapsed without any further reply from you to the arguments advanced in the following Letters, or any reference whatever to them in your various publications, I perceive that you cherish a lively and pungent recollection of the controversy itself, and that what you are pleased to speak of as my "taunts" and "sarcasms" in reference to your alleged episcopate, have been quoted by yourself, and by Mr. Bowyer, a member of your Communion, in pamphlets recently published on the subject of the Papal aggression of 1850, in order to explain your anxiety to exchange the title of "Bishop of Melipotamus" for those of "Archbishop," "Metropolitan," and "Cardinal"! I trust, Sir, that any little lack of courtesy which I and others may have apparently evinced, in hesitating to concede to you a spiritual jurisdiction which we did not believe you to possess, may be pardoned by yourself, at least, in consideration of the promotion which you have sought and obtained, with a view to defeat our arguments, and to compel our recognition of your authority.

In an "Appeal to the Reason and good Feeling of the English people on the subject of the [Roman] Catholic Hierarchy," you speak as follows :

"The [Roman] Catholics have been unmercifully treated by every Anglican writer, high Church or low Church, as schismatics, as rebels to the bishops of England, as having no true bishops. They were told, that the very outlandish names of their sees proved them to be foreigners, and that they were not even real bishops. Read the Rev. W. Palmer on the subject<sup>a</sup>, and see how he treated Vicars Apostolic. In one pamphlet against the writer of this Appeal, he began by refusing him the usual courteous title, given in all civilized society to a [Roman] Catholic bishop, and sent him to the Bishop of Worcester, as his diocesan, for leave to preach! Nay, again and again, they were taunted with this—that the Pope durst not name ordinary bishops in England, because conscious of not having authority to do so. It was, therefore, a point of no light weight, and of no indifferent interest to [Roman] Catholics, to have this sarcasm silenced, and this obstacle removed; for many minds allowed themselves to be influenced by the apparent advantage of ecclesiastical position on the other side." (p. 5.)

Mr. Bowyer, to whom you refer in a note on the above passage, writes thus in his pamphlet entitled "The Cardinal Archbishop of Westminster and the New Hierarchy."

<sup>a</sup> "He is quoted by Mr. Bowyer, in an excellent pamphlet just published."

“The kingdom was, in 1688, divided into four districts or vicariates, over each of which a Vicar Apostolic held episcopal jurisdiction as a Delegate of the Roman See. In the year 1840, the number of these districts and Vicars Apostolic was increased by the Pope, and the kingdom was divided into eight districts. Under this form of polity the Church was in a mere missionary state, which has given occasion to a Protestant writer to say, that ‘the Romish community had not ‘bishops,’ the episcopal character not being essential to the Vicars Apostolic, and because they ‘have no ordinary power over the English Romanists, being merely deputies of the Roman Pontiff, who may revoke their commissions at ‘his own will and pleasure’<sup>b</sup>.”

“I must candidly admit, that in one sense there is some apparent colour for this line of argument, which is a standard and favourite topic with Anglican controversial writers against us. No doubt the ecclesiastical constitution of the [Roman] Catholic body, under Vicars Apostolic instead of Diocesans, was utterly new in English history and anomalous; and accordingly we have been constantly taunted with the outlandish titles of our Bishops of Melipotamus, Trachis, or Samosata.” (pp. 8, 9.)

Having thus cited your expressions, and those of r. Bowyer, I may be permitted to offer a few comments on them.

In the first place, then, it is clear, both from

<sup>b</sup> Palmer on the Church, part ii. chap. ii. sec. xi.



your own admissions, and those of Mr. Bowyer, that Romanists felt there was too much *weight* in the arguments which Churchmen directed against the Romish hierarchy under its late organization. It was felt that there was an "advantage of ecclesiastical position" on the part of the Church of England—that many minds were "influenced" by this to continue in the Church of England—that the assertion that Romanists had no real bishops, was a "sarcasm," which it was "a point of no light weight and no indifferent interest" to silence if possible—that this "standard and favourite topic" had "some apparent colour"—and that the system of "Vicars Apostolic" was, no doubt, "new" and "anomalous."

Such, Sir, by your own confessions, was the position of Romanism in England till the month of October, 1850! Up to *that time* our arguments against your hierarchy were felt—acutely and bitterly felt—to be such, that it was a matter of "no light weight and no indifferent interest" to endeavour to elude them by a *change in your ecclesiastical organization!* Permit me, Sir, to remark, that you have, according to *your own* statement of the motives which induced that alteration, borne the most satisfactory testimony to the force and validity of the arguments by which Churchmen refuted the claims of Romanists to possess a legitimate episcopate. The step you have taken indicates a feeling that your former position in this country was questionable—that it was incapable of satisfactory defence—that you could not hope to succeed in your project of overthrowing the Church

of England, while you yourselves laboured under the imputation of possessing no true bishops, and, therefore, no true priests, and no lawful administration of the sacraments.

Up to the autumn of the year of grace, 1850, then, it appears that Romanism possessed only a questionable episcopate; it did not possess what is held by Romanists themselves essential to the Church—it was without episcopal jurisdiction. Now this state of things, which had only been brought prominently into controversy of late years by our writers, was *peculiarly* embarrassing to Romanism in this country, because EVER SINCE THE REFORMATION, THE ONE GRAND ARGUMENT BY WHICH ROMANISTS HAVE BEEN ASSAILING THE CHURCH OF ENGLAND, HAS BEEN A DENIAL OF HER EPISCOPAL SUCCESSION AND JURISDICTION! From Harding, Stapleton, and Sanders, down to Milner, Kenrick, and Wiseman, all your writers have laboured with indefatigable zeal, with profound research, and with exhaustless ingenuity, to make good their assault against the English episcopate, as invalidly ordained or uncanonically instituted. You have yourself exerted all your powers to prove that we have *no bishops*. You have absolutely denied the jurisdiction of the English episcopate, in a series of elaborate papers, published in the “Dublin Review,” to which I offered a reply some years since.

Let me briefly notice the systematic attacks of Romanists on the episcopate of the Church of England. In the reign of Elizabeth, Harding maintained that our ordinations were null, because they were not performed according to the rites of

the Church of Rome. Stapleton contended, that the mere fact of separation from Rome made all the acts of our bishops null. Fitzsimon, the Jesuit, argued that the fact of our bishops being married, rendered all ordinations performed by them null and void. Osorius, Weston, Bristow, Stapleton, Harding, Sanders, Cardinal Allen, and others, asserted the direct falsehood, that our bishops were not consecrated at all. The Jesuit Holywood, in 1604, invented the story of the ordination at the Nag's Head by a priest. The Jesuits Fitzsimon and Parsons eagerly repeated it. Kellison and Champney followed their example. Parsons the Jesuit asserted that Queen Elizabeth herself ordained Archbishop Whitgift! The Legal Records of Lambeth were asserted to be forgeries! In the time of Charles II. Lewgar invented the plan of attacking our ordinations as invalid in *form*. Le Quien tried to prove them doubtful. In later times, Trevern argued against them, as performed without consent of the Patriarch of the West. Milner denied the *mission* or *jurisdiction* of our bishops and clergy, asserting that Rome alone could confer mission; and you yourself, following the course of all other Romish controversialists, have laboured hard to prove that we have no bishops.

“The Apostolic See,” you have said, “charges them who call themselves the archbishops and bishops of the Church established in England and Ireland, with being intruders, by favour of the civil power, into the sees of these realms; inasmuch as they and their predecessors took

“ possession thereof, in spite and to the detriment  
 “ of the patriarchal rights of that see, which, from  
 “ the canons and immemorial usage, had been exer-  
 “ cised in the nomination or approbation of all  
 “ metropolitans and bishops. Up to the time of  
 “ Henry VIII. this right was perfectly acquiesced  
 “ in, when by his statute, 25 Hen. VIII. c. 20, the  
 “ nomination was reserved by letters missive to the  
 “ king, all the authority of the Apostolic See being  
 “ set aside. . . . Such subversion of the rights  
 “ long holden and admitted of this Apostolic See,  
 “ and such assumption of a power never admitted  
 “ in any part of the Church, were clear infringe-  
 “ ments of the canons, and constitute an act of  
 “ usurpation and intrusion, which is null and void  
 “ in all its consequences.”

Such, then, being the favourite system of argu-  
 ment adopted by Romanists, I can readily conceive  
 the embarrassment they felt, when, not content as  
 our predecessors Mason, Bramhall, Prideaux, Bur-  
 net, and Elrington had been, with defending our  
 own episcopate as valid and canonical, and truly  
 Apostolical in its jurisdiction, we proceeded to *retort*  
 your arguments, and to prove, from the authorities  
 and principles to which you had appealed against  
 us, that *you yourselves* were without any lawful  
 episcopate!

It became, *then*, a matter “ of no light weight,  
 “ and no indifferent interest,” to escape from our  
 objections, and to obtain, if possible, such “ an  
 “ advantage in ecclesiastical position,” as would be

• Dr. Wiseman, in the “ Dublin Review,” vol. v. p. 287.

subservient to your purposes of proselytism; and hence you submitted with perfect satisfaction to the transmutation you have recently undergone.

But, Sir, the question here occurs—How far has the recent change in the titular episcopate of Romanism altered its ecclesiastical and theological position, and invested it with a character of legitimacy which it confessedly did not possess till October, 1850? How far have you been enabled, by the change of “Vicars Apostolic” into “Bishops,” to elude the arguments we directed against your hierarchy? These are questions which I propose briefly to consider in this Introductory Letter.

In the first place, what were the arguments adduced against your hierarchy as it existed previously to October, 1850? They were as follows:—

We argued that the Romanists, so far from being the Catholic Church in England, as they claimed to be, were, in reality, *schismatics*, besides being involved in the crime of **IDOLATRY**, which is as grievous a sin as that of Infidelity or Heresy. It was remarked, that the separation of communion which took place in the sixteenth century, was *their* work, and that they then cut themselves off from the true and orthodox Church of this nation.

“On the whole, then, it is evident, that the separation was the act of the Roman Pontiffs and their adherents, not of the Churches among us. I repeat it, as a fact which ought never to be forgotten, that **WE DID NOT GO OUT FROM THEM,** but as the Apostle says, **THEY WENT OUT FROM**

“ us <sup>d</sup>; thus bearing what is, as Bossuet well observes <sup>e</sup>, the invariable mark of schism and heresy in every age: *non enim nos ab illis, sed illi a nobis recesserunt* <sup>f</sup>. Hence it follows, that the Romish communities in England are not Churches of Christ: and we have an additional proof of this in the fact that they are unable to show any succession of the episcopacy in their conventicles. Had they been satisfied that the English Church was really heretical or schismatical, they would have constituted bishops for the sees occupied by the Anglo-Catholic bishops. Their not doing so, and not attempting to establish the episcopate amongst themselves, is a tacit confession of the legitimacy of the episcopacy from which they separated. They have always remained without bishops. The Pope, indeed, sent a titular bishop to them in 1625, whose successor went to France in 1629, and returned no more <sup>g</sup>; but up to the present time the Romish community has not had any bishops, for though the Vicars Apostolic (as they call themselves) pretend to the episcopal character, this character is by no means essential to their office <sup>h</sup>; their suc-

<sup>d</sup> 1 John ii. 19.

<sup>e</sup> First Pastoral Instruction on the Promises to the Church.

<sup>f</sup> Cyprianus de Unitate.

<sup>g</sup> See Dodd's Church History.

<sup>h</sup> Benedict XIV. de Synodo Diocesana, lib. ii. c. 10, where he says, that they are “interdum quidem sine Episcopali caractere, interdum autem hujusmodi caractere insigniti, cum titulo tamen alicujus Ecclesiæ in partibus infidelium sitæ, ut spirituale regimen gerant alicujus regionis, cujus Episcopus et pastor proprius non existat.”

“cessors may be priests or monks<sup>i</sup>, and they have  
 “no ordinary power over the English Romanists;  
 “being merely deputies of the Roman Pontiff, who  
 “may revoke their commissions, without any trial;  
 “at his own will and pleasure<sup>k</sup>. Consequently, as  
 “Vicars Apostolic, they have no episcopal jurisdic-  
 “tion in England; and as titular bishops, *in parti-*  
 “*bis infidelium*, they have no jurisdiction any  
 “where. Therefore they are not, properly speak-  
 “ing, bishops. Besides this, being schismatics and  
 “separatists from their legitimate bishops, and  
 “having been ordained priests without consent of  
 “these bishops, and in opposition to their autho-  
 “rity, they are *irregular* by the canons, and inca-  
 “pable of promotion to the episcopate; and, when  
 “consecrated bishops, they are incapable of receiv-  
 “ing jurisdiction; and being also consecrated  
 “schismatically in opposition to the legitimate  
 “bishops, they are not bishops. In fine, the ordi-  
 “nations of Romanists are involved in very serious  
 “difficulties, by the gross irregularities practised in  
 “the ordination of their pretended bishops without  
 “the assistance of the number of consecrators re-  
 “quired by the Canons of the Universal Church<sup>l</sup>.”

This is the passage above referred to by Mr.

<sup>i</sup> “The Vicar Apostolic (so called) in Sweden is a priest.”  
 —*Parliamentary Report on Roman Catholic Subjects*, 1816,  
 p. 452.

<sup>k</sup> In 1817 the Papists of the London district petitioned the Roman Pontiff most earnestly not to remove Dr. Poynter from the situation of Vicar Apostolic; to which he was pleased to reply, that he had no intention of doing so. See *Roman Cath. Magazine* for 1817, p. 243.

<sup>l</sup> Palmer, *Treatise on the Church*, part ii. chap. ii. sec. xi.

Bowyer: it comprises an outline of our objections to the Romish ordinations: and you will observe that the change you have effected in your ecclesiastical organization enables you only to elude *one* of our arguments—that referring to the office of “Vicar Apostolic” as not being necessarily connected with the rank of Bishop, or possessed of any ordinary Episcopal jurisdiction. *So far*, we have nothing more to say on the subject, *except this*—that you have conceded the non-episcopal character of your hierarchy till A.D. 1850—that, *till within the last six months at least, you have had NO LEGITIMATE HIERARCHY!*

Now, Sir, let us consider the position of the “*new*” hierarchy—a hierarchy which dates its origin from A.D. 1850—that is, *seventeen or eighteen centuries* later than the hierarchy of the Church of England! You have, indeed, it must be allowed, a “*new*” hierarchy. It is “*new*” in date—it is “*new*” in titles and appellations—it is without succession. You have had no predecessors. Each pseudo-bishop of your hierarchy is a *novus homo*—sprung from no one—possessing no spiritual ancestry—holding no connexion with the ancient and historical sees of this Christian land—separated from the succession of the Apostles. To such it may be said in the words of Tertullian, addressed to those heretics whose worship of Æons is rivalled by your worship of angels and saints,—“Who are ye? When and whence come ye? Not being mine, what do ye in that which is mine? In brief, by what right dost thou, Marcion, cut down my wood? By what licence dost thou, Valentinus, turn the



“ course of my water ? By what power dost thou,  
 “ Apelles, remove my landmarks ? This is my pos-  
 “ session : why do ye sow and feed here at your  
 “ own pleasure ? It is my possession : I have held  
 “ it of old : I held it first : I have a sure title down  
 “ from the first owners themselves, whose the  
 “ estate was : I am the heir of the Apostles. As  
 “ they provided by their own testament, as they  
 “ committed it in trust, as they have adjured, so I  
 “ hold it. You, assuredly, they have disinherited  
 “ and renounced, as aliens—as enemies <sup>m</sup> ! ”

You have no succession from the Apostles : your community in England and Ireland dates from the year 1570, when it forsook the Apostolic Churches here, and erected the standard of sedition. You do not, even now, succeed to the ancient and time-honoured sees of England : you sought indeed to usurp the titles of those sees, but the attempt was frustrated ; and you have only acquired episcopal titles, which bear on their very face the marks of their novelty, and their nullity. While England is *still* presided over by the successors of Eborius, of Restitutus, of Adelphius, of Augustine, of Aidan, of Ceadda, of David, of Dubricius, of Cedda, and of Aldhelm :—while the ancient metropolitan rights sanctioned by so many ages :—while the episcopal sees known to all Christendom from time immemorial ;—are still in existence, with all their rights, titles, jurisdictions, and canonical privileges untouched ; you have attempted, without permission or consent of that lawful hierarchy, to usurp titles

<sup>m</sup> Tertullian. De præscriptione Hæreticorum, c. xxxvii.

and jurisdictions within that portion of the fold of Christ which is entrusted to their care! *You have recognised their existence*; and have, in consequence, assumed new titles in order to avoid the appearance of interfering directly with them! *You know* that there are *already* Metropolitans and Bishops who preside over the people of this land, and yet you establish a rival and a schismatical hierarchy in opposition to them!

And now, Sir, I come to the more direct arguments which we shall apply to show the nullity and incompetency of the "new" foreign hierarchy, thus established by the side of the "old" hierarchy of England.

We must first attend to the principles which you have yourself laid down, in your attack upon the English ordinations. You there truly state, "that any appointment made to a bishopric even by a valid consecration, *which is at variance with the canons actually in force in the Church, is unlawful, and leaves the bishop so appointed void of all jurisdiction and power, so that he is a usurper if he take possession of a see*," and that "such bishops were not supposed to have ever possessed *any jurisdiction from the beginning, and consequently were not considered to be partakers of the apostolical authority transmitted by legitimate succession*," or in other words, that "*nullity of episcopal nomination is the necessary consequence of the violation of the canons in force*." These principles you have established with great diligence by reference to the testimony and doc-

<sup>a</sup> *Dublin Review*, vol. v. p. 290.

<sup>o</sup> *Ibid.* p. 291.

trine of the ancient Fathers and Councils; and it is on these grounds, as thus stated by yourself, that I now proceed to show the nullity of your new hierarchy.

According to the canons still in force in the Church, a new bishop can only be appointed with consent of the bishop of the diocese in which the see is created. "It has been ordained," said the Bishop Epigonius, "in many councils of the assembled bishops, that a population in any diocese subject to their bishops, and which have never had bishops of their own, shall not receive rulers or bishops of their own, unless with consent of the bishop under whose jurisdiction they are P." This canon of the African Church is comprised in the Canon Law of your own Church; and yet in opposition to this rule, you have assumed bishoprics without the consent of the lawful diocesans within whose dioceses your pretended sees are situated. The assumption of such new sees, being unsanctioned by the authority of the bishops of those dioceses within which they are founded, is thus *null and void*, nor can it confer any jurisdiction or mission on those who assumes these titles. And as these pretended appointments are all nullities, and destitute of canonical sanction, it is impossible to constitute any of these bishops into a metropolitan, because the office of metropolitan or archbishop involves the *existence* of the see to which that rank is attached; and as there is no Bishop of Westminster, so there can be no Archbishop or Metropolitan of Westminster.

According to the Council of Ancyra, A. D. 314,

P Canon. African. liii. Gratiani Decretum, Caus. 169. i. can. 51.

he canons of which were received by the Universal Church, "If any who have been ordained bishops, but not received by the diocese to which they were appointed, shall invade other dioceses, and use violence against their bishops, exciting seditions against them, let them be excommunicated<sup>q</sup>." Thus you and others who were ordained to the titles of sees *in partibus infidelium* are subject to excommunication in consequence of the seditions you have excited against the bishops of England. The Synod of Antioch speaks thus: "Let no bishop dare to pass from one province to another, and to ordain any to the sacred ministry in the Churches, even though some persons may seem to consent to it, unless he be invited by the letters of the metropolitan and the other bishops. . . . But, if uncalled, he proceeds irregularly to ordain, and to regulate ecclesiastical affairs which do not belong to him; *let whatsoever he performs be null*, and he himself suffer punishment for his irregularity and irrational audacity, as being forthwith *deposed* by this holy Council<sup>r</sup>." And the Apostolical Canons decree, that if any bishop ordain in cities or villages not subject to him, "without consent of those to whom such places belong, let him, and those whom he has ordained, be *deposed*." Thus, all the acts of the "Vicars Apostolic" which were performed in various dioceses without consent of their bishops, were unauthorized; and they themselves incurred excommunication and deposal from their titular sees. All their ordinations of priests were invalid, and all

<sup>q</sup> Bevereg. Synod. t. i. p. 394.

<sup>r</sup> Ibid. p. 443.

<sup>s</sup> Ibid. p. 24.

such priests were irregular, and therefore canonically incapable of promotion to the Episcopate.

And besides this, there is an absolute impossibility that the new hierarchy should acquire legitimate possession of their pretended sees, because, as you have yourself remarked, the Council of Nicæa made the following canon: "This is generally manifest, that if any one shall have been made bishop *without the consent of his metropolitan*, the general council defines *that he ought to be no bishop.*" Innocent I., Bishop of Rome, renewed the decree of Siricius, "that without the consent of the metropolitan bishop no one should dare to ordain a bishop;" and Leo writes more explicitly; that such *are not to be considered bishops*, "who are neither chosen by the clergy, nor desired by the people, nor consecrated by the bishops of the province, with authority of the metropolitan." Hence it follows that the bishops of the "*new hierarchy*," being appointed without the consent of the existing metropolitans of Canterbury and York, are no bishops, and are not to be considered as such. And if you reply that they have the sanction of the "Metropolitan of Westminster," I have already shown, that by the canons, the creation of that pretended metropolitan is *null and void*; besides which, it is the well-known and established principle of the canons, universally received, that there cannot be a *second* metropolitan in a province, no more than there can be a second bishop in a diocese; so that any metropolitan who establishes himself in a province where there is

† Dublin Review, vol. v. pp. 290, 291.

already a metropolitan, is an usurper, and possesses no authority whatever. The General Council of Chalcedon repressed the ambition of some bishops who endeavoured to assume metropolitan jurisdiction, by obtaining from the emperors the erection of their episcopal cities into the metropolises of temporal provinces. In the Fourth Session of that Council, the bishops then present unanimously said, " We desire that there be *one* metropolitan " [in a province] according to the Canons of the " holy Fathers: we request that the Canons of the " holy Fathers be observed;" and they enacted a canon declaring that " some persons, acting contrary to the laws of the Church, have applied to " the temporal powers, and have divided a province " into two by means of Imperial Letters, so that it " thence appears that there are two metropolitans " in one province; the sacred Synod commanded " that hereafter no such attempt be made by bishops; " for if otherwise, he who shall act thus, shall be " subject to deposal from his see." The authority of the General Council of Chalcedon, which all Romanists recognise as INFALLIBLE, conclusively establishes the unlawfulness of a second metropolitan in the same province—that is a *real* metropolitan; for the council permitted a titular or honorary metropolitan to be appointed, provided he did not in any way interfere with the jurisdiction of the actual metropolitan.

There is a considerable difficulty affecting all the

<sup>u</sup> Concil. Chalcedon. can. xii. See Van Espen, *Comment. in Canones et decreta Juris Veteris ac Novi*, p. 194, ed. Lovanii, 1759.

ordinations of Romanists in Great Britain and Ireland, which should not here be omitted. According to the Canons of the Universal Church, a bishop cannot be ordained by less than two or three bishops. The Apostolical Canons (Can. i.) says: "Let a bishop be ordained by two or three bishops<sup>x</sup>." The Synod of Nice requires a bishop "to be constituted by all the bishops of the province; but "if this be not practicable, by reason of urgent necessity, or the length of the way, *three* must "by all means meet together<sup>y</sup>." The Synod of Africa enforced the same rule<sup>z</sup>, and it has always been in force. Tournely, an eminent Roman Catholic divine, proves at great length that "apostolical tradition, and the constant practice of the Church, instruct us, that in the consecration of a bishop, several assisting bishops must be employed; and it seems most probable, that any ordination performed except by three, or at least two (bishops) is not merely unlawful, *but even null and void*;" and Alphonso de Ligorio, one of your saints, observes, that in practice it is necessary to have several bishops at an episcopal consecration, for "we are certainly bound in the ordination of a bishop to take the safer course, to avoid a general injury; for otherwise priests ordained by this bishop would remain doubtfully ordained<sup>b</sup>." And Champney, another Romanist, states, that "an ordination which is merely pro-

<sup>x</sup> Bevereg. Synod. t. i. p. i.

<sup>y</sup> Ibid. t. i. p. 63.

<sup>z</sup> Ibid. t. i. p. 576.

<sup>a</sup> Tournely, *Tractatus de Ordine*, p. 453.

<sup>b</sup> Ligorio, *Theologia Moralis*, lib. iv. c. 2, art. 755.

“ bable, or only probably sufficient and valid, only makes a probable bishop; but he who is merely a probable bishop, is not validly and sufficiently appointed to the episcopal degree and power, nor has he true episcopal vocation<sup>c</sup>.” But we are informed by the pseudo-bishop Burke, that the Papal Bulls for the appointment of his brethren in Ireland generally contained a clause authorizing them to be ordained with the assistance of two *priests* instead of bishops<sup>d</sup>. And the same mode of consecration, which your own writers admit to be probably invalid and null, appears to have been customary in England till within the last few years<sup>e</sup>. So that your whole succession in England and Ireland is invalidated; for doubtful bishops could only ordain doubtful priests, and priests who were not validly ordained were incapable of being validly ordained to the episcopate; it being contrary to the laws of the Church to consecrate laymen to the episcopal office.

Such, Sir, is the position in which you are placed by the laws of the Church, the authority and obligation of which you have yourself recognised in the amplest manner, when you imagined that they might be made to invalidate the English episcopacy.

But you will, of course, reply to all this, that the Papal dispensation is perfectly sufficient to remove all irregularities—that the Pope is infallible—that his will, as the Vicegerent of Jesus Christ, removes

<sup>c</sup> Champnæus de Vocat. Ministrorum, pp. 424, 425.

<sup>d</sup> Burke, *Hibernia Dominicana*, pp. 503, 509.

<sup>e</sup> Palmer, *Treatise on the Church*, part vi. chap. xi.



all opposing jurisdictions and canons, and supplies all defects in your ordinations and appointments. Now I need only say a word or two in reply to this. In the first place, the Infallibility of the Pope is a doctrine which the Church of Rome has *never yet defined as an article of faith*. It is a *disputed point* amongst yourselves, even at the present day. Since then, the Pope is not certainly infallible, it follows that he cannot be the Head of the Church by the institution of Jesus Christ; for if God had placed him at the Head of the Church, and given him universal jurisdiction, *he must necessarily have been infallible*; or else every Christian would be bound to obey an authority which might teach heresy and idolatry! This argument is confirmed by the decision of the General Council of Chalcedon, to which you and all other Romanists bow as infallible; for this General Council declared, that "THE FATHERS had granted privileges to the See of old Rome, *because it was the "IMPERIAL city," i. e., on account of its temporal rank*. So that in the fifth century, this Synod of all Christendom subverted by anticipation the Supremacy of Rome considered as a *Divine* institution: they only acknowledged in it privileges granted by "THE FATHERS!" And if the jurisdiction of Rome be viewed as a *human* institution, as you have argued its cause in the Articles above referred to—if it be treated as a *Patriarchal* jurisdiction, extending, in virtue of the canons, over all the West, we can easily demonstrate its unlawful-

† Concil. Chalcedon. Can. xxviii.

ness and nullity in this realm. For the Bishop of Rome exercised no Patriarchal jurisdiction here for the first four centuries, nor, indeed, could he; for Ruffinus, at the end of the fourth century, declared that the jurisdiction of Rome extended only to the Suburbicarian Provinces, *i. e.*, a part of Italy, Sicily, and the adjoining islands. And his jurisdiction only commenced in France in the fifth century. Britain was free and independent in the early part of the fifth century, when the General Council of Ephesus made a decree, that "no one of the bishops, "beloved of God, take another province which has "not previously, and from the beginning, been "under his rule and that of his predecessors; but "if any one should have taken it, or have caused it "to be subject to him by compulsion, *he shall "restore it.* Wherefore it has seemed good to this "Œcumenical Council, that the rights of every "province, which have always belonged to it, "should be preserved pure and inviolate, according "to the usage which has ever obtained, each metropolitan having full power to act according to "all just precedents in security." And, therefore, the subsequent usurpation of jurisdiction by the see of Rome in England was unlawful; and it was strictly in accordance with the decree of this Synod, which you believe to be *infallible*, that the Papal usurpation was removed by the Church and State upwards of three centuries ago. The See of Rome has, in consequence, no jurisdiction whatever, either by Divine institution, or by canonical right, in Great Britain or Ireland: (I might, indeed, add several other countries.) So that any faculties, dis-

pensations, briefs, or regulations of any kind, affecting the spiritual and ecclesiastical concerns of this country, proceeding from the Bishop of Rome, are null and void, and are incapable of conferring any spiritual powers or jurisdiction on the "new" hierarchy; and in order to obtain licence to exercise any episcopal or sacerdotal functions in England, they must first submit themselves to the "old" hierarchy, and relinquish their present claims.

Having thus considered the position and claims of your "new" hierarchy in England, I must offer some few remarks on your hierarchy in Ireland, which may also be called a "new" hierarchy, though it existed somewhat before the year 1850! It has been already seen, that there are very serious questions affecting the validity of the Romish ordinations in Ireland, in consequence of the substitution of *priests* for bishops, as the consecrators. The Romish bishops in Ireland were ordained, as their priests are, by one bishop with two or three assisting priests. These bishops were translated to be titular archbishops; and thus your whole line of succession has been vitiated. As to your *succession*, therefore, it is a nullity; and even such as it is, you cannot trace it up to the time of Elizabeth in a single episcopal see in Ireland. Your writers have lately tried to do so, but they have failed in tracing a succession in any Irish bishopric. The reason of this is evident. The whole episcopate of Ireland, with the exception of two bishops (who had intruded into their sees, while the legitimate incumbents were living) *concurred in the Reformation*, and

retained possession of their sees. So that the regular episcopal and archiepiscopal succession from St. Patrick has been handed down without interruption in the Established Church. The Pope sent over from abroad certain persons whom he appointed in opposition to the legitimate archbishops of Ireland; but the consecration of such persons was a violation of the canons of the Universal Church, and could not constitute a legitimate episcopate<sup>s</sup>. It was at the end of the reign of James the First that the Pope's archbishops began to constitute bishops to assist them in their work of sedition; and it is this hierarchy, thus originating in the sixteenth century in schism and usurpation of sees already filled, without any connexion with or descent from the ancient hierarchy; and subsequently vitiated even by the admissions of your own divines, that is now represented by its adherents as the episcopate which has continued without interruption from the days of St. Patrick! There has been indeed an uninterrupted succession of archbishops and bishops since those days; but Romanists separated themselves from *that* succession in A.D. 1570, when, at the Pope's bidding, they rose in insurrection against the Sovereign and the Church of Ireland.

And now, Sir, I must bring these remarks on the "new" hierarchy to a close. I perceivé that you

<sup>s</sup> Palmer, Treatise on the Church, part ii. chap. ix. ; Perceval, Apology for the Doctrine of Apostolical Succession, Appendix; Original Letters and Papers in illustration of the History of the Church of Ireland. By Evelyn P. Shirley, Esq., M.A.

consider it a great breach of "courtesy," on our part to refuse to you and your compeers the title of "Bishop," &c. You have complained of my breach of the custom of "civilized" society in declining to address you as "My Lord," or acknowledging your episcopal rank. I regret that the opinions which I have advocated prevent my addressing you in such terms; and experience has tolerably well shown, that our "courtesy" in such matters—or what you are pleased to consider as "courtesy,"—is made by you a foundation for argument against ourselves. Romanists are invariably highly affronted if any one speaks of them except as "*Catholics*." They claim this appellation as a matter of "courtesy." But, as soon as it has been incautiously conceded to them by any one, they turn round on him and say, "You believe the "*Catholic Church*; but *we* alone are *Catholics* by your own confession. You call us *Catholics*, "and thereby acknowledge that you yourselves are "*heretics!*" When such is your mode of dealing with us, I think it is far safer to call things by their real names. Your episcopal rank and jurisdiction I have denied; the idolatry and false doctrine of your Church I am about to demonstrate in the following Letters. You will there appear as the advocate of errors which alone are sufficient to determine the character of the "hierarchy" and the communion in which you hold a leading position.

I remain, &c.

# LETTER I.

ON SAINT AND IMAGE WORSHIP, PURGATORY, AND  
INDULGENCES.

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SIR,

I TAKE the liberty of offering to your notice certain remarks which the perusal of your Letter<sup>a</sup> to Mr. N. has irresistibly suggested, and I sincerely hope that the "plainness of speech" which, in a discussion of such importance, it is necessary to employ, will not be regarded by yourself or by others as indicating any want of respect for your abilities and attainments, or any deficiency in charity and good feeling.

You will excuse me, therefore, if I seem to question your right to the title of "bishop" which you assume, and which your adherents are willing to recognise. *You*, at least, cannot deny that episcopal consecrations, performed *ostensibly* for churches without clergy or people, but *really* for the purpose

<sup>a</sup> The Letter referred to was entitled "A Letter addressed to the Rev. J. H. Newman, upon some Passages in his Letter to Dr. Jelf. By N. Wiseman, D.D., Bishop of Melipotama."

of introducing or perpetuating *schism*, are illegitimate, and confer no canonical mission or jurisdiction<sup>b</sup>. You are aware that such ordinations are, according to the Canons, virtually null and void; and that they do not constitute those who receive them *real* bishops—successors of the Apostles. If therefore, as is reported, you have received the form of episcopal consecration at Rome, this does not prove you to be a bishop, or excuse you for exercising episcopal and sacerdotal functions without the license, and in opposition to the authority, of your legitimate Diocesan, the Bishop of Worcester; an offence which subjects you to deposition and excommunication by the Canons received by the whole Catholic Church.

You have availed yourself of the existing controversy, to invite public attention to those views of Romish doctrines and practices which the leaders of your party are anxious to impress on us. I rejoice for the sake of Truth that you have come forward so promptly in vindication of those views. It will afford an opportunity for testing their accuracy. Circumstanced as Romanism is in this country, it is perfectly natural that its advocates should endeavour to disembarass themselves, as far as possible, of various doctrines and practices which have given serious offence. The interests of your communion are so obviously promoted by such a policy, that language and sentiments are *tolerated* under your circumstances, which in a purely Romish country would be visited with severe reprobation—

<sup>b</sup> See Introduction.

perhaps, might consign you to the dungeons of the Inquisition. The *end* for which you labour sanctifies, in the eyes of your superiors, means which they would otherwise view with jealousy and displeasure. Romanists in England have long been deeply sensible of the obstacles which are presented to their system of proselytism by the existence of general *prejudices* (as they regard them) against the superstitions of their Church. They have felt with you, that "it is exceedingly difficult to think differently from what every body about us has always been thinking and saying. It is almost impossible to stay the mind, when hurried on by the press of those behind and on either side of us." (p. 19.) And as the general impression has been, and continues to be, that superstitious and idolatrous doctrines or practices are more or less authoritatively sanctioned by the Church of Rome, you avail yourself of the opportunity to clear your Communion as far as you can, from imputations so injurious to its interests, and so distressing to your own feelings as an active agent in the system of proselytism.

It will be my endeavour in the following pages to show, that public opinion is not so grossly mistaken in these matters as you would fain have us imagine; and that, while it would be undoubtedly most unjust to attribute superstitious and idolatrous notions or practices to those individuals of your Communion who disclaim them *for themselves*, the stain adheres most deeply to the community at large, and that the Roman is, emphatically, a corrupt and idolatrous Church.



You have, as you imagine, detected at the commencement of the Letter referred to, an untenable position, and you direct against this assumed position a vast deal of argument.

You thus address the author of that Letter :—

“ Your intention seems to be, as far as I can gather it from these and other passages in the Letter, to establish a *distinction* between the doctrines defined or decreed in the General Council of Trent, and the authoritative teaching of the Roman Church.”

“ The existence of any such authoritative teaching *at variance* with the doctrines of the Tridentine Synod, is to me a novel idea, and I think it will prove so to all Catholics.” (p. 5.)

Romish controversialists have before now found it convenient to close their own eyes, and to endeavour to close those of the public, against distinctions in which the turning points of controversy are involved. Nothing would be less in accordance with the system which has been adopted by the English Romanists in their controversies with us, than the recognition of such a distinction as that which you have assailed. The *language of the Council of Trent* has been your invariable refuge, whenever we have pressed you hard with the errors and superstitions prevalent in your Church. To this alone you would gladly direct our attention, as presenting the only exposition of doctrine authorized by all the Churches in communion with Rome. Whatever else may be held or practised amongst you is, you would assure us, only a matter of *private* opinion or practice—*quite unauthorized!* And

your Church is therefore to be held responsible for nothing but the comparatively guarded statements of the Council of Trent. You would persuade us, that because idolatry and superstition do not enter into the very language of the decrees *de fide*—the Church of Rome is quite free from the offence of allowing and authorizing them. This is a very convenient system of argument. It enables you to avoid any discussion on the weak points of your Church, and to raise an outcry against the prejudice and bigotry of those who would venture to impute superstitions or idolatries to the Church of Rome generally. It will be my endeavour to show that there is some authoritative teaching in the Church of Rome besides that of the Council of Trent; and when you can show that the idolatrous and superstitious doctrines and practices thus *authorized* in your Church, are openly opposed and condemned by any influential portion of its members—but not till then—we shall be willing to relieve your Communion from imputations which must, at present, adhere to it.

“It is a serious thing,” you continue, “to charge us with setting up the blessed Virgin in place of the Holy Trinity, and Purgatory instead of Heaven and Hell. We naturally ask, what shall be considered sufficient *evidence* of there being an *authoritative teaching*, that supersedes the solemn and synodal Decrees of our Church, and makes us *responsible in solidum* for its lessons?” (p. 6.) To this question you have yourself in part furnished the reply in the next page, where you say, “To the teaching of the Roman schools, the Catechism of

“ the Council of Trent, and the sentiments of the best writers, *I have no objections to make*. But that you should give as evidence of authoritative teaching *popular* notions and practices is certainly “ surprising.” You therefore admit that there *is* some *authoritative teaching* in the Church of Rome, besides that of the Decrees of Trent, and of course you cannot hesitate to add to the sources of such authoritative teaching the decrees of Roman Pontiffs, and the actions of canonized Saints, which are held up *at this day* for the imitation and edification of the whole Roman Church. I am perfectly satisfied with the concessions you have made, and I believe there will be little difficulty in establishing on these grounds the substantial correctness of positions to which you have objected. I must, therefore, entreat you to bear with me, while I proceed to demonstrate that the blessed Virgin, the Saints, Indulgences, or Purgatory, are commonly and authoritatively set before the souls of your people instead of the Trinity, Heaven and Hell, and viewed as prominent objects of regard, dispensers of mercy, or means of obtaining it.

1. THE BLESSED VIRGIN IS AUTHORITATIVELY SET BEFORE YOUR SOULS INSTEAD OF THE TRINITY.

It is not meant that the Romish Church *disbelieves* the Trinity, or *never worships* the Trinity, but that the Virgin receives honours which are due only to the Trinity—honours which interfere with the sole prerogatives of the Deity. The first proof of this shall be derived from an authoritative docu-

ment which all members of your Communion are bound to reverence. I mean, the Encyclical Letter of Pope Gregory XVI., addressed in 1832 to all Patriarchs, Primates, Archbishops, and Bishops, in which the following passage occurs :—

“ We hasten unto you, Venerable Brethren, and, as a sign of our good will towards you, we address this letter to you, on this most joyful day, when we solemnize the festival of the triumphant Assumption of the Holy Virgin into Heaven, that she whom we have acknowledged *as our patroness and deliverer* amongst the greatest calamities, may *propitiously assist us while we write, and by her celestial inspiration may guide us to such counsels as may be most salutary to the Christian Church*.”

I need scarcely remark, that the passages printed in Italics distinctly invest the Virgin with the attributes of Deity. The holy Psalmist declares, that GOD is his “fortress and deliverer” (Ps. cxliv. 2)—his “help and deliverer” (Ps. xl. 17). The Pope regards the Virgin Mary as *his* “patron and deliverer.” The Prophet Isaiah teaches us, that “counsel” is one of the seven gifts of the HOLY SPIRIT (Is. xl. 2). The Roman Church herself prays in the sacrament of Confirmation, “Emitte in eos (confirmandos) septiformem Spiritum tuum Paraclitum de cœlis, Spiritum sapientiæ et intel-

<sup>c</sup> Ut quam patronam ac sospitam inter maximas quasque calamitates persensimus, ipsa et scribentibus ad vos nobis adstet propitia, mentemque nostram cœlesti afflatu suo in ea inducat consilia, quæ Christiano gregi futura sint quàm maximè salutaria.

“lectus, Spiritum *consilii* et fortitudinis,” &c. (Pontifical. Rom. De Confirm.) I turn to the first treatise on the Trinity by one of your Professors of Theology that comes to my hand, and I there find that the *Divinity* of the Son and of the Holy Ghost is proved amongst other things by the fact, that the power of giving grace, of giving spiritual gifts, is ascribed to them in Holy Scripture. (See Tour-nely de Trinitate, pp. 384. 499.) And yet, notwithstanding all this, the Pope ascribes confidently to the *Virgin Mary* the very powers which Scripture and tradition give to the Holy Ghost.

And now, Sir, perilous and idolatrous as such sentiments are, have they ever once been publicly objected to by a single member of your Communion? Has any one of you ever *dared* to protest against this ascription of the attributes of Deity to a creature? Will you yourself venture to utter a word in opposition to it? I am afraid this would be rather too much to expect from any “Vicar “Apostolic.” And why is it that the whole body of your Communion have remained silent, and refrained from uttering a word in censure of language so plainly savouring of heresy and idolatry? Why is it, that even those amongst you who may disapprove of such statements, have remained mute and confounded? Because they emanate from *Authority*—an Authority to which you are obliged to submit. You have asked for some proof that the Virgin Mary is *authoritatively* put forward in your Church instead of the Trinity; and I believe you have received a sufficient answer.

I pass over another passage of the same revolting

character at the conclusion of the Encyclical Letter, and proceed to other proofs which will further establish the character of the authoritative teaching in your Church. You will not deny the authority of the Litany of the blessed Virgin, printed at the end of the Roman Catechism compiled by Cardinal Bellarmine, and to the repetition of which Indulgences were attached by Sixtus V., Benedict XIII., and Pius VII. At the conclusion of this is the following prayer:—

“ We fly to *thy protection*, Holy Mother of God, “ *despise not our prayers* in our necessities, but “ *deliver us at all times from all evils*, glorious and “ *blessed Virgin<sup>d</sup>.*” The holy Psalmist placed his trust in God. “ THE LORD will be a refuge for the oppressed, a refuge in times of trouble.” (Ps. ix. 9.) He consoled the afflicted of Israel by the hope that THE LORD “ will regard the prayer of the destitute, “ and not despise their prayer.” (Ps. cii. 17.) Our Lord Himself taught us to pray to our Heavenly Father to “ deliver us from all evil.” And yet, in spite of all this, the Popes grant indulgences for the repetition of prayers which express the very same sort of confidence in the Virgin as the Scriptures teach us to feel towards God.

I will here mention another prayer to the Virgin, to the repetition of which Pius VI. in 1786 granted Indulgences. It is as follows: “ Condescend to “ permit me to praise thee, sacred Virgin. *Grant*

<sup>d</sup> Sub tuum præsidium confugimus, sancta Dei Genetrix, nostras deprecationes ne despicias in necessitatibus nostris; sed a periculis cunctis libera nos semper, Virgo gloriosa et benedicta.

“*me strength against thine enemies.* Blessed be “God in his Saints<sup>e</sup>.” The “*Stabat Mater*,” which has Indulgences annexed to its repetition by Innocent XI., is full of similar petitions<sup>f</sup>. But I will not dwell further on this branch of the subject.

You wish for some proofs from your “best writers,” or any of them, that the Virgin Mary is presented instead of the Trinity, and that she is regarded as the dispenser of mercy. You will readily admit the eminent learning and piety of Cardinal Bona. Hear, then, the following prayer extracted from his writings :—

“Oh most sweet Virgin Mary, Mother of God and our Lord Jesus Christ, *refuge of sinners*, and *mother of Mercy*, I commit myself this day and evermore to thy peculiar *protection* with most humble devotion. Place me near unto thee, and *protect me from all my enemies visible and invisible.* Say unto my soul, I AM THY SALVATION. Direct me thy servant in all my ways and actions. Console me in all my griefs and afflictions. Defend and preserve me from all evils and dangers. Turn thy face unto me when the end of my life shall come; and may *thy consolation*, in that tremendous hour, rejoice my spirit. *Thou canst do all that thou wilt in heaven and earth, nor can any resist thy will*; for thou obtainest from the Almighty whatever thou seekest. Hear therefore, and *receive my prayers*, and despise me not when I confide in thy mercy. Behold *I fall down*

<sup>e</sup> Bouvier, *Traité des Indulgences*, p. 244.

<sup>f</sup> *Ib.* p. 245.

“before thee, most gracious Virgin, I fall down and worship IN THEE thy Son, and I implore thy suffrages to obtain that my sins may be blotted out, to reconcile the heart of thy Son to my heart, that He may possess me, and make me a man according unto his heart<sup>s</sup>.”

If this prayer does not ascribe to the blessed Virgin the Divine attribute of “dispensing mercy,” I know not what words can do so. She is addressed exactly in the terms which we should use in praying to the second or third Persons of the Holy Trinity. We see in it the same feeling of confidence in the protection of the Being addressed—the same degree of worship which is offered to Jesus Christ. “I fall down and worship IN THEE thy Son.” *The Virgin Mary is worshipped with the honour due to God!* You will not, I venture to say, express any disapprobation of this prayer, any more than of the sentiments of Gregory XVI. or of the authorized and indulgenced prayers which I have cited above. You will be satisfied to say, that such things are not enforced upon your consciences by the Decrees of the Council of Trent. Then if they are not, your guilt is so much the greater in practising them. By your own confession, such idolatrous invocations are not compulsory on you. They are therefore *voluntary*; and you are wholly

<sup>s</sup> “In hora illa tremenda consolatio tua lætificet spiritum meum. Omnia potes quæcumque vis in cælo et in terra, nec est qui possit resistere voluntati tuæ. . . . Ecce procido coram te, benignissima Virgo, procido et adoro in te Filium tuum,” &c. Jo. Bonæ Presbyt. Cardinalis, *Horologium Aæcticum*, § 2. *Opuscula Spiritualia*, t. i. p. 13.



without excuse or justification. It is in vain to allege that they are not universally approved or received. What *proofs* can you afford of this assertion? When have you yourself protested against them? Who amongst you lifts up his voice against them? You content yourselves with *general disclaimers* of superstition and idolatry, but you will never venture to lay your finger on any specific case amongst the thousands which are authorized amongst you.

But I have not concluded this branch of the subject yet. I have to adduce a third branch of evidence, the authority of which you, at least, will scarcely deny. I allude to the "Lives of St. Alphonsus Liguori, St. Francis de Girolamo, &c., whose canonization took place on Trinity Sunday, May 26, 1839." Of this publication you have expressed your approbation<sup>h</sup>: you cannot, indeed, hesitate to admit the authority attached to the actions and sentiments of *Saints* recently canonized, after the strictest and minutest investigation of their lives and conduct by the highest tribunals in the Roman Church—actions and sentiments which had been brought under the special notice of those tribunals, and which are published (at your suggestion) for the general edification and imitation of Roman Catholics. Let us, then, see what is thus authorized by your Church. I extract the following from the Life of St. Alphonsus Liguori:—

<sup>h</sup> "It was written at my suggestion; and I have no desire to shrink from any thing in it."—*Wiseman's Remarks on a Letter from the Rev. W. Palmer*, p. 69.

“ His loving patroness, our blessed Lady, rewarded his zeal in the cause of charity and devotion by appearing to him in the sight of an immense crowd of people collected in the Church of Foggia to listen to a discourse upon his *favourite subject*, the intercession and patronage of Mary. From her countenance a ray of light, like that of the sun, was reflected upon the face of *her devout servant*, which was seen by all the people, who cried out, ‘ *A miracle! a miracle!*’ and *recommended themselves with great fervour and many tears to the Mother of God*; and many women of abandoned life were seized with such intense sorrow, that they mounted upon a platform in the church, and began to discipline themselves and cry aloud for mercy; and then leaving the church, retired to the house of penitents in that city. Alphonsus, in his judicial attestation, deposed, that during the Sermon, he, together with the assembled audience, saw the countenance of the blessed Virgin resembling that of a girl of fourteen or fifteen years of age, who turned from side to side, as was witnessed by every one present !”

“ Whilst he was preaching on the patronage of the blessed Virgin, and exciting his hearers to *recur with confidence to her in all their wants*, he suddenly exclaimed, ‘ O, you are too cold in *praying to our blessed Lady! I will pray to her for you.*’ He knelt down in the attitude of prayer,

<sup>i</sup> Lives of St. Alphonsus Liguori, &c. p. 12. Dolman, London, 1839.

“ with his eyes raised to heaven, and was seen by all present lifted more than a foot from the ground, and *turned towards a statue of the blessed Virgin* near the pulpit. The countenance of our Lady (the statue!) darted forth beams of light, which shone upon the face of the ecstatic Alphonsus. This spectacle lasted about five or six minutes, during which the people cried out, ‘*Mercy, mercy! a miracle, a miracle!*’ and every one burst into a flood of tears. But the Saint, rising up, exclaimed in a loud voice, ‘Be glad, for *the blessed Virgin has granted your prayer*’<sup>k</sup>.”

Now, Sir, with every disposition to avoid overstrained and uncharitable imputations of idolatry, and to allow the sincerity of intention of those amongst you who disclaim it, I cannot refrain from expressing to you the horror and amazement which such a scene inspires. Here is a *Saint* of your Church—a Saint canonized only a few years ago, and after the most rigid investigation of all his actions by the highest authorities amongst you.—This Saint excites his hearers to “recur with confidence to the Virgin in all their wants,” as if she were a Deity. He follows this up by kneeling down and “*praying*” to the Virgin.—Observe, not *seeking her intercession*, but *praying* to her. *A miracle* is wrought to sanction this impiety; and that nothing may be wanting to complete the abomination of the scene, this miracle is wrought, *while the Saint is in an attitude of adoration before the image of the Virgin*, and while that image itself becomes, as it

<sup>k</sup> Lives of St. Alphonsus Liguori, &c. p. 27.

were, *animated*, and testifies the presence of the Virgin within it! This is the teaching which you place before the members of your Church. This is the teaching which your Saints inculcate—your Cardinals and your Pope approve and authorize—and which you yourself print and publish for the edification of the faithful! But I pass on to another example of the same teaching.

“ He established confraternities amongst his flock, as a means of inducing them to frequent the Sacraments, and to hear the word of God, and maintained the spirit of their foundation by frequently preaching to them; and one evening, whilst he was preaching during a retreat to the confraternity of gentlemen at Arienzo upon the *patronage of the blessed Virgin*, he was on a sudden wrapt in ecstasy, and his countenance shone with such splendour, that the whole Church was lighted up with unusual brightness; and he exclaimed, ‘ See, the blessed Virgin is come to dispense grace amongst us; let us pray to her, and we shall obtain whatever we ask<sup>1</sup>. ’ ”

When Moses descended from the mount with these words of God, “ I am the Lord thy God, *Thou shalt have none other Gods but me,* ” the light in of his face shone, and they were afraid to come near him. Liguori is invested with an equally miraculous splendour, while he declares that the Virgin is a Goddess—while he asserts that she “ dispenses graces, ” or is invested with the attributes of the Deity, and while he admonishes the

<sup>1</sup> Lives of St. Alphonsus Liguori, &c. p. 35.

people to address her as an *all-powerful* Being! Which would you have us believe? Or is this fable intended to turn the Scripture itself into ridicule and contempt, and to afford Infidels the means of opposing Revelation to Revelation, and arguing the absurdity of the whole from its contradictions? I turn to the life of another of your recently canonized Saints, St. Francis di Girolamo, where, after some mention of his love of *Christ*, the following passage occurs:—

“ In like manner he was *tenderly devoted to our blessed Lady*. For twenty-two years he preached “ a Sermon in her praise and honour *every week*. “ To youth especially, it was his custom to recommend this devotion *as the surest preservative of innocence, and the best remedy against sin*; saying that “ *one could hardly be saved* who felt no devotion “ towards the Mother of God. Mary was *his counsellor* in doubt, *his comfort* in toil, *his strength* in “ all his enterprises, *his refuge* in danger and distress. He experienced an inexpressible delight “ whenever he recited the Rosary of our blessed “ Mother.” Lives of Liguori, &c. p. 101.

I leave this passage to speak for itself. It requires no comment. If ever idolatrous reverence was felt for a created being, it certainly was in this case; and yet this is an example which you and the authorities of your Church hold up to general admiration! With such facts before the public, you have the confidence to ask for *evidence* that the Virgin and the Saints are set up instead of the Holy Trinity. Can you ask for better evidence *than that which has been given*? I have not quoted

antiquated documents—I have not cited a thousand idolatrous passages from your books of popular devotion and other unauthorized sources—I have not referred to “local abuses” or “popular superstitions,” but to the highest and most undeniable *authorities* in your Church. They convict you of all that has been alleged against you, and you may writhe beneath that conviction, but you cannot escape from it, except by showing, what it is *impossible to show*, that the errors and idolatries which I have pointed out, have been *resisted and protested against* in your community.

2. THE SAINTS ARE AUTHORITATIVELY PLACED BEFORE YOU INSTEAD OF THE TRINITY. THAT IS, THEY SHARE THE HONOURS OF THE DEITY—THEY RECEIVE HONOURS WHICH ARE ONLY DUE TO GOD.

In proof of this I again appeal to the Encyclical Letter of Gregory XVI., where, near the conclusion, he thus addresses all the Bishops of the Roman Obedience.

“We will also *earnestly beseech* with *humble prayers* from the Prince of the Apostles, Peter, and from his co-Apostle Paul, *that you may stand as a wall*, that no other foundation be laid but that which has been laid. Relying on this delightful hope, we trust that the author and finisher of our faith, Jesus Christ, will at length console us in all our tribulations. (Id et ab apostolorum principe Petro, et ab ejus co-apostolo Paulo humili prece efflagitemus, ut stetis omnes pro muro, ne fundamentum aliud ponatur præter id quod positum est. Hæc jacundâ spe freti, confidimus auc-

“ torem consummatoremque fidei Jesum Christum  
 “ consolaturum tandem esse nos omnes in tribula-  
 “ tionibus, &c.”)

To avoid mistakes it may be necessary to observe, that the “ foundation” here alluded to is not the Saviour, but the established doctrine and discipline of the Roman Church, the dangers of which deeply excite the Pontiff’s grief and alarm. In this passage then St. Peter and St. Paul are distinctly invested with the attributes of Divine Providence. They are supposed to give grace and power to the Bishops—to confirm them in the faith. *No prayer whatever is addressed to any Person of the blessed Trinity.* No supplications are offered to our Lord, but it is *hoped* that in consequence of the prayers addressed to the Virgin Mary and the Apostles Peter and Paul, he will console his Church. St. Mary, Peter, and Paul, *guard and protect* the Church—our Lord *consoles* it! Such is the system taught *by authority.*

Do you wish for further evidence? It shall be immediately supplied.

Pius VII. by his decree of the 28th April, 1807, granted 300 days of indulgence to all who should devoutly use the following invocations<sup>m</sup>.

“ Jesus, *Joseph and Mary, I offer to you my heart*  
 “ *and my soul.*

“ Jesus, *Joseph and Mary, assist me in my last*  
 “ *agony.*

“ Jesus, *Joseph and Mary, may my soul expire in*  
 “ *peace with you.*”

<sup>m</sup> Bouvier, *Traité des Indulgences*, p. 226.

This, Sir, is a new Trinity, wholly unknown to Scripture or to the Christian Church.

Pius VI., by a Brief dated October 2nd, 1795, granted an Indulgence of 100 days to the faithful who repeat the following prayer to their guardian Angel.

“ Angel of God, who art my guardian, enlighten me who am committed to thee with heavenly piety, guard, direct, and govern me. Amen.”  
Bouvier, p. 248.

Pius VII., by his Rescript of September 21st, 1802, granted a year's Indulgence, applicable to the dead, to every Catholic priest, who should recite the following prayer.

“ O holy Joseph, guardian and father of Virgins, to whose faithful care Christ Jesus, who was Innocence itself, and Mary, Virgin of Virgins, was committed, I beseech and pray thee by both these dear pledges, *Jesus and Mary, to preserve me from all uncleanness, and make me ever most chastely to serve Jesus and Mary, with an undefiled mind, a pure heart, and a chaste body.*” Bouvier, p. 265.

In this prayer Joseph is addressed as a *Deity*— a Being who has the power of bestowing divine grace, and of enabling Christians to serve God. The Son of God is made a sort of *Mediator* between Joseph and his worshippers; and, in fine, the service of Christians is supposed to be divided between Jesus and Mary! And yet this is a prayer sanctioned by the highest authority in your Church, and unscrupulously published in your most approved practical Treatises on Indulgences.



I shall only extract, in addition, the following prayer from one of your best and most approved Authors, Cardinal Bona.

“ Holy Angels, seals of the Divine likeness, full  
 “ of wisdom, perfect in beauty, be present with me  
 “ and defend me from the assaults of evil spirits,  
 “ from the frauds and snares of the enemy. In flame  
 “ me with that fire which the Lord sent on earth,  
 “ and which He desired to burn vehemently. Ye  
 “ seven Spirits which stand before the Lord ever  
 “ prepared to do his bidding, succour a wanderer  
 “ in this vale of tears. Cleanse me from all filthi-  
 “ ness, and infuse into my mind the splendour of  
 “ the saints, that all earthly matter being consumed,  
 “ I may burn wholly with divine love, and become  
 “ one spirit with God for ever. Thou St. Michael,  
 “ most glorious Prince of the celestial army, helper  
 “ of the people of God, receiver of the elect souls,  
 “ who hast fought with the Dragon and conquered,  
 “ come to my assistance in this doubtful battle,  
 “ which I, unarmed and feeble as I am, must wage  
 “ with a most powerful foe . . . You, ye other  
 “ saints of God, to whose patronage I have in-  
 “ trusted myself, and whose feast is this day cele-  
 “ brated, assist me a miserable sinner sitting in  
 “ darkness and the shadow of death. Dissolve the  
 “ bonds of my captivity, &c.” Bona, Oper. Spiritu-  
 al. t. i. pp. 13, 14, 15.

I believe it would be needless to adduce any more proofs that Saints and Angels receive in your Church honours which are only due to God.

3. I AM NOW TO SHOW, THAT YOUR CHURCH REGARDS PURGATORY OR INDULGENCES AS “ MEANS

“OF OBTAINING MERCY,” AND THAT THEY ARE PREACHED “INSTEAD OF HEAVEN AND HELL.”

Do not suppose that I mean to assert, that Heaven and Hell are not believed or preached at all amongst you. I only contend, that Indulgences (which are connected with Purgatory) are made *to take the place*, which Scripture and Catholic tradition assign *only* to considerations connected with the eternal state; that they are presented to the consciences and the hopes of your people, to influence them to the performance of duties which ought only to be urged on the motives of the love and fear of God. This is what we complain of. We see good works urged amongst you on motives which obscure and interfere with the grand and simple motives which Revelation places before us. When *we* would excite our brethren to the performance of good works, we can but say to them, “Yield yourselves unto God, *as those that are alive from the dead*, and your members as instruments of righteousness unto God.” (Rom. vi. 13.) We can but quote to them our Saviour’s words, “If ye love me, keep my commandments . . . He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him.” (John xiv. 15—21.) And again, “Lay up for yourselves treasures in heaven, where neither the rust and moth doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also.” (Matt. vi. 20, 21.) These are the only motives which the word of God places

before us. Our works are to be done simply in reliance on God's assistance, and with a view to show forth our love and obedience to Him, without which we should forfeit eternal life. Not so with you. Every good work has in your eyes a very different sort of value. It is a *satisfaction for sins*, it is a *means of obtaining so many days or years of Indulgence from the tortures of Purgatory!*

Are your people to be excited to visit the sick, to give alms to the poor, to hear mass, to repent of their sins and confess to a priest, to receive the holy Eucharist, to pray for the extirpation of heresies, the propagation of the Catholic faith, and for the Church generally? You promise them a *plenary Indulgence* on certain feast-days in the year<sup>n</sup>. Do you wish to excite the people to repeat devotional offices during their life, and to recommend their souls to God at the hour of death? You promise them *Indulgences* °! Is it your desire that they should instruct their children, relations, or servants, in the Christian doctrine? You offer them two hundred days of *Indulgence* for doing so<sup>p</sup>. They meditate on our Saviour's passion to gain a hundred days of *Indulgence* <sup>q</sup>! They examine their consciences, and repent of their sins, resolve to amend them, and recite the Lord's Prayer, to gain the same amount of *Indulgence* <sup>r</sup>! They accompany the Holy Sacrament when it is brought to the sick; endeavour to bring back into the right way those who have wandered from it; and practise other

<sup>n</sup> Bouvier, *Traité des Indulgences*, p. 183, 184.

° *Ib.* p. 185.

<sup>p</sup> *Ib.*

<sup>q</sup> P. 186.

<sup>r</sup> *Ib.*

good works in honour of our Lord. And for what reason? To gain an *Indulgence* of a hundred days\*! Is it considered desirable to promote the spirit of prayer? One *indulgence* is promised to all those who instruct the people to meditate or to offer prayer, and another to all who offer prayer every day for half or a quarter of an hour†! In short, there is not a good work or a devotional practice amongst you, which is not presented especially as a means of obtaining *Indulgences*! Your whole system depends on the popular belief in *Indulgences*, and the popular wish to obtain them. Your confraternities, your charitable and religious works of all kinds, are vitally dependent on them. The promise of future glory, the desire to show love and gratitude to Him who redeemed us with his own blood, are insufficient to excite your people to the discharge of Christian duties! They require the stimulant of *Indulgences* to rouse them into activity. And now what *are* those *Indulgences*? Where are they mentioned in Holy Scripture? Which of the Fathers ever wrote a treatise on *Indulgences*, or even alluded to them? Were they known to Augustine, to Chrysostom, to Gregory, or to any of the Fathers for a thousand years after Christ? You are perfectly well aware that there is a profound silence in Christian Antiquity on this subject; that the only *Indulgences* known for a thousand years were *remissions of canonical punishments imposed in this life*. And this novelty it is—

\* P. 191.

† P. 213.

these false and delusive pardons of suffice are *never* endured, or if endured, are *irre* which now constitute the moving power religion, and which usurp amongst your influence which Revelation assigns to Hell—to the love and the fear of God.

Having now completed the first part of and shown that the public is not so g taken as you would persuade us, in the v it takes of the superstitions prevalent and I return to the consideration of your Let

Mr. N. has quoted from the Catechism the following passage, which, he says, “the *existing Romish doctrine.*”

“There is a purgatorial fire, in which of the pious are *tormented* for a certain expiated, in order that an entrance may to them into their eternal home, into thing defiled enters.”

You do not wish us to suppose that the pious are believed by you to go to a place they suffer the torments of Hell. And y is, that “it is unnatural and a fallacy” to “Catechism *at variance* with the Council ordered it to be drawn up”—that we pose persons who had been members of the “deliberately *contradicting* their own s Now, Sir, the *fallacy*, permit me to say, i own. Mr. N. never adduced the Catechism as “*at variance*” with the Council, or as

*dicting*" the Council. He merely adduces it as expressing "the existing Romish doctrine," which he most correctly *distinguishes* from the Decrees of Trent, without meaning that there is any *opposition* between the two. He asserts nothing more than what you yourself admit—that it (the Catechism) "employs *the usual language* in which a doctrine is "spoken of in the Church" of Rome". That it is invested with *authority* in your Church you cannot deny, though it may not be binding on you in the same sense as the Decrees of Trent.

You next quote the Theology of Perrone to show, that Romanists are at *liberty* to speculate on the nature of Purgatory notwithstanding the Decrees of Trent. He remarks, "that questions relating to the "place, duration, and quality of the punishment there "inflicted, do not pertain to the *Catholic faith*, or "are not defined by the Church." I shall refer to Perrone hereafter. In the mean time it is clear, that "the language of every (Roman) Catholic "theologian" goes rather further than you would wish us to think. I turn to Bellarmine first. His words are, "It is *certain*, secondly, that one punishment of Purgatory is the want of the Divine "vision. . . . It is *certain*, thirdly, that besides "this punishment, there is also some other, which "theologians call punishment of sense (*pœnam "sensus*). It is *certain*, fourthly, that there is in "Purgatory, *as also in Hell*, a *punishment of fire*, "whether that fire be understood literally or *metaphorically*, and whether it signifies punishment

“ of sense, or of loss, as some prefer to say. (Certum est, quarto, in Purgatorio, sicut etiam in Inferno, esse pœnam ignis, sive iste ignis accipiatur propriè, sive metaphoricè, et sive significat pœnam sensus, sive damni ut quidam volunt).” Bellarminus de Purgatorio, lib. ii. c. 10. I am afraid, Sir, that the liberty here allowed will not afford any great consolation to those who are fearful of the torments of Purgatory. Whatever they be, they are, it seems, the same sort of punishments as those of *Hell!* And this too is a matter of *certainty!*

The next chapter of Bellarmine’s Treatise is thus headed, “ Cap. x. Ignem purgatorii ipse *corporeum;*” and commences thus: “ It is the general judgment of theologians, that *the fire* (of Purgatory) *is truly and properly such, and of the same species with our elementary fire,* (communis theologorum sententia est, verum et proprium esse ignem, et ejusdem speciei cum nostro elementari.) Which judgment is not indeed *de fide*, because it has nowhere been defined by the Church; yea, in the Council of Florence the Greeks openly professed that they did not admit *fire* in Purgatory, and yet in the definition made in the last session, the existence of Purgatory is defined, without any mention of fire. *Yet it is the most probable doctrine.*” (Tamen est sententia probabilissima.)

In chapter xiv. De gravitate pœnarum, we find, that “ the Fathers constantly teach that the pains of Purgatory are *most fierce* (atrocissimas),” and that “ no pains of this life can be compared to them, (et cum illis nullas pœnas hujus vitæ comparan-

“das;”) and that “in a certain sense *all* (writers and other) admit, that the pains of Purgatory *are greater than those of this life.*”

Such, Sir, is the doctrine of the Father of your modern theologians, “the prince of controversialists,” as he is styled by your friend Mr. Phillipps; and this doctrine still continues to be that of your theologians, as Delahogue declares, when speaking of questions on the subject of Purgatory, he says, “whether they (souls in Purgatory) be shut up in some dark prison, or *be tortured* by some fire, as *theologians commonly hold*, (vel igne aliquo torquentur, ut communiter sentiunt theologi)—cannot be certainly affirmed.” Delahogue, De Pœnitentia, p. 304.

I need not proceed further with citations from your theologians. These will suffice to show, that although the doctrine of a material and *torturing* fire in Purgatory is not an article of faith in your Church, it is by far the most probable and popular opinion, and I very much doubt whether you could point out any instances of writers or preachers in your Communion maintaining in public the *contrary doctrine*. You would yourself, I doubt not, have been regarded as a heretic, or as a person “suspected of heresy,” had you ventured to maintain in Italy, that the punishment of Purgatory is not “material fire,” but the “want of the Divine Vision.” The general belief and doctrine is quite opposed to such notions, and this is what is obviously meant, when it is asserted, that the doctrine of the Catechism of Trent with regard to Purgatory “expresses the *existing Romish doctrine.*”



The truth is, that if Purgatory were not practically represented amongst you as a place of *torture*, there would be no legacies for the endowment of masses for the dead; monasteries and nunneries would not be endowed; and nine-tenths of your means of getting money would be at an end. Indulgences would be a drug in the market; oblations at privileged altars would be no longer forthcoming; scapularies and privileged medals would be at a discount; and pilgrimages and prayers for the dead would fall into disuse. Let Purgatory be once considered to be a place in which there is no positive suffering, and you know what the practical effect would be.

I now come to consider your attempt to elude the charge of idolatry in the worship of images, as practised authoritatively in your Church.

You send us to the statement of the Catechism of the Council of Trent with reference to Images, and ask, whether such statement is "an authoritative teaching which *supersedes* the Decree of Trent, or sanctions on the subject of Images more than it warrants?" The Catechism, as quoted by you, says, "As the enemy of mankind, by his wiles and deceits, seeks to pervert every the most holy institution, should the faithful happen *at all* to offend in this particular, the pastor, in accordance with the Decree of the Council of Trent, will use every exertion in his power to correct such an abuse, and when occasion offers, *will explain the Decree itself to the people, &c.*" (pp. 16, 17.) Certainly, Sir, the authority of the Decree of Trent is here recognised. No one ever for a moment

doubted that it was fully received in your Churches. But let me observe, that no definition whatever is given of what *really are abuses*. The people may, according to the doctrine of Alexander de Hales, Thomas Aquinas, Cajetan, Bonaventura, Marsilius, Almayn, Carthusianus, Capreolus, Vasquez, and a host of your most approved writers, pay the worship of *Latria* or *Divine honour* to the images of Christ. (Bellarm. De Imag. ii. 20.) They may, with St. Thomas Aquinas (Summa, 3. 25. 4), and the Schoolmen, worship the true Cross or its image with the adoration of *Latria*. They may believe in the miraculous powers of the images and relics of the Saints;—may make pilgrimages to them—may carry them in procession during plague and other public calamities; and may put their trust in them. But the Catechism of Trent does not say a single word against such idolatries and superstitions! It merely refers to the Decrees of Trent, which are *equally silent*; and the *explanation* of those Decrees which the Priest is to give, may be *in exact accordance with the errors which I have mentioned*! So far for any safeguard supposed to be furnished by this Catechism! You refer us to what the Catechism says of the “worship of Saints.” (p. 17.) Undoubtedly it recognises what all your well-informed theologians *theoretically* hold—that Divine worship or *Latria* is not due to the Saints. No man in his senses would gravely maintain such an absurdity in theory. And yet, notwithstanding this, the Virgin and the Saints *do practically* (and *by authority* too) receive amongst you honours due only to God.

You call (p. 17) for "the testimony of all or any of your best writers," in favour of "preaching the blessed Virgin, the Saints, and Purgatory," instead of "the Holy Trinity, Heaven and Hell." This challenge has been answered, and if it be necessary, I can easily add a thousand other proofs. Be it observed, too, that it has been answered *not merely* from the "statements of travellers," or "the assertions of the great body of writers against you," or "popular notions of Roman Catholics" (p. 19), as you pretend; but from authoritative documents—from your own approved theologians and writers.

Yes, Sir, we *do* hold, that the "tacit sanction" (p. 20) which the members of your Churches give to the idolatries and superstitions alluded to, is the deepest stain upon them. You are surrounded by notions and practices which every enlightened Christian must most deeply disapprove. You see them sanctioned by the highest authorities in your Church, greedily received by the people, and endangering their salvation. And yet you give them your "tacit sanction." Which of you dares to uplift his voice, and warn the people against the delusions in which they are involved? No! This would be too great a triumph to those whom you call "heretics," and therefore you gently, and in *general terms*, warn them against "superstitions!" You never enter into particulars, or denounce this or that doctrine or practice as contrary to sound religion. We praise your worldly-wise caution; but is this Christian sincerity and honesty? Is this the duty of Bishops? Can you be in earnest

in your asserted wishes to prevent superstition and idolatry? Is this even the best mode of relieving your Church from the imputations which are now thrown upon it?

You inquire whether “*any* extent of corruption “or sanctioning error by the members of a Church, “if at variance with its acknowledged formularies, “deprives the Church of the benefit of these, and “warrants its being treated as having admitted a “new faith?” (p. 20.) I must profess, that to the question thus *broadly* put, none but an affirmative answer can be returned. I suppose you would not yourself deny, that a Church, the members of which openly rejected the doctrines of the Trinity, or the Divinity of Christ, even though they retained the Nicene Creed as a matter of form, would be heretical. And so, in the same way, a Church, the members of which, with the assent of all their ecclesiastical authorities, practise idolatry, must be regarded as guilty of idolatry, though there may be declarations of a vague character against idolatry in her formularies.

It is in vain that you attempt to involve in self-contradictions (p. 20), those who admit that the Western Church before the Reformation had not ceased to be a part of the Christian Church, and yet maintain that the existing Roman Church sanctions and authorizes idolatrous practices and erroneous doctrines. There is no inconsistency in these views. It is possible to allow that the Western Church before the Reformation was deeply culpable; that most serious corruptions and idolatries had become widely prevalent; and

yet it is possible to recognise her as a part of Christ's Church, though a corrupt one; *because there had then been no such obstinate continuance in error as the Church of Rome has since shown, after the fullest discussion, and amidst the amplest opportunities for the discovery of her errors.* Your Churches are most deeply culpable in so obstinately sanctioning corruption as they do; and are *responsible* for the errors and idolatries against which they do not protest; and how far this is consistent with the notion that they are *still* a part of Christ's Church, is more your concern than mine.

But you come to the question of *fact*, and demand what evidence there is that popular notions "go beyond a sound faith respecting our blessed Lady?" (p. 21.) I think you have had evidence enough. Would you wish me to quote the popular formularies of devotion? They are at hand, if there be any further call for evidence. You describe to us the religious exercises of an Italian peasant (pp. 22, 23), and forget to state that *Indulgences* are attached to the performance of them all. In the authorized form of Christian instruction used at Rome, and compiled by Cardinal Bellarmine, the only religious exercises recommended are the daily repetition of the "Pater" and "Ave," and the *Rosary of the Virgin*. The latter is thus mentioned. "M. *What exercise have you for keeping up devotion* (Ch' esercizio avete per mantener la divozione)? D. *I say the Rosary of our Lady* and I continually meditate on the fifteen mysteries of the said Rosary, in which is contained the "Life of our Lord Jesus Christ." If, as you as

sert (p. 24), your people do not think it sinful to "neglect their devotions to the blessed Virgin," it does not prove that they do not offer idolatrous prayers and worship to her when they *do* pray to her.

As you have favoured us with an anecdote in your pamphlet, I shall add another, in illustration of the opinions of the middling classes of Irish Romanists:—A gentleman of strict veracity, with whom I am intimately acquainted, and from whose lips I received the following account, was one day conversing with a remarkably intelligent and respectable farmer of the Romish persuasion, a fifty-pound freeholder in the county of Tipperary. The conversation turned on the Virgin Mary, when my friend inquired, "What reason Roman Catholics had for worshipping the blessed Virgin?" The reply was, "Because she is the *Mother* of God." "Well, but that does not prove that she is God, or that she ought to be worshipped!" Answer: "She is the *Mother* of God, and therefore must be worshipped as well as God. If we worship the *Son*, we must worship the *Mother* also." "Well, but you do not mean to say that the Virgin was the Mother of God as regards his *Divine nature*?" "She was surely a human being before she became the Mother of our Lord, and could she then have become God?" This seemed to stagger the man for a moment, but he soon replied: "Oh, she *is* the Mother of God, and therefore we must worship her. This is our belief." My friend found it impossible to dislodge him from this position, or

to convince him that the Virgin Mary was in any respect inferior to our Lord Himself.

In reply to a remark, that the only thing which can stop the tendency to practical idolatry in the decrees of Rome about Images and Relics as things are, is its making some formal declaration the other way; you ask, "What extent of formal declaration would satisfy you?" . . . . "In what manner would you have the Church of Rome draw up and promulgate a declaration that should be more satisfactory than all those various declarations (at present existing) put together?" (p. 31.)

I am glad, Sir, to have one point of agreement with you before I close this Letter. The difficulty you have suggested is most perplexing. It would indeed be difficult to devise any general disclaimer of superstitions which could not be evaded by the ingenuity of your theologians, and which would leave no loop-holes for idolatry and superstition. But, Sir, we will be content with a much simpler and easier mode of clearing your Church from the imputations which now so justly rest on her. Let her prelates, her clergy, and her theologians, no longer remain satisfied with assuring us that we misunderstand their religion. Let them no longer confine themselves to the attempt to hoodwink us, by appealing to the Decrees of Trent, and denying that any worship of the Virgin and Saints and any notions of Purgatory which are not there expressed are *binding* on them; as if that very circumstance did not *increase the guilt* of those who receive and those who sanction such abuses. Let them refrain

from canonizing and publishing lives of Saints filled with the most scandalous idolatries and blasphemies. Let them protest against authorized and sanctioned abuses—prayers to Saints investing them with the attributes of Deity—worship of images pushed to idolatrous excess—Indulgences viewed as ends of Christian exertion—devotion to creatures instead of the Creator—repeated sacrifices of Christ. Let them proclaim the grand and simple sanctions of Christianity, and exhort men to look far above human inventions and the intercession of creatures, to HIM, who as God and Man is alone able to mediate with Almighty efficacy between the Creator and sinful man. Let us see this, and we shall then indeed rejoice to relieve your Church from those accusations which we are now, in deep sorrow, compelled by Christian truth to lay to its charge.

I have the honour to remain, Sir,  
Your obedient Servant.



## LETTER II.

A REPLY TO DR. WISEMAN'S "REMARKS<sup>a</sup>," AND A  
DEFENCE OF THE FIRST LETTER.

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SIR,

WHEN you thought it necessary to call publicly on a clergyman of the English Church for proofs of charges which he had made years before against the doctrines and practice of Romanists, and which had been just repeated without any peculiar reference to yourself, or any other circumstance which particularly obliged you at this time to make such a demand; and when you availed yourself of this opportunity to present the doctrines of your Communion to the notice of the English public; it does not seem to me that you have any reason to complain, if another clergyman uses the same liberty which you have yourself taken, and

<sup>a</sup> This Letter is in answer to a pamphlet, entitled, "Remarks on a Letter from the Rev. William Palmer, M.A., of Worcester College, Oxford. By N. Wiseman, D.D., Bishop of Melipotamus."

proceeds with a discussion to which you have led the way.

The question which formed the principal subject of my first Letter was one which most deeply and even vitally affects the religious character of Romanism. It was no less than this: WHETHER IN THE CHURCH OF ROME, CREATED BEINGS RECEIVE HONOURS WHICH ARE ONLY DUE TO GOD; WHETHER THIS IDOLATROUS WORSHIP IS SANCTIONED AND ENCOURAGED BY AUTHORITY AMONGST YOU, AND IS ALLOWED GENERALLY BY THE MEMBERS OF THE ROMAN COMMUNION, WITHOUT ANY PROTESTS OR EXPRESSIONS OF DISSENT.

In your reply, you advert to the former prevalence of "the Bible alone" system in this country, and to the support given to the Bible Society by some of our Prelates, in order to prove that the "Bible alone" doctrine, as *opposed* to any Church authority, however moderate and reasonable, is as much sanctioned by authority amongst us as idolatrous worship is amongst Romanists. You attempt to argue that we are just as much responsible for the wildest reveries of Religious Republicanism, as you can be for the idolatrous language of many of your people. But you must be aware, that anarchical principles in religion, and the reveries of fanaticism, are openly and boldly opposed by the great mass of our Church; nor have we any reason to imagine that those Prelates (always, I believe, a *minority* of the Episcopal body) who have supported the Bible Society, intended to give their countenance to any thing but the circulation of the Bible without note or comment, which is, in itself, a

perfectly unexceptionable and most laudable object ; nor, indeed, can we attribute with justice to all who support the Bible Society any intention of upholding any principle of religious anarchy.

Your argument, however, though faulty in itself, concedes the validity of that by which I showed, that Romanists are *responsible* for the idolatrous language and prayers employed by the Authorities, without any opposition or protest from the members of their Communion. And the whole pamphlet before me is a further admission of its correctness ; for you *do not attempt to deny that the character of Romanism depends on the lawfulness of the expressions which were adduced in my first Letter.*

I must pass over several minor points in the first and second sections of your "Remarks," the discussion of which would withdraw attention from the important features of this discussion. I propose to consider, I. The evidence your pamphlet supplies of the justice of the charges made in my former Letter. II. The value of the writings you quote. III. Your defence of the worship of the Virgin. IV. Your defence of the worship of Saints. V. The real sentiments of the early Christian writers with reference to the worship of created beings. VI. To furnish additional evidence of the use of idolatrous prayers in your communion.

I. Let us now turn to the really serious part of the question, and examine how far you have been able to meet the charge which was made against your system—that THE BLESSED VIRGIN AND THE SAINTS RECEIVE AMONGST ROMANISTS "HONOURS WHICH ARE DUE ONLY TO THE TRINITY, AND

“ WHICH INTERFERE WITH THE SOLE PREROGATIVES  
“ OF THE DEITY.”

Your Reply, Sir, has only confirmed the worst apprehensions that could have been formed as to the extent of the evils under which Religion is suffering amongst you. It has shown that the corruptions which were pointed out are deeply rooted, and widely spread in your communion. Every expression and every practice to which I referred, however idolatrous and impious, you have studiously maintained and defended. Far from disclaiming responsibility for such language, or from protesting against it, you confidently maintain its correctness in all points, and you are prepared to go to *still greater lengths* than any of the writers whom I quoted; for you cite in their justification, language which is far more offensive than that that was produced in my first Letter. This proceeding most fully establishes the truth of what was said in that Letter; that “you (Romanists) content yourselves with *general disclaimers* of “superstition and idolatry, but you will never “venture to lay your finger on any specific case<sup>b</sup>.” No: so far is this from being the case, that the moment an attempt is made to point out the real and undeniable corruptions existing in your communion, they are eagerly defended and justified in their fullest extent.

You have more than conceded then what I contended in my first Letter, that Romanists *are*

<sup>b</sup> Letter I., p. 12.

*responsible* for the expressions sanctioned by authority, which were there produced.

And you concede more than this. I contended, that the blessed Virgin and the Saints receive in those authorized expressions, honours which are only due to the Deity; that the attributes of the Deity are plainly and repeatedly ascribed to created beings. **THIS YOU HAVE NOT ATTEMPTED TO DENY.** You have not made any effort to answer the arguments which were adduced to prove, that the very powers and attributes ascribed in those passages to the saints, belong, according to Revelation, to God only. You have merely adduced a series of *precedents* for such prayers from various uninspired writers; as if this were enough to meet direct argument from the Word of God. I have a right, therefore, to assume, that you cannot deny the validity of my proofs; and thus my conclusion remains established; that **THE VIRGIN MARY AND THE SAINTS RECEIVE AMONGST YOU HONOURS WHICH ARE DUE TO GOD; AND THAT YOUR PRAYERS INVEST THEM WITH THE ATTRIBUTES OF DEITY.**

Now, Sir, according to your own writings, "*Idolatry* is the giving to any man, or to any thing created, that *homage*, that *adoration*, and that *worship*, which God hath reserved unto Himself;" and you acknowledge, that "throughout God's word, the crime of idolatry is spoken of as the most heinous, the most odious, and the most

<sup>c</sup> Lectures on the principal doctrines and practices of the Catholic Church, vol. ii. p. 93.

“detestable in his eyes<sup>d</sup>.” Have I not a right then to claim you yourself as a witness against the prayers which you have defended? Have I not a right to produce your own confessions as amongst the strongest possible condemnations of what is so generally practised amongst Romanists, and practised without a word of warning, of censure, or of opposition from you and their other spiritual guides?

Romanists allege, in reply to the charge of idolatry, that all these acts of homage and adoration to the Virgin and the Saints cannot be in reality idolatrous;—cannot trench on the worship due to the Creator; because they *believe* that God is infinitely superior to the Saints; it is an article of their faith that He is so; and hence they conclude, that He will regard all worship of the Saints, however evidently idolatrous in itself, as in reality consistent with, and subordinate to, that which is due to Himself.

But how can you be *certain* of this? How can you be *assured* that the Divine justice of a “jealous God<sup>e</sup>” will so easily excuse any action which gives the glory due to Him to another? Can it be consistent with the will of God, that his professed disciples should commit *idolatry*, even while they admit that idolatry is wrong? Is it fitting that they should appear before the world as idolaters—that the Heathen should be able to adduce their

<sup>d</sup> Lectures on the principal doctrines and practices of the Catholic Church, vol. ii. p. 93.

<sup>e</sup> Exod. xx. 5.

example to justify themselves in worshipping many gods, instead of the one true God? Is it Christian to make use of forms which have, even by the admission of Romanists, tempted the unlearned to commit direct idolatry? Surely, Sir, if prayers and actions are, in their plain and obvious meaning, idolatrous; and if they can be made use of to justify the grossest forms of idolatry, there can be no reason to suppose that God will pardon those who employ and sanction them; or still less, those whose especial duty it is to watch against idolatry, and who yet refrain from uttering one word of effectual, honest, admonition or reproof to prevent the people from falling into a sin "most odious and detestable in God's sight."

Is it right that Christians should offer honours to the Saints which even wear the appearance of idolatry? Consider for a moment the object of all external worship addressed to God. We worship God in order to glorify Him before men and angels,—in order to testify that He is, as we *believe*, All-powerful, All-wise, and All-merciful. It is, to show forth to his glory, the inward convictions of our hearts. If, then, we divide that worship with others, we do not accomplish the objects of our worship. We do not so much raise others to an equality with God, as bring down God to a level with his creatures. If the *external worship* due to God be imparted also to creatures, God is not honoured: He is even insulted and offended.

Consider the anger of God against Moses, when his language at the water of Meribah implied that he could bring water out of the rock by his own

power. God said to Moses and Aaron, "because ye believed me not, to *sanctify me in the eyes of the children of Israel*, therefore ye shall not bring this congregation into the land which I have given them<sup>f</sup>." Consider the rebuke and the punishment administered to Sennacherib for his impious boasting, "I have digged and drunk strange waters, &c." "Hast thou not heard long ago," said the Lord, "how I have done it, and of ancient times that I have formed it?" Think also of the awful instance of God's displeasure when Herod did not refuse the divine honours which the people of Tyre and Sidon paid him. "The angel of the Lord smote him, because he gave not God the glory; and he was eaten of worms, and gave up the ghost<sup>h</sup>." These instances, to which many others might be added, go to establish the conclusion, that God will visit with his severest displeasure those who, in any way, attribute to creatures those powers, or offer to them that homage, which is due to the Creator; no matter whether their faith is theoretically right or no.

It is not merely our creed which God requires to be sound and pure, but our outward actions also, "for with the mouth confession is made unto salvation<sup>i</sup>." If, therefore, the outward confession of our faith in *prayer* and *worship* be unsound, and contradictory to our own creed; if it ascribe divine power to creatures; then the circumstance of our acting in-

<sup>f</sup> Numb. xx. 12.

<sup>h</sup> Acts xi. 23.

<sup>g</sup> 2 Kings xix. 24, 25, &c.

<sup>i</sup> Rom. x. 10.



consistently with the creed we profess, will not excuse us : it will even add to our sin ; because our own acknowledged belief will prevent us from being judged as those who were merely ignorant. If we are, in fact, idolaters, we shall never be saved from punishment by pretending that we have acknowledged in our creed that there is but one God.

II. I now come to your Defence of the idolatrous language on which my first Letter commented. Your Defence consists in a mere appeal to Christian Antiquity, with a view to show that language of the same kind had been employed by some of the early Fathers. Now, Sir, much as the testimony of antiquity is to be valued, I must distinctly maintain, that we are not bound to approve of every expression which particular writers may have employed, more especially in rhetorical compositions. Those writers were uninspired, and were consequently liable to fall into errors. In point of fact, many of them have made mistakes, and this is universally admitted. Romanists have no scruples themselves in exercising a reasonable criticism in all such cases<sup>k</sup>, and they have no scruple in rejecting sentiments they disapprove ; and if, therefore,

<sup>k</sup> See Melchior Canus, *De locis Theologicis*, l. vii. c. iii. ; Tournely, *De Deo*, t. i. p. 181 ; Delahogue, *De Ecclesia*, p. 436. St. Augustine says, " Neque quorumlibet disputationes quamvis Catholicorum et laudatorum hominum, velut Scripturas Canonicas habere debemus, ut nobis non liceat salvâ honorificentiâ quæ illis debetur hominibus, aliquid in eorum scriptis improbare et respuere, si fortè invenerimus quod aliter senserint quàm veritas habet, divino adjutorio vel ab aliis intel-

you should be able to produce exaggerated language from some of the early Fathers which approximates to that used by Romanists in their prayers to the Saints, it would not follow that this indiscretion on the part of some pious but fallible men, could in any degree justify you for systematically, soberly, and of set purpose, employing language in itself idolatrous. But, Sir, I *most positively deny* that Christian Antiquity furnishes instances of prayers or declarations like those which were adduced in my first Letter. I say this, after having perused and examined the *apparently* imposing mass of authorities which you have produced. I say "*apparently*;" because I was scarcely prepared to find, that a large proportion of the passages which you have quoted as from the Fathers, *including all those on which you lay the most stress*, are derived from APOCRYPHAL AND SPURIOUS WRITINGS; FROM WORKS WRITTEN CENTURIES AFTER THE TIME OF THE FATHERS TO WHOM YOU ATTRIBUTE THEM; FROM THE WRITINGS OF HERETICS FALSELY ATTRIBUTED TO THE FATHERS! Page after page of quotations, garnished with many an ingenious remark and many a grave admonition, with your applause of the *venerable* authors, and your contrasts between their sentiments and mine, are derived from works, the genuineness of which is disputed or denied by the ablest critics, even of your own communion! It is really impossible to

lecta, vel à nobis. Talis ego sum in scriptis aliorum, tales volo esse intellectores meorum." August. Epist. 148. al. 111. ad Fortunatianum Siccensem Episcopum, c. 4. t. ii. p. 692.

refrain from a smile, when, after indulging in *masses* of quotations of this kind, you deal so *leniently* with a vanquished opponent, as to say, "I cannot persuade myself that he would have selected such phrases . . . had he been aware, or, at least, had he remembered, that they were so nearly—indeed quite—identical with those that are found in their (the Fathers') writings<sup>1</sup>." I must confess that I was *not* aware of this fact; and notwithstanding your labours, I still remain in my ignorance. I have not been occupied in the same "pleasing task" to which you allude at the close of your Letter. The "*pure* sources of ecclesiastical learning" from which you have been "refreshing your mind<sup>m</sup>," do not seem to me exactly to merit *that* title.

But I proceed to substantiate the truth of the above statement, by noticing the various passages which you have produced from spurious or doubtful compositions.

You cite (p. 20) a prayer of St. Ephrem Syrus, contained in the third volume of his works edited by Assemani at Rome in 1746. This prayer, together with a great body of similar prayers, from which you quote *largely*, appeared for the first time in this edition of Ephrem Syrus<sup>n</sup>, having been unknown to all former editors of his works. Now we find from Assemani's preface, that all these prayers are copied from a manuscript in the Vatican Library (of *what age* it does not appear), which consists of

<sup>1</sup> Remarks, p. 66.

<sup>m</sup> *Ib.* p. 86.

<sup>n</sup> Ephrem. Syri Opera, Græc. Lat. t. iii. pp. 524—552.

a collection of prayers made by some monk named Thecaras; and in this collection the prayers above mentioned are attributed to Ephrem<sup>o</sup>. So that the evidence for their genuineness depends on the veracity of this monk, of whom we know nothing, and who may perhaps have been a *fictitious* personage, or may have forged these prayers in the sixteenth or seventeenth century, for any thing that we know to the contrary. This is the evidence for their genuineness. On the other hand, we find that one or two *similar* prayers in the former editions of St. Ephrem, containing equally exaggerated expressions in honour of the blessed Virgin, are rejected by Tillemont<sup>p</sup>, Ceillier<sup>q</sup>, Oudin<sup>r</sup>, and Cave<sup>s</sup>, as altogether unworthy of this holy man, and inconsistent with the spirit of the age in which he lived.

You cite (p. 22) a passage from the first homily "In Dormitione B. Mariæ<sup>t</sup>," attributed to John

<sup>o</sup> "Precationes Ephræmo tributæ, aliæ ad Deum sunt, aliæ ad B. Virginem Deiparam, aliæ ad Sanctos . . . separatim habentur . . . præsertim in collectione precum, quas Thecaras quidem monachus congressit. De hoc Thecara in cod. MS. Græco Coisliliano . . . sic legitur . . . 'Sanctissimi Monachi Thecaræ orationes compunctoriæ, collectæ ex divina Scriptura, ut plurimum autem ex Sancto Ephræm.' . . . Suppresso Thecaræ nomine, extant in cod. Vat. 1190. à fol. 1117. suntque a nobis editæ hoc t. iii. p. 492." Ephrem. Syri Opera, t. iii. p. liii.

<sup>p</sup> Tillemont, *Histoire Ecclesiastique*, t. viii. p. 757.

<sup>q</sup> Ceillier, *Hist. Gen. des Auteurs Ecclésiastiques*, t. viii. pp. 65, 66, ed. Paris, 1740.

<sup>r</sup> Casimiri Oudini *Comment. de Script. Eccl.* t. i. p. 506.

<sup>s</sup> Cave, *Hist. Literaria*, t. ii. p. 238.

<sup>t</sup> *Opera*, Ed. Lequien, t. ii. p. 859.

Damascenus. Ceillier has observed, that this homily contains statements which are not consistent with the genuine sentiments of its reputed author<sup>u</sup>. And Oudinus remarks, that the Festival on which these homilies were delivered, was not instituted till a century after the death of Damascenus; and that the homilies themselves are attributed by some manuscripts to Andrew, Bishop of Cæsarea in the *ninth* century, by others to Germanus, Bishop of Constantinople in the *thirteenth* century<sup>x</sup>. The next three quotations (pp. 22, 23,) are from a homily "In Annunciatione," ascribed also to Damascenus. It appears from Ceillier, that Leo Allatius believes this homily to have been composed by Theodore Studites the *younger*<sup>y</sup>. When this writer lived, I cannot at this moment discover, but the *elder* Theodore flourished in the *ninth* century, nearly a hundred years after the time of Damascenus. Ceillier observes, that there are passages in the homilies on the Annunciation, "which do not correspond with the modesty and gravity of this "Father<sup>z</sup>."

At p. 23 you extract three more passages from the same collection of prayers attributed to Ephrem Syrus by the monk Thecaras, of which I have spoken before.

In pages 26 and 27 we have various extracts from the Acts of "St. Mary of Egypt," which are introduced with a statement, that "the Bollandists have

<sup>u</sup> Ceillier, t. xviii. p. 15.

<sup>x</sup> Oudinus, *ubi supra*, p. 1782.

<sup>y</sup> Ceillier, t. xviii. p. 149.

<sup>z</sup> *Ib.* p. 150.

“*proved* that her conversion took place about the year 383, and that the *Acts* themselves cannot have been composed later than 500.” On referring to the preface of the Bollandists, we find that the *Greeks* suppose that Sophonius, Patriarch of Jerusalem in the *eighth* century, was the Author of these Acts<sup>a</sup>. So that there are doubts as to the antiquity of these Acts.

You produce (pp. 28, 29, 30,) long extracts from the Poem entitled “Christus Patiens” attributed to Gregory Nazianzen. Natalis Alexander<sup>b</sup>, one of your most eminent writers, denies its genuineness, and states that the most learned critics generally attribute it to Apollinaris of Laodicea—a *heretic!* Ceillier observes, that it is rejected as a spurious composition by Tillemont, Dupin, Baillet, Baronius, Rivetus, Vossius, Bellarmine, and Labbe<sup>c</sup>. He is of opinion that it may have been composed by another Gregory, who lived in the latter part of the sixth century. The Benedictine editors suspect it to be later than the ninth century.

We are next favoured (pp. 30, 31,) with long extracts from a Sermon attributed to St. Methodius, Bishop of Pataræ. This Sermon is rejected as spurious by Ceillier, who states that the Feast of the Purification, on which it was delivered, was not instituted till A.D. 527, and that the style is

<sup>a</sup> Acta Sanctorum, tom. i. April, p. 69.

<sup>b</sup> Natalis Alexander, Hist. Eccl. t. iv. p. 147.

<sup>c</sup> Ceillier, Hist. Gen. &c. t. vii. p. 196. See also, Oudinus Comment. de Script. Eccl. t. i. p. 644, &c.; Cave, Hist. Literaria, t. i. p. 248.

unlike that of Methodius<sup>d</sup>. It is also rejected by the learned Jesuit Gretser<sup>e</sup>, by Canisius<sup>f</sup>, Oudinus<sup>g</sup>, and Cave. Gretser, Oudinus, and Cave, suppose it to have been written by Methodius, Patriarch of Constantinople, in the *ninth* century. At pp. 35, 36, you indulge again in quotations from the same spurious homily of Methodius.

The Apocryphal prayers of Ephrem Syrus by Thecaras, already alluded to, are cited again, pp. 41, 42.

You have hinted that I could hardly have been acquainted with the language of the Fathers, when I ventured to reprove that of Romanists towards the Virgin and the Saints. I must be allowed in return to express my surprise, that one who is fully qualified to examine into the genuineness of writings ascribed to the Fathers, and who is evidently acquainted with their real works, should have rested the *whole strength* of his defence on productions, which are, at the very first sight, suspicious; and which the slightest enquiry would have rejected as valueless. I can only say that such a mode of defence is entirely worthy of the cause in which it is employed.

III. Having thus disposed of the quotations from spurious, doubtful, and apocryphal writings, which

<sup>d</sup> Ceillier, tom. iv. pp. 35, 36.

<sup>e</sup> Fabricii Bibliotheca Græca, t. vii. p. 268, ed. Harles, 1801.

<sup>f</sup> See Cave, Hist. Lit. t. i. p. 152.

<sup>g</sup> Oudinus, De Script. Eccl. t. i. pp. 303, 304, 305, proves its spuriousness by several very convincing arguments.

cannot be brought in proof of any doctrine, let us next proceed to enquire how far the remainder of your citations justify the language to which objections were offered in my first Letter.

I. The first passage you defend is the following.

“That she [the blessed Virgin] may propiti-  
ously assist us while we write, and by her *celestial*  
*inspiration* may guide us to such counsels as may  
be most salutary to the Christian Church.” En-  
cyclical Letter.

I remarked that this passage distinctly invests the Virgin with the attributes of Deity, and you do not deny that it does. In proof of its lawfulness, however, a *spurious* prayer of St. Ephrem is cited (p. 20)<sup>h</sup>, and also a passage from his genuine writings. The latter is wholly unavailing for your purpose. St. Ephrem was speaking of the Incarnation of our Lord, on which he remarks, that God “like a *hus-*  
*bandman*, grafted the Godhead [of his Son] into  
“the [human] nature of the Virgin;” after which he continues, in the words quoted by you, “Mary  
“*was* therefore to the Father a plant, to the Son a  
“mother, and to men a fountain of the eternal  
“Spirit and the dawn of incorruption<sup>i</sup>.” She *was*  
so, by becoming the mother of our Lord; for had

<sup>h</sup> This prayer to the Virgin, as cited with approbation by Dr. Wiseman, runs thus :—“*Entirely renew me*, making me  
“a temple of the most holy, and life-giving, and most excel-  
lent Spirit who dwelt and overshadowed thy immaculate  
“womb, *Power from on high!*” (p. 20.) This is blasphemy  
in very indifferent English.

<sup>i</sup> Ephrem. Syri Opera, Græc. Lat. t. iii. p. 527, ed. Assemani.



not our Lord been born, we should have remained in condemnation; but this is widely different from saying, that she is "a fountain of the Eternal Spirit," or that she herself *inspires* good counsels.

Your next extract (p. 21) is from Ildephonsus, Bishop of Toledo, in the latter part of the *seventh* century. This is certainly not an *early* testimony; nor while comprising a superstitious address to the Virgin, is it guilty of the sin of ascribing the Divine attributes to a creature. Ildephonsus says, "I entreat thee, that I may have *the Spirit of thy Lord, the Spirit of thy Son*<sup>k</sup>." This is not as objectionable as the language of the Pope's Encyclical Letter. In the former case the Spirit of God is prayed for: in the latter the Virgin is invested with the attributes of that Spirit.

These, Sir, are all the passages which you have produced in justification of the Encyclical Letter, and I think it may be fairly said, that they do not prove the point you want to establish. You *allude* indeed (p. 21) to prayers quoted in another part of your pamphlet; but I have in vain looked for any expressions like those you here *defend and justify*. My conclusion remains undisturbed; that the blessed Virgin receives amongst you honours which are only due to the Trinity, and that she is practically invested with the attributes of God.

The next passages you undertake to defend are as follows.

"That She, whom we have acknowledged as our

<sup>k</sup> Ildephonsus Tolet. de perp. Virgin. S. Mariæ, Opera P. P. Toletanorum, Madrid, 1782, p. 110.

“patroness and *deliverer* amongst the greatest calamities, may, &c.”—Encyclical.

“We fly to thy *protection*, holy Mother of God, *despise not our prayers . . .* but deliver us, at *all times, from all evils.*”—Prayer before the Litany of Loreto.

“Condescend to permit me to praise thee, sacred Virgin: *Grant me strength against thine enemies.*”—Prayer approved by Pius VI.

I produced some texts to show, that the same confidence is here expressed in the Virgin as Scripture teaches us to repose in God. You reply first, by quoting from homilies of Damascenus, and prayers of St. Ephrem, which are rejected by the best critics as doubtful or spurious<sup>1</sup>. You next remark, that “nothing is more common than to find the Fathers thus attributing to the blessed Virgin directly, what must primarily come from God. Thus, St. Amphilochius . . . tells us, that ‘the world is freed by a Virgin, which before by a Virgin (Eve) had fallen under sin<sup>m</sup>.’” The language of this Father might be more accurately translated: “The

<sup>1</sup> See above, p. 47. I must quote of the few of the addresses to the Virgin here referred to with *approbation* by Dr. Wiseman—“Thou art *the giver of all good things, the bestower of riches,*”—“Hail, Mother of God! to be worshipped for ever,”—“O Virgin Lady, Mother of God, . . behold, with a contrite soul, and an humble mind, I have recourse to thy mercy. . . For *I have no other hope or refuge, my only comfort, and quick defence . . . in thee I place all my hopes; and in thee I trust, more exalted than all heavenly power!*” (pp. 22, 23.) Those who use such expressions formally reject salvation through Christ.

<sup>m</sup> Gallandii Bibliotheca Patrum, t. vi. p. 465.

“ world *was* freed *through* a Virgin;” that is, by *our Saviour being born of the Virgin Mary*, she was an *instrumental* cause of our salvation. How different is this from saying, that the Virgin *is* the deliverer of mankind, or from acknowledging her power to “ deliver us at all times from all evils.” The language of Amphilochius might be used by any Christian: it is entirely free from the semblance of idolatry.

It would doubtless be easy, as you say, to “ fill pages with quotations ” of a similar character from the older writers, from St. Irenæus downwards (p. 24); but they would not be of much use to you. Sedulius<sup>a</sup>, whom you quote, as a specimen of the rest, distinctly teaches what Amphilochius did—that the Virgin *was* an instrumental means of our salvation, by becoming the mother of Christ our Lord. The language of Chrysologus which you cite, can bear no other interpretation<sup>o</sup>; and the rhetorical

<sup>a</sup> The two first verses of the quotation from Sedulius, refer to our Lord, not to the Virgin.

Unius ob meritum cuncti periere minores,  
Salvantur cuncti unius ob meritum.

Sedulii Opera, ed. Arevalo, p. 361.

<sup>o</sup> The whole passage is as follows. It occurs in a homily on the generation of Christ, and the object is to show, that “ *Maria* ” was a fitting name for the mother of our Lord, because it *preceded* salvation. “ And that ‘ *Maria* ’ might always *go before* the salvation of men, it preceded with songs “ the people whom the regenerating water brought into light. “ ‘ *Maria* ’ (Miriam), he saith, ‘ the sister of Aaron, took a “ cymbal in her hand, saying, Let us sing to the Lord, for He “ hath triumphed gloriously.’ This name, which was salutary “ to the regenerate, a sign of virginity, the grace of modesty, “ a sign of chastity, a sacrifice of God, the virtue of hospi-

expressions, taken from an oration of St. Cyril of Alexandria, which succeed them, are based on the same doctrine throughout. The oration consists almost entirely of a series of apostrophes in a very inflated style; for instance, near the beginning, he says, "Hail, city of Ephesus . . . Hail, glory of the Asiatic government, for as thou art surrounded with precious temples of the Saints like pearls, so now art thou hallowed by being trod by many holy Fathers and Patriarchs! &c.<sup>p</sup>" And in the same rhetorical strain he afterwards apostrophises the Virgin, as he had done the city of Ephesus, "Hail, Mary, Theotokos, through whom the Churches of the orthodox have been founded in cities, hamlets, and in the islands," &c.; but the doctrine conveyed by those words was only this—that Mary was an *instrument* in the work of salvation, and in all that has happened in consequence, by being made the mother of our Lord.

Venantius Fortunatus, whom you next cite, teaches exactly the same doctrine<sup>q</sup>. The second

"tality, an assemblage of holiness, was like a prophecy: justly therefore was this the maternal name of the Mother of Christ." Petrus Chrysologus, Sermo cxlvi. Bibl. Patr.

<sup>p</sup> Cyril. Alexandr. Opera, ed. Aubert. t. v. pars ii. p. 379.

<sup>q</sup> The first passage quoted in the notes, p. 25, where the Virgin is spoken of as "the *help* of earth," is explained fully by the context:—

O Virgo insignis, benedicta ad gaudia nata,  
Auxilium terræ, fulgor honorque poli,  
Ecce tuus *florens* uterus quæ præstitit orbi,  
*Te generante*, fidenos paradisis habet.

Venant. Fortun. de Laud. Virg. Mariæ.

verse of the distich distinctly carries its own interpretation.

Ad caelos *facta es* sors, via, porta, rota.

“Thou *wast made* the way and gate to Heaven,” refers evidently to her share in the incarnation of our Lord. It is in the same view, that he poetically entitles her “his hope of pardon, since she *“carries the Help of earth;”*” i. e. he supposes himself to address her before the birth of our Lord, an event on which all his hopes depend.

In all this, Sir, there is nothing that involves idolatry or superstition.

You next state, that “St. Ildephonsus seems to go even further than the rest, and to consider, that without *devotion* to her, there can *hardly* be “hope of salvation” (p. 26). I cannot think that you have perused the work from which you quote, or you would have seen that Ildephonsus goes *further* than even you have stated, and really means, that without what you here call “devotion” to the Virgin, but which really meant “faith in the Incarnation,” it is *impossible to be saved*. And in the sentiment of Ildephonsus, thus understood, *we most heartily agree*. He was arguing with a Jew who denied the Virginity of the Mother, and consequently denied that Jesus was the Messiah<sup>r</sup>. The object was to urge the necessity of believing the miraculous conception of the Virgin Mary, and the Incarnation of our Lord; not to express confidence in her power.

<sup>r</sup> Ildephonsus, ap. Patres Tolet. Madrid, 1782, tom. i. p. 122.

The Acts of St. Mary of Egypt, to which you next appeal (p. 26), have been already considered<sup>8</sup>; and it has been shown that there is no evidence for their antiquity.

The words of St. Gregory Nazianzen which you cite (p. 27) are immediately preceded by the following passage. "Discarding all others, she (Justina) *takes refuge with God*, and makes her *Spouse* her *protector* against this detestable desire; who delivered Susannah, saved Thecla, &c. . . . . Who is this but *Christ*, who rebukes the spirits, lifteth up them that are sinking, walketh on the sea, &c." Then follow the words cited by you; "Remembering these and many more [instances of *Christ's* power], and beseeching the Virgin Mary to *aid* a virgin in danger<sup>9</sup>," &c.

Assuming the genuineness of this passage, there is in it an intimation of the practice of invocation of Saints, then beginning, and of which the *first* examples are found in the writings of Gregory Nazianzen<sup>10</sup>. This, however, does not meet the objection from Holy

<sup>8</sup> P. 48. The passage referred to consists of a prayer to an image of the Virgin Mary in these words: "I know myself to be unworthy to look up to an image of the most pure: *help me in my distress*, and without assistance: command that entrance be permitted me, &c., that I may venerate the divine Cross."

<sup>9</sup> Gregorii Nazianz. Opera, tom. i. p. 279, Par. 1609.

<sup>10</sup> It may be observed, however, that Nazianzen, when he addressed the departed in his orations, sometimes expressed doubts whether they could hear him. Thus in his Homily on Gorgonia, he says, "If thou hast any care of the things done by us, &c. . . . receive this oration of ours instead of many and before many funeral obsequies."

Scripture to any such practice, because Gregory Nazianzen was uninspired, and therefore fallible. Could this eminent man have foreseen the evils and abuses to which the invocation of Saints gave rise, he would never have sanctioned such expressions. And it may be remarked further, that there is no evidence from the passage that Gregory meant to approve direct prayer to the Virgin, as the author of Grace; or any such forms as are now used by Romanists.

You produce long extracts from St. Gregory Nazianzen, and from Methodius (pp. 28—31); but, as I have already shown<sup>x</sup>, they are derived from *spurious* compositions.

Having now disposed of all your arguments in defence of the declarations and prayers under consideration, I may again be permitted to say, that you have not been able to produce any justification of them; and therefore my conclusion remains untouched, and even strengthened,—that the Virgin Mary receives amongst you honours which are only due to God.

You next undertake to defend the expressions of Cardinal Bona in his prayer to the Virgin; and here it may be remarked, that no notice has been taken in your “Remarks” of some of the most objectionable parts of that prayer, in which the attributes of God are most broadly ascribed to the blessed Virgin; such as the following:—“Place me “near unto thee, and protect me from all my enemies, visible and invisible. *Say unto my soul, I*

<sup>x</sup> See pp. 49, 50.

“AM THY SALVATION. Direct me, thy servant, in all my ways and actions. Console me in all my griefs and afflictions. Defend and preserve me from all evils and dangers. Turn thy face unto me when the end of my life shall come; and may thy consolation in that tremendous hour rejoice my spirit,” &c. Surely these are exactly the terms in which we should address God—indeed, they are the expressions actually employed for that purpose in Holy Scripture; e. g. “Deliver me from mine enemies, O my God.” (Ps. lix. 1.) “Stop the way against them that persecute me: say unto my soul, I am thy salvation.” (Ps. xxxv. 3.) “O that my ways were directed to keep thy statutes.” (Ps. cxix. 5.) “Let, I pray thee, thy merciful kindness be for my comfort.” (Ps. cxix. 76.) “Preserve my life from fear of the enemy.” (Ps. lxiv. 1.) “Turn us again, O God of hosts, and cause thy face to shine; and we shall be saved.” (Ps. lxxx. 7.)

But I turn to the passage which you have selected for defence. It is as follows:—

“Behold, I fall down before thee, most gracious Virgin, I fall down and worship IN THEE thy Son.”

You boldly deny this passage to be idolatrous, and your proof is, “The blessed Virgin is constantly called by the Fathers the *Temple* of God, consequently the place in which He is to be worshipped.” (p. 33.) We are accordingly favoured with long quotations from Chrysologus, Ephrem



Syrus, Cyril of Alexandria, Damascenus, Sedulius, Maximus Taurinensis, and a *spurious* passage from Methodius\*. We readily admit the doctrine taught by these Fathers. The blessed Virgin *did*, undoubtedly, as they say, become the Temple of the Godhead, by conceiving our Lord Jesus Christ: but, Sir, do you mean to say, that *she is still the temple of the Godhead in this sense?* No: she ceased to be so, when our Saviour was born. I can produce higher authorities than you have cited, to prove that *every believer* is a temple of God. St. Paul says, "Know ye not that ye are the *temple* of God, and that the Spirit of God dwelleth in you?" (1 Cor. iii. 16.) "Know ye not that your body is the *temple* of the Holy Ghost which is in you?" (1 Cor. vi. 19.) And yet, what would you think of saying to any living man, "Behold, *I fall down before thee; I fall down and worship IN THEE thy God?*" Observe that the language of Bona is not, "I worship *thy Son*, who dwelleth in thee as "in a temple;" but, "I worship **IN THEE**, thy Son;" i. e. "In worshipping **THEE**, I worship thy Son."

The next prayers which you undertake to defend are as follows:—

"Jesus, Joseph, and Mary, I offer to you my heart and my soul—Jesus, Joseph, and Mary, assist me in my last agony—Jesus, Joseph, and Mary, may my soul expire in peace with you." Prayer approved by Pius VI.

"O holy Joseph . . . I beseech and pray thee, by both these dear pledges, Jesus and Mary . . .

\* pp. 33—36.

“ to make me ever most chastely to serve Jesus and “ Mary,” &c. Approved by Pius VII.

You do not understand (p. 37) what is meant by my observation, that our Lord is made a sort of *Mediator* between Joseph and his worshippers, in this latter prayer. The term perhaps did not fully express my meaning, which was, that Joseph is here invoked to have mercy on us *for the sake of Christ*, i. e. just in the same way in which we should approach the Father. We should beseech Him, “ by his dear Son,” to make us serve Him. Here the same form of supplication is addressed to Joseph!

Let us now turn to your defence of the prayers before us.

(1) You enquire first: “ Does the union of “ creatures with God, in the same *address* or *act of homage*, imply their equality in the mind of him “ who makes it?” (p. 37.) I answer, that it certainly does: unless there be some accompanying circumstance which implies that a difference is made.

You refer to the language of Scripture (1 Chron. xxix. 20, 21), “ And David said to all the congregation, ‘ Now bless the Lord your God.’ And all “ the congregation blessed the Lord God of their “ fathers, and bowed down their heads, and *worshipped the Lord and the King*. And they offered “ sacrifices unto the Lord, and offered burnt-offerings unto the Lord.” But here you will observe, that their thanksgivings, and prayers, and sacrifices, were offered alike by king and people to *God*; so that no one could imagine, that the act of bowing

down their heads to worship the Lord and the King, as his appointed Vicegerent, could have been intended to express the same homage to each.

You observed (p. 37) that our Lord is said to have increased "in favour with *God* and *man*." This furnishes no excuse for praying to God and man as if they had the same power. The language of the prodigal (p. 37) to his *Father*, "I have sinned against Heaven and before thee," does not justify you in addressing your prayers *in common* to God and man, as if they were *equally* the objects of faith and confidence.

The inscriptions which you next produce (p. 38) in illustration of "the practice of the *early Church*" in invoking saints, will not be of much use to you.

The first is accompanied by the following remark: "Muratori considers this inscription of the fifth or [early part of the] sixth century." (p. 38.) On referring to Muratori<sup>a</sup>, I find that *three* most eminent critics, including Fontanini, Archbishop of Ancyra, attribute the inscription to the *ninth* century; that a fourth (Scalabrinius) thinks it ought to be referred to the fifth or sixth century; and that Muratori himself gives *no opinion as to its date*.

The second inscription (p. 38) appears from Muratori<sup>b</sup> to be of the *ninth* century—not very "early!"

The third inscription (pp. 38, 39,) cannot be earlier than the *seventh* century, because the title of "Ar-

<sup>a</sup> Muratori, *Antiquitates Medii Ævi*, tom. v. p. 358.

<sup>b</sup> *Ibid.*

"carius of the Holy See" which occurs there, is not of more ancient date<sup>c</sup>. The inscription, however, may have been of much *later* date than the seventh century. These inscriptions then do not represent the language of the *early* Church.

The fourth inscription (p. 39) according to you, "takes us back to the year 383 *at least*, as this "Bassus was slain before the reign of Gratian." (p. 39.) The same inscription is adduced in your Letter to Mr. Poynder<sup>d</sup>, where it is again stated, that Anicius Bassus "lived about 380 years after "Christ," and that "he is mentioned in ecclesiastical history as having, with Marinianus the "patrician, most calumniously accused Pope Sixtus; "upon whose full justification, his goods were confiscated by Valentinian." There is some sad flaw in your chronology here; for Pope Sixtus was not *elected* till A.D. 432<sup>e</sup>, and Valentinian flourished about the same time. How, therefore, you can "take us back" to 383, is entirely beyond my comprehension. "Ecclesiastical history" in the form of Baronius' Annals, fixes the transaction alluded to in the year 433<sup>f</sup>.

As for the inscription itself, which you have produced, it can have no weight in a matter of controversy, proceeding as it did from the pen of a person

<sup>c</sup> Du Cangii Glossarium.

<sup>d</sup> Wiseman, Letters to Poynder, p. 38.

<sup>e</sup> Baronius, Fleury, Hist. Eccl.

<sup>f</sup> Baronii Annales, t. vii. p. 460, ed. Lucæ, 1741. Ceillier rejects the whole transaction as fabulous, t. xiii. p. 240; but it appears from his account that Bassus was Consul in 431.

of no authority <sup>g</sup>. Besides, we do not know where it was placed, or with what object. If these circumstances were known, they might aid us in judging of the propriety of the inscription. E. g. If it had been the foundation stone of a church erected in honour of the Saints or Martyrs, it might not have been very unbecoming.

I have to make but one more observation on all these inscriptions: it is simply this. They contain no "acts of homage," no "addresses" to God and the Saints in common, and therefore they do not correspond to your prayers.

You next refer (p. 40) to the well-known passage in St. Justin Martyr, where it is said, "Him [God], "and his Son who came from Him, and taught us "these things, and the army of good Angels who "follow and resemble Him, and the spirits of prophecy, we venerate and adore <sup>h</sup>." You are of course aware, that the ablest critics, even in the Roman Church, are much divided as to the proper translation of this passage <sup>i</sup>, and that many writers render it thus: "Him; and his Son who came "from Him, and taught us and the army of good "angels these things; and the Spirit," &c. But even taking it as you do, the angels are not *really* joined "under the same form of expression" (p. 40)

<sup>g</sup> The inscription was, "A. A. Bassus, and T. Honorata, "his wife, with his children, devout to God and the Saints."

<sup>h</sup> Just. Mart. Apolog. i. p. 11, ed. Thirlby.

<sup>i</sup> The reader may here be referred to the valuable works of the Bishop of Lincoln on Justin Martyr, p. 53, and of Mr. Tyler on "Primitive Christian Worship," pp 107—111.

with God; for, as the Benedictine editors remark <sup>k</sup>, the word "venerate" refers to the angels, and "adore" (προσκυνούμεν) to God. In another place Justin expressly says, "We adore (προσκυνούμεν) God only <sup>l</sup>."

(2) Your next question (p. 41) is: "Can it be idolatrous to desire or pray that the blessed Virgin and the Saints should receive our souls when we expire, or assist us at the hour of death?"

In proof of the lawfulness of this practice you observe, that St. Ambrose says the blessed Virgin will receive virgins when they die, and present them to her Son <sup>m</sup>. You next refer to what St. Gregory the Great relates on the authority of a person named Probus, whose sister beheld a vision of the Virgin as she was dying, and addressed her in the words, "Behold, Lady, I come <sup>n</sup>." We are next favoured with a *spurious* prayer of St. Ephrem, and with the language of Maximus in an Oration on St. Eusebius of Vercellæ, in which he expresses a wish, that when we depart from this world, he may "receive us into his abode and his bosom <sup>o</sup>," as

<sup>k</sup> Σίβωμεν καὶ προσκυνούμεν, colimus et adoramus. Nam primum quidem ad angelos ipsos refertur, habita ratione discriminis quod inter Creatorem et rem creatam intercedit. Alterum autem nequaquam angelos necessariò comprehendit. Sæpe duo verba simul conjuncta non ad unam et eandem rem, sed ad diversas judicio legentium referuntur. Just. Mart. ed. Benedict. p. xxii.

<sup>l</sup> Justin. Mart. Apol. i. p. 26, ed. Thirlby.

<sup>m</sup> Ambros. de Virgin. lib. ii. c. ii.

<sup>n</sup> Gregorii Dialog. i. iv. c. xvii.

<sup>o</sup> Maximus, Hom. lxxviii.

Abraham received Lazarus into his bosom. Other passages from the same writer follow, in which it is said that the Martyrs "receive us," when we go forth from the body.

All this may or may not be right, probable, or true; but I cannot see how it meets the objection offered to your prayers. The objection which I advanced was, that Jesus, Joseph, and Mary are placed *on an equality*, by being invoked in common at the same moment, to receive our souls. This makes them *equal*: makes them a Trinity of some sort—makes them either three Gods, or three human beings. It is no answer to this objection to say, that the saints or angels receive our souls at the hour of death.

(3) Your third question (p. 43) is: "Does the 'serving of Jesus and Mary' necessarily imply a *division* of service or allegiance between them; and not a bestowing on each a different species of it?"

In proof that it does not, you refer to the answer to the *first* question. It has been shown, I think, that you will not find much help in that quarter. As to the passage from Ildephonsus, quoted by you, I shall only remark, that in no part of that passage does he say, "I serve Jesus and Mary," or use any expressions like those objected to. But I need not dwell on the expressions of this writer, as he did not live in the earlier ages.

Such, then, is the result of your defence of the prayers and homage offered to the blessed Virgin by the most eminent authorities in the Roman Communion! You have not attempted to deny

that they attribute Divine powers to creatures; that they solicit from them favours which God alone can bestow; that they place created beings on a level with their Creator. You have failed to bring from Scripture, or even from Christian Antiquity, instances of similar forms. I, therefore, reassert that they are idolatrous; and, consequently, that your Communion is deeply tainted with idolatry; and you have yourself furnished the most convincing of all proofs, that those idolatries are openly defended and justified by the very persons, whose first duty it should be, if they pretend to be the ministers of Him who has declared Himself to be "a jealous God," to oppose and to condemn the worship of the creature instead of the Creator—that false worship, which St. Paul denounced to the Romans, as liable to "the wrath of God."

IV. I now proceed to examine your defence of the prayers to Saints, which I quoted in my former Letter <sup>P</sup>.

(1) Your first question on these prayers is as follows. "Is it idolatrous or wrong to address or to speak of any Saints, more especially the two great Apostles, as *protectors*?" (p. 55.)

It certainly is idolatrous and wrong to attribute to the Apostles the *protection of the Church*, while in the very next words, we only attribute to Christ, its *consolation*; because this places the Apostles on a level with our Saviour, to say the least. It is idolatrous and wrong to express at the



same moment, in the same terms, the same confidence in God and in his creatures.

You refer, in justification of the prayers objected to, not to any Scriptural authority, but to St. Basil's homily on the Forty Martyrs, where he speaks in the following terms. "These are they who, having obtained a place amongst us, (their relics were deposited in the Church of Cæsarea,) like continual towers, afford security from the incursions of the enemies<sup>q</sup>." That is, their memory and *example* was calculated to encourage Christians against the assaults of heresies and evil spirits. I do not see that we can deduce any thing more from this passage.

Your next proof is from Paulinus of Nola, a writer of the fifth century, who in an *epitaph*, and a *poetical* epitaph on the presbyter Clarus, desires his *prayers* for himself and his wife Therasia. The whole passage, however evincing the rise of superstition, is free from any thing that amounts to idolatry, and affords no justification for the prayers and expressions to which we have objected<sup>r</sup>. We are far from asserting that Paulinus was free from superstition. He was a superstitious writer; you,

<sup>q</sup> οὗτοι εἰσιν οἱ τὴν καθ' ἡμᾶς χώραν διαλαβόντες, οἰονεὶ πύργοι τινὲς συνεχεῖς, ἀσφάλειαν ἐκ τῆς τῶν ἐναντίων καταδρομῆς παρεχόμενοι. Basilii Opera, t. ii. p. 135, ed. Benedict.

<sup>r</sup> Sic Deus accivit, sic nos Martinus amavit

Sic et tu pariter Clare tuere pares.

Non meritis sed amore pares, tu sancte valebis

Exorare pares et meritis fieri,

Si cum Martino socia pietate labores,

Ut vincant vestræ crimina nostra preces.

Paulinus Epist. xxxii. ad Severum, ed. Muratori.

however, have produced merely poetical apostrophes from him, as you have from Prudentius also; and as for the language of Gaudentius, Venantius, Leo, Chrysostom, Maximus, to which you refer, (pp. 57, 58,) it merely shows that those writers sometimes used the terms of "patronage" or "protection," when they alluded to the prayers of the Saints to God for men. This language is to be lamented, but it does not amount to your practice of expressing your confidence at the *same time* and in the *same manner*, in the power of God and of His creatures. It does not justify Gregory XVI. for asserting that Peter and Paul *protect* the Church, while Christ *consoles* it. It does not excuse you for "offering your hearts and souls" to "Jesus, Joseph, and Mary," instead of to the Father, the Son, and the Holy Spirit.

(2) Your next question is as follows: "Is it *direct prayer to Saints for favours which God alone can bestow* that Mr. Palmer so strongly reprobates in the examples last quoted? Surely he ought to be aware that in the ancient Church such prayers were admitted." (p. 59.)

All I can say is, that your reply does not prove that *if* such prayers were "admitted," it was right to admit them; but your citations do not even prove that they *were* admitted.

In none of them are "direct prayers" offered "to Saints for favours which God alone can bestow."

V. Having now completed the examination of your defence, and shown that the appeal which you have made to Christian Antiquity in justification

of Romish addresses to Saints and Angels, is insufficient; it remains for me to meet you on the ground you have chosen, and to produce the *real* sentiments of the early Christian writers, not derived from *spurious* or *heretical* compositions, but from their own genuine works. It remains for me to show, THAT THE PRINCIPLES AND THE PRACTICE OF ROMANISTS ARE IN REALITY OPPOSED TO THOSE OF CHRISTIAN ANTIQUITY—THAT THEY ARE DERIVED FROM HERESIES AND IDOLATRIES REPUDIATED BY THE ANCIENT CHURCH. You have appealed to Antiquity. Will you consent to stand or fall by its real verdict?

Which doctrine, then, is the most conformable to that of the primitive Church? *We* are of opinion that religious worship is due to God only, and not to any *creature* whatever, be it angel, spirit, man, beast, or inanimate creature. *We honour and love* Angels and Saints, because they are loved by God; but we think it wrong to offer religious worship to any being whatever except God. *We* hold that *prayer* ought only to be offered to God—that it is a species of *sacrifice* which is only due to the Divine nature. *We* think that it is unlawful to repose our hope, trust, or confidence in any creature. *We* think it *needless* to ask for the intercession of Saints and Angels to render us acceptable to God; and we believe that we ought ourselves boldly to approach the Throne of Grace, confiding in the intercession of Jesus Christ. *We* think it unlawful to unite the name of God with that of his creatures in prayer, and to offer the same acts of homage to them. The doctrines and practice of

Romanists are opposed to ours on all these points. Let us then place the question before the early Church, and ascertain their opinion.

1. *Is it lawful to worship any other being but God? Is all religious worship to be offered to Him alone? And are the Saints, Angels, and other created beings, only to be loved, honoured, imitated, or regarded, as the case may be?*

The doctrine of Christian Antiquity is decisive on this point. Justin Martyr, who wrote little more than a century after the death of our Lord, in describing to the Emperor Antoninus the doctrines inculcated by our Saviour, speaks thus: 'That it is necessary to *worship God alone*, (Christ) thus persuaded us, saying, 'The greatest commandment is, Thou shalt worship the Lord thy God, and Him only shalt thou serve, with all thy heart and with all thy strength; even the Lord God who made thee;' and when a certain person came and said to Him, 'Good Master,' He answered, saying, 'None is good save God only, who made all things.' But they who are not found living according to his instructions, be it known that *they are not Christians* . . . . He answered them, saying, 'Render therefore unto Cæsar the things that are Cæsar's, and to God the things that are God's.' Wherefore *we worship God only*, but in other respects we are gladly obedient to you \*.' It may perhaps be said, that the restriction of all worship to *God* in this passage,

\* Justin Martyr, *Apologia Prima*, pp. 25, 26, ed. Thirlby.

had reference only to the Heathen worship of false gods or deified men, and was not intended as any denial of that worship which is due to Saints and Angels. This is a distinction entirely without foundation, because, as will be shown, the early writers objected in general to *the worship of any creatures whatever*; and on this one broad principle rejected equally the false gods of the Heathen, and the idolatrous heresies of the Collyridians and Angelici. But I shall now produce a passage to which you have alluded (p. 48), and which is conclusive against you.

It is taken from perhaps the most beautiful monument of Christian Antiquity—I mean the Acts of the martyrdom of St. Polycarp, Bishop of Smyrna, which were composed A.D. 167, immediately after the events which they narrate. It appears, that after the martyrdom of Polycarp, the enemies of the Christians endeavoured to prevent them from obtaining his remains. They urged the Roman Proconsul not to give up the body, “Lest, forsaking the crucified (Jesus), they should begin to *adore* this man. And this they said by the suggestion and aid of the *Jews*, who had watched our endeavours to remove him from the fire, being ignorant that we can never forsake Christ, who suffered for the salvation of those who are saved out of all the world, *nor adore any other*. For Him, as being the Son of God, *we worship*; but the Martyrs, as being disciples and imitators of the Lord, *we love as they deserve*, on account of their unconquerable love to their King and

“ Master †.” No words can more plainly teach our doctrine—that worship is due to God only. This is also the language of Athenagoras, a writer of the second century, “ We (Christians) do not approach (spiritual) powers, and *serve them*; but their “ Lord and Master ”.”

Irenæus, Bishop of Lyons, and a friend of the holy Martyr, Polycarp, says, that “ our Lord manifestly showed that the Lord, who had been declared by the Law, is the true and one God, for “ He whom the Law (of Moses) had announced as “ God, Christ shows to be the Father, *whom alone “ the disciples of Christ must serve . . . The Law “ commands us to praise God the Creator, and to serve “ Him only*,” &c. Compare this with the prayer to Joseph †, that he will “ make us *serve Jesus “ and Mary.*” The language of Theophilus of Antioch, who lived in the latter part of the second century, is equally clear. “ A king,” he says, “ does not wish those who are subject to him to be “ called kings” [i. e. to receive royal honours]. “ For ‘ the king’ is his title, and it is unlawful for “ any other person to be called so. In like manner “ *it is not lawful to worship any but God only*.” This, you will observe, is the very argument I have

† Eccles. Smyrnensis Epist. de S. Polycarp. Martyr. ap. Patres Apostol. t. ii. p. 585, ed. Jacobson.

‡ Athenagoras, Legat. pro Christianis, ap. Gallandii Bibl. Patr. ii. p. 15.

§ Irenæus, adv. Hæres. lib. v. c. 22, ed. Benedict.

¶ See above, p. 19.

‡ Theophil. Antiochen. lib. i. ad Autolyicum, c. xi. Gallandii Bibliotheca Patrum, t. ii. p. 84.

employed against your acts of external worship to the Virgin and Saints. An earthly king would be offended at seeing royal honours paid to his subjects: and it is unlawful to act towards God in a way which we should not dare to attempt with an earthly Sovereign.

Clement of Alexandria considers it a principal point of religion to "*worship* one God *alone*, who "is truly omnipotent<sup>a</sup>;" and the same doctrine is taught in various places by Tertullian<sup>b</sup>. Thus, in his reflections on Prayer, he remarks on the wisdom of our Lord's command "of praying in secret, by which he . . . desired the lowliness of faith, that to *Him alone, whom he believed to hear and to see every where, he would offer his worship*<sup>c</sup>." These sentiments remained with Tertullian even after he had fallen into the heresy of Montanus: "It is enjoined me," he says in his Scorpiace, "not to call any other being God; that I should not even in speaking, by my tongue no less than by my hand make a God; that *I should not adore, or in any manner venerate, any other* but that One who thus commands; whom I am also commanded to *fear*, lest I be forsaken by Him<sup>d</sup>."

The language of Christians was the same every where; Cyprian says, that evils are inflicted on men, "in order that the One *God* of all, may be *alone worshipped and prayed to by all*<sup>e</sup>." Diony-

<sup>a</sup> Stromata, lib. vi. t. ii. Oper. p. 825, ed. Potteri.

<sup>b</sup> Athenagoras, Legat. pro Christianis, *ubi supra*.

<sup>c</sup> Tertullian, De Orat. p. 129, ed. Rigaltii Par. 1664.

<sup>d</sup> Tertull. Scorpiace, p. 490.

<sup>e</sup> Cyprian, ad Demetrian. p. 232, ed. Rigaltii, 1649.

sus of Alexandria says, "We worship and adore " the One God and Creator of all things, who entrusted the empire to Valerian and Gallienus beloved of God . . . . *We worship no other*!" Such also was the language of the Martyr Fructuosus, Bishop of Tarragona (about A.D. 262). "I " *worship* one God, who made heaven and earth and " all that therein is." When his Deacon Eulogius was asked whether he would worship Fructuosus after his death, he replied, "I worship not Fructuosus, but I worship Him whom Fructuosus " worships also <sup>g</sup>." Lactantius says, "No other " religion and *worship* is to be held, but that of one " God <sup>h</sup>."

Athanasius supplies us with the *principle* on which the Church refused to worship any being except God. It was not merely because heathens and heretics worshipped *false* or *imaginary* Gods: it was, on this broad, plain, and most rational principle—that religious worship was unsuitable to any *creature*—that it belonged only to the Creator of all things. He argues that Christ is God because he is worshipped, for that no one except God can be worshipped. His argument is very remarkable.

"*One creature,*" he says, "*doth not worship another,* but the servant his master, the creature " his God. Whence Peter the Apostle hindered " Cornelius when he wished to worship him, saying,

<sup>f</sup> Eusebii Hist. Eccl. lib. vii. c. 11, p. 258, ed. Valesii.

<sup>g</sup> Baronii Annales, Anno 262, § 60, t. iii. p. 126, ed. Lucæ, 1738.

<sup>h</sup> Lactantii Instit. l. i. c. 20, ap. Galland. Bibl. Patr. iv. 245.



“ ‘ I also am a man.’ The Angel also hindered John when he wished to worship him in the Apocalypse, saying, ‘ See thou do it not, for I am thy fellow-servant, and of thy brethren the Prophets, and of them which keep the sayings of this book. *Worship God.*’ *Therefore it belongs to God only to be worshipped.* And this the Angels themselves know, that although they excel others in glory, they are yet all *creatures*, and are *not in the number of those who are to be worshipped*, but of them who *worship the Lord*<sup>1</sup>.” It may be remarked here, that it would be perfectly absurd to imagine even for a moment, that Cornelius or St. John could have really intended to give *Divine honours* to Peter or the Angel. Nevertheless their worship was in each case forbidden; and according to Athanasius it is only due to God. And the principle on which such worship is forbidden is, that *creatures* are not to be worshipped.

This principle is also laid down by Gregory of Nyssa in the following terms: “ That none of those things which have their being by *creation* is to be worshipped by men the Divine word hath enacted, as we may learn from almost all the divinely-inspired Scripture. Moses, the Tables, the Law, the Prophets afterwards, the Gospels, the doctrine of all the Apostles, equally forbid the *looking unto the creature.*” He then observes, that the neglect of this introduced heathen idolatry; and continues thus: “ Lest we should suffer the

<sup>1</sup> Athanasii Orat. ii. contra Arianos, t. i. p. 491, Oper. ed. Benedict.

“ same things, who have been instructed by the  
 “ Scriptures to look to the true Godhead; we have  
 “ been taught to understand, that *every created*  
 “ *thing* is different from the Divine nature, and to  
 “ *adore and worship only the uncreated nature*, the  
 “ character of which is never to begin and never to  
 “ end its existence<sup>k</sup>.”

The language of Hilary, a deacon of the Roman Church in the time of Damasus, Bishop of Rome<sup>l</sup>, is also very remarkable, from its refutation of the pretences on which the worship of created beings has been justified in ancient and modern times. Speaking of the heathen he says: “ They are accus-  
 “ tomed, in order to cover the shame of neglecting  
 “ God, to use a *miserable excuse*, saying, that by  
 “ them [created beings] they can *approach* God, as  
 “ we approach a king by his ministers. . . . Come  
 “ then: Is any one so *mad*, so *unmindful of his*  
 “ *safety*, as to give the *king's honour to a minister*—  
 “ when, if any were even found treating on such a  
 “ matter, they would be justly condemned as guilty  
 “ of high treason? And yet these men do not  
 “ think themselves guilty who give the honour of  
 God's name to a *creature*, and leaving the Lord

<sup>k</sup> Gregor. Nyss. contra Eunom. Orat. iv. t. ii. pp. 144. 146. er. ed. Paris, 1615.

The commentary on the Epistles from which I quote, has n commonly attributed to St. Ambrose, but the researches earned men have assigned its composition to Hilary. This er had fallen into the schism of Lucifer, Bishop of Cag-, but appears to have been reunited to the Church, as he ks in very honourable terms of Pope Damasus. See lis Alexander, Hist. Eccl. ssec. iv. c. vi. art. 14.

“*adore their fellow-servants*; as if there was any thing more that could be reserved to God. For we approach the king by his ministers, because he is only a man, and knows not to whom he may entrust the state. But to propitiate God, from whom nothing is hid (for he knows what all men deserve), there is no need of any other spokesman but a devout mind. Wheresoever such an one shall speak to Him, he will answer him<sup>m</sup>.”

It is evident from this, that the heathen did not intend to give the same honour to their deified men and to God: they regarded them as mediators, or as greatly inferior to the Supreme Deity. This is distinctly stated indeed by Tertullian: “Many,” he says, “dispose the Godhead so, as to acknowledge that One has the empire or supreme government, but that many are engaged in his service; as Plato describes Jupiter in heaven accompanied by an army of gods and spirits.” It would be easy to confirm the truth of this statement from Orosius, Celsus, Hierocles, and other heathen writers. It is evident therefore, that the heathen did not mean, any more than Romanists do, to give supreme honours to beings who were inferior to the One Deity. And yet the Fathers most strenuously resisted *every act of external worship* offered to any being except God, on the broad principle which we also maintain, *that religious worship of every sort is due only to the Creator* — never to the creature.

Ambrose says, “We read that nothing but *God*

<sup>m</sup> Comment. in Epist. ad Rom. c. i. Inter Ambrosii Opera, t. ii. Appendix, p. 33, ed. Benedict.

“*alone* is to be adored, for it is written, ‘Thou shalt *worship* the Lord thy God, and Him only shalt thou serve<sup>n</sup>.’” Jerome, in describing the worship of the Christians, speaks thus:—“We do not *worship and adore* (I do not say merely) the relics of the martyrs, but not even the Sun and Moon, the Angels or Archangels, the Cherubim, Seraphim, or any name that is named in this world or the world to come, *lest we should serve the creature* more than the Creator, who is blessed for ever. But we *honour* the relics of the martyrs, that we may *adore Him* whose martyrs they are<sup>o</sup>.” Gregory Nazianzen says, that the “one rule of piety is, to *worship* the Father, the Son, and the Holy Ghost, the one Godhead and Power in three Persons, *honouring nothing above or beneath God* . . . the former of which would be impossible, and the latter *impious*<sup>p</sup>.” Hilary of Poitiers teaches the same truth: “You are not ignorant that religious devotion towards a *creature, is accursed*<sup>q</sup>.” Ambrose, in another place, uses expressions which come still more home to the question between us. “Without doubt the Holy Ghost is to be adored, since He also is to be adored, who, according to

<sup>n</sup> Ambros. de Spiritu Sancto, l. iii. c. 11, Oper. t. ii. p. 680, ed. Benedict.

<sup>o</sup> Hieronymi Epist. xxxvii. al. liii. ad Riparium, t. iv. pars ii. p. 279, Oper. ed. Benedict.

<sup>p</sup> Gregor. Nazianz. Orat. xiv. Oper. t. i. p. 221, ed. Paris, 1609.

<sup>q</sup> Hilar. Pietav. de Trinitate, lib. viii. p. 963, Oper. ed. Benedict. Compare the note of the Benedictine Editors, who state that Ambrose, Basil, Athanasius, Nyssene, &c., employ this principle in their proofs of the Divinity of our Lord.

“the flesh, was born of the Spirit. And lest any one should derive the same [adoration] to the *Virgin Mary*; Mary was the *temple* of God, but *not the God of the temple*; and, therefore, *He only is to be adored* who operated in that temple<sup>r</sup>.” How completely this language of Ambrose overthrows all your argument in defence of Cardinal Bona’s prayer. Theodoret is equally strict in refusing all religious worship to any but God: “We *honour* those men who live virtuously, as most excellent *men*; but we *worship only* the God and *Father* of all, and his *Word*, and *Holy Spirit*.” Epiphanius, like Ambrose, rejects the worship of the *Virgin Mary* and the *Saints*. “Which of the prophets permitted a man (not to speak of a woman) to be *worshipped*? For she (the *Virgin*) is indeed a chosen vessel, but a *woman*, and in no respect changed in nature. . . . But neither is *Elias* to be worshipped, though amongst the living; nor is *John* to be worshipped, . . . neither is *Thecla*, nor any of the *Saints* to be worshipped. For that ancient error shall not prevail over us, to forsake the living God, and to *worship the things that are made by Him*, for ‘they served and worshipped the creature above the Creator, and became fools.’ For if *He will not have the Angels to be worshipped*, how much more would he not *have (Mary) her that was born of Anna*!” -Au-

<sup>r</sup> Ambros. de Spiritu Sancto, lib. iii. c. 11, p. 681, t. ii. ed. Bened.

<sup>s</sup> Theodoret. Græcar. Affect. Sermo ii. p. 502, t. iv. Oper. ed. Sirmund.

<sup>t</sup> Epiphanius. Hæres. lxxix. tom. ii. Oper. ed. Petavii, p. 1062.

gustine also condemns your practice: "Let not the *worship of dead men*," he says, "be our religion; for if they lived piously, they are not to be supposed to seek for such honours, but they wish Him to be worshipped by us, by whose enlightening they rejoice that we are partners of their merit. They are, therefore, to be *honoured for imitation, not worshipped for religion*. . . . We honour them (the Angels) with *love*, not with *service*; nor do we build temples to them. For they do not wish to be so honoured by us, because they know that we ourselves, if we are good, are temples of the high God. It is therefore rightly written (Rev. xxii. 9), that a man was forbidden by an angel that he should not worship him, but *God alone*, under whom he was his fellow-servant."

I shall not carry this argument further at present. From what has been said, it must be evident, think, to any candid mind, that Christian antiquity entirely accords with us, in believing that religious worship is due to the holy Trinity *one*; and that it is unlawful to impart it, *in any free*, to creatures; that even the *appearance* of rshipping creatures is to be avoided; that Angels, l Saints, and even the Virgin Mother of Christ God, are to be loved and honoured indeed, but *er worshipped* or *adored* in any manner whatever; er above God, or equally with God, or even less God.

2. "Ought prayer and praise only to be offered to God and not to any creature? Is it a species of sacrifice which is only due to the Deity? And are we bound to place our hope, trust, and confidence, in God only, and in no creature whatever?"

These questions are immediately connected with that which has just been considered; and all the sentiments of the early Christians which have been adduced, bear most directly on them; for prayer, and praise, trust, and confidence, are all *parts* of internal or external worship or adoration. If it be unlawful then to adore or worship creatures, it is equally unlawful to offer them religious prayer or praise, or to place hope and confidence in them. But I proceed to bring specific proofs from Antiquity in accordance with our doctrine, and in opposition to the doctrine and practice authorized in the Roman Communion.

I shall commence with Irenæus: "As the Church," he says, "has freely received from the Lord, so does she freely minister; nor does she do any thing by *invocation of Angels*, nor by incantations, nor by *any evil curiosity*; but by directing her prayers *cleanly and purely*, and openly, to the *Lord who made all things*, and calling on the name of our Lord Jesus Christ \*." It is evident from this, that Irenæus thought it unlawful to pray to Angels or any created being. Clement of Alexandria is equally explicit: "It is," he says, "the extreme of ignorance to ask from those who are not Gods, as though they were

\* Irenæus, adv. Hæres. l. ii. c. xxxii. ed. Benedict. p. 166.

“ Gods. . . . Whence, since there is only one good  
 “ God, both we ourselves and the Angels *supplicate*  
 “ *from Him alone*, that some good things might be  
 “ given to us, and that others might remain with  
 “ us.” That prayer is a *sacrifice* due to God, is  
 taught by the same Father in the following terms :  
 “ We do not without cause *honour God by prayer*,  
 “ and with righteousness send up *this best and*  
 “ *holiest sacrifice*.” It is also maintained by Ter-  
 tullian thus : “ We Christians pray for all rulers a  
 “ long life, a secure government . . . These things  
 “ *I cannot ask in prayer from any other* except Him  
 “ from whom I know that I shall obtain ; both because  
 “ He is the one who alone grants, and I am the one  
 “ whom it behoveth to obtain by prayer ; being his  
 “ servant, *who looks to Him alone*, who for his reli-  
 “ gion am put to death, who offer to Him *a rich*  
 “ *and a greater sacrifice* which He hath commanded  
 “ —even *prayer* proceeding from a chaste body,  
 “ from a harmless soul, from a holy spirit.”

“ If,” said Athenagoras, “ *we lift up pure hands*  
 “ *to Him* (God), what need is there of a hecatomb ?  
 “ . . . What have I to do with burnt offerings,  
 “ which God does not require, though it be neces-  
 “ sary to offer to Him a bloodless sacrifice, and a  
 “ reasonable service.”

The sacrifices of prayer and praise were then only  
 to be offered up to God ; as Origen expressly says.

γ Clemens Alexandr. Stromata, lib. vii. p. 853, ed. Potteri.

z Stromata, lib. vii. p. 848. See also p. 850.

a Tertull. Apologet. c. 30, p. 27, Oper. ed. Rigaltii.

b Athenagoras, *ubi supra*, p. 73.



“ Every prayer, and supplication, and intercession, and thanksgiving, is to be sent up unto God who is above all, through the High Priest who is above all angels, the living Word and God . . . . For it is not reasonable that those who do not comprehend the knowledge of Angels, which is beyond men, should *invoke them*. And even supposing that their knowledge, which is somewhat marvellous and secret, were comprehended; this very knowledge, declaring their nature and the things over which they are appointed, *would not permit us to presume to pray to any other but unto God*, the Lord over all, who is sufficient for all, through our Saviour, the Son of God <sup>c</sup>.” Nothing can be more conclusive—more decisively condemnatory of the practice of Romanists.

In another place Origen confirms our view very strongly: “ To those who *place their confidence in the Saints*, we fitly produce as an example, ‘ Cursed is the man which hopeth in man;’ and again, ‘ Do not put your trust in man;’ and another, ‘ It is better to trust in the Lord than in ‘princes.’ If it be necessary to put our trust in any one, *Let us leave all others, and hope in the Lord* <sup>d</sup>.”

Novatian, presbyter of the Roman Church in the middle of the third century, argues, as many of the Fathers have done, that Christ is God, because He

<sup>c</sup> Origen. cont. Celsum, lib. v. p. 580, t. i. Oper. ed. Delarue.

<sup>d</sup> Hom. iv. in Ezechiel, p. 373, t. iii. The Latin translation, from which the above passage is taken, was made by St. Jerome.

is every where invoked. "If Christ be only man," he says, "how is He present, being invoked every where, since it is not the nature of man but of God to be present in every place? . . . If Christ be only man, why is *hope reposed in Him*, when *hope in man is said to be accursed\**?" Had Invocation of Saints been practised at that time in the Church, Novatian could not have argued thus; because the immediate answer would have been, that Christ was invoked as a man, even as the Saints were. But his argument is directly opposed to any calling on created beings.

The doctrine of Athanasius is also strongly opposed to you. "It is written, 'Be my protecting God, my house of refuge, and save me,' and 'the Lord was the refuge of the poor,' and whatever things of the same sort are found in Scripture. But if they say that these things are spoken of the Son, which would perhaps be true, let them confess, that the Saints *did not think of calling on a created being* to be their helper and house of refuge<sup>f</sup>." Compare this with the prayer addressed to the Virgin by Cardinal Bona, and those to the Virgin and Joseph which have been produced.

\* Novatianus, De Trinitate, c. xiv. This Treatise was frequently attributed to Tertullian or Cyprian, even in the time of St. Jerome, as he remarks, Catalog. Script. Eccl. c. 81, and Apolog. cont. Ruffin. lib. ii. Natalis Alexander has shown that the doctrine of this Treatise is sound. Hist. Eccl. Sæc. ii. Dissert. xi. art. iv.

<sup>f</sup> Athanasii Orat. i. cont. Arianos, tom. i. p. 466, ed. Benedict.

It is really hard to imagine, how, in the face of such sentiments, Romanists can dare to appeal to Catholic Antiquity in justification of their idolatrous prayers to created beings. You have, however, explained what might otherwise have been hard to account for. You have demonstrated, that Romanism depends for its justification on *forged* and *spurious* compositions. You have proved, that it is still necessary to resort to such dishonest arts; that men of literary character like yourself are obliged to cling to them, in the desperate effort to support a bad and a feeble cause. It is in this way that your unhappy followers are deceived, blinded, and lost.

We affirm with the Fathers, that prayer is only to be offered to God. Look through their pages, and you will find that this doctrine enters into their very notion of prayer. "Prayer is a request of some good thing made by pious men *to God*," says Basil<sup>s</sup>. It is "a discoursing with *God*," according to Gregory Nyssene<sup>h</sup>—"a colloquy with *God*," according to John Chrysostom<sup>i</sup>—"an ascension of the mind *to God*, or a request of fit things *from God*," according to John Damascenus<sup>k</sup>.

We have heard the doctrine of Athanasius: let

<sup>s</sup> Basil. Orat. in Julitium Martyr. Oper. t. ii. p. 33, ed. Benedict.

<sup>h</sup> Nyssen. Orat. ii. de Oratione Dom. Oper. ii. 724.

<sup>i</sup> Chrysost. Orat. ii. de Orat.

<sup>k</sup> Damascenus, de Fide Orthodox. lib. iii. c. 24, Oper. t. i. p. 248.

us now attend to that of one of his successors, Theophilus of Alexandria. "How shall they call "on Him in whom they have not believed? It is "necessary, in the first place, to believe that the "Son of God is, in order that *calling on Him* be "right and reasonable; and as *he who is not God* "is not to be adored, so, on the other hand, He that "is God, is to be adored<sup>1</sup>." Here we see that invoking or "calling on" any one by prayer, is a part of adoration, and as such is due to God only. Hilary, Deacon of Rome, in commenting on the fourth chapter of the Epistle to the Colossians, says, that the Apostle "in the beginning declared "how great and infinite is the Almighty greatness "of Christ, that he might instruct us, that *hope is* "only to be had in Him; because all things are "his, and because nothing can exist without Him, "neither in heaven nor in earth. 'For He is "before all things, and by Him all things consist, "because He hath the pre-eminence in all things;' "so that if any one thinks that he ought to be "devoted to any of the Angels, or elements, or "powers, let him know that he is in error<sup>m</sup>." - This was the language of the fourth century. Now we hear of nothing but "devotion to the Virgin "and the Saints"—"trust" and "hope" in their power. What was impious in the fourth century, is now obtruded upon us as Catholic.

The practice of Romanists in praying to Angels

<sup>1</sup> Theophil. Alexandrinus, Paschal. ii. p. 718, t. iv. Bibl. Patr. Colon. 1618.

<sup>m</sup> Hilar. in Coloss. i. p. 266, Ambrosii Opera, t. ii. pars ii. ed. Ben.

was first invented by a sect of heretics in the fourth century, who for the purpose of exercising this unlawful worship, held private meetings separate from those of the Catholic Church, in which it was not permitted. The Council of Laodicea, the decrees of which were received and approved by the whole Church, condemned this sect in the following terms: "Christians ought not to forsake the Church of God, and depart, and *call on angels*, and hold meetings; which are forbidden. "If any one, therefore, be found giving himself to this hidden IDOLATRY, *Let him be Anathema*, because he hath left our Lord Jesus Christ the Son of God, and hath betaken himself to IDOLATRY<sup>n</sup>." Prayers to Angels are forbidden in this decree as idolatrous, but the same principle applies equally to all prayers to created beings. Prayers to Angels and Saints were therefore, in the judgment of the Catholic Church of the fourth century, IDOLATROUS; and yet you adopt and defend those prayers without any scruple! Where, then, is your alleged agreement with the primitive Church?

The Adoration of the Virgin was also introduced about the same time, and was regarded as a HERESY by the Catholic Church. It commenced in Arabia about A. D. 373, and seems to have given rise to an opposite error, that of the Antidicomarians, who spoke irreverently of the blessed Virgin. We

<sup>n</sup> Concil. Laodicen. Can. xxxv. Beveregii Pandect. Canon. t. i. p. 468. This heresy is referred to by Epiphanius, Hæres. lx. Oper. t. ii. p. 505, and by St. Augustine, Lib. de Hæres. n. xxxix. t. viii. p. 11, Oper. ed. Ben.; and it seems to have become extinct in a short time.

learn that the sinful and misguided persons who adopted the new idolatry, made offerings of cakes to the Virgin at particular times of the year, from which they were called Collyridians (a word which signified the nature of their offering). There is no evidence that they separated from the Church or its worship, or refused to worship God, or regarded the Virgin as equal to God. They are not accused of this by any writer. They, however, offered worship to the Virgin, and were therefore regarded as heretics. Epiphanius has refuted this heresy, and at the same time furnished the strongest arguments against Romanists, in a work from which the following extracts are made.

“ The body of Mary was holy indeed, but she “ was not God. She was a Virgin and honoured, “ but not proposed to us *to be worshipped*, but as “ worshipping Him who, born of her flesh, had “ descended from heaven, and from his Father’s “ bosom. Therefore the Gospel warned us before- “ hand, in which Christ thus speaketh, ‘What “ ‘have I to do with thee, *woman*? my hour is not “ ‘yet come,’ in order that from this expression, “ ‘What have I to do with thee, *woman*?’ none “ might think the holy Virgin more excellent (in “ nature) . . . none might *by excessively admiring* “ the Saint, fall into this folly of *heresy*°. Which “ of the prophets ever permitted a man to be “ worshipped, not to speak of a *woman*? Let “ Mary be in *honour*, but let Father, Son, and

° Epiphanius, *Hæres.* lxxix. t. ii. Oper. p. 1061.

¶ *Ib.* p. 1062.

" Holy Spirit be worshipped: let no one worship  
 " Mary. That service is *not enjoined* by God; I  
 " say not to a woman, but even to a man. Not  
 " even the Angels are worthy of such honours. . . .  
 " Let no one taste of that error concerning the holy  
 " Mary, for although the tree be beautiful, it is  
 " not good for food; and although Mary is most  
 " excellent, and holy, and worthy of honour, yet  
 " she is *not to be worshipped*. . . . Let such  
 " women (as worship her) be silenced by Jeremiah,  
 " and no longer disturb the world. Let them not  
 " say, '*We honour the Queen of Heaven*'<sup>9</sup>. Let  
 " Mary be in honour. Let the Lord be worshipped.  
 " For the righteous afford to no one an occasion of  
 " error<sup>r</sup>."

To speak of the blessed Virgin as *a woman*, in  
 the way which Epiphanius here does, would be  
 regarded by many Romanists as little less than  
 blasphemous. If, indeed, those magnificent titles  
 which they bestow on her (amongst which is that  
 very one of "Queen of Heaven," here *reprehended*  
 by St. Epiphanius) be rightly and piously applied,  
 it must be wrong to speak of her as "a woman."

3. "*Is it necessary to ask for the intercession  
 " of Saints and Angels with God, or is it better to  
 " approach the throne of God with our own prayers,  
 " relying with confidence on the intercession of the  
 " Great High Priest, Jesus Christ?*"

Our belief is, in this case also, confirmed by the  
 consent of the early Church; while the practice

<sup>9</sup> Epiphan. Hæres. lxxix. t. ii. Oper. p. 1062.

<sup>r</sup> Ib. p. 1066.

and opinions of Romanists approximate to those of the heathen and heretics, against whom the Fathers contended.

You have quoted (p. 64) Valerian, Bishop of Cemela, A.D. 450, as urging the necessity of having recourse to the Saints, because "it is the only way to secure the favour of God." "What place of pardon will there be," he says, "if you know not how to *entreat the friends of the king?*" I have not examined into the genuineness of this piece—but admitting it to be genuine, I maintain, that the doctrine here advanced was not that of the Church.

The heathen, as we learn from the example of Celsus, defended their worship and prayers addressed to Angels or Spirits, by representing that we ought to put our trust in them, because they were ministers of God. To this Origen replies: "Away with the advice of Celsus, saying that we should pray to Angels, and let it not be heard for a moment. For *we must pray to God alone*, who is above all, and we must pray to the only-begotten Word of God, 'the first-born of all 'creatures,' and we must entreat Him, *as a high-priest, to offer up our prayers to his God and our God*". We must endeavour to please God *alone*, who is above all things, and labour to have Him propitious to us, procuring His good will by godliness and all kinds of virtue. And if Celsus

\* Origen. cont. Celsum, l. viii: p. 760, t. i. Oper. ed. Benedict.



“ will yet have us to procure *the good will of any others* after Him that is God over all . . . . having God favourable to us, who is over all, it follows that we shall have all His friends, both Angels and Spirits, loving unto us<sup>t</sup>. To whom we offer our first-fruits, to Him also do we send our prayers, having a great High Priest that is entered into the heavens. . . . . But if we have a desire towards a *multitude* [of Saints, Angels, &c.] whom we wish to be favourable unto us, we learn that ‘ thousand thousands stand by Him,’ &c. . . . . who labour together for the salvation of those who *call upon God, and pray lawfully* ”.

I have already quoted the answer of Hilary the Deacon to the argument for the necessity of appealing to creatures in order to propitiate God. John Chrysostom speaks still more distinctly. “ It is often impossible to present our gift immediately unto the masters themselves, and to converse with them, but it is necessary first to obtain the favour of their ministers and stewards. . . . . *But with God it is not so*, for there is no need of intercessors for the petitioners, nor is He so ready to give a gracious answer, being entreated by others, as by our own selves praying unto Him<sup>u</sup>. Amongst men . . . . it is required that he should flatter all those that are about the Prince . . . . but here there is no need of any thing, save of a

<sup>t</sup> Origen. cont. Celsum; l. viii. p. 789, t. i. Oper. ed. Benedict.

<sup>u</sup> Ib. p. 766.

<sup>x</sup> Cited by Damascenus, Sacra Parallela, t. ii. Oper. p. 466.

“ watchful mind only, and there is nothing that hindereth us from being near to God <sup>y</sup>.” “ *God does most when we do not ask of others. As a kind friend, he blameth us most, as not having courage to trust in his love, when we entreat others to pray to him for us* <sup>z</sup>. We do not, therefore, so pacify him when we entreat Him by others, as when we do it by our own selves <sup>a</sup>.” Damascenus, in the eighth century, adopts these Christian sentiments. “ Mark the philosophy of the woman of Canaan. She entreats not James, she beseeches not John, neither does she come to Peter, but she broke through the whole company. I have no need of a mediator, but taking repentance as my spokesman, I come to the Fountain-head itself. For this cause did He descend, for this cause did He take flesh, that I might have the boldness to speak unto Him. . . . I have no need of a mediator: Have mercy on me <sup>b</sup>.” This is even the language of Theophylact, Metropolitan of Bulgaria, in the *eleventh* century. Speaking of the woman of Canaan: “ Observe,” he says, “ that although the Saints pray for us as the Apostles did for her, yet *we praying for ourselves, prevail much more* <sup>c</sup>.” These authorities are sufficient to show that the ancient Church did not believe it necessary to use the Saints as mediators

<sup>y</sup> Chrysost. in Psal. iv. t. v. p. 8, ed. Benedict.

<sup>z</sup> Hom. xxxvi. in Act. Apost. t. ix. p. 278.

<sup>a</sup> Expos. in Ps. iv. t. v. p. 9.

<sup>b</sup> Cited by Damascenus, Oper. t. ii. p. 467.

<sup>c</sup> Theophylact. Comment. in Matt. c. xv. p. 89, ed. Paris, 1631.

with God, and that they held it much safer and more pious to approach God with our own prayers, confiding in the intercession of Jesus Christ.

4. "Is it lawful to unite the name of God with that of His creatures in prayer, and to offer the same acts of homage to both at the same time?"

In proof of the unlawfulness of this practice, I shall only adduce the language of the great Athanasius. "No one," he says, "would pray to receive any thing from the *Father and the Angels*, or from any of the other creatures. Nor would any one say, 'God and the Angel give thee.'" In reply to the objection derived from Jacob's language, Gen. xlvi. 15, 16. "The God which fed me from my youth . . . . the Angel which delivered me, &c." Athanasius says, "He did not couple one of the created beings, and by nature Angels, with God who created them . . . . but in saying, 'which delivered me from all evils,' he showed that it was not any of the created Angels, but the *Word of God*, whom he coupled with God and prayed unto<sup>d</sup>." I need not produce any further evidence. Compare this with your indulgenced prayer, "Jesus, Joseph, and Mary, assist me in my last agony."

I have produced but a small portion of the evidence which may be brought from Christian antiquity in refutation of your doctrines and practice on this subject. What has been said, however, will I trust be sufficient for the vindication of the early Fathers from the imputations of superstition

<sup>d</sup> Athanasii Orat. iii. cont. Arianos, t. i. p. 566.

and idolatry which your pamphlet tends to fix upon them. Their doctrines stand out in bold relief, against the heathenish corruptions which Romanism sanctions and defends.

5. We have now sufficiently seen what the doctrine of the Catholic Fathers is on the subject of the worship of creatures. Let us contrast it with the doctrines and practice of Romanism. I can only afford space for a very few citations from your popular books of devotion, but they will afford a fair specimen of the remainder.

Your admired saint Alphonsus de Liguori shall speak first.

“From the moment that Mary consented to “become the Mother God,” says St. Bernardine of Sienna, “she merited to receive *sovereignty over all creatures.*” “Mary and Jesus having but one and the same flesh,” says St. Arnand, abbot, “why should not the Mother enjoy, **CONJOINTLY WITH THE SON,** the honours of royalty?” Mary is then *Queen of the Universe*, since Jesus is its King: thus, as St. Bernardine again observes, “As many creatures as obey God, so many obey the glorious Virgin.” “I am,” said she, to St. Bridget, “the Queen of heaven and Mother of Mercy”—I am “the joy of the just, and the gate through which sinners go to God.” (p. 22.) **QUEEN OF HEAVEN AND EARTH! MOTHER OF GOD! MY SOVEREIGN MISTRESS!** I present myself before you as a poor

\* The Glories of Mary, Mother of God, translated from the Italian of Saint Alphonsus Liguori by a Catholic Priest. Third Edition, Dublin, Coyne, 1837.

“ mendicant before a mighty Queen. (p. 29.) N  
 “ grace, no pardon, emanates from the throne of th  
 “ King of kings without passing through the hand  
 “ of Mary, according to St. Bernard.. The plenitude  
 “ Grace is found in Jesus Christ as the head, whenc  
 “ it flows to Mary, who communicates it to all hi  
 “ members. (p. 121.) No doubt, Jesus the Mar  
 “ God, alone sufficed to effect our redemption; bu  
 “ it was more convenient that both sexes having cor  
 “ rrupted to our ruin, both should conspire to sav  
 “ us. Albertus Magnus styles Mary ‘the coadjutri  
 “ ‘ of our redemption!’ (p. 128.) ALL IS SUBJEC  
 “ TO MARY’S EMPIRE, EVEN GOD HIMSELF! . . .  
 “ Jesus has rendered Mary OMNIPOTENT: the one i  
 “ omnipotent by nature, *the other is OMNIPOTENT b*  
 “ *grace.* (p. 138.) St. Germanus says to Mary, ‘You  
 “ ‘ O holy Virgin, HAVE OVER GOD THE AUTHORIT  
 “ ‘ OF A MOTHER, and hence you obtain pardon for th  
 “ ‘ most obdurate sinners.’ (p. 141.) It is impossibl  
 “ that a true servant of Mary should be damne  
 “ (p. 165.) ‘My soul,’ says the blessed Eric Suzor  
 “ ‘ is in the hands of Mary, so if the Judge wishes t  
 “ ‘ condemn me, the sentence must pass through thi  
 “ ‘ clement Queen, and she well knows how to preven  
 “ ‘ its execution.’ (p. 171.) O Jesus! O Mary! ma  
 “ your names live in my heart . . . O Mary! m  
 “ Mother! when my last hour shall come, when m  
 “ soul shall be at the eve of its departure from th  
 “ world, grant, I beseech you, that my last word  
 “ may be, Jesus, Mary, I love you. Jesus, Mary,  
 “ give you my heart and my soul. Amen.” (p. 205.  
 My next extracts shall be from “the Nev

“ Month of Mary,” published with the formal approbation of authority <sup>f</sup>.

“ Thou art **THE ONLY HOPE OF SINNERS!** Through thee do we hope for pardon of our sins ; and in thee, O most blessed Lady, is the expectation of our rewards. (p. 42.) Recite the Acts of Faith, Hope, and Charity, to-day, in honour of Mary, and make this one of the devotions which you will resolve to practise in her honour. (p. 121.) In all the infirmities of the body, and all the maladies of the soul, be thou, O Mary, my refuge and my relief. Numberless are the sick who, through thee, have recovered health. Relying on thy power and goodness, I fly to thee, and implore thee to heal my infirmities, and obtain for me perfect health of body and of soul, that I may be the better able to serve **THEE AND THY DIVINE SON.** (p. 146.) O heavenly Queen, thou dost excel the highest of the Angelic host in merit, in grace, and in holiness. All heavenly spirits bow down before thee, and praise and glorify thee.” (p. 168.)

The next extract shall be made from “ Devotion to the holy Angels. From the French of Boudon. Dublin, 1837.”

“ The Virgin Mary ‘ being **THE AUGUST EMPRESS OF PARADISE,**’ the Angels are her subjects, and consider it a great honour to be obedient to her laws. (p. 44.) It is most useful to perform a Novena in honour of the Angels. If we would be truly

<sup>f</sup> The New Month of Mary, principally designed for the Month of May, by the Very Rev. P. R. Keurick, Dolman, London, 1841. Approved, April 25, 1841, by “ F. P. Kenrick, Bp. Arath. and Coadj. of Bp. Philadelphia.”

devout to the Angels, we should once for all take the resolution of avoiding deliberate faults and imperfections, of searching out and overcoming our predominant passion . . . Endeavour every day to *sacrifice* some inclination of yours IN HONOUR OF THE ANGELS." (p. 69.)

I extract the following from "Reflections on the Prerogatives, Power, and Protection of St. Joseph . . . with special Devotions to that most glorious Patriarch. London, 1825."

"He must be looked on as his (Jesus') LEGITIMATE PARENT, and entitled in all things to the right of paternity, except that of generation, which, according to Rupertus Abbas, the eternal Father supplied, by infusing into the husband of Mary a paternal love for her Son Jesus. (p. 6.) The illuminated St. Theresa of Jesus . . . (said), I have seen clearly, that THIS FATHER AND LORD OF MINE, St. Joseph, hath drawn me, as well out of this necessity, being crippled with sickness, as out of others greater, when there was question of honour and loss of my soul. (p. 37.) This glorious Saint BRINGS ALSO WHOLE PROVINCES AND NATIONS TO THE CATHOLIC FAITH. New France owns him as the propagator of His gospel whose legal parent he was. (p. 64.) The universal practice of honouring our holy Patriarch, is to recite his little office, his litanies, hymn, and prayer, either *daily* or for a set time." (p. 72.)

The following extracts are taken from "The Imitation of the blessed Virgin, composed on the plan of the *Imitation of Christ*. From the French. Dublin, Coyne, 1836."

"Thou art truly become THE QUEEN OF THE  
 " WORLD, AS WELL AS THE QUEEN OF HEAVEN. . . .  
 " O Virgin Mother, the highest in grace and perfec-  
 " tion among the Angels, deserves only to be ranked  
 " among thy servants ; so great is the distance be-  
 " tween him and thee. (p. 268.) I comprehend that  
 " in that quality (Mother of Jesus) thou hast a sort  
 " of right over all the treasures of grace . . . Who  
 " can comprehend the elevation of thy dignity ? All  
 " is so great and eminent in the Mother of God, that  
 " the Seraphims themselves can only admire it.  
 " (p. 269.) *At the sight of thy greatness and sub-*  
 " *lime elevation, I am seized with religious fear and*  
 " *respect, which, as it were, annihilates me at thy feet."*  
 (p. 270.)

I quote the following from "The glories of St.  
 " Joseph, chiefly taken from the French of Rev.  
 " Father Paul Barrie. Dublin, 1835."

" As God the Son is the Redeemer of mankind,  
 " so St. Joseph is his COADJUTOR in this great work,  
 " since he employs all his cares . . . to gain where-  
 " withal to nourish and maintain our merciful Re-  
 " deemer. Lastly, as the HOLY GHOST is the *spouse*  
 " of Mary the Mother of God, so ST. JOSEPH is also  
 " her *spouse* ! What, therefore, can be a greater  
 " subject of jealousy to the Angels than this ? (p. 25.)  
 " The learned and devout Gerson says, that if the  
 " *first* rank or hierarchy in heaven is that of the  
 " Father, Son, and Holy Ghost ; so the *second* is this  
 " of Jesus, Mary, and Joseph ; and that all other  
 " Saints are of a *lower* rank, and of a different hier-  
 " archy. These other great Saints hold, indeed, the  
 " first place in their rank and hierarchy, according to



“ the ordinary law of love ; but not in that of the  
 “ order of the Hypostatical union, and in the mys-  
 “ tery of the Incarnation, wherein those are only  
 “ comprised, who most nearly relate to Jesus and  
 “ Mary : namely, St. Joseph, WHO COMPLETES THIS  
 “ CREATED TRINITY.” (pp. 39, 40.)

The following passages are extracted from “ A  
 “ Short Treatise on the Antiquity, &c. of the Con-  
 “ fraternity of our blessed Lady of Mount Carmel.  
 “ Dublin, 1838.”

“ Another benefit or privilege of this Confrater-  
 “ nity of the Scapular, is contained in these words :  
 “ he that dieth invested with this habit SHALL NOT  
 “ SUFFER ETERNAL FIRE : which is as much as to say,  
 “ that the Scapular is a great help in order to obtain  
 “ eternal felicity (p. 43). St. Anselm saith, There is  
 “ no doubt but the blessed Virgin Mary, by maternal  
 “ right, is WITH CHRIST, PRESIDENT OF HEAVEN AND  
 “ EARTH ! She being really Mother of the Word  
 “ incarnated, there is in all propriety due to her a  
 “ certain POWER ; or, as others say, A DOMINION OVER  
 “ ALL THINGS, as well spiritual as temporal, to which  
 “ the authority of her Son doth extend itself. So  
 “ that she had by natural right of maternity, A  
 “ POWER ALMOST LIKE THAT OF HER SON !” (p. 49.)

I need not carry this proof any further. The  
 passages which I have selected are taken almost at  
 random from a few of your books of popular devo-  
 tion, and furnish a specimen of the real state  
 of religious worship amongst Romanists. I am  
 obliged to refrain from citing similar passages from  
 numbers of books now lying before me. I cannot  
 afford space for describing the multiplicity of your

acts of worship and adoration to the Virgin, the Saints, and Angels—The special months devoted to their daily worship—The repetition of hymns, prayers, and litanies to them *seven times* in the day—The *vows* made to them—The Eucharist offered *to their honour*—Acts of faith, hope, and charity, the reception of the holy Eucharist, almsgiving, all the works of religion done to *please them*—Offerings of gifts to them—Confraternities for the purpose of worshipping them, supported by Papal Indulgences—Confession made to them *conjointly with God*—The ascription of all the titles and prerogatives of the Creator to his creatures. Oh, how deplorable, how awful, is this scene of superstition and idolatry! And how fearful a contrast does it present to the religion of Scripture and of Antiquity! Can nothing awaken the conscience of Romanists to a sense of what is due to God?

I shall only adduce one more passage in illustration of your religious system. It is taken from the writings of Alphonsus de Liguori, your favourite Saint, and describes the mode in which those who are in their last agony are to be aided by the priest.

“ When the sick man comes to his agony, let the Priest employ the usual arms of the Church in his assistance. 1. Let him often *sprinkle him with blessed water*, especially if he is troubled by diabolical temptations. . . . 2. Let him fortify him *with the sign of the cross*, and bless him, saying, ‘ God the Father, who created thee, bless thee, &c.’ . . . 3. Let him frequently give him *the image of our Saviour and of Mary to kiss*. 4. Let him take

care that the sick person gains *all the Indulgences that he can*, and especially receives benediction in the article of death, with plenary indulgence granted by Benedict XIV. . . . 5. Let him suggest some sentiment of grief, conformity, hope in the passion of God *and the intercession of S. Mary*. . . . 6. Let him endeavour that the names of *Jesus and Mary* be very frequently invoked, at least mentally, and the prayer, '*Mary, mother of grace*,' be said: 7. In the last agony let him cause the bystanders to say *many litanies of the Virgin Mary* for the sick man. It is desirable to procure the bell of the agony to be rung. . . . 8. As the time of expiring draws near, let the Priest with a mournful voice and bended knees recite the accustomed prayers of the Church, '*Go forth, &c.*' . . . 9. (Directions as to handling the sick person.) 10. When he is near death, let him give him *a blessed candle*, and thus profess that he dies in the faith. 11. While he is yet sensible, it will be advisable to give him Absolution *frequently*, after a short reconciliation. . . . Let him admonish him *often to call on the names of Jesus and Mary*§.

"When the sick man is near expiring, the [following] acts should be recited *without pausing and in a loud voice* [by the Priest].

"Lord Jesu, receive my spirit. My God, help me, permit me to come and love thee for ever. My Jesus, my Love, I love thee. I repent. I wish that I had never offended thee! *O Mary, MY HOPE,*

§ Ligorio, Theologia Moralis, t. ix. p. 175 (Praxis Confessarii, n. 276).

“ help me, pray for me to Jesus. My Jesus, for thy  
“ passion save me. I love thee! *Mary*, MY MOTHER,  
“ in this hour help me. *St. Joseph*, help me. *Arch-*  
“ *angel Michael* defend me. *Guardian Angel*, guard  
“ me. *Saint N.* (here let the principal protector of  
“ the sick man be named) commend me to Jesus  
“ Christ. *Saints of God*, intercede for me. Jesus,  
“ Jesus, Jesus. *Jesus and Mary*, I give my heart  
“ and my soul to you!”

I should only injure the effect of this most awful scene by offering any comments: I leave it to the reflections of the Reader. May the last hours of those he loves have other consolations—and *peace*.

I remain, &c.

## LETTER III.

ON THE WORSHIP OF IMAGES AND BELICIS.

---

SIR,

THERE is no charge which Romanists are more ready to repel with indignation and scorn than that of IDOLATROUS WORSHIP. Whenever such a subject is hinted at, we are overpowered in a moment with a torrent of invective, sarcasm, ridicule; with appeals to our common sense, our charity, our courtesy; with the boldest assertions of innocence; nay, even with ready anathemas against idolatry! This excessive sensibility on the subject of idolatrous worship will, to the discerning mind, indicate the consciousness of some unsoundness, some lurking feeling that all is not as it should be. Were Romanism, in truth, as free from idolatry as its advocates would have us believe, we should find them rather more at ease on the subject than they seem to be.

Let us cite a few passages in illustration of what has been remarked.

I shall first produce your own language. You are highly indignant on the occasion.

“ Nor yet, my brethren, is this the worst feature  
“ of the case ; for a graver and more awful charge is  
“ laid upon us in consequence of our belief: we are  
“ even denounced as idolaters, because we pay a  
“ certain reverence, and, if you please, worship, to  
“ the Saints of God, and because we honour their  
“ outward emblems and representatives. Idolaters!  
“ Know ye, my brethren, the import of this name ?  
“ that it is the most frightful charge that can be  
“ laid to the score of any Christian? Then, gra-  
“ cious God! what must it be when flung as an  
“ accusation upon those who have been baptized in  
“ the name of Christ, who have tasted the sacred  
“ gift of His body, &c. Assuredly they know not  
“ what they say who deliberately and directly make  
“ this enormous charge ; and they have to answer  
“ for *misrepresentation*, yea, for *calumny of the*  
“ *blackest dye*, who hesitate not again and again to  
“ repeat with heartless earnestness and perseverance,  
“ this most *odious* of accusations, without being  
“ fully assured (which they cannot be) in their con-  
“ sciences and before God, that it really can be  
“ proved. . . . You will not open a *single Catholic*  
“ *writer*, from the folio decrees of Councils, down  
“ to the smallest catechism placed in the hands of  
“ the youngest children, in which you will not find  
“ it expressly taught, that it is sinful to pay the  
“ same homage or worship to *the Saints*, or to the  
“ greatest of the Saints, or the highest of the  
“ *Angels* in heaven, which we pay to God ;”  
&c. &c.

<sup>a</sup> Wiseman, *Controv. Lectures*, vol. ii. pp. 93, 94. I cannot but admire the ingenuity of this disclaimer. You deny that

Let us next hear the Declaration of "the Vicars Apostolic."

"*Ignorance or malice* has gone so far as to charge the Catholic Church with *idolatry* in the worship of the *Saints*, and of the *images of Christ and of the Saints*. The Catholic Church teaches that idolatry is one of the greatest crimes that can be committed against the majesty of God; and every true member of this Church *shudders at the idea of such a crime*, and feels grievously injured by so horrid an imputation. . . . To *worship* the images of Christ or of the *Saints*, the word is here again understood by Catholics only of an *inferior* and relative respect shown to images. . . . To charge a Catholic with idolatry because the term *worship*, meaning only an inferior and relative regard, is found in the ancient and modern Liturgies of his Church, is not consistent with *candour* or *charity*. The charge that the Catholic Church sanctions the praying to images is a calumny, and carries with it an imputation of stupidity too gross to be noticed<sup>b</sup>," &c.

Dr. Baines shall speak next.

"You have been told that 'Romanists worship images, as did the Pagans of old, and that, like them, they give the glory of the eternal God to the works of men's hands.' I know how common such accusations are, and how *otherwise* respect-

divine honours are due to the *Saints* or their *images*; but you forget to notice our charge, that divine honours are paid to Images of Christ and to the cross.

<sup>b</sup> Declaration of Vicars Apostolic, 1826, Section iv.

“ able are the sources from which they spring, or I  
“ should fear to *insult your understandings* by sup-  
“ posing that any of *you* are capable of believing  
“ them. For is it possible that in an age and  
“ country which claims to be so learned and en-  
“ lightened, men should be found capable of be-  
“ lieving that the majority of the Christian world  
“ are so ignorant, so debased, so stupid, so *wicked*,  
“ as to give divine honours to a lifeless and sense-  
“ less image? . . . I shall then merely add, in the  
“ words of St. Paul, in conformity with the repeated  
“ decisions of the Catholic Church, and *in unison*  
“ *with the voice of every Catholic in the world*,  
“ anathema to the man who worships an image as  
“ God, or gives to it divine honours<sup>c</sup>, or believes it  
“ to possess any portion of divine power or virtue,  
“ or places his trust in it, or prays to it, or believes  
“ it to be any thing more than a lifeless, senseless  
“ lump of matter.”

After these declarations of persons in authority amongst you, it must be needless, Sir, for me to attempt to describe the awful nature of the sin of Idolatry. If, indeed, there be one sin which, more than another, God has visited with awful penalties, and forbidden under the most terrible denunciations, it is the sin of Idolatry.

Here, then, seems to be a very plain and simple

<sup>c</sup> Dr. Baines, following the general doctrine of Roman Catholic divines, denies that divine honour or Latria is due to images simply *per se*. This does not by any means imply that he refuses them such honour where they are considered as *representing* their originals. This distinction will be noticed further on.



test of the truth or error of your whole system. DOES THE CHURCH OF ROME SANCTION IDOLATRY, OR DOES IT NOT? Let this one question be determined in the affirmative, and it is needless to go further: for if the Church of Rome sanctions and encourages *idolatry*; if the honour due to God only is given to God's creatures; if this idolatry be so sanctioned and authorized, that no one in your communion ventures to object to, or to denounce particular forms or practices, however plainly idolatrous;—then, Sir, the inference follows irresistibly—that the Church of Rome IS NOT A SAFE GUIDE TO SALVATION—and that HER CLAIM TO INFALLIBILITY IS A PALPABLE ERROR. The very unity of which you boast becomes, in this case, your *condemnation* in the eyes of God and of man.

It appears that this is the shortest and plainest of all tests of your Church. It involves no elaborate enquiry into a multiplicity of doctrines and tenets: it requires no researches into the disputed theological points connected with the questions of Unity, Catholicity, and Apostolicity, which are sometimes considered as tests of truth. In the question of IDOLATRY we have merely to examine a few matters of fact, and compare them with your own admissions.

In my first Letter, then, I produced proofs that in your Church the Virgin, and the Saints and Angels receive the honour which is due to God only. I called for any evidence that your Church disapproves of, or condemns, such idolatrous worship. Your reply has only established with still *greater* and more undeniable evidence all that was

intended for. The case might, therefore, terminate at this point. As, however, there is some very distinct evidence that idolatrous worship of Images and Relics is sanctioned in the Church of Rome, and as I have already adverted to the subject in my first Letter, it seems desirable to proceed further to the examination of your doctrines in reference to the worship of Images and Relics.

Now, Sir, I must, in the first place, observe, that notwithstanding all the vehement protestations we have heard, it is clear, by your own admissions, and by those of other Romanists, that the Church of Rome is not quite so immaculate as you would lead us to suppose.

We have your own words, "I shall be told that the manner in which the poorer Catholics pray before her (the Virgin's) *images*, and those of the Saints, betrays a *greater fervour of devotion than they display at other times*; nay, that it even indicates a superstitious trust in those outward symbols themselves. This appearance may be partly *true*<sup>d</sup>."

Nor is it merely that *appearances* are against you, a truth which every traveller is ready to attest, but Romanists themselves are obliged to admit, that those appearances are not fallacious; in short, that there are *real abuses* in their Church on this subject.

"Experience," says Van Espen, "has long ago taught how difficult it is to guard against irreligious or superstitious worship, in some degree

<sup>d</sup> Wiseman, Letter to Newman, p. 24.

“ savouring of *idolatry*, in this public and external  
 “ veneration of images and statues, especially when  
 “ the base gain of the priests mingles itself with it,  
 “ combined with the ignorance or excessive credu-  
 “ lity of the people. . . . Indeed, notwithstanding  
 “ many decrees of Councils, and especially the  
 “ salutary regulations of the Council of Trent, *so*  
 “ *great and so various is the superstitious, and (as it*  
 “ *were) idolatrous worship of images and statues,*  
 “ amongst the common and unlearned people, that  
 “ the Gallican Bishops (in the ninth century) do  
 “ not seem to have had unfounded apprehensions  
 “ that the unlearned populace would be with diffi-  
 “ culty withdrawn from the superstitious worship  
 “ and unfitting adoration of images, if their worship  
 “ were allowed. . . . It is certain that the mani-  
 “ fold superstitious worship of holy images owes,  
 “ for the greater part, if not entirely, its origin,  
 “ progress, and stability, to the filthy lucre of  
 “ priests, either secular or regular, which they seek  
 “ from the popular concourse and indiscreet affec-  
 “ tion of the people to certain images <sup>e</sup>.”

The same evils were acknowledged by the learned Gerson, in the fifteenth century. “ Judge,” said he, “ whether so great a variety of images and pictures in the Church be expedient, and whether they do not sometimes pervert numbers of the unlearned people to idolatry <sup>f</sup>.”

But let us examine the subject a little more closely, and enquire whether superstitious and

<sup>e</sup> Van Espen, Opera, tom. ii. pp. 240, 241, ed. Lovan. 1732.

<sup>f</sup> Gerson, Defect. Eccl. n. 67, tom. i. Opera, p. 207, ed. Paris. 1606.

*idolatrous* practices in reference to images and relics are mere *abuses* in the Church of Rome, or whether they are not taught, allowed, and sanctioned by the highest authorities amongst you.

I undertake then to prove that, notwithstanding all your disclaimers, DIRECT AND FORMAL IDOLATRY —WHAT YOU YOURSELVES CANNOT DENY TO BE IDOLATRY — IS AUTHORIZED AND APPROVED IN YOUR COMMUNION, AND THAT YOU ARE PREVENTED BY YOUR OWN PRINCIPLES FROM CONDEMNING IT.

First then, what is idolatry, according to Romanists themselves?

“ It is the giving to man, or to any thing created, that homage, that adoration, and that worship, which God hath reserved unto Himself<sup>g</sup>.” “ Idolatry pays divine honour to creatures<sup>h</sup>.” “ Those only are idolaters who offer to a creature the honour and worship due to God<sup>i</sup>.” Idolatry is, according to “ Saint ” Ligorio, “ when honour is given to the creature as to God. This is done (as Lessius teacheth) not merely by *sacrifice*, but also by *any sign of honour*, by which any one intends to submit himself to a creature as to God, e. g. by genuflexion, offering incense, uncovering the head<sup>k</sup>,” &c. It is, according to Amort, “ the adoration of a creature as God<sup>l</sup>.” Thomas Aquinas remarks that idolatry is a species of super-

<sup>g</sup> Wiseman, *Controv. Lectures*, ii. 93.

<sup>h</sup> Hornyhold, *Real Principles of Catholics*, p. 150.

<sup>i</sup> Trevern, *Discuss. Amicale*, tom. ii. p. 276.

<sup>k</sup> Ligorio, *Theologia Moralis*, l. iii. n. 12.

<sup>l</sup> Amort, *Theologia*, tom. xx. p. 272.

stition, "which is chiefly practised when divine worship is attributed to one to whom it is not due; but it ought to be paid only to the supreme, uncreated God<sup>m</sup>." I need not pursue this point any further. All your writers agree that idolatry consists in offering to creatures that supreme worship which is only due to God.

Secondly: What, according to Romanists, is this *supreme worship* due to God, or how is it designated by them?

Bellarmino says, "There are as many sorts of adoration or worship as there are species of excellence. But, as far as relates to the present purpose; there are three species of excellence. The first is the *Divine* and *infinite* excellence, to which corresponds the first species of worship, which is called by theologians *LATRIA* <sup>n</sup>." "It is to be observed," says Tournely, "that there are three sorts of adoration or worship, *LATRIA*, which is due to God only; *Dulia*, which is due to creatures; *Hyperdulia*, which is bestowed on the blessed Virgin <sup>o</sup>." "The words *LATRIA* and *Dulia*, have been rightly employed to discriminate properly the supreme worship due to God only, from the inferior worship with which Angels or Saints are honoured <sup>p</sup>." "There are some of the common people," said the Wallenburghs, "who often understand the word

<sup>m</sup> Aquinas, Summa Theologiæ, Secunda Secundæ, quæst. xciv. art. 1.

<sup>n</sup> Bellarmin. de Sanct. Beatit. l. i. c. xii.

<sup>o</sup> Tournely, de Incarnatione, p. 782.

<sup>p</sup> Perrone, de Cultu Creat. cap. i. Præl. Theol. tom. iv. p. 341.

“ ‘adoration’ as signifying *the highest honour due to God, which we call LATRIA*, or as meaning the adoration of Latria, which however has been taught by no Council. Nay, rather, the second Synod of Nice says that images are to be adored, but it adds, *not with Latria* <sup>q</sup>.” In like manner you yourself cite the following words of Augustine, as exhibiting the same distinction which is made by Romanists:—“ We venerate the martyrs . . . But with that worship which the Greeks call *λατρεία*, and which in Latin cannot be expressed by one word—as it is a worship properly due only to the Divinity—*with that worship we worship God alone* <sup>r</sup>.” Trevern, in remarking on a decree of the second Synod of Nice, which Romanists receive as œcumenical, says, “ The Council distinguishes by these certain characters, the adoration *due to God alone*, from those which may be paid to other objects: it calls the first, the adoration of LATRIA, which pertains *exclusively to God* <sup>s</sup>.”

I ought to apologize for pressing on the attention of the reader a distinction so well known, and so universally received by all your writers. If you are charged with paying idolatrous worship to images or relics, you are ready with your reply, “ that no calumny can be more gross, *because* the honour which you give to images and relics, is infinitely inferior to, is altogether different from, that true LATRIA which you only pay to God.”

<sup>q</sup> Wallenburch, Controvers. tom. ii. p. 206.

<sup>r</sup> Wiseman, Controv. Lect. ii. 113.

<sup>s</sup> Trevern, Discuss. Amic. tom. ii. p. 323.

Now, Sir, according to the doctrine of your most eminent theologians, *approved by the Roman Church*, and never censured or condemned, **LATRIA** or *Divine worship* is due to the following creatures:—

(1) *Images* of Christ; (2) *Images* of the Trinity; (3) *Images* of God the Father; (4) *Relics* of the blood of Christ; (5) *Relics* of His nails; (6) *Relics* of His hair; (7) of His flesh; (8) of the true Cross; (9) of the nails which fastened Him to it; (10) of the spear; (11) of the scourge; (12) of the reed; (13) of the sponge; (14) of the napkin of Veronica; (15) of the linen cloth in which our Lord was wound; (16) of the coat without seam; (17) of the purple robe; (18) of the pillar to which He was bound when He was scourged; (19) of the inscription on the Cross; (20) *Images* of the true Cross of any material, such as wood, metal, or ivory; (21) *The blessed Virgin*, and her *images* and *relics*. To all these created objects, **LATRIA**, OR THE HONOUR DUE TO GOD ONLY, IS FORMALLY, EXPRESSLY, AND PROFESSEDLY PAID IN THE ROMAN COMMUNION, AND WITHOUT THE SLIGHTEST CENSURE.

These points shall be established by quotations from your most eminent divines; and as you are for ever asserting that the decrees of the Council of Trent in regard to images have entirely prevented the possibility of idolatry, I shall refer to writers who have lived *since* that Council was celebrated.

1. I shall commence with AZORIUS, who speaks thus:—

“ The first question is, Whether the *Cross* and “ *Image* of Christ our Lord ought to be adored “ with the worship of **LATRIA**? There are four

“ opinions of the doctors, but in my judgment  
 “ they may be reduced to two, as I shall here-  
 “ after say.

“ The first opinion denies it ; so that, according  
 “ to this opinion, the worship of Latria is referred,  
 “ as to its term, to Christ, contained in the image  
 “ only by thought or meditation ; and the Image or  
 “ Cross is only that, in which, or by which, we  
 “ worship *Christ*, so that it may be truly said, we  
 “ do not worship the Cross or the Image of Christ  
 “ with Latria, but Christ Himself in the Cross or  
 “ Image †.”

He remarks that Alexander, Durandus, Holcot,  
 and Mirandula, are said to have been of this  
 opinion.

“ The second opinion affirms that they (the  
 “ *Images and Cross*) OUGHT TO BE WORSHIPPED  
 “ WITH THE ADORATION OF LATRIA, THAT IS,  
 “ WITH THE SAME WORSHIP, HONOUR, AND VE-  
 “ NERATION, WITH WHICH CHRIST, WHOSE IMAGE  
 “ IT IS, IS WORSHIPPED ; for it saith, that in a  
 “ Cross or Image *three* things may be considered  
 “ . . . . The third [of which] is, that the image  
 “ actually refers to and *represents* Christ, AND IN  
 “ THIS MANNER, saith Cajetan, THE WORSHIP OF  
 “ LATRIA IS DUE TO IT ; so that the worship be re-  
 “ ferred as well to the IMAGE which represents, as  
 “ to Christ whose similitude it bears †.”

† Azorii Institut. Moral. tom. i. lib. ix. c. vi.

‡ Secunda opinio affirmat coli debere adoratione Latriæ, hoc est eodem cultu, honore, et veneratione qua colitur Christus, cujus est imago : ait enim, in Cruce vel Imagine posse tria considerari . . . . Tertium [quorum] est, Imaginem actu



This opinion, he says, "IS RECEIVED BY THE COMMON CONSENT OF THEOLOGIANS, as Saint Thomas, Alexander de Hales, Bonaventure, Ricardus, Albertus Magnus, Paludanus, Almain, Marsilius, Major, Capreolus, and the other more recent writers."

He further declares that "it is *the constant judgment of Theologians* that the image should be honoured and worshipped with the same honour and veneration with the original; and *the Council of Trent* seems to intimate this, Sess. xxv. In *decreto fidei de sacris imaginibus.*" So that the IMAGE OF CHRIST IS TO BE ADORED WITH LATRIA! And you will observe, that this is the assertion of one of your most eminent divines, who quotes the Council of Trent *in favour* of his view. So that it is vain to pretend that the Council of Trent has condemned idolatrous worship of images.

Azorius proceeds to enquire, "Whether, as a Cross of any material is worthy of the worship of Latria, so also the *nails, spear, scourges, sponge, and crown of thorns*, made of any materials, ought to be worshipped with LATRIA. Saint Thomas replies, that a *Cross* of any material ought to be worshipped with LATRIA, because not only the Cross on which Jesus Christ hung, is worthy of that worship because it *touched Christ*; but also inasmuch as it is a Cross, that is, a sign and

Christum ipsum referre et repræsentare, et hoc modo inquit Cajetanus 3, par. 9, 25, Art. 3, cultus Latriæ ei est debitus. Ita ut cultus tùm ad imaginem repræsentantem, tùm ad Christum cujus similitudinem gerit, referatur. Azorius, *ubi supra.*

“ image of Christ hanging on the Cross ; but the  
 “ other instruments of our Lord’s Passion only  
 “ deserve the worship of LATRIA, *because* they  
 “ touched the body of Christ<sup>x</sup>.”

Hence it follows that any RELICS OF SUCH INSTRUMENTS ARE TO BE ADORED WITH LATRIA, though images of them are not to be so.

Another question is, “ Whether, if any portion  
 “ of the *blood* shed in the death of Christ, which  
 “ Christ did not resume when He came to life,  
 “ should exist any where, it ought to be worshipped  
 “ with LATRIA. From what St. Thomas has taught,  
 “ it is deduced, that it *ought* to be worshipped ; be-  
 “ cause, although separated from the Divine Word,  
 “ it yet *touched* the body of Christ ; so that if any  
 “ of His *hairs* existed any where, or any little *par-*  
 “ *ticles of His flesh* separated by circumcision, they  
 “ would deserve the worship of LATRIA.”

There are many alleged relics of our Saviour in existence, such as hairs, drops of His blood, parings of His nails, the prepuce, the napkin of St. Veronica, &c. &c. ; all of which are, according to this doctrine, to be worshipped with LATRIA !

<sup>x</sup> Quæritur, An quemadmodum Crux cujuslibet materiæ cultu Latriæ digna est, sic etiam clavi, lancea, flagella, spongia, et corona spinea ex alia quælibet materia confecta, cultu Latriæ coli debeant. S. Thomas . . . respondet, Crucem ex qualibet materia constantem, coli debere Latria, quia eo cultu non solum Crux quâ Christus pependit digna est, eò quod Christum tetigerit ; sed etiam quatenus Crux est, hoc est signum et imago Christi in Cruce pendentis ; at verò cætera Dominicæ passionis instrumenta solùm cultum Latriæ merentur quia Christi corpus tetigerunt. Azorius, Ibid.

2. The next Romish Theologian to whom I shall appeal is CABRERA.

In speaking of the different opinions of Roman Catholic Divines on this point, he says, that the "First is, that images are to be adored on account of the prototype; yet not with the same adoration but with another inferior." He cites some writers who held this opinion, and who thought that the image of Christ should not be adored with Latria, or else that Latria should be only offered to it *analogicè* <sup>y</sup>.

"The second opinion teaches that the same adoration altogether should be exhibited to the images and the things they represent; so that THE IMAGE OF CHRIST IS TO BE ADORED WITH THE LATRIA WITH WHICH CHRIST HIMSELF IS WORSHIPPED."

This, he says, is the doctrine of St. Thomas, Cajetan, Capreolus, Paludanus, Ferrariensis, St. Antonius, Soto, "AND ALMOST ALL THE ANCIENT THEOLOGIANs"—of Alexander Alensis, Albertus Magnus, Bonaventure, Richard St. Victor, Dionysius Carthusianus, Major, Marsilius, Waldensis, Turrecremata, Angestus against Luther, Clichtovæus, Turrianus, Vasquez, "and many others more recently <sup>z</sup>."

This doctrine is, according to Cabrera, proved from the *Council of Trent!* from the "*Seventh Synod,*" from the Fathers, &c.; and he maintains

<sup>y</sup> Pet. de Cabrera, in iii. part. S. Thomæ, Commen. tom. ii. p. 639, ed. 1602.

<sup>z</sup> Ib. p. 641.

that it is "most true, most pious, and very consonant to the decrees of faith <sup>a</sup>."

Cabrera replies to all the objections which may possibly be alleged from the Councils of Nice and Trent, and establishes the doctrine from both those Councils <sup>b</sup>. He even maintains that it appears to be a *matter of faith*, so that whoever dissents from it should be regarded as a heretic <sup>c</sup>!

With reference to the *Cross*, Cabrera deduces from Thomas Aquinas the following conclusions:—

"First—The Cross on which Christ was crucified is to be adored with *LATRIA*, both because it represents the form of Christ extended on it, and because it was sanctified by the contact of the members of Christ, and bathed in His blood <sup>d</sup>." The proof is as follows: "The adoration of *LATRIA* is due to that thing in which the hope of salvation is placed, but the hope of salvation is placed in the *CROSS* of Christ, according to that hymn of the Church, 'O Crux ave, spes unica,' &c. Therefore, &c. Secondly, because we speak to it (the Cross) and entreat it, as if it were Christ crucified Himself <sup>e</sup>."

<sup>a</sup> Pet. de Cabrera, in iii. part. S. Thomæ, Commen. tom. ii. p. 644.

<sup>b</sup> *Ib.* p. 646.

<sup>c</sup> P. 647.

<sup>d</sup> Prima conclusio. Crux in qua Christus crucifixus est, utroque modo adoranda est *Latria*, et quia *representat* formam Christi in ea extensi, et quia *contactu membrorum* Christi sanctificata est, et ejus sanguine perfusa, p. 651.

<sup>e</sup> Illi rei debetur adoratio *Latriæ* in qua spes salutis ponitur, sed in Christi cruce ponitur salutis spes, juxta illud quod canit Ecclesia, O Crux ave spes unica, &c. Ergo. Secundo,

“ Secondly—The *image* of the Cross of Christ, of “ any materials, is to be adored with LATRIA <sup>f</sup>,” &c.

It may be here observed, that the above argument from the *language* applied to the Cross would equally go to prove that the Virgin and Saints are adored with Latria, as I have produced in my first and second Letter many addresses to them, which fully equal what Aquinas cites in reference to the Cross.

And this idolatry is, according to Cabrera, an article of faith in the Church of Rome. “ Whence, “ as the adoration of LATRIA seems to me to have “ been defined as a *matter of faith*, to be due to the “ *images* of Christ, so also I think of His *Cross* <sup>g</sup>.”

He observes that the opinion of those who deny that Latria is due to the Cross, or that honour is only due to it in remembrance of Christ, is *erroneous*, and ought to be rejected.

Cabrera maintains that it is “ also to be held as a “ *matter of faith* <sup>h</sup>,” that a Cross of any material is to be adored with LATRIA.

With reference to the relics of the nails, &c., he holds that they are to be worshipped with LATRIA. “ In the third degree are . . . the Cross, nails,

quia eam alloquimur et deprecamur quasi ipsum Crucifixum. Ibid.

<sup>f</sup> Secunda conclusio. Effigies Crucis Christi in quacumque alia materia, est adoranda Latria. Ibid.

<sup>g</sup> Unde sicut nobis visa est definita adoratio Latriæ de imaginibus Christi secundum fidem, sic etiam de Cruce, p. 653.

<sup>h</sup> Secunda conclusio D. Thomæ est similiter *de fide* tenenda definita in 6 Synodo can. 73 et 77. 7 Synodo, et 8 Synodo. Ibid.

“ thorns, spear, &c.; and these are to be adored  
“ with LÆTRIA !”

It might be naturally imagined that if the Cross was to be adored with Lætria on account of its contact with Christ, other objects might be regarded as entitled to the same worship. And here of course the blessed Virgin will at once occur to the mind. Accordingly we find that there are various theologians who are of opinion that THE VIRGIN IS ENTITLED TO LÆTRIA. Cabrera shall speak on this very important point.

“ Whether, by reason of her *contact* with the  
“ body of Christ and the consanguinity which  
“ she had with Christ, she may be in some way  
“ adored with LÆTRIA, has not been defined by the  
“ Church, *but is a matter of controversy amongst*  
“ *theologians*. On the affirmative side, the first  
“ argument is, that the insignia of Christ’s Passion,  
“ such as the Cross, spear, crown of thorns, &c.,  
“ are adored with Lætria on account of their *contact* ;  
“ but the Virgin Mother of God was more closely  
“ united with Christ than the Cross, &c. Secondly,  
“ because she was the *Mother* of Christ, and there-  
“ fore should be adored with *the same veneration as*  
“ *the King Himself*. Thirdly, because *titles are*  
“ *given to the blessed Virgin which are only due to*  
“ *God* ; therefore Lætria ought to be paid her with  
“ *these titles* ; or if it be not, the titles should not

<sup>1</sup> In tertio gradu sunt illa, quæ ex contactu Domini sanctitatem ejus participaverunt, et manserunt dignificata etiam in æstimatione fidelium, ut crux, clavi, spinæ, lancea; &c. Et hæc sunt adoranda Lætria, p. 654.

“be either<sup>k</sup>,” &c. Observe here, how justly your co-religionists have argued from the prayers and addresses customary amongst you, that you are bound in consistency to worship the Virgin with the very same degree and kind of worship that is due to the Father!

Alphonso de Ligorio, one of the great objects of your admiration, remarks that, “When an opinion *honourable to the holy Virgin* is discussed, if this opinion be neither repugnant to faith, nor to the decisions of the Church, and that it has some foundation, some support; to reject, to combat it, merely because the other sentiment may be also true, demonstrates very little either of love or respect for the Mother of God<sup>l</sup>.” So that, since the opinion that *LATRIA* is due to the Virgin on account of her contact and consanguinity with our Lord may be lawfully held by Romanists, and has never been condemned, the votaries of the Virgin

<sup>k</sup> An verò ratione *contactus* corporis Christi, et propter sanguinis conjunctionem, quam cum Christo habuit, possit aliqua ratione adorari *Latria*, non est ab Ecclesia definitum, sed est positum *in controversia theologorum*. Pro parte affirmativa est primum argumentum; quia ratione *contactus* adorantur *Latria* insignia passionis Christi, ut *Crux*, *lancea*, *corona spinea*, &c. Sed *Deipara Virgo* fuit Christo conjunctior quam *crux*, &c. Ergo. Secundo, quia fuit *mater Christi*; ergo adoranda est eadem veneratione, qua *Rex*. Tertio, quia *beatissimæ Virginis* tribuuntur tituli qui solo Deo debentur, ergo cum hujusmodi titulis debet illi exhiberi *Latria*, aut si *Latria* non deferatur, neque tituli debent deferri, &c. *Ca-brera*, p. 655.

<sup>l</sup> Glories of Mary, chap. v.

not regard it as a duty to adopt, or at least to favour that opinion.

3. GREGORY DE VALENTIA, another of your great names, maintains the following position. "The images of Christ's humanity are to be worshipped with *LATRIA*."<sup>2</sup>

"The true wood of the Cross ought to be honoured with *LATRIA*. So also the linen cloth or Sudarium of Christ is to be adored with *LATRIA*, and the nails, spear, &c.—So, likewise, any relics of the blood of Christ. But as for the Cross which is customarily formed of various materials, in imitation of that on which Christ hung; it is also to be adored with *LATRIA*."<sup>3</sup>

4. GRETSER, another of your most celebrated theologians, writes thus.

"It is now to be explained more particularly with what species of worship not only the original Cross, but its images and signs, are to be adored.

. . . We assert, in accordance with *the opinion*

<sup>2</sup> Gregorius de Valentia, Comment. in D. Thom. tom. iv. 139, ed. Lugd. 1619.

<sup>3</sup> Quæstio est utrum etiam lignum crucis et aliæ quasi Christi reliquie, ut sudarium, particulæ sanguinis, et similia ostendi solent, debeant honorari Latria. . . . Respondeo, sicut ac de Christi imaginibus, quicquid est tale, quod non iter existimatur habere ejusmodi habitudinem contactus ad ritum, rectissime honorari Latria, non per se, sed per aliud, Divus Thomas explicat. . . . Lignum ipsum crucis . . . honorari debet Latria. . . . Sic etiam Latria adorandum est ritum sive sudarium Christi, et clavi, et lancea, &c. . . . et sanguinis Christi reliquie aliquæ. . . . Quod verò attinet crucem quæ in similitudinem ejus crucis in qua Christus pendit formari solet ex variis materiis; adoranda illa quoque Latria. Greg. de Valent. *ubi supra*, p. 343.



“ *which is more common, and generally received in the schools, that the Cross is to be worshipped with LATRIA, that is with DIVINE WORSHIP, not indeed per se, but per aliud; not absolutely, but with respect and relation to its prototype* °.”

Gretser affirms that the same worship is due to all the instruments of our Lord's suffering—“ the nails with which Christ was fixed to the cross; the spear which pierced His side, the sponge with which He was given to drink, the title of the Cross, the pillar to which He was bound when beaten with rods, and other instruments of the Lord's Passion consecrated by the touch or the blood of Christ P.” To all of these the same worship is due. And we learn further from this writer, that these instruments are still in existence, and are worshipped in various parts of the world. The *nails* are to be found in several places<sup>q</sup>. There are relics of the *title of the Cross* at Rome and Toulouse<sup>r</sup>. Many *thorns* and fragments of the crown of thorns still subsist<sup>s</sup>. The *column* to which our Lord was tied is to be found in the Church of St. Praxedes, at Rome, besides many fragments of the same which are shown elsewhere<sup>t</sup>. The *reed* and *sponge* are at St. John Lateran, though part of the latter is also in France<sup>u</sup>. The *spear* is at Paris,

° Asserimus autem cum sententia communiore, et in scholis magis trita, crucem colendam esse Latria, hoc est. cultu Divino, non quidem per se, sed per aliud, &c. Jac. Gretserus, de Cruce, tom. i. p. 169, l. i. c. 57.

<sup>p</sup> Gretser, *ubi supra*, c. 54, p. 161.

<sup>q</sup> *Ib.* p. 284.

<sup>r</sup> *Ib.* pp. 286, 287.

<sup>s</sup> *Ib.* pp. 288, 289.

<sup>t</sup> *Ib.* p. 290.

<sup>u</sup> *Ib.* p. 290.

and in other places <sup>x</sup>. The *napkin of Veronica*, with which our Lord dried His face, and on which its impress remained, is at Turin, together with the *linen cloth* in which He was wrapped in the tomb <sup>y</sup>. The *coat without seam* still exists, it seems, at Paris, Treves, and elsewhere <sup>z</sup>, not to speak of the purple robe <sup>a</sup>, and many other similar relics, all of which, together with those above mentioned, are, according to the doctrine of Aquinas, and of the great body of Roman Catholic theologians, to be worshipped with LATRIA, OR DIVINE WORSHIP!

5. VASQUEZ maintains at length and with great learning, that the image must be worshipped with the *very same act of worship* as the original. "It is an exceedingly common and ancient doctrine of the divines, which I think true, that the motion of adoration towards the image, so passes into its prototype and original, that both are included under the same veneration; so that, not even in thought can the image be adored *per se* without the original, or separated from it <sup>b</sup>." He affirms that "the ancient scholastics . . . say absolutely that the *images of Christ and of the Trinity*, are to be worshipped with the adoration of LATRIA <sup>c</sup>!"

6. JACOBUS DE GRAFFIIS, Penitentiary at Naples,

<sup>x</sup> Gretser, *ubi supra*, pp. 291—293.

<sup>y</sup> *Ib.* 295—297.

<sup>z</sup> *Ib.* p. 300.

<sup>a</sup> *Ib.* p. 301.

<sup>b</sup> Vasquez, de Cultu Adorationis Libri tres, l. ii. disp. viii. c. 3, p. 283, ed. Mogunt. 1594.

<sup>c</sup> Veteres scolastici . . . absolutè dicunt imagines Christi et Trinitatis esse colendas adoratione Latræ. Disp. ix. c. i. p. 374.

affirmed that "We should bestow LATRIA on the "image of *God*, or of *Christ*, or the sign of the "Cross<sup>d</sup>."

7. The same doctrine is taught by FRANCIS DE SALES. "In so far as (the Cross) represents "Christ crucified, and has been sprinkled with His "blood, it is to be adored with the same adoration "as Christ Himself, that is, with LATRIA <sup>e</sup>."

8. BELLARMINE recognises the doctrine of Aquinas as existing in the Church. He states that "there are three opinions" as to the sort of worship due to images, the second of which is, "that the "same honour is due to the image as to the original; and therefore that the image of Christ is to "be adored with LATRIA <sup>f</sup>." He argues, indeed, that "as far as regards the manner of *speaking*, it "should not be *said* (especially in Sermons to the "people) that any images ought to be adored with "Latria, but on the contrary, that they ought *not* "to be so adored<sup>g</sup>;" because "This mode of speaking "offends the ears of (some) Catholics, and "affords to heretics an occasion for blaspheming

<sup>d</sup> Ut unamquamque imaginem eodem cultu quo ille cujus imago est veneremur, id est, ut imagini Dei, vel Christi, vel etiam crucis signo prout Dominicam passionem ad mentem revocat, Latriam impartiamur. Jac. de Graffis, Decisiones Auree, Pars i. l. ii. c. ii. p. 115, ed. Taurini, 1597.

<sup>e</sup> Franc. Sales. in Tract. Apologiæ de Vexillo Crucis præfixo.

<sup>f</sup> Bellarminus, de Reliquiis Sanct. lib. ii. c. xx.

<sup>g</sup> Secunda propositio: Quantum ad modum loquendi, præsertim in concione ad populum, non est dicendum imagines ullas adorari debere Latriâ, sed è contrario non debere sic adorari. Ibid. c. xxii.

“*more boldly* <sup>h</sup>.” But as for *the thing itself*, he is of opinion that “it may be admitted that images “may be worshipped *impropriè* or *per accidens*, “with the same sort of worship as their original <sup>i</sup> ;” or, as he explains it, that the image of Christ may be adored with the worship due to Christ Himself, not *per se*, but as it *represents* and *is in the place of* its original <sup>k</sup>. In fine, he shows that his view is in accordance with that of Aquinas and the schoolmen generally ; thus recognising their authority, and attesting the prevalence of their doctrine in the Church of Rome !

I shall pass over various proofs of the prevalence of such views which might be deduced from the writings of Turrianus, Stapleton, Costerus, Tanner <sup>l</sup>, and others of your theologians, in the sixteenth

<sup>h</sup> Quintò, iste modus loquendi offendit aures Catholicorum, et præbet occasionem hæreticis liberius blasphemandi. Ibid.

<sup>i</sup> Tertia propositio : Si de *re ipsa* agatur, admitti potest, imagines posse coli *impropriè*, vel *per accidens*, *eodem genere cultus*, quo exemplar ipsum colitur. cap. xxiii.

<sup>k</sup> Ac primùm, quod imago possit coli *impropriè* eo cultu quo ipsum exemplar, probatur : nam aliquando imago accipitur *pro ipso exemplari*, et ea, quæ fierent circa ipsum exemplar si adesset præsens, fiunt circa imaginem, mente tamen defixâ in exemplari. . . Tunc autem *propriè* nullus honor defertur imagini, sed soli exemplari : tamen *impropriè* dici potest ipsa etiam imago honorari.

Quòd autem possit imago adorari adoratione ipsius exemplaris, *propriè* quidem, sed *per accidens*, probatur : nam aliquando . . . consideramus exemplar *ut objectivè relucet in imagine* : et ipsum sic representatum, et quasi vestitum imagine veneremur, &c. Ibid.

<sup>l</sup> Turrianus, apud Cabrer. p. 641 ; Stapleton, Prompt. Cathol. part i. p. 292 ; Coster. Enchirid. pp. 438, 439 ; Tanner. in 2. 2. Thom. disp. 4, th. 48.

and seventeenth centuries, and proceed to testimonies of a later date.

9. AMORT, in his *Theology*, published under the auspices of Pope Benedict XIV. in 1752, distinctly maintains this doctrine. In reply to the question: "What is sufficient and requisite in order that the worship of *LATRIA* (respectively at least) be exhibited to any thing," answers thus: "It is sufficient and requisite that God desires to be honoured with an excellent worship *in that thing or image*. . . . It is moreover requisite that the thing should have been adopted by Christ to share in His glory, and commanded to be honoured . . . But this was manifested to us concerning all the *parts* of His body assumed to glory in the Resurrection, and concerning His *five wounds*<sup>m</sup> which He retained in glory, and concerning *THE CROSS*. . . . Since therefore Christ glories in His wounds and His Cross, and Christians also glory in it, it was fitting that God should desire the *OTHER INSTRUMENTS*, (i. e. the nails, sponge, &c.) of our salvation and His glory, (assumed to glory) to be held by us in exceeding reverence<sup>n</sup>," &c.

Thus it appears that the Cross and other instruments of Christ's Passion are to be adored with *LATRIA*. The same author allows that images of *God* and of the *Holy Trinity* may be publicly worshipped, provided that they are made in a certain

<sup>m</sup> The "five wounds" being the subject of idolatrous worship in the Church of Rome, is a sufficient reason for disapproving any modified worship in reference to them.

<sup>n</sup> Amort. *Theologia*, tom. xxi. pp. 235—237.

manner<sup>o</sup>; and the context renders it evident that he considers LATRIA to be the proper worship due to such images.

10. The doctrine of PETER DENS on this subject is of peculiar importance, as his work is an esteemed manual of the Romish priesthood in these countries *at the present day*. I shall therefore quote from this writer at some length.

“ With what worship are the images of Christ and the Saints to be venerated ?

“ St. Thomas replies to the question, that images may be honoured *with the same worship with which their prototypes are honoured*, but only with a relative or respective worship : whence the images of . . . CHRIST and of GOD are to be worshipped with *the respective worship of LATRIA* [Christi et Dei respectivo Latriæ cultu]. Many however maintain that this respective worship given to images ought to be less than the worship given to their prototypes : and hence they infer that the worship of Latria is due to no image. They depend on the seventh Synod, which says that Latria is not to be given to images because it befits the Divine nature only. But others explain the seventh Synod (as speaking) of *absolute* Latria, which is not due to the images of Christ, although the respective worship of Latria be due to them ; and they are adored with honour less than that due to the prototype : which doctrines are not repugnant to each other. However it may be, let it be enough for us against the Sectaries, that all Catholics teach

<sup>o</sup> Amort. Theologia, tom. xxi. p. 237.

“ and prove that images of the Saints are to be “venerated<sup>p</sup>.”

Observe here, that there is not the slightest censure of those who offer Divine honours to images: it is a *perfectly authorized practice in your communion!* Dens proceeds to enquire,—

“ With what worship are relics honoured ?

“ In a mode and with a worship like that with which the images of Christ and the Saints are worshipped (according to what was said, Num. xxvii.), and thus, *with the same worship with which the person whose relics they are*, but a relative or respective worship. . . . Objection 2. A pious son does not honour the instruments of contumely with which his father was slain: therefore a Christian ought not to worship *the Cross, or the other instruments of the death of Christ, or of the martyrs. . . . I deny it. . . . We worship the Cross, &c. . . . inasmuch as they were the instruments of the victorious Passion and exaltation, which were also sanctified by the contact of the Body of Christ or of the Saints* <sup>q</sup>.”

11. I shall now produce an example of the sort of instruction which is given to the people on such subjects at the present day. The following extracts are made from a Catechism of “Christian doctrine,” printed at Florence in 1837.

“ *M.* What is adoration? [*l'adorazione.*]

“ *D.* An act of religion, with which we worship the Divine Majesty, and submit ourselves to Him in acknowledgment of His supreme dominion.

<sup>p</sup> Dens, Theologia, tom. v. p. 45.

<sup>q</sup> Ib. p. 47.

“ *M.* Of what kind is it ?

“ *D.* Of three kinds ; *Latria*, which is paid to God ; *Hyperdulia*, which is paid to the Virgin ; *Dulia*, which is paid to the Saints.

“ *M.* Ought we to pay any adoration at all to the *images* of Christ, or of the Virgin, or of the Saints ?

“ *D.* If we consider them only in themselves as a sacred and blessed thing, we show them that respect only which we feel towards a sacred and blessed thing ; but considered as the *representative* of a Saint, we ought to adore them with the same kind of adoration with which we adore the Saint which they represent.”

So that of course the image of Christ is to be worshipped with *LATRIA*.

12. In fine, the Roman Pontifical fully confirms and authorizes the same doctrine. It expressly asserts that “ *LATRIA is due to the Cross*,” i. e. to an *image* of the Cross—a position which sanctions the doctrine of Aquinas and the schoolmen, that *the same worship is due to an image as to the ori-*

† “ Considerate come rappresentative di un Santo, si debbono adorare con quell’ adorazione, con cui si adora quel Santo che rappresentano.” Dottrina Cristiana composta dal Sacerdote Francesco Baldini Paroco dei SS. Vito e Modesto All’ Incisa. Firenze, nella Stamperia Brazzini, 1837.

‡ Ille qui gladium Imperatori præfert, et alius crucem Legati, portans simul ire debent. Crux Legati, quia debetur ei *Latria*, erit à dexteris, et gladius Imperatoris à sinistris. Ordo ad recipiendum processionem. Imperat. Pontificale Romanum Clementis VIII. p. 672, ed. Rom. 1595 ; Pont. Rom. Urban. VIII. Pars iii. p. 109, Paris, 1664 ; Pont. Rom. p. 571, Typis Vaticanis, 1745.



*ginal*; and from which it follows that images of the Trinity, of God, of Christ, and of the Cross, as well as relics of the Cross, are to be worshipped with **LATRIA**, i. e. WITH THE WORSHIP DUE TO GOD HIMSELF!

It has now been proved that **IDOLATROUS WORSHIP OF IMAGES AND RELICS**, has been authorized and sanctioned by the leading divines of the Roman Communion from the time of the Council of Trent to the present day. Here none of the subterfuges so commonly resorted to by Romanists can avail them. It is in vain that they exclaim "that they pay no Divine honours to the images or relics of the *Saints*." We reply, that *this is not our charge*. We only charge their Divines with recommending the worship of images of Christ, of God, of the Trinity, of the Cross, of the Virgin; and relics of Christ, of the true Cross, and of the instruments of the Passion. It is in vain also that they protest "that they do not offer Divine honours to *images*." We understand their Jesuitical distinctions. They do not worship images *per se*, i. e. as so much wood or stone; they worship them as *representatives* of their originals. *They can therefore deny that they worship images; and yet at the same time they can in reality worship them most devotedly*. It is in vain also that they assure us that they do not worship images "as Gods," or "for Gods," or "instead of God;" for we know that they do not believe that an image of God is itself God; and do not worship it as such. They worship it as the *representative* of God: and **IN THIS VIEW GIVE TO IT THE HONOURS PAID TO GOD HIMSELF**.

Such are the subterfuges and distinctions to which Romanists are driven in their attempt to elude the charge of idolatry!

But you may say, that such doctrines are merely discussed in the theological schools, and never enter into popular instruction; that consequently there is no idolatry in fact practised amongst the people.

Now I have quoted a Catechism intended for *popular instruction*, and printed only a few years since, in which it is plainly inculcated that Divine honours are due to certain images. But these doctrines have never been restricted to the theological schools; for Bellarmine, with laudable discretion, thinks it *necessary to recommend* that in sermons to the people it should not be said that Latria is due to images<sup>†</sup>; while on the other hand, Vasquez is of opinion that, in *popular discourses*, the method of the old schoolmen, who absolutely affirmed that Latria is due to them, is preferable<sup>‡</sup>. Cabrera also supposes that these doctrines are known to the people<sup>§</sup>. There is in fact no sort of attempt to conceal them; *except indeed from the opponents of Romanism.*

Supposing, however, that they were not expressly taught to the people, the danger of idolatry would scarcely be in the slightest degree diminished. For it is undeniable that Romanists are taught to “worship,” and “adore” images—the use of those words

<sup>†</sup> Bellarmin. de Reliquiis Sanct. l. ii. c. xxii.

<sup>‡</sup> Vasquez, de Cultu Adorationis Libri tres, l. ii. disp. ix. c. i. p. 374.

<sup>§</sup> Cabrera, in iii. part. S. Thomæ, tom. ii. p. 555, ed. 1602.

is continual. But according to the "Declaration of the Vicars Apostolic," "the words 'adoration' and 'worship' are *equally* referred, sometimes to God, and sometimes to creatures<sup>y</sup>." Veron, a learned Romanist, says, that "*certainly* the people understand by the word 'adoration' *the absolute worship of LATRIA* <sup>z</sup>;" and the Wallemburghs, who were bishops in your Church, affirm that the people "*often* understand the word 'adoration' as signifying the *highest honour due only to God, which we call LATRIA* <sup>a</sup>." Hence it follows, of course, on the showing of your own divines, that the perpetual inculcation in the Roman Communion of the *worship* and *adoration* of images must lead the people into idolatry.

The mere profession of the Christian religion is no more an infallible safeguard against idolatry than it is against heresy or any other sin. Bossuet himself admits that "there might be some reason to fear for the ignorant," that the *use of images* would lead them to "idolatry<sup>b</sup>." That man is naturally inclined to this sin is evident from the fact, that the great majority of the world has been at all times actually involved in it, and that even the *chosen people of God* under the former dispensation became, to a great extent, worshippers of false

<sup>y</sup> Declaration, &c. Sect. iv.

<sup>z</sup> Certè populus intelligit adorationis nomine cultum Latræ absolutum; iste autem sine dubio non redditur nisi soli Deo. Veron, Regula Fidei, § viii.

<sup>a</sup> Wallenburch, Controvers. tom. ii. p. 206.

<sup>b</sup> Veron, *ubi supra*.

gods. Hence there can be no sort of assurance that the mere profession of true religion affords any security against idolatry.

But it is alleged, by yourself and others, that the Council of Trent enacted certain decrees on the subject of images and relics, which preclude all danger of idolatrous worship. To this I answer, first, that *all the writers whom I have cited lived after the Council of Trent*, and were so far from admitting that their doctrine was condemned in that Council, that they continually adduce the decrees of Trent in confirmation of their own views! Secondly, it is evident, on examination, that the Council of Trent made *no decision* against the doctrines of the schoolmen on these points. Thirdly, Veron, after mentioning the different doctrines of the schoolmen as to the worship of images and relics, says, that the Council of Trent observes a prudent *silence* as to these opinions, “and teaches “nothing else but that ‘*due* honour and veneration “‘is to be rendered to them.’ Wherefore none of “the aforesaid (doctrines) is *de fide*: therefore let “them be kept within the bounds of the schools. “You are not obliged to subscribe to any of them “in order to be a Catholic. Subscribe the Council “of Trent only<sup>c</sup>,” &c. So that *members of the Roman Communion are at perfect liberty to maintain that Divine honours are due to certain images and relics!*

From what has been said, it follows necessarily that YOU CANNOT WARN YOUR PEOPLE against offer-

<sup>c</sup> Veron, *ubi supra*.

ing relative *LATRIA*, or *Divine honours*, to the images and relics which I have mentioned, **AS AGAINST A SIN!** For in the first place, the Council of Trent has not made any decision against the practice. Secondly, your most eminent divines have generally maintained it, and have never been censured for so doing by any Popes, Councils, or Bishops. Thirdly, those divines have argued that their doctrine is supported by the Fathers, by reason, by the general consent of theologians, by the practice of the Roman Church, and by several General Councils, including that of Trent; and according to the doctrine of *probability* generally received by Romanists, it is perfectly safe to receive any doctrine supported by such grave reasons. Fourthly, the doctrine of the schoolmen is regularly maintained in your schools at the present day. And fifthly, if you were to admit that those who have taught that *LATRIA* is due to certain Images and Relics were in serious error, what would become of the Infallibility of your Church? How could an infallible Pope or infallible Councils have permitted errors on this point to remain for so many ages uncondemned? No! you dare not admit that error on so vital a point has existed uncondemned in your Church; and hence it is plain that you *cannot by any possibility teach your people that the above-mentioned idolatrous worship of images and relics is a sin!* You are, on the contrary, obliged to admit to them that it is perfectly lawful! To do otherwise would be to condemn the Church of Rome—to deny her infallibility!

Accordingly we may turn over your Treatises on

Doctrinal and Moral Theology; your Directions to Confessors; your Catechisms and books of devotion, without ever finding in any of them any *condemnation* of the practice of offering Latria to images and relics. It is true, that some of your writers *argue* against it: but none of them venture to *condemn* it; or to say that it is *sinful*; or that it is in any degree *idolatrous*. It forms no subject of confession: no penitent can be questioned on the point: no one can be put to penance for offering Divine honours to created objects. Idolatry is, perhaps, the most prevalent of your sins, and it is that which is the most established.

I have now accomplished the object which was proposed in this Letter. I have shown that idolatry, in the worship of Images and Relics, is approved and authorized in the Church of Rome; that it is practised without any censure or effectual resistance; that your people are allowed to commit this most fearful of all sins without impediment or scruple. What are we to conclude from this?

First, may it not be most reasonably inferred, that if any members of your Communion do not actually themselves practise Idolatry, they are surrounded by an overwhelming mass of Idolatry; that the people and their priests are, to a great extent, given over to that dreadful sin? Surely, nothing but the power and number of those who are inclined to Idolatry could prevent your Rulers from vindicating the rights of their Creator, if they really believed that those rights were infringed. We must therefore conclude, either that your *Rulers*, as well as your divines and people, *approve*

of idolatrous worship ; or else, that *through fear of man*, they connive at what they know to be most damnable sin. In either case, what are we to think of the *sanctity* of the Roman Church ? What are we to think of the *safety* of its members ?

Secondly, from what has been said, we cannot doubt the necessity of THE REFORMATION. If the only result of that movement had been to *expel* from amongst us the doctrines of the schoolmen on the worship of images and relics, and to enable us to oppose an effectual and open resistance to those doctrines by pronouncing them sinful and idolatrous, *an incalculable benefit* would have been obtained—a benefit which was more than sufficient to counterbalance numerous evils and disadvantages.

Thirdly, we may learn to judge more fairly of the Reformers. Educated in the midst of a system deeply tinged with idolatry, both in doctrine and practice, they understood by experience, and saw in all its unveiled deformity, what we can only learn imperfectly from scarce and ancient writings, or from modern compositions, in which the utmost care is taken to conceal the real state of things. Their language and their actions, therefore, may appear exaggerated or uncharitable, when the fault lies rather in our own ignorance or credulity. Were we possessed of their *practical knowledge*, we should perhaps exceed them ourselves in the energy of our denunciations.

Fourthly, we can sympathize with the feelings and principles of Bishop Jewell and other English Reformers, who were jealous of the use of images, lights, crucifixes, and certain ceremonies connected

more or less, in their own minds, with idolatrous practices. Certainly the Cross and the images of our Lord had been worshipped with idolatrous honours; and we cannot therefore wonder at the indignation which was sometimes expressed on matters which we, in our ignorance of the fearful abuses connected with them, may regard as innocent, lawful, or even pious and venerable.

Fifthly, if some errors or defects can be pointed out in the doctrine or discipline of societies which are separated from the Roman Communion, yet they cannot be greater evils than the existence of SANCTIONED IDOLATRY in that Communion. If the worship of some Communions is meagre or uninteresting, Rome sanctions the adoration of creatures with Divine honours. If some Churches are divided on trivial points and by carnal spirits, Rome enforces unity and silence on points where the most sacred interests of the truth and the glory of God are compromised. If there be a spirit of irreverence in some, Rome encourages fabulous miracles, and impostures of every kind. If the ministry in some communities is despoiled of much of its legitimate influence, Rome invests it with absolute and inquisitorial power, and teaches the people to bow before it with a superstitious and almost slavish veneration. If some persons are hostile even to the most harmless ceremonies, Rome encourages a system of display and worldly pomp in the celebration of worship. If enthusiasm and fanaticism are common in sects, Rome invests the wildest fanaticism with saintly dignity, and holds it up to the worship of the faithful. If



self-interest has commonly been at the foundation of sects, Rome has permitted discipline to be relaxed, and superstition and idolatry to be disseminated more and more widely, for the pecuniary advantage of its priesthood, and for the promotion of its own aggrandizement.

I remain, Sir, &c.

# LETTER IV.

## FOUNDATION OF PENANCES AND PURGATORY EXAMINED.

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**B,** IN my First Letter, your doctrine of Indulgences and Purgatory was briefly noticed; but I now invite your attention to some further objections on the same subject, and on some other lines connected with them.

I need scarcely point out to your sagacity, that a body of your doctrines and practices to which I object, depends on one principle—the doctrine that *temporal punishments* remain to be endured for some time after its eternal penalty has been remitted. I will, therefore, extract from your own writings an exposition of the doctrine, which is perfectly in accordance with the teaching of all your divines.

The doctrine which is thus collected from the word of God, is reducible to these heads:—1. That God, after the remission of sin, retains a power to inflict chastisement in His power, to be inflicted

“ on the sinner. 2. That penitential works, fasting, almsdeeds, contrite weeping, and fervent prayer, have the power of averting that punishment. 3. That this scheme of God’s justice was not a part of the imperfect law, but the unvarying ordinance of His dispensation, anterior to the Mosaic Ritual, and amply confirmed by Christ in the Gospel. 4. That it consequently becomes a part of all true repentance to try to satisfy this Divine justice, by the voluntary assumption of such penitential works, as His revealed truth assures us have efficacy before Him.”

“ These propositions contain the Catholic doctrine concerning satisfaction <sup>a</sup>.”

This, Sir, is a correct statement of the doctrines taught in all parts of your Church <sup>b</sup>, and it is quite *consistent* with the decrees of the Council of Trent; though in this, as in other cases, your authorized doctrines go beyond the definitions of that Assembly.

“ If any one saith, that the *whole* punishment is always remitted with the *guilt* [of sin] by God, and that the satisfaction of penitents is nothing but the faith by which they lay hold on Christ’s satisfaction for them; Let him be Anathema.

<sup>a</sup> Lectures on principal doctrines and practices of the Catholic Church, vol. ii. p. 47.

<sup>b</sup> Vide Catechism. Concil. Trident. Pars ii. De Pœnitentiæ Sacramento, c. xc.; Bellarmin. de Pœnitentia, l. iv. c. ii. Tournely, de Pœnit. t. ii, p. 3; Bouvier, de Pœnit. p. 128, &c., 280; Trevern, Discussion Amicale, t. ii. p. 205; Milner, End of Controversy, Letter xlii.; Hornyhold, Real Principles of Catholics (on Penance); Faith of Catholics by Berrington and Kirk, p. 339, Walenburch. Opera, t. ii. p. 19; &c.

“ If any one saith, that no *satisfaction* is made to  
“ God for sins, as to their *temporal punishment*,  
“ through the merits of Christ, by punishments in-  
“ flicted by Him [God] and patiently endured, or  
“ enjoined by the Priest (not spontaneously under-  
“ taken), such as fasting, prayer, almsgiving, or  
“ other works of piety; and therefore that the  
“ best penitence is only a new life; Let him be  
“ Anathema.

“ If any one saith, that the keys of the Church  
“ are only given to loose and not to bind also, and  
“ therefore that Priests, in imposing punishments  
“ on those who confess, act contrary to the *end* of  
“ the keys and the ordinance of Christ, and that it  
“ is a fiction that in virtue of the keys, *temporal*  
“ *punishment remains, for the most part, to be dis-*  
“ *charged, after eternal punishment has been removed;*  
“ Let him be Anathema <sup>c</sup>.”

It might naturally be objected to this doctrine, that the Sacrament of Baptism also remits sin, and yet there is no reserve of *temporal* punishment in this case; so that it seems unreasonable to suppose that when sins are remitted by the Sacrament of Penance, their temporal penalties are made an exception to the general amnesty. But the Council of Trent has its answer to this objection in the following terms.

“ The nature of Divine justice seems to require,  
“ that they who have sinned ignorantly before bap-  
“ tism, should be received into favour in a different  
“ mode from those, who having been once delivered

<sup>c</sup> Concil. Trident. Sessio xiv.

“ from the service of sin and of the Devil, and  
 “ having received the gift of the Holy Ghost, have  
 “ not feared knowingly to violate the temple of  
 “ God, and to grieve the Holy Ghost. And it befits  
 “ the Divine clemency, not to pardon our sins with-  
 “ out any satisfaction, lest we should take occasion  
 “ to suppose our sins light, and committing injury  
 “ and insult against the Holy Ghost, should fall  
 “ into more grievous sins, laying up for ourselves  
 “ wrath in the day of wrath <sup>d</sup>.”

I have already said, that a large body of your doctrines and practices depends on the doctrine of temporal punishment, and the necessity of satisfying for it by penitential works. This is stated correctly by one of your titular bishops, Dr. Hornyhold, as follows.

“ The *eternal* pain is forgiven [in the Sacrament  
 “ of Penance], but the *temporal* pain commonly  
 “ remains, as it appears both from the necessity of  
 “ the thing, the instance of David, who was pun-  
 “ nished by the death of his children after his sins  
 “ were forgiven, 2 Kings xii.; and other instances  
 “ of temporal calamities inflicted for offences though  
 “ pardoned. *And this method of temporal pain is*  
 “ THE FOUNDATION OF OUR FAITH *as to sacramental*  
 “ *Satisfaction, Indulgences, Purgatory, and Prayer*  
 “ *for the dead* <sup>e</sup>.”

It does not appear evident, at first view, how the doctrine of Satisfaction, Purgatory, Indulgences, Masses, and Suffrages or Prayers for the dead, are

<sup>d</sup> Sessio xiv. c. viii.

<sup>e</sup> Hornyhold, *Real Principles of Catholics*, pp. 277, 278, ed. London, 1749.

connected together; and how they all depend on the doctrine of temporal penalties above mentioned. Let me, then, trace the mutual connexion and dependence of these doctrines and practices.

You lay it down as a broad and general principle, that temporal punishment for sins remains due to Divine justice, after their eternal punishment has been remitted in the *Sacrament of Penance*. This is the first step.

Secondly, you maintain, that such temporal punishment may be averted by SATISFACTIONS OR WORKS OF PENANCE, such as fasting, alms, and prayers, which, according to you, *satisfy, expiate, or atone* for the temporal punishments due to Divine justice.

Thirdly, you argue, that as temporal penalties are absolutely due to Divine justice; if they are not redeemed or expiated in this life by works of penance, they must be endured in the next life; and this is your doctrine of PURGATORY.

Fourthly, you believe that the Church has the power of remitting such temporal punishments in this life or in Purgatory by INDULGENCES, in which the merits of Christ and (as many of you hold) of the Saints, are applied to the supply of your deficiency in works of Satisfaction.

Fifthly, you conceive, that as there may be doubts whether the conditions on which Indulgences are given are really fulfilled, and as there may be other reasons for questioning whether a real remission of temporal punishment has been obtained by Indulgences in any particular case, it is necessary to *continue* works of Satisfaction, as if Indulgences had

not been granted, and to obtain the *Suffrages or Prayers* of the Church, especially the *sacrifice of the Mass*, which you believe to have great efficacy in remitting the temporal punishments of the living and *dead*.

Such, Sir, is the doctrine of your Church in reference to the temporal penalties of remitted sin, on which I have to make the following remarks.

Your Divines all admit, that when Baptism is received with the right dispositions of repentance and faith, all sins previously committed *are entirely forgiven, without any reserve of temporal penalties*. (See Tournely, *De Baptismo*, p. 372.) The Council of Florence, accordingly, which you regard as infallible, declares that *satisfactions* are not to be exacted from the baptized for their past sins. (*Decretum pro Armenis*.)

Hence it is plain, that the *justice* of God, in this case, exacts no temporal penalties after sin is forgiven. But you say, the case is different when sins are committed after baptism, because the guilt of those sins is greater, and, therefore, temporal penalties must be reserved. Now I admit that a sin is greater when it is committed after the grace of God has been given to us; but the only inference we can draw is, that a greater sin exacts for its forgiveness a proportionate penitence, and a proportionate application of the merits of Christ. You cannot deny that a greater sin *requires* a greater penitence in order to obtain its remission: if there be such a penitence, then, as is adequate to its object, and such a corresponding application of the *merits* of Christ, it is clear that the justice of God

actually receives satisfaction proportioned to the sin; and that there is, therefore, no necessity to suppose temporal penalties to be reserved in such a case.

Now, Sir, you hold that temporal penalties are not reserved in the case of the baptized, because you impose no satisfactions or penances on them for their previous sins. You establish their immunity from temporal penalties by certain texts of Scripture, which assure to the *baptized* the fullest and most unreserved remission; but I undertake to produce still stronger texts to prove that the very same immunity is granted where sins are forgiven through Repentance.

Your writers argue, that Baptism removes all the penalties and guilt of sin, from these texts. (See Tournely, *De Bapt.* p. 372.) "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins." (Acts ii. 38.) "Arise, and be baptized, and wash away thy sins." (Acts xxii. 16.) "There is, therefore, no condemnation to them which are in Christ Jesus." (Rom. viii. 1.) "As many of you as have been baptized unto Christ, have put on Christ." (Galat. iii. 27.) "Ye are washed, ye are sanctified, ye are justified in the name of the Lord Jesus." (1 Cor. vi. 11.) "The blood of Jesus Christ His Son cleanseth us from all sin." (1 John i. 7.) And it is also argued by your writers (see Tournely, *ibid.*), that being "born again," "regenerated," and "renewed," the baptized are freed from all guilt, and also from all liability to punishment.



Now *we* have even *stronger* evidence for the total, absolute, complete, and unreserved remission of sin in virtue of *Repentance*, than you have produced in the case of *Baptism*. For what can exceed the force of such expressions as the following? "If the wicked will turn from all his sins that he hath committed, and keep all My statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, *they shall not be mentioned unto him.*" (Ezek. xviii. 21, 22.) "I, even I, am He that blotteth out thy transgressions for Mine own sake, and *will not remember thy sin.*" (Isa. xliii. 25.) "I will forgive their iniquities, and *I will remember their sin no more.*" (Jerem. xxxi. 34.) "He retaineth not His anger for ever, because He delighteth in mercy . . . Thou wilt *cast all their sins into the depths of the sea.*" (Micah vii. 18, 19.) Here are promises of total remission made to the *penitent*, even stronger than those made to the baptized.

Again—In the New Testament the same wide and comprehensive promises of forgiveness are made to the penitent: "If we confess our sins, He is faithful and just to forgive us our sins, and to *cleanse us from all unrighteousness.*" (1 John i. 8, 9.) Christ is "able to save those *to the uttermost* that come unto God by Him, seeing He ever liveth to make *intercession* for them [that is, for their sins]." (Heb. vii. 25.) "There is therefore now *no condemnation* [i. e. either to temporal or to eternal penalties] to them that are in Christ Jesus." (Rom. viii. 1.) "He that spared

“ not His own Son, but delivered Him up for us all, “ how shall He not with Him freely give us *all things* ?” If He forgives us eternal penalties, will He retain temporal in reserve ? “ Who shall lay *any thing* to the charge of God’s elect ? It is “ God that *justifieth*; *who is he that condemneth* ?” (Rom. viii. 31—34.) Assuredly this passage implies the perfect and complete forgiveness of those who have been justified by Repentance. And what has been above cited from Holy Scripture, is amply sufficient to show, that, if we are to infer from the promises made to the baptized that they are not liable to suffer penalties of any kind from the justice of God, we are obliged to draw the very same inference from those passages in which forgiveness is promised to those who are penitent and in a state of justification.

And to take another view of the subject. How is your doctrine to be reconciled with God’s justice and truth ? He promises pardon to the penitent, and He is supposed to *grant* pardon to them ; and the priest pronounces absolution and remission of the sin, in God’s name. But, you suppose God to *reserve*, after this declaration of pardon, penalties which are to atone to His justice. The duration or intensity of these penalties you are unable to define. They may continue for thousands or millions of years : they may be of the most horrible description. If they are to atone to God’s *justice*, they may be almost of any amount of intensity. So that, according to this view, God may reserve a most dreadful vengeance for sins to which He has *promised and granted* pardon and forgiveness ! I really

cannot employ words adequately to describe the blasphemy of such an abominable doctrine. It ascribes to God Himself the treacherous morality of a Jesuit or an Inquisitor!

Let us now enquire what reasons you can furnish for believing, that by a general law of God, temporal penalties remain due to Divine justice after sin has been remitted; and that such penalties can be averted.

I. You appeal in the first place to what passes within our minds; I quote from your own writings.

“ Is it God’s ordinance, that *when He has forgiven sins*, and so justified the sinner as to place him once more in a state of grace, He still *reserves* the infliction of some degree of punishment for his transgressions? We say, that *undoubtedly* it is; and I would appeal, in the first instance, to the *feelings* of any individual; and I do not believe there is any one, however he may think himself in a state of favour before God—however he may flatter himself that his sins are taken away—who will not answer the appeal. *Why is it that, when calamity falls upon him, he receives it as a punishment for his sins?* Why do our natural *feelings* prompt us to consider our *domestic and personal afflictions as sent by God for our transgressions*, although at the moment when affliction comes, we may not be *conscious* of lying under actual guilt?”

You will excuse me, Sir, if I cannot admit the propriety of making any appeal, in the first in-

<sup>f</sup> Lectures on the Doctrines, &c., of the Catholic Church, vol. ii. p. 42.

stance, to our natural feelings, where a grand principle of religion is in question. If our natural feelings be in accordance with the doctrines actually revealed by God, we may indeed use them as an additional argument in favour of the Truth; but if they are adopted as our guides and directors in the interpretation of the word of God, you must permit me to say, that, considering our natural inclination to evil, and the temptations of the Devil by which we are perpetually assailed, such a method seems eminently calculated to involve us in all sorts of errors and heresies.

I admit, Sir, that our natural feelings prompt us to connect in some cases the notion of temporal calamities suffered, with that of sin committed and UNREPENTED OF. We need not look to Scripture and contemplate the case of a world destroyed by the flood for its sins, of Sodom perishing in fire and brimstone, and of the Jews scattered amidst all nations for their rejection of the Saviour; for we may see with our own eyes, that Divine Providence does *sometimes* make bare its arm, and visibly punish wicked individuals and nations. But, Sir, if we do see this, we also frequently see Vice and Sin triumphant in this world, and we see Virtue and Religion pining in misery and affliction, persecuted, overwhelmed with insults and torments, and lifting their eyes in meek resignation and inward joy to the sublime rewards which are promised to those that suffer for Christ. Need I call to your remembrance the Saints of old, of whom the blessed Apostle Paul writes thus: "They were tortured, not accepting deliverance; that they might obtain a better re-

"surrection; and others had trial of cruel mockings  
 "and scourgings, yea, moreover, of bonds and im-  
 "prisonment: they were stoned, they were sawn  
 "asunder, were tempted, were slain with the sword:  
 "they wandered about in sheepskins and goatskins;  
 "being destitute, afflicted, tormented; *of whom the*  
 "*world was not worthy*: they wandered in deserts,  
 "and in mountains, and in dens, and caves of the  
 "earth." Heb. xi. 35—38. No one can say that  
 these temporal afflictions were endured by the  
 Saints for their *sins*; they were *trials* of their  
 faith, patience, love of God. Our Lord Himself  
 gives a different notion of temporal calamities:  
 "Blessed are ye when men shall revile you and per-  
 "secute you, and shall say all manner of evil against  
 "you falsely for My sake. Rejoice, and be exceed-  
 "ing glad: for *great* is your reward in heaven; for  
 "so persecuted they the prophets which were be-  
 "fore you." And again, "These things have I  
 "spoken unto you, that in Me ye might have peace.  
 "*In the world ye shall have tribulation*; but be of  
 "good cheer, I have overcome the world." St.  
 Paul again says: "My son, despise not thou the  
 "chastening of the Lord, nor faint when thou art  
 "rebuked of Him: *for whom the Lord loveth He*  
 "*chasteneth, and scourgeth every son whom He re-*  
 "*ceiveth.*" St. Peter also—"Now for a season, if  
 "need be, ye are in heaviness through manifold  
 "temptations: *that the trial of your faith*, being much  
 "more precious than of gold that perisheth though  
 "it be tried with fire, *might be found unto praise,*  
 "*and honour, and glory*, at the appearing of Jesus  
 "*Christ.*" 1 Pet. i. 6, 7.

It is evident, then, that the word of God rather leads us to believe that temporal calamities are, as a general rule, inflicted on the true disciples of Christ, in order to try and strengthen their faith, and to procure for them a greater degree of glory in the heavenly kingdom of Christ. And this might have been anticipated from the life of Him whom we in common adore, and whom we regard as the grand example to whom our lives ought to be conformed. No Being that ever partook of human nature was so severely afflicted with temporal as well as spiritual sorrows and calamities as He who redeemed the world; and yet, none but Himself was ever free from the taint of all sin, original as well as actual. This one example is a sufficient proof, that temporal calamities are not necessarily, in any way, the results of sin committed by him who suffers them.

You cannot deny the truth of this principle. You *do* not expressly deny it in your argument. But I have brought it thus distinctly forward, because it seems to me that Romanists generally, in their consideration of the afflictions of good men, seem inclined to forget the reasons assigned for them by the word of God, and to suppose that they are all intended as *punishments of sin!* Nothing can be more injurious to God than such a notion. It represents Him in the attitude of a severe *Judge* instead of a loving *Parent*—a Parent who educates his children for higher glory by a more rigid discipline. In opposition to such errors, I lay down the following proposition as an Article of the Christian faith deduced directly from the word of God: “**THAT TEMPORAL AFFLICTIONS AND CALAMI-**

“TIES ARE COMMONLY IMPOSED BY GOD’S MERCY  
 “ON THE JUSTIFIED, IN ORDER THAT THEY MAY  
 “OBTAIN A GREATER AND MORE GLOBIOUS REWARD.”

But, Sir, I have no objection to admit, that our natural feelings sometimes rightly connect the afflictions we suffer with our own past and remitted sins. In some cases God, in mercy, permits natural evils to follow sin, for the improvement of those who suffer—for the improvement of those who witness those sufferings, by teaching them humility, and leading them to greater watchfulness for the future. These afflictions *are not satisfactions to God’s justice*, but discipline and chastisements arising from His *mercy and love*; and of such we have instances in holy Scripture.

II. I now turn to the proofs which you adduce from Scripture in support of your doctrine. And here let me be permitted to state the question more clearly.

It is not the question, then, whether temporal penalties were, in the order of God’s providence, under the former dispensations, due to, and inflicted on, *sin*; but whether they are, under the Gospel, due to *sin remitted and pardoned*.

It would be a departure from the question, then, to attempt to prove that temporal penalties for sin have been inflicted on *sinner*s under the old or new dispensations; because the question is, whether they have been inflicted on **PARDONED** sinners.

In considering the testimonies which have been advanced in support of the Romish theory, I must *turn from your scanty collection of scriptural examples, to the fuller and more systematic argument*

of Dr. Tournely. He collects "those places of Scripture which signify that God, *after the pardon of sin*, still requires an *avenging* temporal punishment (*ultricem pœnam temporalem*) from the penitent."

"The example of David (2 Kings [Samuel] xii.) is especially remarkable. For although Nathan had heard from the prophet, (verse 13,) 'The Lord 'also hath put away thy sin; thou shalt not die,' he immediately adds, 'Howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also that is born unto thee shall surely die;' and verse 10, 'Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.' God remits on one side the guilt and *eternal punishment*; but on the other he requires *temporal punishment* as well from the son as the father himself, not merely for the discipline and amendment of David, and the example of others, as the innovators, and especially Daillé, commonly reply, but also for the punishment and chastisement of pardoned sin." (Tournely, De Pœnit. t. ii. p. 4.)

You will admit, Sir, that this is as clear an argument as can well be adduced in favour of your view: let us consider it more closely. It is obvious, then, that God by Nathan remitted the extreme punishment which was due to David's sin, "Thou shalt not die," and that at the same time He imposed a lesser chastisement for his sin, "The child that is born unto thee shall surely die." But, Sir, it



is obvious that a temporal penalty of this sort was indispensably necessary when God *visibly* interfered in the affairs of men. Had the favoured servant of God, the chosen pastor of God's people, been permitted to commit most grievous and *scandalous* sins, without *any* visible signs of God's indignation, the most fatal results must have followed: the justice of God would have been impugned: sin would have been encouraged. But now that His guidance is spiritual and invisible, and there is no Shechinah, no Prophet, or Judge, or Urim, temporal penalties are no longer necessary in the same way; and had David lived under the Christian dispensation, his crime need not have involved any temporal consequences when truly repented of.

And besides this, the infliction itself was not an atonement to God's justice, but a chastisement imposed by His mercy for the prevention of the *evil consequences* of David's sin, and possibly for his humiliation and amendment. We have not the slightest intimation that it was a *part of the penalty* due to God's justice—that it was a reserved punishment which was required to satisfy God's unsatisfied demands for vengeance.

But, Sir, there *is* a doctrine clearly taught by this example, and by the subsequent conduct of David, which is fatal to your theory. We learn from it, that the chastisement inflicted for sin *was not to be averted!* Was the threatened affliction of David averted by his prayers, fasting, tears, prostrations, and other works of "*satisfaction?*" No!  
THE CHILD DIED.

The next argument is this:

“ In the same 2 Book of Kings [Samuel] c. xxiv, although God had pardoned David’s sin, which he had committed in numbering the people, yet in verse 12, a *remaining* punishment is set forth to be discharged, and he is given the option of war, famine, or the plague.” (Tournely, *ibid.*)

On this argument I must observe, first, that there is no evidence whatever that God had pardoned David’s sin. It is true that David had said unto the Lord, “ I have sinned greatly in that I have done; and now, I beseech Thee, O Lord, take away the iniquity of thy servant: for I have done very foolishly.” All we know of the *result* is, that God offered him the choice of three grievous penalties. There is not any allusion to God’s having *pardoned* his sin when the penalty was inflicted. Consequently this passage does not relate to the question before us.

Another argument is this:

“ In the 32d chapter of Exodus, when Moses interceded with God not to destroy the whole people on account of their crime in adoring the golden calf, God is said to have been appeased, verse 14; yet in verse 34 God saith, ‘ Nevertheless, in the day when I visit I will visit their sin upon them.’ ” (*Ibid.*)

In this case God evidently *did not forgive* the sin of the children of Israel. He only *changed* the sentence of utter destruction which He had pronounced against that people for their idolatry, into a chastisement of a different character, at the prayer and intercession of Moses. There is no

evidence that the people repented and were *for-given* their sin. On the contrary, the Lord said to Moses, in reply to his entreaties for their forgiveness, "Whosoever hath sinned against Me, *him will I blot out of My book.*" (verse 33.) And in sign of His wrath we find, that "the Lord *plagued* "the people, because they made the calf, which Aaron made." (verse 35.) What advantage can you derive from this passage? It is adduced to prove that *sins pardoned* are subject to temporal punishment; but the sin of the children of Israel here mentioned was *not pardoned*.

It is further argued :

"In the 14th chapter of Numbers, the Lord was angry at the murmuring of the people, and was so appeased by the prayer of Moses as to say, (ver. 20,) "I have pardoned according to thy word;" yet adds, (ver. 22,) "All those men which have seen My glory and My miracles which I did . . . shall not see the land." (Ibid.)

In this case it is obvious, that the "pardon" granted by God did not imply the forgiveness of the *sin* committed, and the *justification* of those who had committed it, for He speaks of the congregation as those that "have *tempted* Me now these ten times, and *have not hearkened* to My voice" (ver. 22); "them that *provoked* Me" (ver. 23); "this *evil* congregation which murmur against me" (ver. 27). He says, "Your little ones . . . shall know the land which *ye have despised.*" (ver. 31.) "Each day for a year shall ye *bear your iniquities.*" (ver. 34.) "I the Lord have said, I will surely do it unto all this *evil* congregation that are gathered

“*together against Me.*” (ver. 35.) Such is the language of God to the congregation of Israel *after* He had “*pardoned*” them. (ver. 20.) It is plain therefore that this pardon was not a remission of *their sin*, but a remission of the *immediate destruction by pestilence*, and the *disinheritance* which God had threatened. (ver. 12.) The temporal punishments, then, with which they were visited, were not punishments of *sin remitted*—punishments of the *justified*. They were chastisements of unbelieving and impenitent sinners. This is the interpretation of St. Paul in the Epistle to the Hebrews, where, speaking of those that fell in the wilderness in consequence of this very Divine decree, he says, “To whom *sware* He that they should not enter into His rest, but to them that *believed not*? So we see that they could not enter in because of their *unbelief*.” (Heb. iii. 18, 19.) And you quote the punishment denounced against this *unbelieving*, this *impenitent* congregation, as a proof that penalties are inflicted on the *believing* and *justified* penitent!

I return to your proofs. “Add to these those places of Scripture in which just and holy men declare that they are punished and afflicted in this life for their sins,—doubtless *past and already pardoned by God*. Thus Tobias (c. iii. v. 4) said, ‘Because we have not obeyed Thy commandments, therefore we have been delivered for a spoil, and unto captivity, and unto death, and for a proverb of reproach to all the nations among which we are dispersed. Deal not with me according to *my sins and my father’s, &c.*’” (Tournely, *ibid.*)

There is no evidence whatever that Tobias, in

offering this prayer, believed that his sins *had been pardoned*. On the contrary, his prayer infers throughout, that he believed himself *still* subject to God's *displeasure for sin*, and to the punishment which resulted from it. He prays God "not to punish him for his sins and ignorances," (ver. 3,) evidently supposing that he was still liable to the *full* measure of penalty due to them. This passage therefore cannot afford any support to your doctrine of a *portion* of the punishment due to sin remaining after the greater part of its penalties have been remitted, and after the sin has been remitted, and the sinner *justified* as you believe by the Sacrament of Penance.

"In the third chapter of Daniel, v. 28, the three children placed in the furnace say, 'In truth and in judgment thou hast brought on us all these things, *because of our sins,*'" &c. (Tournely, *ibid.*)

I might object to this passage at once, as an interpolation, and as forming no part of the word of God, because it is not found in the Hebrew original of the Book of Daniel. But it is needless for my purpose to do so; because it is evident from these words and from the whole context, that the three children believed that their sins *had not been remitted*, and consequently the case has nothing to do with your doctrine.

"The wise man pronounces generally (Proverbs iii. 12), that 'whom the Lord loveth He correcteth; even as a father the son in whom He delighteth.' The same is said, Heb. xii. 6, and Rev. iii. 19." (Tournely, *ibid.*)

Certainly, the Lord does intend temporal afflictions as marks of *love* to the justified. This is exactly what we contend for. We view them as such, or as penalties on unforgiven sin. You regard them as modes of Divine *vengeance* for sin *already pardoned*.

But I must now endeavour to collect your remaining arguments from Scripture, for the purpose of seeing the utmost extent of what can be said in maintenance of your principle. I turn then to Bellarmine, who argues, "that *death itself* is often "inflicted as the penalty of sin, even after its guilt "has been remitted," from Genesis ii.: "In the "day that thou eatest thereof thou shalt surely "die;" and Rom. v.: "By one man sin entered into "the world, and death by sin, and so death passed "upon all men, in whom all have sinned." Death then is the punishment of original sin, and yet the guilt and eternal penalty of original sin is remitted by baptism. Thus all men suffer temporal penalties for sin remitted <sup>s</sup>.

We admit, that not only the toils and troubles of this life, but even death itself, are the consequences of the sin which we all inherit from Adam; but these afflictions are allotted to man by the *mercy* of God, to remind us continually of the evil of sin, and are not exacted from us as atonements to the unsatisfied, or partially satisfied *justice* of God.

Another argument is deduced from the penalty awarded to Moses and Aaron for their sin at the water of Meribah, when God declared to them that

<sup>s</sup> Bellarmin. De Pœnitentia, lib. iv. c. ii.

they should not enter the promised land. (Numbers xx. 12.) And accordingly Aaron died in Mount Hor, (ver. 28,) and Moses in Mount Nebo. (Deut. xxxiv. 5.) Yet no one will deny that Moses and Aaron were restored to the favour of God after their sin at Meribah<sup>h</sup>.

To this it may be replied, that as Moses and Aaron had not believed God "to sanctify Him in the eyes of the children of Israel," (Numb. xx. 12,) and had thus *publicly* offended against God, it was essentially necessary that some mark of Divine displeasure against their sin should be inflicted; because God at that time ruled His people by a system of temporal rewards and punishments, and guided them in a direct and visible manner. But under the Christian dispensation He no longer does so, and therefore sins equal to that of Moses need not necessarily be visited by temporal penalties. The justice and sanctity of His government no longer demand any such dispensations.

The only other argument which seems worthy of notice is from 1 Kings xiii.—the case of the Prophet who was slain by a lion on account of his sins; and yet, as Bellarmine argues, "it cannot be doubted that he requested and obtained pardon from the Lord; for in proof of the *sanctity* in which he had died, the lion stood near the body without eating it, and did not dare even to touch the prophet's ass<sup>i</sup>."

<sup>h</sup> Bellarmin. De Pœnitentia, lib. iv. c. 2.

<sup>i</sup> Ibid. Bouvier, Bishop of Mans, adds one other argument, from the circumstance of Adam's suffering death for his sin, though that sin had doubtless been pardoned. (De

This is just as good a proof of the sanctity of the *ass* as of the prophet. The lion touched neither : therefore the one and the other died in sanctity ! What folly is this ! The plain reason of the miracle was to show that this penalty was distinctly the work of God—to furnish an undeniable proof of His punishment of disobedience.

These, Sir, are your proofs from Scripture. They are the proofs adduced by the Catechism of the Council of Trent, by Bellarmine, Tournely, Delahogue, Bouvier, Milner, Hornyhold, yourself, and all your writers. And now what can they avail you ? The passages which all your most eminent theologians have brought from Scripture either subvert your doctrine, or utterly fail to prove its truth. They either speak of the temporal penalties of sin *not pardoned*, or they relate to circumstances when temporal and visible penalties were *necessary* in the Divine economy ; or they show that temporal afflictions are not *penalties of sin*.

III. Having advanced to this point in the argument, I would remind you, that if your doctrine is absolutely destitute of Scriptural proof, it cannot, according to the doctrine laid down by Veron<sup>k</sup>,

Pœnit. p. 128.) But it must be remembered, that in this case God was bound by His own positive *promise*, " In the day " that thou eatest thereof thou shalt *surely die*." God is not bound by any similar promise under the Gospel to inflict temporary penalties or death for our sins. Consequently, the punishment of Adam proves nothing.

<sup>k</sup> Veron, in his *Regula Fidei*, cap. i. sect. 2, says, that " two " *things must be united* in order that any doctrine should be an " *article of the Catholic faith* : one, that it be revealed of God



Bossuet, and many of your own most eminent theologians (in accordance with the whole body of the Fathers<sup>1</sup>), be any *article of faith*; and consequently the doctrine of Satisfactions, Purgatory, and Indulgences, built upon it, cannot be matter of faith; and the Council of Trent must have erred in declaring it to be so.

But let us consider some further objections to the doctrine itself.

You say, "It is only with regard to the reserved degree of temporal punishment that we believe the Christian can satisfy the *justice* of God<sup>m</sup>." . . .

Now if Divine *justice* still remains to be satisfied after the remission of sin, it must require what is *in justice* DUE TO SIN, that is, ETERNAL PUNISHMENT, and consequently the remission of sin is, according to your doctrine, a mere name!

Besides this, Divine JUSTICE, which demands an *infinite* punishment for sin, cannot receive any finite or limited punishment in part-payment of the debt due to it. It demands an infinite punishment—a punishment not made up of parts—a punishment *infinitely* greater than all that human imagination could even *conceive*. To imagine, therefore, that the punishment due to Divine and Infinite *justice* for sin can be divided or separated into

"by the prophets, apostles, or canonical authors; the other, that it be proposed by the Church."

<sup>1</sup> See Treatise on the Church, vol. ii. pp. 10—17; Usher's Answer to a Jesuit, c. ii.; Taylor's Dissuasive, p. ii. b. i. s. 2; and the Norrisian Prize Essay for 1841, by the Rev. D. A. Beaufort, M.A. (Parker, London.)

<sup>m</sup> Lectures on the Principal Doctrines, &c., of the Catholic Church, vol. ii. p. 42.

eternal and temporal, and that *temporal* and eternal punishments *together* satisfy the justice of God, is as absurd as it would be to imagine, that atonement for sin is made by our sufferings, *in addition* to those of the SON OF GOD.

But Divine justice *has* received an adequate sacrifice. The merits of our Saviour Christ, both God and man, were equal to the demands of Divine justice, and they were accepted. Henceforth the *justice* of God was appeased; and it has no claims on those to whom the infinite merits of Christ have been applied by true repentance. They may rest in confidence on the mercy of God, knowing, indeed, that many temporal calamities will befall them, according to the promise of Christ; but not regarding those calamities as exactions of God's *justice partially satisfied*. They believe that an infinite atonement has been made for sins which demanded an infinite punishment, and as they believe that Divine *justice* has thus been fully and entirely satisfied, they also believe that it can have *no further claims*. Did they reckon themselves still liable, when justified, to demands from God's *justice*, the very foundation of their hope of salvation would be shattered to pieces.

But, Sir, dangerous and pernicious as your doctrine on this point has been proved, I have not yet disclosed its crowning absurdity. It is the doctrine of the Council of Trent itself, that "*Justification* is not remission of sin merely, but also "*sanctification*, and the renewal of the inner man "*by the voluntary reception of grace and divine gifts*; so that he who was unrighteous is made

righteous, and the enemy becomes a friend, and in heir according to the hope of eternal life . . . when a man is justified, and united to Jesus Christ, he receives, together with the remission of sins, the following gifts bestowed upon him at the same time, namely, *faith, hope, and charity* <sup>n</sup>.”

Justification is, then, according to your own belief, something more than the mere remission of sins—it is the restoration of the sinner to a state of grace, to union with his God, to all the glorious privileges of a “child of God.”

And yet, Sir, in the face of this undoubted truth—in the face of their own belief—your writers have the almost incredible folly and wickedness to assert, that the justified and beloved children of God are liable to the Divine *wrath* and *vengeance*! It is their doctrine, that temporal punishments are exacted from a justified believer by the *vengeance* of God. Let me produce the following proofs. Your celebrated controversialists, Bishops Adrian and Peter de Walenburch, write thus: “Since “Holy Scripture shows by many examples, that “God, after remitting the guilt and eternal punishment of sins, chastises sinners with temporal “punishments. Catholics think that voluntary “afflictions undertaken from the love of God, and “faith working by love, appease the *wrath* of God “*placare iram Dei*.” Tournely says, “that “God, after the pardon of sin, still exacts a *re-*

<sup>n</sup> Concil. Trid. Sess. vi. cap. vii.

<sup>o</sup> Walenburch, Opera, t. iii. p. 19.

“*venying* temporal punishment from the penitent, “*ultricem pœnam temporalem a pœnitente adhuc reposcere* P).” Your own expressions are equally strong. In arguing for the necessity of Satisfaction you say, “Even so, when God remits a weight of “eternal punishment, it seems but fair that the “outrage done to His divine Majesty should be “repaired by outward acts, expressive of sorrow, “and directed to *appease His wrath, and avert those scourges which He still reserves in His hand.*” You afterwards state your belief “that the sinner “may, by punishing himself, by performing certain “works propitiatory before God, pervert His *anger.*” (Lectures, ii. 48, 51.) And these, Sir, are not mere incautious expressions; they are the natural and necessary result of your doctrine, that remitted sins are still liable to the demands of Divine JUSTICE. For the Scripture teaches us, that *sin* is the object of God’s wrath and vengeance, and if any sin be still subject to the demands of His justice, it is equally subject to those of His wrath and vengeance. So that, according to your doctrine, the justified and pardoned believer is still liable to God’s wrath! The adopted, beloved, and sanctified child is still subject to God’s vengeance! Can it be possible for absurdity, contradiction, and impiety to go beyond this? And yet this is the necessary, the inevitable consequence to which your doctrine leads.

Such, Sir, is your doctrine of temporal penalties for remitted sins—a doctrine unsupported by rea-

son and experience, rejected by Scripture, contradictory to itself, and subversive of the Christian's hope of salvation. And yet it is on this doctrine that Satisfaction, Purgatory, and Indulgences vitally depend. Doubt that temporal penalties are by any Divine law now inflicted on sin repented of, and what need can there be for Penances? What necessity for Purgatory to complete those penances and sufferings not paid in this life? What need for Indulgences to remit them? What need for Suffrages and Masses for the dead, to relieve souls from the flames of Purgatory? These questions I leave for the present to your consideration.

I remain, &c.

# LETTER V.

## ON ROMISH PENANCES.

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SIR,

IN my last Letter I demonstrated, that, according to the doctrines generally taught in the Church of Rome, a justified and sanctified person still remains subject to the *wrath* of God; and that a beloved child of God has to dread His *anger* and His *vengeance*.

I now proceed further to examine your doctrine of Satisfaction or Penances, and the results to which it leads.

1. It is your belief, then, that after sin has been remitted by Absolution, as far as regards its guilt and eternal penalties, a temporal penalty still remains due to the justice of an offended and angry God; and that this wrath and anger of avenging justice may be *appeased*, and your sin *expiated* and *atoned for* as regards its temporal penalty, by SATISFACTIONS or PENANCES, such as prayer, alms-giving, fasting, mortifications, &c.

2. You also believe, that Indulgences *validly*

received, remit a portion or the whole of the temporal penalty due to remitted sin, and partially or wholly remove the necessity for Penances; but as it is impossible, generally speaking, to know whether the *conditions* on which alone Indulgences are valid, have been fulfilled in any particular case, you therefore hold that penitents ought to *continue* in the performance of works of satisfaction to the *end of their lives*, and never believe themselves relieved from the necessity of expiating and atoning for sin, although that sin may have been remitted long before by Absolution.

Such is your belief on this point, as we have already explained in the preceding Letter.

There is, however, one feature which requires to be dealt on—the necessity of CONTINUAL PENANCES or works of satisfaction.

“ We can never be certain,” says Bouvier, Bishop of Mans, “ that we have obtained by many (even “ the most plenary) indulgences, the complete remission of all the temporal punishment due to our “ sins; for a plenary indulgence often becomes “ partial [i. e. remits only a *part* of the temporal “ punishment] either through want of a sufficient “ cause, or through want of a work proportioned to “ the end designed, or through defect of dispositions in the agent. Hence, first, an indulgence “ does not exempt from the obligation of doing “ penance [by satisfactions]; and *à fortiori*, a believer cannot, of his own authority, omit a sacramental penance [satisfaction] *enjoined* to him, “ under pretext that he has gained or is about to

“ gain an indulgence <sup>a</sup>.” “ Indulgences of a hundred years or more, if there are such, may be insufficient to compensate the whole temporal punishment which a sinner is bound to pay. . . . Hence, thirdly, sinners truly converted ought to endeavour daily by *good works* [satisfactions] and indulgences, whether partial or plenary, to diminish the debts which they owe to Divine *justice*, and to *compensate* for them entirely in this life, lest they be sent to the prisons of purgatory, and do not come out thence till they have paid the last farthing <sup>b</sup>.” Dr. Milner, one of your nominal bishops, says, “ We do not believe an indulgence to imply any exemption from repentance . . . nor from the *works of penance*, or other good works, because our Church teaches, that ‘ the life of a Christian ought to be a *perpetual penance*.’ ” (Concil. Trid. de Extr. Unct.) ‘ No one can ever be sure that he has gained the entire benefit of an indulgence, though he has performed “ all the conditions appointed for this end <sup>c</sup>.’ ”

So that it appears that even Indulgences and the execution of the Penances enjoined by your priests in Confession, do not render you secure that sin has been remitted; and you recommend in addition, *voluntary works of satisfaction*, over and above those prescribed by the priest. To these the Council of Trent alludes in the expressions above cited by Dr. Milner; and the Catechism of the Council speaks

<sup>a</sup> Bouvier, De Pœnit. p. 300.

<sup>b</sup> Bouvier, *ibid.* p. 301; see also Tournely, De Pœnit. t. ii. p. 299.

<sup>c</sup> Milner, End of Controversy, Lett. xlii.



thus of them: "Under the same name [*satisfaction*] "is signified also any sort of punishment which we "endure for our sins, not imposed by the priest, "but undertaken *of our own accord*, and repeated "by ourselves<sup>d</sup>." The use and necessity of such voluntary penances is thus stated in Dr. James Butler's Catechism sanctioned by the authorities of your Communion in Ireland: "Q. Will the "penance enjoined in Confession always satisfy for "our sins? A. No; but whatever else is wanting "may be supplied by Indulgences, *and our own "penitential endeavours*<sup>e</sup>."

And well indeed may you advise your penitents not to remain *satisfied* with the penances which are imposed on them at Confession, when it is remembered, that according to your most approved writers, the amount of penance assigned in the Confessional is to be measured by the *wishes of the penitent*; that it is considered better to impose so slight a penance as the repetition of a *single Pater Noster*, or even *no penance at all*, rather than send the penitent away unabsolved<sup>f</sup>; and that the

<sup>d</sup> Eodem verò nomine quodlibet etiam pœnæ genus significatur, quam pro peccatis non quidem à sacerdote constitutam, sed sponte nostra susceptam, atque à nobis ipsis repetitam, sustinemus. *Nota.* Verùm hæc ad pœnitentiam, ut sacramentum est, minimè pertinet. Cat. Conc. Trid. pars ii. de Pœnit. c. 88.

<sup>e</sup> "The most Rev. Dr. James Butler's Catechism, &c., approved and recommended by the four R. C. Archbishops of Ireland as a general Catechism for the kingdom." Eleventh edition, Coyne, Dublin.

<sup>f</sup> "Rituale Parisiense dicit, Confessarius pœnitentem interroget, an possit pœnitentiam sibi injunctam peragere, alio-

penance, if inconvenient, may be *commuted* for another<sup>s</sup>.

Pœnances like this can afford but a poor refuge against the wrath of an avenging God. And such is the view you uniformly take of the disposition of God towards penitent and pardoned sinners: you teach them still to tremble under the apprehension of His wrath. And when, according to your teaching, is this fear to be removed? when is the sinner to be at peace with God? when is he to look with joy and love to God as a reconciled and loving father? NEVER IN THIS LIFE! You tell him that Absolution cannot appease the anger of God—

“quin eam pro sua prudentia immutet, aut minuat.” . . .  
 “unde Gerson in *regula mor. p. 2, c. de pœnitentia*, dicit:  
 “‘Tutius est cum parva pœnitentia, quæ sponte suscipitur, et  
 “verosimiliter adimpletur, ducere confessos ad purgatorium,  
 “quam cum magna non implenda præcipitare in infernum.’  
 “. . . item *Sootus d. 15, q. 1, art. 5*, loquens de pœnitente  
 “qui animo est infirmus, ait, ‘Si adeo est delicatus, quod non  
 “velit jejuniu adimplere, imò si nullam pœnitentiam vult  
 “recipere, absolvendus est, et non respuendus, ne cadat in  
 “desperationem,’ et sic demum concludit: ‘Illud sibi impo-  
 “nendum quod libentius recipit, et quod creditur impleturus.’  
 “. . . Additque idem S. archiepiscopus (*S. Carolus Bor-*  
 “*romæus*) ‘Talem imponat pœnitentiam, qualem a pœnitente  
 “præstari posse judicet. Proinde aliquando, si ita expedire  
 “viderit, illum interroget, an possit, anve dubitet pœni-  
 “tentiam sibi injunctam peragere; alioquin eam mutabit aut  
 “minuet . . . . .’ Itaque (ut inquit *Host.*) confessor nullo  
 “modo debet permittere peccatorem desperatum recedere a  
 “se, sed potius imponat ei unum *Pater noster*, vel aliud leve,  
 “et quod alia bona quæ feceret, et mala quæ toleraverit, sint  
 “ei in pœnitentia, concordante St. Thoma,’ &c.” Beati A.  
 M. de Ligorio, *Theologia Moralis*, t. vi. pp. 125—128, ed.  
 Vesontio, 1834; see also Bouvier, *De Pœnit.* p. 147.

<sup>s</sup> Ligorio, *Theol. Mor.* t. vi. p. 144; Bouvier, p. 158.

that sacramental penances cannot do it—that Indulgences are uncertain—that he must spend *the remainder of his life* in works of voluntary penance, with the object of atoning for his sins—and at last, that he may and probably will go into the torments of HELL for a time!

And is this the *peace* and *consolation* you offer to burdened consciences? Are these the blessings which are to flow on those who go to you to heal their wounds, and soothe their afflictions? Let me contrast with this dark and melancholy system, the consoling and joyful words of encouragement offered to penitents by Jesus Christ. “Come unto Me, all ye that labour and are heavy laden, and *I will give you rest*. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find *rest unto your souls*. For My yoke is easy, and My burden is light.” (Matt. xi. 28—30.) Does your system afford *rest to souls*? Is your yoke *easy*, and your burden *light*?

Let me again draw your attention to the words of St. Paul in describing the state of justification. “Therefore being justified by faith, we have PEACE WITH GOD, through our Lord Jesus Christ. By whom also we have access by faith into this grace wherein we stand, and REJOICE in hope of the glory of God. And not only so, but we *glory in tribulations also*: knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because THE LOVE OF GOD is shed abroad in our hearts by the Holy Ghost, which is given unto

“ us. For when we were yet without strength, in  
“ due time Christ died for the ungodly. For  
“ scarcely for a righteous man will one die; yet  
“ peradventure for a good man some would even  
“ dare to die. But God commendeth HIS LOVE  
“ towards us, in that, while we were yet sinners,  
“ Christ died for us. Much more then, *being now*  
“ *justified by His blood, we shall be SAVED FROM*  
“ *WRATH through Him.* For if, when we were ene-  
“ mies, we were reconciled to God by the death of  
“ His Son, much more, being reconciled, we shall  
“ be saved by His life. And not only so, but we  
“ also JOY in God through our Lord Jesus Christ,  
“ by whom we have now received the atonement.”  
(Rom. v. 1—11.)

Would to God that these words of the Apostle might sink down into the heart of every one of our separated brethren of the Romish persuasion! It would almost seem as if the Apostle had written them, under the direction of the Holy Ghost, for the very purpose of refuting the errors against which I am contending. What is your view of the condition of the justified? You believe that, after their sins are pardoned, they still remain subject to the *wrath* and *vengeance* of God. Is this to have “ *peace with God?*” You believe that they are to look forward to painful afflictions from God’s *anger* in this world or the next; to “ *the scourges*” of His wrath; to the tortures of His *revenge* in Purgatory. Is this to “ *rejoice in hope of the glory of God?*” You look with fear and terror on temporal afflictions, believing them to be punishments for your pardoned sins. Is this to “ *glory in tribulations*

“also?” You look on God as an angry and vindictive judge, exacting payment to the last farthing, either in this world or in Purgatory. Is this to have “*the love of God shed abroad in your hearts by the Holy Ghost?*” You think that after you have been justified by the blood of Christ applied in the sacrament of Penance, you are still subject to “the wrath” of God. Is this to believe that “being now *justified* by Christ’s blood, we shall **BE SAVED FROM WRATH** through Him?”

I would again solicit your attention to the words of the Apostle John. “There is no fear in love; but *perfect love casteth out fear; because fear hath torment.* He that feareth is not made perfect in love. We love Him because He first loved us.” (1 John iv. 18, 19.) The Apostle does not mean to forbid that godly fear of future transgressions, which is necessary to preserve a Christian from sin; but to declare that the perfect love of God casts out all dread of God’s *wrath* and *vengeance* for remitted sin, all misery, under a sense of the Divine *anger*. In this sense “perfect love casteth out fear, because fear hath torment.” The man who trembles under a sense of God’s wrath, cannot perfectly love him; and thus, Sir, your doctrine renders it impossible for those who receive it to love their Creator “perfectly.”

How melancholy is it to see professing Christians so blind to the real character of God! Listen to the Apostle John; “**GOD IS LOVE.** In this was “manifested **THE LOVE** of God towards us, because “that God sent His only begotten Son into the “world, that we might live through Him. Herein

“ is love, not that we loved God, but that HE LOVED  
“ us, and sent His Son to be the propitiation for  
“ our sins.” (1 John iv. 8—10.) We have the  
testimony of our Lord Himself to the same con-  
solatory truth : “ God so LOVED the world, that He  
“ gave His only begotten Son.” (John iii. 16.)  
“ At that day ye shall ask in My name ; and I say  
“ not unto you, that I will pray the Father for you ;  
“ for THE FATHER HIMSELF LOVETH you, because  
“ ye have loved Me, and have believed that I came  
“ out from God.” (John xvi. 26, 27.) And is it  
this good, this merciful, this loving Being, whom  
you regard as a God of wrath and vengeance to-  
wards the objects of His love ? What ingratitude  
is this ! what an injury to that ETERNAL LOVE,  
which regards the justified and sanctified members  
of Christ with an affection beyond all human imagi-  
nation !

In what light does our Saviour represent God in  
His dealings with repentant sinners ? He describes  
Him as a FATHER rejoicing to receive an ungrateful  
and prodigal son : “ When he was yet a great way  
“ off, his father saw him, and *had compassion on*  
“ *him*, and ran, and fell on his neck, and kissed him.  
“ And the son said unto him, Father, I have sinned  
“ against Heaven, and in thy sight, and am no  
“ more worthy to be called thy son. But the  
“ father said to his servants, Bring forth the best  
“ robe, and put it on him ; and put a ring on his  
“ hand, and shoes on his feet ; and bring hither the  
“ fatted calf, and kill it ; and let us eat, and be  
“ merry : for this my son was dead, and is alive

“again; he was lost, and is found.” (Luke xv. 20—24.) Can any images more forcibly express the love of God towards repentant sinners? Here is no “wrath”—no “vengeance”—no “anger”—but all is joy and exultation. Here is no “reserve” of punishment—no *partial forgiveness*—no exceptions out of the general amnesty—no store of bitter and infernal “tortures” to be rigidly exacted even “to the last farthing.” And yet this is the point of view in which our Lord wishes us to regard the dispositions and dealings of God with real penitents. Do not say to us, that the contrition of the prodigal son was so *intense*, that it remitted all temporal punishment; but that *his* constitutes a peculiar case, and ought not to lead penitents generally to expect an equal degree of Divine love and mercy. For if we examine this case, there was nothing to take it out of the ordinary rules. The prodigal son was reduced to distress by his own vices; “and when he came to himself,” he resolved to arise and go to his father. We do not read of any signs of *extreme* contrition or anguish of soul. We read of no tears, no fastings, no sackcloth, no mortifications; but he merely “arose and came to his father.” This, then, is the description of every one who is really penitent, and the conduct of God here described is sufficient to show the error and unsoundness of your doctrine.

I will not weary the reader by accumulating additional proofs from Scripture of what is so plain and evident; but shall proceed next to consider the BURDENS which your doctrine of Satisfactions im-

poses on Christians—burdens wholly useless and ineffective for the end for which they are imposed—the expiation of remitted sin.

Amongst other Penances or Satisfactions for sin, the following are mentioned by Amort<sup>h</sup>. Concealing one's self for a time in some Monastery or other secluded place, and living in penitence there; abstaining from meat and wine; fasting on certain days, especially on Wednesday, Friday, and Saturday, or feeding only on bread and water; praying with bended knees, or with the arms extended in the figure of the Cross for a certain time, and at an appointed hour, before the Cross, or some other sacred image in the church; lying on the ground for some time, or on a hard couch; *applying the scourge* to one's self on certain days; putting on *sackcloth*; undertaking some religious pilgrimage; reciting the penitential psalms, and other penitential prayers; visiting certain churches where there are stations, or some other great devotion; weekly fastings during life; monthly confessions; prayers every hour or half hour; the office of the Rosary on Sundays and Holydays.

Amongst penances mentioned by Alphonsus Liguori are, entering a Monastic order; Acts of grief every evening; “*visiting* every day the holy Sacrament, and also the *image of St. Mary*, beseeching from *them* (!) the grace of perseverance; “unremitting recitation of the Angelical salutation “in honour of the purity of the most blessed Virgin,

<sup>h</sup> Eusebii Amort, *Theologia Eclectica Moralis et Scholastica sub auspiciis SS. D. N. Benedicti xiv. &c. t. xiv. p. 405*, ed. August. Vind. 1752.



“ morning and evening, repeating always before *her image* the resolution not to commit sin<sup>1</sup>.” Another is, “ to make the sign of the cross nine or five times *on the ground with the tongue*<sup>k</sup>!” Other penances may be assigned at the particular desire of the penitent, though at first with moderation: “ It will be enough to allow them at the beginning some small mortification, but seldom; such as *scourging, an iron chain, abstinence, rather to inspire a wish for mortifications, than to mortify them as is fitting; and afterwards he [the Confessor] may deal more liberally*<sup>l</sup>!” Liguori adds, that “ works of extraordinary supererogation, and which savour of singularity, such as the above-mentioned external penances of *sackcloth, scourges, prayer with expanded arms, eating bitter herbs, sighings, weeping at time of prayer, ought to be concealed as far as possible*<sup>m</sup>.”

Bouvier, Bishop of Mans, in his treatise on penance, recommends the following penances:—Fasting on bread and water; abstinence from

<sup>1</sup> Liguori, *Theologia Moralis*, t. ix. p. 14.

<sup>k</sup> Illi, qui solitus fuit blasphemias proferre, insinuat ut novies vel quinquies lingua signet crucem super terram. *Ib.* p. 15.

<sup>l</sup> Satis erit ab initio eis concedere aliquam tenuem sed raram mortificationem, ut disciplinam, catenulam ferream, abstinentiam, potius ad ingerendum in eorum animis mortificationis desiderium, quam ad eos ut convenit mortificandos. Liguori, *Theol. Mor.* t. ix. p. 123 (*Praxis Confessarii*, n. 146).

<sup>m</sup> Opera autem quæ sapiunt singularitatem, ut supra enarratæ poenitentiae externæ ciliciorum, flagellorum, orationis *cum brachiis in crucem expansis, comestionis herbarum amariorum, suspiriorum, fletus tempore orationis, &c., occultari debent quantum possibile est.* *Ibid.* p. 124 (n. 147).

neat, wine, and fermented liquors; flagellations and sackcloth; holy pilgrimages, especially those made on foot; watchings at night, and lying on the ground or on a hard bed; genuflexions; extensions of the arms; or other painful postures of the body; abstinence from pleasures, entertainments, games, hunting, riding, rich dress, &c.; pecuniary payments; recitation of the psalms, Rosary, &c.<sup>n</sup>

Morinus mentions the following penances:— Walking with bare feet, or without shoes; wearing painful garments; using no carriage or horse; scourging or discipline; repetition of psalters; wearing iron hoops round the body; imprisonment; genuflexions; prostrations on the ground; almsgiving; voluntary exile; entering a monastery, &c. &c.<sup>o</sup>

According to Trevern, Bishop of Strasburg; ‘ true penitents, whether under the Law or the Gospel, taking in hand the interests of Heaven, have taken vengeance on themselves, by voluntary punishments, for the sins they have committed . . . witness those innumerable penitents in all ages, who have peopled deserts and monasteries, and lived there in privations, and austerities, to *expiate faults pardoned long before*’<sup>p</sup>. So that, according to your view, the mortifications of the Saints in all ages are to be regarded as so many *penances* voluntarily imposed for the expiation of their sins. These are the models which are held up

<sup>n</sup> Bouvier, De Pœnitentia, p. 150. (De operibus injungendis.)

<sup>o</sup> Morinus, Tract. de Pœnitentia, lib. vii. c. 13, 14, 15.

<sup>p</sup> Trevern, Discussion Amicale, tom. ii. p. 206.

for the instruction of those who wish to obtain remission of the temporal penalties supposed to be due to their remitted sins. And what then are the penances which such examples teach you to inflict on yourselves?

I shall not bring my readers to the Lives of the Saints contained in your Breviary, and point out the penances there held up to the admiration and imitation of the faithful; such as, continued abstinence from food for many weeks; fasting on bread and water; living for years in holes excavated in the rocks; the use of lacerating bandages, and iron chains continually worn round the body; immersions in freezing water; the application of nettles and scourges; rolling one's self among thorns; the use of belts set with needles; of hair shirts; of iron crowns filled with points inside; of beds made of rough trunks of trees, and the interstices filled up with pottery. On these, and many other self-inflicted torments, I need not dwell here at any length.

But, Sir, I have to produce evidence as to the penances recommended or allowed amongst you at the present day, from a work to which I have already referred, and which will have additional weight as being authorized by you: I mean, "The Lives of St. Alphonsus Liguori, &c."<sup>q</sup>—a work published immediately after the Canonization of the distinguished individuals whose lives it contains.

<sup>q</sup> The Lives of St. Alphonsus Liguori, St. Francis de Girolamo, St. John Joseph of the Cross, St. Pacificus of San Severino, and St. Veronica Giuliani, whose canonization took place on Trinity Sunday, May 26, 1839. London, 1839.

ST. ALPHONSUS LIGUORI.—His mode of life with the Society he instituted was as follows:—" Their house was small and inconvenient, their beds a mere sack of straw resting on the floor; and their only food, in general, was a dish of soup, which was both insipid and disagreeable, with a small quantity of fruit. The bread was black and not even leavened, through the inexperience of the lay brother who made it, and so hard that it was necessary to pound it in a mortar before they could eat it. This miserable food, which they ate kneeling or stretched upon the ground, they rendered still more nauseous, by sprinkling it over with some bitter stuff, and many of them, before eating, *licked the floor* with their tongues! They disciplined (scourged) themselves three times in each week!" (p. 15.) " He wore continually rough hair shirts, with small iron chains and a girdle of camel's hair." (p. 20.)

" Every morning and evening, the missionaries preached to the adults and catechized the children . . . Alphonsus, who delivered the principal sermon in the evening, was accustomed to discipline himself with a thick rope three times during the mission; once DURING THE SERMON upon sin; a second time during that upon hell; and a third during that upon scandal! and when the women had left the church, after the evening sermon, and the men alone remained, a sermon upon compunction was addressed to them, *to excite them to discipline themselves!*" (p. 24.) " His food was of the most inferior kind, and even this he sprinkled with wormwood and other bitter herbs, so that the

“ poor, who flocked to him, refused to eat what he had left of it . . . His mortifications seemed to increase both in severity and frequency, and one day his secretary had to burst open his door, and snatch the discipline out of his hands, fearing lest the violence wherewith he scourged himself might cause his death ! ” (p. 31.)

This unfortunate man imagined that by thus tormenting himself he was appeasing the wrath of God, and quenching the flames of Purgatory !

ST. FRANCIS DI GIROLAMO.—“ When the Sunday came, he first spent two hours in mental prayer, after which he *scourged* himself long and severely with the discipline (a practice he observed daily at the hour of rising), then said mass.” (p. 72.) “ After the discourse on his knees at the foot of the Cross, he scourged his shoulders with the discipline, and then once more betook himself to the Confessional.” (p. 73.) “ A youth of disordered life was so moved by another sermon of Francis, that in public, overcoming every human respect, he cast himself at the foot of the crucifix, exclaiming, ‘ Father, I am lost ; for nearly twenty years I have not been a confessor,’ and so saying, wept bitterly, and *lashed* himself with the discipline.” (p. 93.)

ST. JOHN JOSEPH OF THE CROSS.—“ To the numerous *penitential austerities* enjoined by his order, he added as many more as an ingenious self-denial could devise. He guarded *his senses* most particularly ; even in his youth *he would not permit himself the liberty of lifting*

“ his eyes to the roof of his cell ; and when he was  
“ a priest, he made it a rule *to look no one whomso-*  
“ *ever in the face.* His ears he mortified by deny-  
“ ing them the gratification of music. He would  
“ not even smell a flower! . . . Bareheaded in all  
“ seasons, he wore under his rough and heavy  
“ habit divers hair-shirts and chains, which he was  
“ careful to vary to keep the sense of torment ever  
“ fresh. Besides, he used the discipline to a severe  
“ degree ; and when at the age of forty, his superior  
“ obliged him to wear sandals, he placed between  
“ them and his feet a quantity of small *nails* ; but  
“ the most tremendous instrument of torture  
“ which he devised against himself, was a cross  
“ about a foot in length, set with rows of sharp  
“ nails, which he fastened tight over his shoulders,  
“ so as to open there a wound which never after  
“ closed. Another similar but smaller cross he  
“ wore attached to his breast. But his abridg-  
“ ment of sleep was truly wonderful, and he never  
“ took it, save seated on the ground, or cramped  
“ up in his little bed, often with his head leaning  
“ against a piece of wood jutting from the wall.  
“ No less singular was his abstinence. For the last  
“ thirty years of his life, he entirely overcame  
“ that most insatiable of wants, thirst, absolutely  
“ abstaining, not merely from wine and water,  
“ but from every liquid whatsoever !” (pp. 147,  
148.)

ST. PACIFICUS OF SAN SEVERINO.—“ Trusting  
“ in the certainty of divine retribution, he subjected  
“ his body to rigorous fasts, and severe disciplines,  
“ to take which, besides the three times each week

“prescribed by the rule, he was often watched retiring to the belfry, or some other secret place, that he might not be seen by men.” (p. 191.)

“He used every artifice to hide his mortifications and cruel disciplines from others, and anxiously sought to conceal the supernatural powers which God had imparted to him. Who can say with what severe mortifications and fasts he subdued his body? Besides fasting, as we have seen, three times in the week, until his superiors restricted him to Friday and Saturday, whereon he sometimes did not even taste a morsel of bread or a drop of water, and the Lents of St. Francis, he made the little that he did eat a means of additional mortification, by *mixing his food with ashes*, as was attested by many who observed him attentively. And another more remarkable example will confirm what we have just said. On occasion of the pardon of Asisium, a fair used in his time to be held in a square, near the convent of Forano, Pacificus passing through it, and smelling the flesh of roasted pork, said several times to his companion, ‘Do you perceive this smell?’ The other, supposing that he had a desire of tasting some of the flesh, told the superior, who immediately ordered a piece of it to be brought, and placed before him at table. He did not touch it, but requested the brother who served at table to gratify him by placing it before him until he should have eaten it. His request was complied with, and each day it was brought to table, until at last, when it was *putrid*, he ate it, saying to himself, ‘Eat, vile body; it is

“ ‘not pork now as it was at first.’ ” (pp. 207, 208.)

“ Besides the regular disciplines prescribed by rule three times in the week, he cruelly scourged himself thrice each day, with chains or cords, so as to fill all with horror, who heard the whistling of the lash, or saw the abundance of blood which he shed during the flagellation! Covered with hair shirts, he undertook long journeys over thorns and sharp stones, slept little, never approached the fire, and kept the window and door of his cell open in the most rigorous winters, in order to hear the bell summoning him to the duties of the community.” (p. 208.) “ Not being aware, through his defect in sight and hearing, of the presence of any one in his room, he rose from his bed, and placing himself devoutly on his knees, recited three *Ave Marias*, saying at the end, with singular earnestness, ‘Let these be, O my God, *in satisfaction for my sins.*’ ” (p. 217.)

ST. VERONICA GIULIANI.—“ When she was about three years old, she heard an account of the sufferings of the Saints, and especially of the martyrs,—when she instantly ran and placed her hands in a fire, whence she did not draw them out until the whole family had been brought by the smell into the room.” (p. 226.) “ A desire, she said, “ came into my head, of asking my confessor for some mortification, but I did not yield to it. Still I made sufferings for myself, but all without my confessor’s leave ; such as the discipline, walking on my bare knees, pricking myself



“with a pin, kissing some filthy spot, and beating myself with thistles!” (p. 227.)

I shall not further pursue this branch of the subject. What has been now adduced is enough for my purpose, which is, to afford some general notion of the consequences which naturally flow from your doctrine of Temporal penalties, and Satisfactions or Penances for them. If it be true, as you imagine, that God *reserves* awful “scourges” in His hands, when He receives the pardoned sinner into His favour; if God is still in “wrath” and “anger” with justified believers; and if the infernal tortures which He designs to inflict on His justified children may be *averted* by their inflicting on themselves torments in this life; I admit, that it is the duty of every Christian to live in a state of torment. No amount of bodily suffering can be considered excessive, if it can appease the wrath of God and avert His vengeance.

You therefore act only *consistently*, when your lives are spent in the most dreadful mortifications and penances for *remitted* sins.

But this is not all. If Contrition, Confession, Absolution, Satisfactions imposed by the Priest, and Indulgences themselves, afford no assurance of the remission of God’s “scourges;” what assurance can there be, that even a life of *penances* will avert them? What reasonable assurance can there be, that *self-imposed* obligations can succeed, when the *Divine* method of obtaining remission of sin,—when true Repentance, that “second plank,” as St. Jerome calls it, has failed? For let us consider a *moment*, that according to your doctrine, a temporal

punishment RESEMBLING THAT OF HELL is due to your *remitted* sins! Now, is it to be imagined for a moment, that any penances we may suffer in this short life, can be an *equivalent* for torments resembling those of Hell? Remember that you know not *how long* the pains of Purgatory may continue; you know nothing more about them, than that they are *superior* to any sufferings endured in this life—that they resemble those of Hell! If then Divine JUSTICE is to be satisfied even “to the last farthing,”<sup>r</sup> as you allege, what reasonable ground is there for believing, that even a *life* of self-imposed penances can appease the wrath of God, and save you from the dread scourges of His vengeance in Purgatory?

And is this the hope, peace, joy, and consolation, you offer to Christians? You are loud in your *assurances* that the sacrament of Penance brings peace to the wounded conscience. According to the Council of Trent, “the substance and effect of “the sacrament of Penance, as far as relates to its “power and efficacy, is *reconciliation with God*, “which sometimes produces in pious persons, and “those who receive this sacrament with devotion, “*peace and tranquillity of conscience*, with *vehement “consolation of spirit*.” In like manner, the Catechism of the Council of Trent observes, that “the “whole efficacy of Penitence consists in its restoring “us to the favour of God, and uniting us in the “utmost friendship with Him; and this reconciliation is sometimes followed in the case of pious “men who receive this sacrament in a holy and

<sup>r</sup> Conc. Trid. Sessio xiv. c. iii.

“ religious manner, by the *greatest peace and tranquillity of conscience*, with *exceeding joyfulness of spirit*.” Dr. Milner, one of your nominal bishops, apostrophizes the sacrament of Penance thus: “ O *sweet balm of the wounded spirit!* O sovereign restorative of the soul’s life and vigour!” and observes, that Romanists continually find persons who are desirous “ of laying the sins of their youth and their ignorances at the feet of some one or other of” the Romish ministers, convinced that thereby they would procure *ease to their afflicted souls*.” Trevern, Bishop of Strasburg, in describing the penitence of a Roman Catholic, says, that his spiritual director, “ when the moment has arrived, pronounces solemnly the wished for Absolution; then *consolation, calm, and ease*, enter the conscience of the penitent, in place of the *burden* which had before oppressed him. *He feels himself altogether different from what he was; he is no more the same man*.”

Such are the delights you promise in the sacrament of Penance; but how delusively! Is it consolation, to know that we are still liable to the demands of “ Divine justice?” Is it peace, to feel that we are still subject to God’s “ wrath?” Is it joy, to think that we are subject to His “ vengeance;” to the “ scourges which He still retains in His hands?” Is it rest, to feel that a life of torment will not suffice to appease the “ anger” of God, and that even beyond the grave His “ ver

<sup>8</sup> Catechismus, Pars ii. c. xxxiii.

<sup>9</sup> *End of Controversy*, Lett. xx.

<sup>10</sup> *Ib. Lett.* xli.

<sup>x</sup> *Discuss. Amic.* t. ii. p. 201.

geance" will pursue us amidst the torments of the damned? Nay, is this REMISSION OF SINS AT ALL?

What is Remission of sins, if it be not remission of their *penalties*, and of the *anger* of God so justly due to them? If the penalties of sin were retained, sin itself would not be remitted. If, then, you maintain, that God is still reserving some of the scourges due to sin, it cannot be that sin has been remitted—the sinner must be still alienated from God.

Your doctrine, Sir, needs only to be known, to secure its rejection by every one who can (even imperfectly) feel the love and mercy of God, the consistency of His dealings with His creatures, the nature of the remission of sins, and the privileges of a state of justification and grace. To state your doctrine is to refute it. This is all I have been able to do in this Letter; I have not entered on any refutation of the arguments you advance in its favour, nor have I brought Scripture and the testimony of Christian Antiquity to oppose it. This must form the subject of another Letter.

I remain, &c.

## LETTER VI.

### ROMISH DOCTRINE OF PENANCES FURTHER EXAMINED.

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SIR,

IN my last Letter little more was done than to *state* your doctrine of Satisfaction or Penances, and to point out a few of its consequences. I am persuaded that a candid examination of those consequences, and of the contrasts (also noticed) between the Gospel and your doctrines on this subject, ought to suffice for the satisfaction of any reasonable mind; but it may be advisable to notice the arguments you have adduced from Christian Antiquity in support of the doctrine and practice of your Church, on this point.

You argue in the following manner:—"If what I have stated to be the doctrine of the Gospel, we must naturally expect to find some institution in the Church from its earliest times, for the faithful practice of so essential a part of God's *dispensations*. And accordingly from the beginning, we find nothing so prominently inculcated,

“ either in the writings of the early Fathers, or in  
 “ the discipline of the universal Church, as this  
 “ *necessity* of doing penance and making satisfaction  
 “ to God. It is the basis of the system, known by  
 “ the name of the penitential canons, in which those  
 “ who had transgressed were condemned to different  
 “ punishments, according to the measure of their  
 “ offences . . . . This system surely must have had  
 “ its root in the strong conviction of the early  
 “ Church, that such practices were meritorious in  
 “ the sight of God; that they brought down *His*  
 “ *mercy on the sinner*, and *propitiated His wrath*.

“ And what is all this but the belief of the doctrine  
 “ of Satisfaction <sup>a</sup> ? ”

Excuse me, Sir; this is indeed a doctrine of Satisfaction; but it is not yours. The primitive Church did, as you say, believe that penitential works “ brought down God’s mercy on sinners, and propitiated His wrath; ” but they never believed that after the sinner was placed in a state of grace by the remission of his sins, he was *still* bound to perform penitential works with a view to appease the “ wrath ” of God. No, Sir, the Satisfaction required by the primitive Church were, as you doubtless know perfectly well, performed *before* Absolution was given, or the penitent restored to Communion <sup>b</sup>. Thus the whole practice of the primitive Church with reference to penances is *subversive* of

<sup>a</sup> Lectures, vol. ii. p. 49.

<sup>b</sup> See Morinus de Pœnitentia, lib. ix. c. 3, 15, 17, where he proves, that except in very peculiar and extreme cases, Absolution was given *after* Satisfaction had been performed, even up to the *twelfth* century.

your doctrine. The primitive Church required penitential works for the remission of sin—and not merely of its temporal penalties.

The passages you quote from the Fathers are all condemnatory of your doctrine and practice, and teach a different doctrine.

St. Cyprian, you say, writes thus: “Do entire penance; evince the contrition of a sorrowing and grieving mind. That penance which may satisfy, remains alone to be done; but they shut the door to satisfaction, who deny the necessity of penance. Whoso shall thus have made satisfaction to God, and, by penance for his sin, have acquired more courage and confidence from the very circumstance of his fall, he whom the Lord has heard and aided, shall give joy to the Church; he shall deserve not pardon only, but a crown.” On this your own remark is, “whoever then does this penance, can merit not only *pardon*, but a *crown of eternal reward*.” (p. 50.)

I do not offer any remarks on the inaccurate and garbled nature of this quotation from Cyprian, though they are richly merited; but shall merely observe, that this writer, even according to your own interpretation, regarded penitential works or satisfactions as means of obtaining “pardon” of sins, and “a crown of eternal reward.” His notions of the use of satisfactions were therefore *different* from yours. You believe that sin and its eternal punishment are remitted *before* works of satisfaction are performed. Cyprian believed such works necessary to the *remission of sin*; and in the *Treatise from which the above passage is taken*, condemns

most vehemently those who admitted penitents to Communion, without *previous* satisfaction.

"In the following and in succeeding centuries," you continue, "we have innumerable passages from the Fathers who wrote regarding the penitential canons; we have them laying it down as the principle of those laws, that *satisfaction was necessary to expiate offences committed.*" (p. 50.)

Certainly, Sir, they held penitential works necessary for the remission of sins *in general*, not merely for the remission of its *temporal penalties*, which latter is, you assure us, "the Catholic doctrine." (p. 41.) Therefore, by your own showing, the Fathers are opposed to your doctrine. I pass on to your citations from Augustine, which are of the same character. The first is as follows:

"It is not *enough* that the sinner change his ways, and depart from his evil works, unless by penitential sorrow, by humble tears, by the sacrifice of a contrite heart, and by alms-deeds, he make satisfaction to God for what he has committed." (p. 50.)

Here is not a single word of Satisfaction as remitting only the *temporal* penalties of sin. The penitential works here recommended as necessary, were for the purpose of obtaining pardon of "what the sinner has committed," i. e. of his sin, his whole sin, *guilt* as well as *punishment*, *eternal* as well as *temporal* punishment.

You proceed: "In the following words we have our doctrine clearly laid down, that God, after He has pardoned sin, still punishes it in His justice. 'Wash me from my sin,' said David—Implore



“mercy, but lose not sight of justice. In His mercy  
 “God pardons sin: He punishes it in His justice.  
 “But what? Dost thou seek for mercy, and shall  
 “sin remain unpunished? Let David, let other  
 “sinners answer; let them answer with David, that  
 “with him they may find mercy, and say, ‘Lord,  
 “‘my sin shall not remain unpunished: I know  
 “‘His justice, whose mercy I seek. It shall not  
 “‘remain unpunished: but that Thou mayest not  
 “‘punish it, I myself will.’ Is not this precisely,  
 “word for word, the Catholic doctrine at this time?”  
 (p. 50.)

Undoubtedly, Sir, if this be the Catholic doctrine, it is not the *Romish*! St. Augustine is not speaking of *pardoned* sin. He does not recommend punishments for *pardoned* sin. He warns sinners not to depend on the *mercy* of God for the pardon of their sins, while His *justice* requires their punishment; and in order to avert the latter—the *full punishment* of sin, not merely its *temporal* punishment,—he advises them to punish themselves by penitential works. These works were intended to procure the *pardon of sin*, not to procure the remission of the temporal penalties of sin *already pardoned*. Therefore Augustine entirely subverts your doctrine.

Such, Sir, are your citations from the Fathers! Such is the result of your appeal to Catholic tradition!

Since you have appealed to Scripture and to human authorities in support of the Romish tenets *on this point*, I will follow your example, and show *that the passages you cite from Scripture, and that*

the Fathers in general, teach a totally different doctrine—that the external signs or works of repentance, which you call Satisfaction and Penances, are a part of repentance, and therefore contribute to the remission of sin itself, and not merely of its temporal penalties.

I. All the passages which you and other Romish theologians have cited in support of your doctrine of Satisfaction, go directly to prove, that such penitential works are means of obtaining remission of the *whole sin* (*culpa* and *pœna*).

“Turn ye even to Me with all your heart, and with fasting, and with weeping, and with mourning: and turn unto the Lord your God, for He is gracious and merciful, slow to anger, and of great kindness, and repenteth Him of the evil.” (Joel ii. 12.) Here penitential works are designed for the purpose of obtaining *remission of the guilt of sin*, and not merely remission of its temporal penalties when forgiven.

“God saw their works that they turned from their evil ways; and God repented of the evil that He had said He would do unto them; and He did it not.” (Jonah iii. 10.) He *forgave their sin*, not merely its temporal penalties.

“Wherefore I abhor myself, and repent in dust and ashes.” (Job xlii. 6.) Job did these penitential works to obtain pardon of his *sin* (see ch. xl. xli.); not of its temporal penalties alone.

“If the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.” (Matt. xi. 21.) These external works of repentance

are represented as a *part* of repentance, and therefore as conducive to the remission of *sin*, not merely of its temporal penalties.

“ O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance.” (Matt. iii. 7.) In this case, “ fruits of repentance” are mentioned as the means of escaping “ the wrath to come,” that is, of obtaining remission of the *guilt* and *eternal punishment* of sin.

“ I keep under my body and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a cast-away.” (1 Cor. ix. 27.) This passage does not speak of penitential works, but of mortification of the senses and self-denial, with a view to prevent the occurrence of sin. But if it did relate to such works, it would only prove that they are necessary to the remission of the *guilt* of sin. “ Lest I myself should be a *cast-away*.”

“ Wherefore, O king, let my counsel be acceptable unto thee, and break off *thy sins* by righteousness, and *thine iniquities* by showing mercy to the poor; if it may be a lengthening of thy tranquillity.” (Daniel iv. 27.) “ By mercy and truth *iniquity is purged*.” (Prov. xvi. 6.) “ Alms do deliver *from death*, and suffereth not to come into *darkness*.” (Tobias iv. 11.) “ Give alms of such things as ye have, and behold *all things* are clean unto you.” (Luke xi. 41.)

In these passages penitential works are spoken of *as means* of obtaining the *remission of sins*, and *not merely as removing the temporal penalties* of

*remitted* sin. Your doctrine of Satisfaction is therefore inconsistent with the word of God.

II. I shall now show that it is inconsistent with the doctrine of the early Church. I shall avail myself of the proofs collected by your own writers to establish your own doctrine of Satisfaction, all of which directly refute it. In citing the following passages from the "Faith of Catholics," by the popish priests Berington and Kirk <sup>c</sup>, I am far indeed from pledging myself to their accuracy; but they will be sufficient in arguing with you, since you acknowledge your own obligations to the work in question <sup>d</sup>.

TERTULLIAN (A.D. 200), having spoken of the *public confession* of sin before the Church, thus proceeds: "I admit it is hard to make this confession; but suffering is the consequence of *sin*. This suffering ends, and spiritual health begins, when penance has been performed. But it may be that besides the shame of confession, the severe discipline of penance (some acts of which he enumerates) is likewise feared." . . . "Should any one enquire why you are thus engaged? say: *I have sinned against God, and am in danger of perishing everlastingly*: wherefore, that *I may obtain forgiveness, I thus punish myself*<sup>e</sup>." Now, can any words be more decisively opposed to your doctrine than these? You declare that penances

<sup>c</sup> Faith of Catholics, &c., London, 1830.

<sup>d</sup> "The useful compilation of Messrs. Kirk and Berington, from which I have in general drawn my quotations of the Fathers." Wiseman's Lectures, vol. i. p. ix.

<sup>e</sup> Tertullian, de Pœnitentia, c. x. xi.

do not *remit sin* or its *everlasting* punishment. Tertullian here teaches the reverse!

CYPRIAN (A.D. 250) says: "Let us turn with our whole mind to the Lord, and, expressing our repentance with true sorrow, implore His *mercy*. Before Him let the soul bow down: to Him let our sorrow make satisfaction: on Him let all our hope rest. By fasting, by tears, and by moaning, *let us appease*, as He Himself admonishes, His *indignation*†." Here there is not a word to support your doctrine that satisfaction only obtains the remission of temporal penalties of *forgiven* sins.

THE COUNCIL OF NICE (A.D. 325) says: "In all cases the disposition and character of repentance must be considered. For they who by fear, by tears, by patience, and by good works, *manifest a sincere conversion*, when they shall have passed over a certain time, and begun to communicate in prayer with the faithful, to these the bishop may show more indulgence‡;" (i. e. by shortening the time of their penance, and admitting them at an early period to absolution.) Observe that in this passage, penitential works are supposed necessary to *manifest a sincere conversion*, and therefore that *sin cannot be supposed to be remitted* without them. Here, again, is a doctrine different from yours.

PACIANUS (A.D. 370) says: "Be not slow in having recourse to the means of *salvation*: lower the mind by grief: clothe the body in sackcloth;

† Cyprian. de Lapsis, p. 191.

‡ Can. xii. Conc. Gen. t. ii. p. 35.

“ strew ashes on the head; fast; implore the prayers of the faithful. As you spare not yourselves, God will *spare* you. He is gentle, and patient, and full of mercy, and *will reverse His sentence*. I promise: I am surety for you; if you return by true satisfaction to your Father, going astray no more, adding nothing to your former sins, uttering the humble and plaintive words, Father, we have sinned before Thee, we are not worthy to be called Thy sons, He will *again receive you*, who says, *I will not the death of the sinner*<sup>h</sup>.” Satisfaction is here stated to be a means of obtaining remission of sins, and of avoiding *eternal death* — not a mere temporal penalty.

AMBROSE (A.D. 390) says: “ Let the Church weep for thee, and by her tears wash away thy *sin*: may Christ see thee weeping, that He may say, Blessed are they that mourn, for they shall be comforted. . . . Therefore did He pardon Peter, because he wept bitterly. And if thou weep in like manner, Christ will look on thee, and *thy sin will be cancelled*<sup>i</sup>.” AUGUSTINE also (A.D. 400) says, “ To no one has He (God) granted the liberty of sinning, although in mercy *He may forgive past sins if due satisfaction be not neglected*<sup>k</sup>.” And LEO (A.D. 450), in the same way, says, “ As for those Christians, who are said to have polluted themselves by food offered to idols, my answer is, that they *be purified* by penitential

<sup>h</sup> Paræn. ad Pœnit. Bibl. Patr. iv. 317.

<sup>i</sup> De Pœnit. l. ii. c. x.

<sup>k</sup> Enchirid. c. lxx.

“satisfactions, which should be measured rather  
 “by the sorrow of the heart, than by the length of  
 “the time<sup>1</sup>.” In all these cases SIN is supposed  
 to be remitted by penitential works. This is wholly  
 inconsistent with your teaching. You believe that  
 satisfactions only remit the temporal penalties of sin  
*already forgiven.*

Such, Sir, are the passages your writers have  
 been able to produce from Antiquity, in proof that  
 penitential works or satisfactions only remit *the*  
*temporal punishment* of sin; and I now ask you to  
 produce, if you can, *one single passage* from any  
 Christian writer for a thousand years after Christ,  
 in which your doctrine is maintained. All the  
 “dicta” of the Fathers you have hitherto adduced,  
 are condemnatory of your doctrine! Those Fathers  
 exclaimed against the impiety of imagining that  
*sin can be remitted without any fruits of repentance,*  
 when such a dogma was first advanced. Hear  
 the language of Cyprian, when some sinners had  
 been admitted to absolution without any previous  
 works of satisfaction.

“A new sort of *destruction* hath arisen, beloved  
 “brethren; and as if the storm of persecution had  
 “raged but a little, a deceitful *evil*, a gentle *ruin*,  
 “under the name of *mercy*, has been accumulated  
 “on us. Contrary to the firmness of the Gospel,  
 “contrary to that of our Lord towards the Law  
 “of God, some persons rashly extend communion  
 “to heedless men; a vain and false peace, perilous  
 “to those who give, and unavailing to those who

<sup>1</sup> Ep. cxxix. al. lxxix. ad Nicet. Aquil.

“ receive. They require no patience in recovering,  
“ no real medicine by satisfaction. Repentance is  
“ driven from their bosoms, the memory of the  
“ most grievous and extreme sin is removed. . . .  
“ Before sins are expiated ; before confession of the  
“ crime is made ; before conscience is cleansed by  
“ the sacrifice and the absolution of the priest ; be-  
“ fore the offence of an indignant and threatening  
“ God is appeased, they suppose that there is *peace* ;  
“ which indeed they vaunt with deceitful words. . . .  
“ This is another persecution, another temptation,  
“ by which the subtle Enemy secretly assails and  
“ destroys the lapsed, that their lamentation may  
“ cease, grief be silent, the memory of sin vanish,  
“ the groaning of hearts be repressed, the weeping  
“ of eyes be stopped, and the grievously offended  
“ God be not deprecated by a long and full repent-  
“ ance<sup>m</sup>.”

But, Sir, it is not merely the doctrine of the whole body of Ancient Church which is inconsistent with your doctrine of Penances or Satisfaction ; but even the Church of Rome herself teaches *contradictory* doctrines on the subject. The Council of Trent is perfectly inconsistent with the doctrine you advocate—that sin can be remitted without satisfactions, and that such satisfactions are only necessary for the purpose of removing the temporal penalties of *forgiven* sins. For it is the doctrine of the Council of Trent, that Satisfaction is *necessary for THE REMISSION OF SINS*—necessary to a real repentance. Hear its words :

<sup>m</sup> Cyprian. de Lapsis.



“ The acts of the penitent himself, that is, Contrition, Confession, and *Satisfaction*, are, as it were, the matter of this sacrament ; which, *inasmuch as they are required by the Divine institution* to the completeness of the sacrament, and *the full and perfect remission of sins*, are for this reason called *parts of repentance*.” And again, “ It is agreeable to the Divine goodness that *our sins should not be forgiven without Satisfaction*, lest, taking occasion therefrom, we should think lightly of them, &c. °” And again, “ If any one deny, that in order to the *full and perfect REMISSION OF SINS*, three acts are requisite in the penitent, (constituting, as it were, the matter of the sacrament of Penitence,) that is to say, Contrition, Confession, and *Satisfaction*, which are called the *three parts of Repentance*. . . . *Let him be Anathema* !” Here, Sir, the doctrine of the Church of Rome is ANATHEMATIZED by the Council of Trent ! You all maintain now that sin is *pardoned, remitted, forgiven*, by Confession and Absolution ; and that Satisfaction, which comes afterwards, only remits its *temporal penalties*. So that you are in this dilemma. If sin be not perfectly forgiven by Confession and Absolution, as you believe it to be,

n Sessio xiv. cap. iii.

o Ib. c. viii.

P Si quis negaverit, ad integram et perfectam peccatorum remissionem requiri tres actus in penitente, quasi materiam Sacramenti penitentiae, videlicet, Contritionem, Confessionem, et Satisfactionem, quae tres penitentiae partes dicuntur : aut dixerit, duas tantum esse penitentiae partes, terrores scilicet incussos conscientiae, agnito peccato, et fidem conceptam ex Evangelio vel absolutione, qua credit quis sibi per Christum remissa peccata ; anathema sit. Sess. xiv. can. 4.

and if Satisfaction remits more than temporal penalties, then your whole doctrine of Satisfaction is based on a false foundation; but if sin is perfectly forgiven without Satisfaction, you must maintain that the Council of Trent is in error!

In fact, Sir, why do you, notwithstanding the doctrine maintained in your Church, *always* exact from penitents in Confession an undertaking to do some works of Satisfaction—to perform some penance or other? You would think it unlawful to give Absolution without having previously *imposed* some such penances, and you believe that the penitent must have the *intention* of executing them, in order to obtain remission of his sins by Absolution. What is this, after all, but a tacit confession, that Satisfaction *is* in some way *essential* to the full effect of the sacrament of Penance—that it is *essential to the remission of sin*? You accept, indeed, a *quasi* satisfaction, an *intention* of doing penance, where the Scriptures and Catholic Tradition require a *real* satisfaction; but still, you *do* require a sort of *virtual* satisfaction, in order to the *remission of sin*. So that your own practice sanctions a doctrine directly subversive of that which you would have us believe.

But, without doubt, the doctrine of the Council of Trent on this point, is not wholly and in all cases rejected by your own theologians, though it is for the most part. For instance, Morinus, in his celebrated work on Penance, remarks, that the following “axiom was introduced into the minds of “*all Christians by the Fathers*, ‘that Satisfaction “‘imposed by the Church and strenuously per-

“ formed, *not only satisfied and expunged temporal*  
 “ *punishments, but ETERNAL*; that they drew down  
 “ the mercy of God on sinners, and obtained  
 “ pardon of their crimes<sup>9</sup>.” Morinus observes,  
 that it was the hope of obtaining REMISSION OF  
 SINS, that induced penitents in those ages to under-  
 go such long and severe penances; and that this  
 doctrine formed the basis of all the exhortations of  
 the Fathers to repentance. He cites Maldonatus,  
 one of your most eminent Jesuits, as saying, “ I do  
 “ not doubt that ALL THE ANCIENT AUTHORS ac-  
 “ knowledged that Satisfaction was for the GUILT  
 “ (*culpa*). For they did not suppose that God  
 “ remitted the guilt of sins, BEFORE the penitent  
 “ had appeased Him by external penances: nor did  
 “ the priests believe that they could give Absolu-  
 “ tion to the penitent before, as interpreters of the  
 “ Divine will, *they had seen the sinner perform such*  
 “ *a penance, that it was credible that God was*  
 “ *already reconciled to him*.” Morinus afterwards  
 refers to Estius and Sylvius, as making the same

<sup>9</sup> Alterum disciplinæ penitentialis fundamentum, quod nobis  
 hujus libri initio explicandum proposuimus, hoc est axioma  
 Christianorum omnium animis à Patribus insinuatam, Satis-  
 factiones ab Ecclesia impositas diligenter et strenuè peractas  
 non tantùm poenæ temporariæ sed etiam eternæ satisfactorias  
 esse, et expunctrices, animam purgare et emaculare, Dei  
 misericordiam in peccatores allicere, et scelerum veniam ab  
 eo impetrare. Morinus, de Discipl. Sacramenti Poenitentiae,  
 lib. iii. c. xi. p. 159, ed. Bruxellis, 1685.

<sup>r</sup> Non dubito, inquit Joannes Maldonatus, quin omnes  
 veteres Authores satisfactionem agnoverint pro culpa. Nam  
 non putabant Deum culpam remittere peccatorum, priusquam  
 externis poenitentiis Deum placassent: Neque sacerdotès  
 putabant dare posse poenitenti Absolutionem, priusquam,

admissions; and to Lensæus, an eminent theologian of Louvain, whose work was approved by that University. The latter, according to Morinus, maintained, that Satisfactions were imposed, "to appease the anger of an indignant God, and that a complete *abolition of sins* might, in that manner, be obtained;" and that by Satisfactions, "a man is relieved, cleansed, excused, absolved; a remedy applied for the recovery of *salvation*; ETERNAL PUNISHMENTS expunged; *the fire of Hell extinguished*." The same author proves his doctrine at great length from the Fathers. Morinus also quotes Albaspinæus, the learned Bishop of Orleans, as maintaining that Satisfactions REMIT SIN; a position which he establishes in many ways.

In fine, Morinus himself, having spoken of those theologians whose doctrines lead to the conclusion, that "all *satisfaction* relates only to TEMPORAL PUNISHMENTS," says, "Whether this opinion can agree with the most undeniable discipline of the ancients, let others judge!"

So you see, that what you and all your modern writers adduce as "the Catholic doctrine of Satis-

quasi interpretes Divinæ voluntatis, viderent eam pœnitentiam egisse peccatorem, ut credibile esset Deum jam illi esse placatum. Morinus, *ibid.*

Verùm eo propriè relatas fuisse (satisfactiones) ut Deo satisfaceret, ejusque indignantis ira placaretur, plenaque ista ratione percipi posset abolitio peccatorum . . . . Per hoc idcirco studium satisfactionis hominem relevari, mundari, excusari, absolvi, ad salutem recuperandam remedium adhiberi, æterna supplicia expungi, gehennæ ignem extingui, &c. Morinus, *ibid.*

“faction,” is so far from being so, that it has not even been approved by all your own theologians!

Having now completed the review of your doctrine of Satisfaction or Penance, I shall submit to your consideration certain conclusions which follow from the whole discussion.

I. In the Fourth Letter it was proved, that your doctrine of Satisfaction or Penances necessarily leads to the conclusion, that after sin has been pardoned, God’s anger and wrath still remain to be appeased, and consequently that the remission of sin is merely *nominal*.

II. In the Fifth Letter it was proved, that, according to your doctrine, a Christian is bound to pass his whole life in enduring self-inflicted torments and laborious works, under an uncertain hope of appeasing the wrath of God.

III. It has been shown in this Letter, that while the Council of Trent, in accordance with the Fathers and some of your own most learned men, teach that penitential works are necessary to obtain pardon of sin; all your modern divines maintain, that they are not an *essential* part of the Sacrament of Penitence †,

† Satisfactio, seu pœnitentia à Confessario data, est necessaria necessitate non sacramenti sed præcepti . . . . . est pars sacramenti non *essentialis*, sed integralis tantum. Ligorio, Theol. Mor. t. vi. p. 122. Communis theologorum sententia post Concilium Tridentinum assignat tres actus pœnitentis, nempe contritionem, confessionem, et satisfactionem pro materiâ proximâ Sacramenti Pœnitentiæ; duos quidem priores pro materiâ *essentiali*; tertium verò, nempe satisfactionem, pro materiâ integrante. Tournely, de Pœnit. i. p. 108. Sine illâ (satisfactione) valet absolutio data pœnitenti contrito et confesso, ut ostendemus suo loco inferius. *Ib. p. 118.*

and on this principle give Absolution before Satisfaction. So that your received doctrine is opposed to the doctrines of your own Church—or the Church of Rome is self-contradictory!

If, Sir, your doctrine of Penances consigns souls to life-long fear and misery—to self-inflicted torments—to dread of God's wrath:—and if it be contradictory to the doctrines of the Fathers, and even to the decisions of the Council of Trent—CAN IT BE TRUE? And can the Church of Rome, which countenances contradictory doctrines on such a point, be INFALLIBLE?

I remain, &c.


## LETTER VII.

### ON PURGATORY.

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SIR,

THE course of these Letters now brings us to consider the doctrine of PURGATORY. And here, Sir, I am ready to admit, that if the description given by Romish *controversialists* of their belief on this point, did fairly represent the doctrines which are currently received amongst you, we might be inclined to wonder at the opposition which has been made to the doctrine; for it is the uniform practice of your writers to *keep out of view* all those offensive doctrines which are universally received amongst Romanists, although they have not been actually and formally defined by the Council of Trent; in the hope of persuading us, that the Roman Churches are in no degree responsible for such doctrines—that they are the mere private opinions of individuals—that they may be disputed or denied at pleasure. But while this is the tone adopted in speaking to us, at the same moment,



those very doctrines are sedulously inculcated on your own people, and universally believed by them with the most unhesitating faith; and their denial by any member of your communion would cause the highest scandal. They are never, in fact; opposed by any Romanists, without bringing down on them the imputation of Jansenism, or of some other heresy; and if your opponents are ever able to bring them home to you, and to ascertain whether you really do or do not hold them, we find that they are instantly defended with the utmost pertinacity.

As an illustration of your mode of dealing with us, I would refer you to the declaration of the titular Bishop Milner, that "all which is necessary to be believed by you on this subject, is contained in the following brief declaration of the Council of Trent: 'There is a Purgatory, and the souls detained there are helped by the prayers of the faithful, and particularly by the acceptable sacrifice of the altar<sup>a</sup>.'" Bouvier, Bishop of Mans, observes, that these "two points only have been defined by the Church as matters of Catholic faith," and that "other matters are left free to the discussion of theologians<sup>b</sup>." Perrone, again, as cited by you in your Letter to Mr. Newman (p. 15), makes nearly the same statement; and adds, that "every thing relating to the place, duration, and quality of the

<sup>a</sup> End of Controv. Lett. xliii.

<sup>b</sup> Tractatus de Pœnitentia, p. 285.



"pains of Purgatory, does not pertain to the "Catholic faith," &c. "The Faith of Catholics," by the Romish priests Berington and Kirk, states, that all such questions are "superfluous and impertinent as to faith." (2nd ed. p. 355.)

If, Sir, the doctrine of Purgatory went no further than this, I believe there would not be any great repugnance to it. If to assert that "there is a Purgatory, and that the souls detained there are helped by our prayers," be sufficient, we need not have any further difference on this point. We admit "a Purgatory" just as much as you do, that is to say, a Purgatory in this PRESENT LIFE; and we believe "that the souls detained there are helped by the prayers of the faithful." Will this satisfy you? Oh no! You will be ready to pronounce such a doctrine mere HERESY. It is therefore evident, that your doctrine goes beyond the mere wording of the decree of Trent, or of the Creed of Pius V. Let us, then, ascertain what the doctrine of Romanists really is.

In my first Letter (p. 25) I referred to your quotation from Perrone, which was intended to show that Romanists are at *liberty* to speculate on the nature of Purgatory, and I promised to return to the subject. You have not made any further reference to Perrone<sup>c</sup>; and I shall therefore copy what immediately follows your quotation, in order that we may be able to see how far Romanists are at liberty to speculate on points involved in the

<sup>c</sup> Remarks, &c., p. 78.

doctrine of Purgatory, though not actually comprised in the definition of the Council of Trent.

Having stated, then, that "matters relating to the place, duration, and quality of pains in Purgatory do not pertain to the Catholic faith," Perrone proceeds thus:

"We are not ignorant, that there are *some* of those things which we have said do not pertain to *faith*, which, *although they be not defined, cannot be rejected* without a mark of TEMERITY; since not only the *common doctrine of theologians* concerning them, (from which it is unlawful for any discreet Catholic to depart without most weighty reason,) is sufficiently known; but also the *sense of the Church herself*, especially with reference to the SEVERITY OF THE PUNISHMENTS WITH WHICH SOULS ARE TORTURED IN PURGATORY <sup>d</sup>."

The concluding words of this passage throw considerable light on the subject. It appears, that whether by a material purging fire or no, the "Church" believes that souls are "*tortured*" in Purgatory! Let us now endeavour to ascertain, what points may be considered to represent the "sense" of the Roman Church.

<sup>d</sup> Haud ignoramus ex his, quæ diximus ad fidem minime spectare, aliqua esse, quæ quamvis definita non sint, absque temeritatis nota rejici non posse, quum satis innotescat circa ea non solum communis theologorum doctrina, a qua cordato Catholico absque gravissima causa recedere nefas est, sed insuper ipsius ecclesiæ, sensus, præsertim circa positarum acerbitatem, quibus animæ in Purgatorio cruciantur. Perrone, *Theologia*, t. iii. p. 321, ed. Rom. 1836.

1. In the first place, then, it is the "sense" of the Roman Church, that the souls detained in Purgatory suffer dreadful tortures from fire, as well as in many other ways, and that their punishment differs from that of hell only in *duration*, the one being temporal, the other eternal. Bouvier, Bishop of Mans, writes in the following terms: "All agree that there is a twofold punishment in Purgatory, one of 'loss,' which is the delay of the beatific vision; the other of 'sense.' This, according to the Greeks, is caused by severe labours and pains: but THE CONSTANT BELIEF OF THE LATINIS IS, that there is in Purgatory a material fire LIKE THE FIRE OF HELL; and therefore that the Church, in praying for the souls of the faithful, does not ask merely for 'a place of light and peace,' but for a place 'of COOLING,' i. e. against the ardour of the fire<sup>e</sup>." "It is certain," says Cardinal Bellarmine, "that in Purgatory, AS ALSO IN HELL, is a punishment of fire, whether that fire be understood properly or metaphorically<sup>f</sup>." In another place he observes, that the temporal punishment to be endured after the remission of sin, "is *the very same sensible punishment* which the sinner ought to have suffered in hell, with the exception of its *eternity*<sup>g</sup>." Dens teaches that the pains of Purgatory are the same as those of hell<sup>h</sup>. Delahogue says, that "theologians commonly teach" that the souls in Purgatory "are

<sup>e</sup> Bouvier, de Pœnitentia, p. 285.

<sup>f</sup> Bellarminus de Purgatorio, lib. ii. c. x.

<sup>g</sup> Bellarminus de Pœnitentia, lib. iv. c. i.

<sup>h</sup> Dens, Theologia, t. vi. p. 40.

“ confined in some dark prison, and tortured by “ some fire<sup>1</sup>.” Natalis Alexander having observed that “ it is not a dogma of *faith* that the fire of “ Purgatory is real and corporeal,” says, “ I reply, “ thirdly, that *according to the more probable opi-  
“ nion RECEIVED BY THE CHURCH*, the fire of Pur-  
“ gatory is real and corporeal, and nevertheless  
“ tortures incorporeal souls<sup>2</sup>.” In fine, Pope Bene-  
dict XIV. fully explains to us the doctrine of the  
Roman Church, as to the tortures suffered in Pur-  
gatory.

He remarks on a certain part of the Canon of the Mass, that the Priest therein prays, “ for all “ those who are expiating in the FIRE of *Purgatory* ; “ and requests for them all ‘ a place of cooling,’ “ which refers to that *fire in which they are burn-  
“ ing* ; ‘ a place of light,’ which relates to that  
“ *darkness* in which they are ; ‘ a place of repose,’  
“ which regards that *anxiety of mind* with which  
“ they are struggling ; by which threefold species  
“ of punishments those *miserable souls* are expiated  
“ by the DIVINE JUSTICE<sup>1</sup>.”

In explaining a disputed passage in a Mass for the dead, the same Pontiff says : “ But that we “ may determine something, it seems that we should “ say that the Church, in that anthem or offertory “ in Masses for the dead, means the punishments “ of *Purgatory* ; and calls *Purgatory HELL*, BECAUSE “ THERE IS THE SAME FIRE IN BOTH PLACES ; and

<sup>1</sup> Delahogue, de Pœnitentia, p. 304.

<sup>2</sup> Natalis Alex. Dissert. xlv. in Sæc. iv.

<sup>1</sup> Benedict. xiv. De Sacrificio Missæ, p. 128, ed. Ferrarise, 1767.

“ prays that souls may be delivered ‘ from the deep  
 “ ‘ pit, and the mouth of the lion,’ that is, from the  
 “ subterranean *prison* in which the souls of the just  
 “ are expiated; and, finally, that the Church prays  
 “ of God that ‘ Tartarus may not swallow them up,  
 “ ‘ and that they may not fall into darkness,’ that  
 “ is, that they may not be longer detained in that  
 “ *gloomy prison*, STRUGGLING IN SO MANY TOR-  
 “ TURES <sup>m</sup>.”

This, then, is the sense of the Roman Church, from which, as Perrone remarks, no discreet member of her communion can recede, without the imputation of temerity at least. It is her doctrine, that the souls in Purgatory are tortured by fire, and other torments, in the same manner as the lost souls are tortured in hell.

2. It is also held, that the *duration of the pains of Purgatory is wholly unknown*, and those who have maintained that they are of short duration, have been *condemned* by the Roman Church. Tournely says, that we cannot and ought not certainly to affirm any thing with regard to “ the duration ” of this punishment <sup>n</sup>. Bouvier, Bishop of Mans, in reply to the question “ How long are the souls of “ the *just* detained in Purgatory ? ” says, “ This is “ *wholly unknown* : Alexander VII. condemned the “ following proposition, ‘ An annual legacy left for a “ ‘ soul does not last longer than ten years.’ St. “ Augustine recommended his mother thirty years “ after her death to the sacrifices and prayers of

<sup>m</sup> Benedict. *ubi supra*, p. 77.

<sup>n</sup> Tournely, de Deo, t. i. p. 582.

“ his readers : the Church celebrates anniversaries  
 “ appointed many ages before for certain souls in  
 “ particular. Therefore it may be that souls re-  
 “ main for a great length of time in Purgatory, and  
 “ many interpret those words of St. Peter (1 Ep. iii.  
 “ 19, 20), ‘ By which also he went and preached to  
 “ ‘ the spirits in prison, which were some time unbe-  
 “ ‘ lieving, when once they waited for the long-  
 “ ‘ suffering of God, in the days of Noe, when the  
 “ ‘ ark was preparing,’ of the souls detained in Pur-  
 “ gatory from the time of the Deluge, to the  
 “ descent of Christ into hell, that is, *for two*  
 “ *thousand years and upwards*.” Thus it is evi-  
 dent that, according to the received Romish doc-  
 trine, the time spent in Purgatory by the souls of  
 the just is of an unknown length, and may extend  
 to many thousands of years.

3. It is a matter of *debate* amongst Romish theologians, whether the souls detained in Purgatory are not TORTURED BY DEVILS! “ It is uncertain,” says Bouvier, “ whether the devils torture the righteous in Purgatory; some grave theologians with St. Thomas deny it; but St. Bernard affirms it, whose opinion is favoured by the liturgies, in which God is entreated to deliver those souls from the lion’s mouth<sup>p</sup>.” Cardinal Bellarmine observes, that the doctrine is uncertain, because the schoolmen with St. Thomas deny it; but “ on the other hand, that the souls in Purgatory are tortured by devils, is taught by

o Bouvier, de Pœnit. p. 287.

p Bouvier, p. 286.

“ *many revelations*, as that of St. Furseus in Beda, “ lib. ii. c. 19, and in Dionysius Carthusianus,” &c.<sup>9</sup>

4. I have now only to add, that it is the doctrine of the Roman Church, and of all your theologians, that Purgatory receives only the souls of the JUST, i. e. of those persons who die in a state of JUSTIFICATION AND GRACE, free from the guilt of mortal sin.

The Council of Trent distinctly intimates that “ after the *grace of justification* is received,” temporal penalties for sin remain to be endured in this world or in *Purgatory*<sup>r</sup>. The Catechism of the Council describes it as “ a fire in which the souls of “ the PIOUS, being tortured for a certain time, are “ expiated<sup>s</sup>.” Bossuet says, that “ those who depart “ this life in the *state of grace and charity*, but “ without having discharged their debt of temporal “ punishment reserved by the justice of God, suffer “ that punishment in the other life<sup>t</sup>.” Perrone says, “ By the word ‘ Purgatory ’ we mean a state

<sup>9</sup> Bellarminus de Purgatorio, lib. ii. c. xiv.

<sup>r</sup> Si quis post acceptam justificationis gratiam, cuilibet peccatori poenitenti ita culpam remitti, ut reatum æternæ poenæ deleri dixerit, ut nullus remaneat reatus poenæ temporalis exsolvendæ vel in hoc sæculo vel in futuro in Purgatorio, antequàm ad regna cœlorum aditus patere possit ; anathema sit. Conc. Trid. Sess. vi. can. 30.

<sup>s</sup> Præterea est purgatorius ignis, quo piorum animæ ad definitum tempus cruciatæ expiantur, ut eis in æternam patriam ingressus patere possit, in quam nihil coinquinatum ingreditur. Cat. Conc. Trid. pars i. art. v. c. 5.

<sup>t</sup> Bossuet, Exposition, c. vii.

“ of expiation, to endure for a time, in which JUST SOULS . . . are detained <sup>u</sup>.” Tournely, Bouvier, Delahogue, and all your other Divines, employ exactly the same language.

II. Having thus ascertained what doctrine on the subject of Purgatory is received, and authorized in the Roman Communion, we are in a position to explain to you the reasons for which we object to that doctrine.

“ I am at a loss to conceive,” you say, “ what can be considered in it repugnant to the *justice of God*, or to the ordinary ways of Providence; what can be found therein opposed to the moral law, in the remotest degree <sup>x</sup>.”

Let me, then, draw your attention to the fact, that Romanists most positively assert, that *none* but the JUST or RIGHTEOUS are admitted into Purgatory.

Now let us consider what you believe to be the relation of the *just* to God, or what is implied in *justification*. According to the Council of Trent, then, “ Justification is not merely remission of sin, but *sanctification*, and the renewal of the inner man by the voluntary reception of grace and Divine gifts; so that he who was unrighteous is made *righteous*, and the enemy becomes a *friend*, and an heir according to the hope of eternal life. . . . When a man is justified, and *united to Jesus Christ*, he receives, together with the remission of sins, the following gifts bestowed upon

<sup>u</sup> Perrone, Præl. Theol. vol. iii. p. 308, ed. Lovan. 1839.

<sup>x</sup> Wiseman, Controv. Lectures, ii. pp. 52, 53.



“ him at the same time, namely, *faith, hope, and charity*.”

Thus justification includes the gift of *sanctifying grace*; and according to Perrone, whose theology is taught in the University of Rome, “ Sanctifying grace, which is usually called ‘habitual,’ is commonly defined as ‘a supernatural gift of God, ‘permanently inherent in the soul, by which a man is immediately and formally rendered *holy, just, pleasing to God, the adoptive Son of God, capable of doing works deserving of eternal life, and an heir of the same.*’ From this definition *the whole system of Catholic doctrine, with regard to the nature of this grace and its effects, is collected; as, first, that it is intrinsic to our souls, or closely adherent to them; secondly, that it washes the soul from its defilement, and makes it refulgent with a sort of Divine beauty; thirdly, that this sanctifying grace is inseparable from justification, which depends on it, since a sinner is, by one and the same act, made just and holy*.”

When, therefore, you speak of a *just* man—of one who has received the grace of justification, you mean that he is reconciled to God; holy: full of faith, hope, and charity: full of all-sanctifying grace; free from the defilement of sin; refulgent with the beauty of sanctity, a child of God, an heir of salvation, well-pleasing to God, united to Jesus Christ. There is, in short, no term applied by

† Concil. Trident. Sess. vi. cap. vii.

‡ Perrone, Præl. Theol. t. v. p. 210.

Scripture to the holy objects of God's love, which you do not believe applicable in all its fulness to the *just*. And yet, Sir, you hold that God consigns these His beloved children to the tortures of HELL, for a period, the extent of which you cannot, in any way, calculate! You believe that they are, perhaps for *thousands of years*, tortured in the same fire which torments the lost spirits; that they are enveloped in darkness, struggling in anxiety of mind; and, in fine, perfectly "miserable." And this, Sir, is the representation you give of the mercy and the justice of God! The *mercy* of God is, according to your doctrine, exhibited in demanding payment, "even to the last farthing," for venial sins, and plunging the objects of His love into the torments of the damned, because they have departed this life without satisfying for some trivial fault! The *justice* of God is shown by His exacting payment, "even to the last farthing," for sins which He has *already pardoned*—and by imposing the tortures of the reprobate and of devils on those who are "just" and "holy," and "washed from all defilement," and whose souls are "re-fulgent with divine beauty!"

Can it be a matter of surprise, even to yourself, that we reject such doctrine as most highly injurious to God? I cannot understand how it is possible, that with such facts as these before the world, you can venture to appeal to our sense of the "*justice*" of God. You are "at a loss to conceive what can be considered in Purgatory as "repugnant to the justice of God." We are equally at a loss to imagine, how the justice of God

can be *believed* at all by those who embrace the doctrine of Purgatory!

But further: what, we would ask, is the benefit of Christ's atonement for sin, if it does not satisfy the JUSTICE of God? If that justice be not satisfied by the merits of Christ applied in justification, we may say with the Apostle, "Your faith is vain, ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." (1 Cor. xv. 18, 19.) The doctrine of Purgatory, therefore, subverts the hope of salvation. It leaves the justified without any shield against the demands of infinite and awful justice. Let it not be alleged, in reply, that the justice of God is *partially* appeased by the merits of Christ applied in justification, but that it has further demands on us; for this still subverts our belief in the *infinite* value of Christ's atonement: it assumes most unwarrantably, that the demands of *infinite* justice are capable of *division*: it leaves us in total uncertainty as to the amount of the demands which Divine justice may have upon us: in fine, in admitting that it has any demands on us at all, it shakes our confidence in the atonement of our Lord: it teaches us to look away from that atonement, and to place our confidence in other things which still remain, to save us from the tremendous inflictions of a justice and a wrath which not even the death of the incarnate Deity could appease! Oh, how frail, how fearful is this hope! How must the repentant and justified sinner shudder to find himself on the brink of this precipice, with the tortures of HELL before him, and with nothing to satisfy the demands of

Divine justice—nothing to appease the terrors of Divine wrath, except some of his own works and observances in the few years of sin and infirmity which he spends in this life! What can be the value of those breathings and actings of a worm? Can they satisfy that *justice* which God Himself, “manifest in the flesh,” has failed to satisfy? Can they afford any ground of hope, when the *very sacrifice* of Christ, from which they derive whatever worth they may claim, is itself pronounced insufficient to meet the full demands of Divine justice?

But this, Sir, is not the whole of your received doctrine on the point. I have already shown that you, and all Romish theologians, teach, that temporal punishments inflicted on the justified, whether in this world or in Purgatory, are necessary to appease the “wrath,” the “anger,” and the “vengeance” of an offended God<sup>a</sup>. You believe, therefore, that God feels wrath and revenge towards the souls in Purgatory; nevertheless you believe, that those very souls are just, holy, full of faith, hope, and charity! I am sure that Romanists have no *intention* whatever to teach any doctrines which can be in any degree injurious to God; but I am equally certain that they rarely think of comparing the doctrine of Purgatory with that of Justification. For the result of their doctrine is simply this: *that the Saints are pursued by the Divine wrath and revenge!*

<sup>a</sup> Letter II. pp. 39—41.

III. Let us now come to your ARGUMENTS IN PROOF OF THE DOCTRINE OF PURGATORY.

The first and leading argument of all your theologians is, that “since temporal punishments are due to Divine justice for remitted sins, such punishments, if not averted by satisfactions in this world, must be endured in Purgatory.”

I have shown in the three preceding Letters that the foundations of this argument are perfectly untenable.

There is another favourite argument of your writers, which I shall give in your own words: “No one will venture to assert that all sins are equal before God—that there is no difference between those cold-blooded and deliberate acts of crime which the hardened villain perpetrates, and those smaller and daily transgressions into which we habitually, and almost inadvertently, fall. At the same time, we know that God cannot bear to look on iniquity, however small; that He requires whatever comes into His presence to be perfectly pure and worthy of Him; and we might rationally conclude that there should be some means, whereby those who are in the middle state of offence, between deep and daily transgressions on the one hand, and a state of perfect purity and holiness on the other, may be dealt with according to the just measure of His justice<sup>b</sup>.” “We are assured in the new Law, that ‘nothing defiled shall enter into the heavenly Jerusalem.’ Rev. xxi.

<sup>b</sup> Controv. Lectures, vol. ii. pp. 52, 53.

“ 27. Suppose, then, that a Christian dies, who had committed some slight transgression, he cannot enter Heaven in this state; and yet we cannot suppose that he is to be condemned for ever. What alternative then are we to admit? Why, that there is some place in which the soul will be purged of the sin, and qualified to enter into the glory of God<sup>c</sup>.”

This, Sir, is the palmary argument of many of your writers. They contend, with you, that those who die after having committed some of those smaller faults, which you call *venial sins*, cannot be admitted into Heaven, into which “nothing defiled” can enter; and consequently that they must be purified from the guilt of those venial sins in Purgatory.

Let us consider for a moment what your opinions are with regard to venial sin, and whether you really consider it to be sin *at all*, properly speaking. It is the doctrine of the Council of Trent, that, for sins committed after baptism, the sacrament of penitence is the divinely-appointed remedy: “If any one saith, that penitence is not truly and properly a sacrament instituted by Christ our Lord for reconciling the faithful to God *as often as they fall into sins* after baptism; let him be Anathema<sup>d</sup>.” The same doctrine is taught by the Catechism of the Council. “After the baptismal innocence is lost, unless one takes refuge in penitence, without doubt, his salvation should be de-

<sup>c</sup> Controv. Lectures, vol. ii. p. 57.

<sup>d</sup> Concil. Trident. Sess. xiv. c. i.

“spaired of\*.” According to Perrone, penitence as a sacrament is universally defined, “A sacrament instituted by Christ the Lord, in which, by the authoritative absolution of the priests, a man who is contrite, and has confessed, receives *remission of his sins* committed after baptism<sup>f</sup>.” The same definition is given by Tournely<sup>g</sup>, Bouvier<sup>h</sup>, Dens, and your other theologians and writers. Hence therefore it is plain, that you believe the sacrament of penance to be the divinely-appointed mode of obtaining remission of SINS committed after baptism.

But it is also quite certain that *you do not believe that venial sins are properly or necessarily the subject of this sacrament.* You believe that they are a *sufficient* subject; i. e. that a person may, if he wishes, confess venial sins, and receive absolution for them; but you do not consider it necessary to do so<sup>i</sup>. It is the judgment of your theologians that, although the Canon of the Lateran Synod *Omnis utriusque sexús*, renders it absolutely incumbent on every member of your Communion to confess *all his sins* once in the year, yet, nevertheless, it is not incumbent on those who are conscious only of *venial sins* to confess them<sup>k</sup>; and that a priest is bound to administer the Eucharist without exact-

<sup>e</sup> Cat. Conc. Tridentini, pars ii. de Pœn. Sacramento.

<sup>f</sup> Perrone, Præl. Theol. t. vi. p. 366.

<sup>g</sup> Tournely, de Pœnit. t. i. p. 10.

<sup>h</sup> Bouvier, de Pœnit. p. 7.

<sup>i</sup> Dens, Theologia, t. vi. p. 7; Ligorio, Theol. Moral. t. vi. pp. 45. 79; Tournely, de Pœnit. t. i. p. 102; Bouvier, de Pœnit. p. 32; Perrone, *ubi supra*, p. 455.

<sup>k</sup> Ligorio, Theologia Moral. t. vi. p. 319.

ing any previous confession, if the petitioner declares that he is only guilty of venial sin<sup>1</sup>.

Now, Sir, we may fairly conclude from this, that *the Roman Church herself does not believe that venial sin is properly and really sin at all.* Thomas Aquinas, according to Tournely, thinks, that “repentance, really and properly so called, is not “necessary for the remission of venial sins<sup>m</sup>.” The Council of Trent itself declares, that venial sins may be remitted in many ways besides by penitence<sup>n</sup>; and Tournely<sup>o</sup> and Dens<sup>p</sup> (after Thomas Aquinas) consider the repetition of the Lord’s Prayer, *knocking on the breast, the sprinkling of holy water, a Bishop’s or a Priest’s blessing, and other matters of the same kind, quite sufficient to remove the guilt of venial sin.* Ligorio, after Aquinas, affirms, that “any motion of grace or charity” remits venial sin<sup>q</sup>. It is evident, then, that venial sin is, in your opinion, a very slight and trifling fault, or imperfection, rather than a *sin*. If you believed it a sin, strictly speaking, you would apply the remedy which you believe God to have instituted for the remission of sin, and would oblige your people to confess it every year.

You believe also that venial sin is perfectly consistent with a state of justification and grace; and consequently, as I have shown, you are firmly con-

<sup>1</sup> Ligorio, *Theologia Moral.* t. vi. p. 318.

<sup>m</sup> Tournely, *de Deo*, t. i. p. 623.

<sup>n</sup> *Concil. Trid. Sess. xiv. c. v.*

<sup>o</sup> Tournely, *de Pœnit.* t. i. p. 104.

<sup>p</sup> Dens, *Theol.* t. vi. p. 39.

<sup>q</sup> Ligorio, *ubi supra*, p. 44. .



vinced, that notwithstanding a justified person may have committed venial sin, he is nevertheless "*holy, just, well-pleasing to God, united to Christ, endowed with the grace of sanctification, refulgent with Divine beauty.*"

So then your doctrine comes to this: That those who are full of *holiness and of all heavenly graces*, are, on account of some *trifling failings, which do not even require repentance*, to be tortured in Purgatory, with the punishment of devils, for an unknown length of time! Is this your representation of the justice of God?

And you also maintain, that those who are thus holy, thus sanctified, thus *united to Christ*, are unworthy to be received into heaven! Yes: because it is written, that "there shall in no wise enter into it *any thing that defileth*, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life" (Rev. xxi. 27); you assert, that the justified who die after the commission of some trivial fault are unfit to enter Heaven! They are fit to be "*members of Christ*," but they are so defiled that they cannot be permitted to enter His *presence*. Was there ever known such an absurd and contradictory doctrine?

IV. Romanists appeal, in defence of Purgatory, in the next place to the HOLY SCRIPTURES. I shall again avail myself without scruple of your words.

(1.) "There is a passage with which, probably, most who have looked into this subject are well acquainted. It is in the second book of Mac-

“cabees (chapter xii.) where we are told how  
 “Judas, the valiant commander, made a collection,  
 “and ‘sent twelve thousand drachms of silver to  
 “‘Jerusalem for sacrifice, to be offered for the sins  
 “‘of the dead, thinking well and religiously con-  
 “‘cerning the resurrection.’ For if he had not  
 “hoped that they that were slain should rise again,  
 “it would have seemed superfluous and vain to  
 “pray for the dead. It is, therefore, a holy and  
 “wholesome thought to pray for the dead, that  
 “they may be loosed from their sins. (xii. 43—46.)  
 “. . . . It proves, therefore, that at the time of  
 “the Maccabees, the conviction existed, that when  
 “prayers were offered for the dead, they were be-  
 “neficial to them, and that it was ‘a holy and  
 “‘wholesome thought to pray for the dead.’”

In commenting on this argument of all your  
 writers, let me first observe, that the persons for  
 whose sins these sacrifices and prayers were made,  
 had been slain in battle (verse 34); and that when  
 Judas and his company came to bury them, “under  
 “the coats of every one that was slain, they found  
 “things consecrated to the idols of the Jamnites,  
 “which is forbidden the Jews by the Law. Then  
 “every man saw that *this was the cause wherefore*  
 “*they were slain.*” (verse 40.)

From this it appears that the cause for which  
 these people were slain, was their possession of  
 what was “accursed” by the Law, (Deut. vii. 25,  
 26,) and their symbolizing with idolaters, offences  
 to which the extreme penalty of death was awarded

‡ Wiseman, Controv. Lectures, ii. pp. 54, 55.

by the law of God. They were thus guilty of MORTAL sin instead of venial. If, therefore, this passage correctly states the tenets of the Jews at that time, it proves that they believed it lawful to pray for the pardon of those who died in *mortal sin*—and therefore either they or you must be in error, for you hold it inconsistent with the Catholic faith to pray for those who die in mortal sin. Your writers allege that the sin was venial in this case, because those who were slain were ignorant that they were in possession of things offered to idols: but had this been the case, these persons could not have been punished with *death*, without having committed any real sin which deserved it. It is contended by Romanists, that as the custom of praying for the dead, here mentioned, existed among the Jews in our Saviour's time, and was not *reproved* by Him, it must be lawful. What is this but to condemn your own doctrine on the subject? If it were lawful, in the opinion of the Jews, to pray for those who died suddenly in mortal sin, and if our Saviour did not reprove this view, then it follows that Christians ought to imitate their example. Nevertheless you refuse to do so, and pronounce it wrong.

(2.) Romanists next appeal to the New Testament: "Our blessed Saviour, on one occasion, distinguishes two kinds of sin, and calls one a sin against the Holy Ghost, saying, 'Whosoever shall speak a word against the Son of man, it shall be forgiven him: but he that shall speak against the Holy Ghost, it shall not be forgiven him, either in this world, or in the next.' (Matt. xii. 32.) Here

“ is a species of sin, the aggravated nature of which  
 “ is expressed by its not being forgiven in the next  
 “ world. Should we not thence conclude, that  
 “ some other sins may be forgiven there? Why  
 “ give this peculiar characteristic to one, if no sin  
 “ is ever pardoned in the next world? Assuredly,  
 “ we have a right to conclude that there is some  
 “ remission of sin there; and yet it cannot be  
 “ either in Heaven, or in the place of eternal  
 “ punishment. We must therefore admit some  
 “ other state in which this may be.”

Now, Sir, admitting that such a conclusion may *possibly* be drawn from our Saviour's words, I have yet to learn that such a *possibility* is sufficient to found an article of Catholic Faith. It is true that Augustine argues as you do from this text, that some sins will be remitted in the world to come; but he adds, with becoming caution: “ Concerning  
 “ this thing, since it is a most deep question, no  
 “ *precipitate opinion* is to be formed<sup>s</sup>.” And if Gregory the Great also makes use of the same argument<sup>t</sup>, I must beg to remind you that according to the received doctrine of all your own theologians, the sentiment of one or two of the Fathers is quite insufficient to constitute an article of faith. On the other hand, many of the Fathers understood the expression of our Lord, that this sin “ shall not  
 “ be forgiven him in this world or in the next,” as simply equivalent to saying, that it *never* shall be

<sup>s</sup> De qua re, quoniam profundissima quæstio est, non est modò præcipitanda sententia. August. lib. vi. cont. Julian. c. 15, t. x.

<sup>t</sup> Gregor. Mag. Dialog. lib. iv. c. 39.

remitted. This may be collected from St. Jerome<sup>u</sup>, Chrysostom<sup>x</sup>, Theophylact<sup>y</sup>, Hilary of Poitiers<sup>z</sup>, Theophilus of Antioch<sup>a</sup>, Dionysius Carthusianus<sup>b</sup>, &c.; and therefore there is nothing unreasonable in our adopting that interpretation, more especially as our Lord is represented in the other Gospels as actually using the word "never" to express His meaning more fully. And besides this, the text, as interpreted by Romanists, goes to establish a doctrine which they do not themselves believe; i. e. that *sin in general* may be remitted in another world; and consequently that those who die in *mortal sin*, may be pardoned after death. You will answer in a moment, that the text only refers to the *temporal punishment* due to *remitted mortal sin*, or to *venial sins*. But where, I would ask, have you learnt this? What authority have you for thus forcing the text to suit your own purposes? The text says nothing of "*temporal punishments*" or of "*venial sins*;" it simply and broadly speaks of "SIN;" and if you are entitled to limit its meaning to suit your own purposes, why do you not also limit the words of our Lord, "Whosoever sins ye remit they are remitted?" and say that they only confer the power of remitting "*temporal penalties*" or "*venial sins*?"

<sup>u</sup> Hieron. Comment. in S. Matt. Oper. t. ii. p. 50.

<sup>x</sup> Chrysost. Oper. t. vii. p. 449, ed. Benedict.

<sup>y</sup> Theophylact. Comment. in IV. Evang. in loc. Paris, 1631.

<sup>z</sup> Hilarius Pictav. Opera, p. 671, ed. Benedict.

<sup>a</sup> Theophil. Antiuch. Comment. in IV. Evang. lib. i. Bibl. Patr. t. i. p. 874.

<sup>b</sup> Dionys. Carthus. in loc.

(3.) We next come to the famous text: "Other foundation can no man lay than that is laid, which is Jesus Christ. Now, if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burnt, he shall suffer loss: but he himself shall be saved; yet so as by fire." (1 Cor. iii. 11—15.)

This passage, which so many of your writers advance in proof of the doctrine of Purgatory, does not seem to you or to Perrone to have much weight. The reasons for this are supplied by Tournely<sup>c</sup> and Natalis Alexander<sup>d</sup>, from whom we learn, that although many persons understand the text in the sense usually given to it by modern Romanists, yet Augustine himself confesses that it is obscure and difficult to understand: and he says that "he should prefer to hear persons of more understanding and wisdom" on that subject<sup>e</sup>. Bellarmine observes, that there are many points in this text on which interpreters do not agree. First, what is meant by the builders; 2. what by gold, silver, and precious stones, wood, hay, stubble; 3. what by the day of the Lord; 4. what by the fire which shall try every

<sup>c</sup> Tournely, de Deo, t. i. p. 590.

<sup>d</sup> Natalis Alexander, Dissert. xlv. in Hist. iv. seculi.

<sup>e</sup> Augustinus, lib. de Fide et Operibus, cap. xvi.

man's work? It appears that Chrysostom, Theodoret, and the Greek Fathers, understand the fire here spoken of to be the *eternal* fire of hell, while St. Augustine and St. Gregory the Great believe that it signifies only the tribulations of this life<sup>f</sup>. In conclusion, Natalis Alexander and Tournely remark, that amidst such various expositions of interpreters, Purgatory can only be deduced *probably* from this text, not demonstratively. It is plain, therefore, that we need not trouble ourselves in discussing with you the meaning of this passage.

(4.) There is another text which is in much favour with some Romanists, and which we may as well consider here. I allude to the obscure passage in the first epistle of St. Peter: "For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit. By which also He went and preached unto the spirits in prison; which some time were disobedient, when once the long-suffering of God waited in the days of Noe." (1 Peter iii. 18—20.)

How the doctrine of Purgatory is to be deduced from this, it is not easy to see. It is very true that a "prison" is here mentioned, but the inhabitants of this prison were those who were *disobedient* in the days of Noah, and we have no right hence to infer that the *justified* or *obedient* are cast into any prison after death, more especially when it is considered that we are now under a different dispensation from that under which these souls were in

<sup>f</sup> Bellarmin. de Purgatorio, lib. ii. cap. v.

prison, and that no conclusive argument can be drawn from their condition to ours.

(5.) As to the text which other writers of yours quote, "I tell thee, thou shalt not come out thence, till thou hast paid the last farthing," (Luke xii. 59,) I need only refer to Natalis Alexander, one of your most approved theologians, who observes that "this place does not demonstrate Purgatory;" for according to Augustine, the "adversary" who accuses us to the judge, is the Law of God; while Hilary, Ambrose, Jerome, &c. believe that it signifies any one whom we have injured, and who complains to God against us; and that the prison here mentioned is *Hell*, from which the sinner shall *never* escape. This is also the interpretation of Augustine<sup>g</sup>. It is plain, therefore, that no argument for Purgatory can be deduced from this text, as Natalis Alexander remarks.

As for the other passages of Scripture which various writers have adduced in support of Purgatory, I refer you to the writer last mentioned, who has sufficiently shown their insufficiency.

V. We now come to your arguments from the doctrine of the early Church.

It would be impossible in a Letter to examine all the passages which have been adduced in proof of the doctrine of Purgatory. I shall therefore content myself with noticing those which you have yourself selected from the "Faith of Catholics<sup>h</sup>," as bearing most strongly on the point.

<sup>g</sup> This is proved by Natalis Alexander, *ubi supra*.

<sup>h</sup> Controv. Lectures, vol. ii. pp. 59—63.



We are first referred to Tertullian's statement, that a Christian widow "prays for the soul of her husband, entreating repose for him, and participation in the first resurrection<sup>i</sup>." This will not aid you, for the mere circumstance of her entreating repose or rest for him, does not imply that he was not actually in the enjoyment of that "rest which remaineth for the people of God." We pray for those who are in a state of grace in this world, that they may have faith, hope, and charity; meaning to express our desire that those graces may be *continued* and *increased*. So, also, the Christian widow meant to pray that her husband might *continue* in his "rest," and that it might be *augmented*. There is not the slightest reason to suppose that she believed him to be in a state of *suffering*.

Cyprian states, that his predecessors "advised that no brother, departing this life, should nominate any Churchman his executor: and should he do it, that no oblation should be made for him, nor sacrifice offered for his repose<sup>k</sup>." And it is hence argued, that "it was considered a severe punishment, that prayers and sacrifices should not be offered up for those who had violated any of the ecclesiastical laws<sup>l</sup>."

A *punishment* it certainly was—a mark of reprobation on the memory of the deceased—an exclusion from the ordinary offices of Christian love and honour at that time. But you will in vain look

<sup>i</sup> Tertull. de Monogamia, c. 10.

<sup>k</sup> Cypr. Ep. xlvi. p. 114.

<sup>l</sup> Lectures, p. 59.

here for any intimation of a belief that the souls of the departed faithful were in any *torment*.

We are next referred to Origen, and informed that "no one can be clearer regarding this doctrine." Origen says: "When we depart this life, if we take with us virtues or vices, shall we receive reward for our virtues, and those trespasses be forgiven to us which we knowingly committed; or shall we be punished for our faults, and not receive the reward of our virtues? Neither is true; because we shall suffer for our sin, and receive the reward of our good actions . . . Would you enter into Heaven with your wood, and hay, and stubble, to defile the kingdom of God; or on account of those incumbrances, remain without, and receive no reward for your gold, and silver, and precious stones? . . . It is manifest that, in the first place, the fire destroys the wood of our transgressions, and then returns to us the reward of our good works<sup>m</sup>."

On this passage I would beg to quote to you the note of the Benedictine editors of Origen, derived from the writings of the learned Huet, Bishop of Avranches. "Not only in this place, but in a multitude of others, Origen establishes a Purgatory: but *in his own way*, that is to say, that *no other fire* or punishments torture souls, but those that are *purgatorial* or TEMPORARY." In fact, Origen denied the eternity of future punishments; as Augustine remarks in his book on here-

<sup>m</sup> Origen. Hom. xvi. al. xii. in Jerem. t. iii. pp. 231, 232, ed. Bened.

sies; and the doctrine of which you so highly approve is styled by this great Father "a most vain impiety," which Origen had learned from the heathen philosophers, and which St. Augustin refuted in his works<sup>n</sup>! It was also condemned a heresy by the fifth Ecumenical Synod<sup>o</sup>! The passage, then, is throughout HERETICAL; and your venture to appeal to these *condemned heresies* affording "clear" proofs of your doctrine!

We are next referred to the language of Basil who, in commenting on the words of Isaiah "Through the wrath of the Lord is the law burned," says, that "the things which are earthly shall be made the food of a punishing fire: to the end that the soul may receive favour and be benefited;" and that there is there no "threat of extermination, but it denotes expurgation, according to the saying of the Apostle: If any man's work burn, he shall suffer loss; but he himself shall be saved, yet so as by fire<sup>p</sup>." I have only to remark, that it is, I think, impossible for any one to read the passage, without perceiving that Basil

<sup>n</sup> Quis enim Catholicus Christianus vel doctus vel indoctus non vehementer exhorreat, eam quam dicit (Origenes) purgationem malorum, id est etiam eos qui hanc vitam in flagitiis et facinoribus et sacrilegiis atque impietatibus quamlibet maximis finierunt, ipsum etiam postremò Diabolum atque angelis ejus, quamvis post longissima tempora, purgatos atque liberatos regno Dei lucique restitui . . . De qua vanissima impietate adversus philosophos, à quibus ista didicit Origenes in libris de Civitate Dei diligentissimè disputavi. Augustin. Lib. de Hæres. c. xliii. t. viii. Oper. ed. Bened. p. 13.

<sup>o</sup> Natalis Alexander, Hist. Eccl. t. iii. p. 603.

<sup>p</sup> Basil. Com. in cap. ix. Isai. t. i. p. 554.

this place was speaking only of the temporal tribulations of the Jews *in this life*, and that he did not make the slightest allusion to the doctrine of Purgatory.

Ephrem of Edessa is cited, as asking his brethren to pray for him after his departure, and as maintaining that "the dead are helped by the offerings of the living<sup>q</sup>." This merely refers to the practice of praying for the dead; it determines nothing as to their condition. You also quote the following words: "If, also, the sons of Mattathias, who celebrated their feasts in figure only, could cleanse those from guilt by their offerings who fell in battle, how much more shall the priests of Christ aid the dead by their oblations and prayers<sup>r</sup>?" This latter passage is of very doubtful authority, for it does not appear in any of the Greek manuscripts of Ephrem's works, and is only found in the Syriac<sup>s</sup>.

Cyril of Jerusalem, it is said, asserts, "that the souls of those for whom the prayers are offered, receive very great *relief* while this holy and tremendous victim lies upon the altar<sup>t</sup>," i. e. in the holy Eucharist. I would observe, in the first place, that the word used is *ὄνησιν*, "profit," or "advantage"—not "relief;" and next, that the passage merely proves the existence of the practice of prayer for the departed.

Gregory of Nyssa is cited as teaching, that

<sup>q</sup> In Testament. t. ii. p. 234; p. 371, edit. Oxon.

<sup>r</sup> Lectures, ii. 61.

<sup>s</sup> Ephrem. Syri Opera, t. ii. pp. 239, 401, ed. Assemani.

<sup>t</sup> Cyril. Cateches. Mystag. ix. x. p. 328.

“ God allows man to remain subject to what himself has chosen ; that having tasted of the evil which he desired . . . . and in *this life* being renovated by prayers and the pursuit of Divine wisdom, or *in the next*, being expiated by the purging fire, he might recover the state of happiness which he had lost<sup>u</sup>.” I need not copy the remainder of the passage, which teaches through-out the same doctrine, namely, that of Origen, that persons who have committed sins in this life, will be purged from them by TEMPORARY PUNISHMENTS in another! These passages were doubtless interpolated by the Origenist heretics, and Dom Ceillier remarks, that there is not one of the works of Gregory of Nyssa which the heretics have so much altered, as that in which these passages are found<sup>x</sup> You have therefore, in this instance also, been only tracing the conformity of Romanism with HERESIES condemned by the Catholic Church!

The next quotation professes to be from Ambrose<sup>y</sup>, but the work in which it is contained is rejected as spurious by the Benedictine editors of Ambrose; and it is generally supposed by critics to be the work of Hilary, a deacon of the Roman Church, who was involved in the schism of Lucifer of Cagliari<sup>z</sup>. This writer, in commenting on the words “ He shall be saved, yet so as by fire,” says “ He will be saved . . . because his substance shall

<sup>u</sup> Greg. Nyss. Orat. de defunctis, tom. ii. pp. 1066, 1067, 1068.

<sup>x</sup> Ceillier, tom. viii. p. 365.

<sup>y</sup> Wiseman, Controv. Lectures, ii. 62.

<sup>z</sup> *Natalis Alexander*, Hist. Eccl. tom. iv. p. 150.

“ remain, while his bad doctrine shall perish. “ Therefore he said, ‘ yet so as by fire,’ in order “ that his salvation be not understood to be without “ punishment. He shows that he shall be saved in- “ deed, but he shall undergo the punishment of “ fire, and thus purified, be ‘ saved by fire,’ and not “ be like the unbelieving, tortured with eternal fire “ for ever ; so that in some sort it may be worth one’s “ while to have believed in Christ<sup>a</sup>.” From the above passage it may be inferred that this writer was of opinion that all those who profess to be Christians, will finally be saved, even though they may have taught erroneous doctrine in the present life. He was, in fact, a Universalist. Such a doctrine, which is *censured by Augustine*, is not that of the Catholic Church.

We now come to a genuine passage from Ambrose, in which he prays for the soul of the Emperor Theodosius, “ Give, O Lord, rest to Thy “ Servant Theodosius, that rest which Thou hast “ prepared for Thy Saints . . . I will not leave “ him, till, by my prayers and lamentation, he shall “ be admitted to the holy mount of the Lord, to “ which his deserts call him<sup>b</sup>.” We are to infer from this, I presume, that Ambrose believed the soul of Theodosius at that time to be in Purgatory, suffering the torments remaining due to his sins.

<sup>a</sup> Ut per ignem purgatus fiat salvus, et non sicut perfidi æterno igne in perpetuum torqueatur : ut ex aliqua parte operæ pretium sit credidisse in Christum. Ambrosiaster, Com. in 1 Ep. ad Cor. tom. ii. Append. p. 122, Oper. Ambrosii, ed. Benedict.

<sup>b</sup> Ambros. de Obitu Theodosii Oper. tom. ii. pp. 1207, 1208.

Was this really the case? The following extracts from the commencement of the very same funeral oration will show what was his view of the condition of the soul for which he prayed; and it will also suffice to explain all similar prayers in the writings of the Fathers, and in the ancient Liturgies. Theodosius, he says, "did not lay aside his kingdom (in death), but changed it, having been brought, in virtue of his piety, to the tabernacles of Christ, to that heavenly Jerusalem, where, BEING NOW PLACED, he saith, 'As we have heard, 'so have we seen in the city of the Lord of Hosts, '&c.'"<sup>c</sup> He afterwards says, "Being, therefore, delivered from the doubtful contest, Theodosius, of august memory, NOW ENJOYS PERPETUAL LIGHT, A LENGTHENED PEACE, and for those things which he hath done in the body, REJOICES IN THE FRUITS OF THE DIVINE REWARD"<sup>d</sup>. Therefore Ambrose did not believe that the soul for which he prayed was in Purgatory.

A passage from Epiphanius is quoted, in which he says, that in prayers, "we mention both the just and sinners, in order that for the latter we may obtain mercy"<sup>e</sup>. There is no allusion to Purgatory in this passage: it merely shows the

<sup>c</sup> Et ille quidem abiit accipere sibi regnum, quod non depositus sed mutavit, in tabernacula Christi jure pietatis adscitus, in illam Hierusalem supernam, ubi nunc positus dicit, &c. Ambr. p. 1197.

<sup>d</sup> Absolutus igitur dubio certamine, fruitur nunc augustæ memoriæ Theodosius luce perpetua, tranquillitate diurnâ, et pro iis quæ in hoc gessit corpore, remunerationis divinæ fructibus gratulatur. Ib. p. 1206.

<sup>e</sup> Hæres. lv. sive lxxv. tom. i. p. 911.

opinion of Epiphanius, which was also that of Chrysostom<sup>f</sup>, and of Augustine<sup>g</sup>, that the punishment of *lost souls* in the other world might be *alleviated* by the prayers of the Church! This is a doctrine which Romanists themselves do not receive.

With reference to the passage cited by you from Jerome, "As we believe the torments of the devil, and of those wicked men, who said in their hearts, 'There is no God,' to be eternal; so, in regard to those sinners *who have not denied the faith*, and whose works will be proved and purged by fire, we conclude that the sentence of the Judge will be tempered by mercy<sup>h</sup>." In this passage Jerome certainly does speak of a Purgatory; but it is one which is intended for the final purification of *professing Christians, however great may have been their sins*—a doctrine which is rejected by St. Augustine<sup>i</sup>. Even Romanists censure the doctrine of Jerome in this place.

We are next met by a passage from Augustine, that "the prayers of the Church, or of some pious persons, are heard for those who have been regenerated in Christ, whose life in the body has not been so evil as to be judged unworthy of such mercy, nor so good as to render such mercy unnecessary. As also, after the resurrection, there shall be some to whom, after punishments which the spirits of the dead suffer, mercy shall

<sup>f</sup> Chrysostom. Hom. xxi. in Act. Hom. iii. in Ep. ad Phil.

<sup>g</sup> Augustin. Enchirid. cap. cx.

<sup>h</sup> Hieron. Comment. in cap. lxv. Isai. tom. ii. p. 492.

<sup>i</sup> August. Enchirid. cap. lxvii.



“ be imparted, *that they be not cast into eternal fire.*  
 “ Otherwise it would not have been said of some,  
 “ with truth, that ‘ their sin shall not be forgiven,  
 “ ‘ neither in this world, nor in the world to come,’  
 “ unless some sins were remitted in the next  
 “ world <sup>k</sup>.”

This passage will not establish your doctrine, for Augustine is here speaking of persons who depart this life *in sin*, and who consequently are *not in a state of justification*; and he supposes that such sinners may receive pardon in the next life. He is *not* speaking of THE JUST, who alone, according to the Romish doctrine, are consigned to Purgatory. This is evident, from his language elsewhere, for he asserts, that “ the souls of the *pious*, when separated from the body, ARE AT REST, but those of “ the *impious* suffer punishment, until the bodies “ of the former revive to eternal life, and of the “ latter to eternal death <sup>l</sup>.”

The last passage is also from St. Augustine <sup>m</sup>, as follows: “ If they had built ‘ gold and silver, and “ ‘ precious stones,’ they would be secure from both “ fires; not only from that in which the wicked “ shall be punished for ever, but likewise from that “ fire which will correct those who are to be saved “ by fire. . . . And because it is said, ‘ he shall be

<sup>k</sup> De Civitate Dei, lib. xxi. cap. 24, t. vii. p. 642.

<sup>l</sup> In requie enim sunt animæ piorum à corpore separatæ; impiorum autem pœnas luunt, donec istarum ad æternam vitam, illarum vero ad æternum mortem, quæ secunda dicitur, corpora reviviscant. De Civit. Dei, lib. xiii. c. 8, t. vii. 330.

<sup>m</sup> Lectures, ii. 63; Remarks on Letter from Rev. W. Palmer, p. 79.

“ ‘saved,’ therefore *that fire* is despised. Yes, “indeed, though they shall be saved by fire, that “fire will be more grievous than whatever a man “can suffer in this life<sup>n</sup>.”

I have only to remark, that St. Augustine himself elsewhere interprets the fire here spoken of as signifying the tribulations of this life<sup>o</sup>; and that he acknowledges the texts of Scripture here referred to to be obscure and difficult<sup>p</sup>. So that, on the whole, it is doubtful in what sense he understood the above text. It seems, however, that in this, as in the last passage, he is not speaking of THE JUSTIFIED, but of those who die in unrepented sin. Augustine says of the former, “It is unlawful to “doubt that the souls of the departed JUST AND “PIOUS are living in REST<sup>q</sup>.”

As to the language of Isidore of Seville, in reference to the purifying fire, that it is “longer “and sharper than any torments which man can “devise in the present life<sup>r</sup>,” I have only to say, that the authority of this writer, who lived at the end of the sixth century, is of no great weight, and cannot suffice to establish an article of faith; but he expresses his doubts whether those who are penitent and justified at the end of life do not receive

<sup>n</sup> Enarrat. in Psal. xxxvii. tom. iv. p. 295.

<sup>o</sup> Enchirid. cap. lxxviii. tom. vi. p. 222.

<sup>p</sup> Lib. de fide et operibus, cap. 16, tom. vi. p. 180.

<sup>q</sup> Justorum ac piorum animæ defunctorum, quod in requie vivant, dubitare fas non est. Aug. de Civ. Dei, lib. xii. cap. ix.

<sup>r</sup> De Ordine Creaturarum, cap. xiv. cited in Remarks, p. 80.

at once remission of their sins, without any purifying fire<sup>a</sup>.

The passage which you quote from Gregory of Nyssa, in your Remarks (p. 80), has been already noticed (p. 236). It is of no authority, and was interpolated by the Origenist heretics.

These, then, are the best arguments which can be produced in favour of the doctrine of Purgatory. The errors of individual writers opposed to the Catholic doctrine, and the interpolations of heretics, are obtruded on us as the voice of tradition. But no where do we find, *even in the passages adduced*, the doctrine of Romanists. No where do we find it said that the "just and pious" are tortured for an indefinite time after this life with the punishments of the lost; or that this punishment is inflicted by the "unsatisfied justice" of an "angry" and "vindictive" God; or that tortures of the most horrible description are awarded to the most trivial faults which do not require repentance; or that the justified *members* of Jesus Christ are too polluted to be permitted to enter His presence. These are the doctrines received, approved, and authorized in your Communion, and which are entirely opposed to those of the Scriptures and of the early Church.

VI. It now only remains to establish the truth in opposition to the error of Purgatory.

The belief of the Church in England, then, is expressed in the following prayer of her Ritual:—  
"Almighty God, with whom do live the spirits of

<sup>a</sup> Ibid. apud Dacherii Spicileg. tom. i. p. 303.

“ them that depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, *are in joy and felicity*; we give Thee hearty thanks,” &c. We therefore believe that the justified are, after this life, in rest and happiness; that they are not suffering any torments or afflictions; and that they await the Resurrection in joyful certainty of God’s favour.

How consoling and encouraging is this doctrine to those who are buffeting the waves of temptation in this life, and toiling through the narrow and thorny path which leads to eternal glory! It enables them to look with hope to that moment when this doubtful contest shall be at an end, and when the liberated soul shall enter into the joy of its Lord—when the exile of this life shall be no more, and the holy, the pure, the humble spirit of the child of God, shall be received into the kingdom of its Eternal Father. Such a thought sheds so bright a splendour over death itself, that it is lost in the glory of victory. The Christian, then, is stimulated by hope to prepare for death, knowing that he shall receive his reward as soon as this short life is over. How different would be his feeling if he believed that the torments of this life are greatly inferior to those which await him in another; that the few years which he spends on earth are insufficient for his purification; that he must, perhaps for *thousands of years* after this life, suffer the torments of Hell. The argument of St. Paul, “ This light affliction, which is *but for a moment*, worketh for us a far more exceeding and eternal weight of

“glory<sup>†</sup>” would lose much of its force. He would look with anguish and terror to the end of life.

But the word of God strengthens us against such terrors by the unfailing assurances which it affords of God's love towards the justified—assurances which we do not feel warranted in *limiting* and *curtailing* as you do. We receive in all its length, and breadth, and depth, and height, that promise of Scripture, “There is therefore NO CONDEMNATION “to them which are in Christ Jesus””—no condemnation to punishment, whether temporal or eternal. We believe that “being justified by His “blood, we shall be SAVED FROM WRATH through “Him<sup>‡</sup>”—saved from His wrath here and hereafter. We are persuaded that “God hath not appointed “us unto WRATH, but to obtain salvation by our “Lord Jesus Christ, Who died for us, that WHETHER WE WAKE OR SLEEP we should LIVE TOGETHER WITH HIM<sup>‡</sup>.” And hence we believe that the justified souls in Paradise are not subject to the wrath of God, but that they are in salvation and are *living with Christ*; and therefore we reject with horror the notion that they are subjected to the penalties of the second death, even for a time. We believe that God will “withhold *no good thing* “from them that walk uprightly<sup>‡</sup>,” and therefore that He will not withdraw from them peace and joy after this life. We know that He “*preserveth* “*the souls* of His saints<sup>‡</sup>,” and therefore will not permit them to be tortured by the flames of Hell

† 2 Cor. iv. 17.

‡ 1 Thess. v. 10.

‡ Rom. viii. 1.

‡ Ps. lxxxiv. 11.

‡ Rom. v. 9.

‡ Ps. xcvi. 10

We know that God "has delivered us from the "power of darkness<sup>b</sup>;" that Christ has declared, "He that followeth Me shall not walk in darkness<sup>c</sup>;" and therefore we fear no dark and gloomy prison after this life, and no tortures from the inhabitants of darkness. We have the promise of God, "I will *never* leave thee or forsake thee<sup>d</sup>:" and how can we imagine that we shall be "left" to the torments of infernal fire? No: relying on Him Who has said: "With everlasting kindness will I "have mercy on thee<sup>e</sup>," we rely on His love after the soul and body shall be separated. We believe that if Christ has said, "We will come unto him; "and make our abode with him<sup>f</sup>," tortures after this life shall not be the lot of those who are glorified by the indwelling of God.

Surely a simple and unquestioning faith would teach us to feel with the Apostle: "To us to live is "Christ, and to die is *gain*<sup>g</sup>," and "gain" implies *rewards*, not torments. It would oblige us to believe really that "there remaineth therefore a *rest* "unto the people of God<sup>h</sup>." It would compel us to acquiesce in the language of the pious, though uninspired author of the Book of Wisdom, that "the souls of the righteous are in the hand of God, "and then shall *no torment* touch them<sup>i</sup>;" and that "though the righteous be prevented with death, "yet shall he be *in rest*<sup>k</sup>." It would induce us to accept in all its fulness that consolatory declaration, "*Blessed* are the dead that die in the Lord, *from*

b Col. i. 13.

c John viii. 12.

d Heb. xiii. 5.

e Isa. liv. 8.

f John xiv. 23.

g Phil. i. 21.

h Heb. iv. 9.

i Wisd. iii. 1.

k Ib. iv. 7.

“ *henceforth* ; yea, saith the Spirit, that they may “ *rest* from their labours, and their works do follow “ them<sup>1</sup>.” It would teach us to dwell with happiness on the assurance of our Lord to the dying malefactor, “ To-day shalt thou be with Me *in para-* “ *dise* <sup>m</sup> ;” beholding in this the immediate reward of the departing righteous. And when we read of the rich man in torments after this life, and of Lazarus in Abraham’s bosom, we should, with Christian antiquity, see in the latter the *reward* of the righteous, even before the day of judgment.

How deep and wide is the contrast between this and your doctrine ! You consign the “ justified,” the “ sanctified,” the “ members of Christ,” “ bone “ of His bone and flesh of His flesh,” to punishments, to tortures, to anguish, to flames, to misery, to the wrath and vengeance of God. Death is with you the moment when the real afflictions and torments of the justified, infinitely worse than any which they have suffered in this life, commence ; it is the entrance of the beloved children of God on a state where a vista of unknown length is filled with fire, and agonies, and torturing fiends.

VII. Is this the doctrine which you pretend to have learned from Catholic antiquity ? Did the Fathers believe that the sufferings of the righteous were enhanced and multiplied by death ? Or did they agree with Scripture and with us, that death is a haven of rest to the wearied souls of the faithful ; that they await their resurrection in peace, and joy ; and that they repose in the bosom of their

<sup>1</sup> Rev. xiv. 13.

<sup>m</sup> Luke xxiii. 43.

Saviour and their God? I am really at a loss how to select from the abundant evidence which the records of antiquity supply in confirmation of our doctrine, and in condemnation of yours. I shall however make the attempt.

I commence with Justin Martyr, who, near the beginning of his Dialogue with Trypho, says, that "all souls do not die," but that, "the souls of the pious remain in some BETTER PLACE, ἐν κρείττονί ποί χώρῳ, and the unrighteous and wicked in a worse place, expecting the time of judgment." It is plain from this, that the doctrine of Purgatory was unknown at that time; for it is impossible to regard as "a better place" a region where tortures of the most dreadful character are inflicted.

I next turn to the venerable Irenæus, Bishop of Lyons, who was acquainted with the contemporaries of the Apostles. "The Lord," he says, "taught in the fullest manner, that souls departing from the body—not only continue to exist without migrating from one body to another,—but to preserve the same bodily appearance, in that narrative concerning the rich man and Lazarus who was at rest in Abraham's bosom, in which he saith that the rich man knew Lazarus after death, and Abraham likewise; and that each of them remained in his own order," that is, in a place of suffering or of happiness, "and that he requested him to send Lazarus to aid him . . . For by this it is plainly declared that souls continue to exist, . . . and that each people," i. e. the good and the bad, "receive a fitting habitation even before the



“day of judgment.” This is exactly our belief. We hold that the good receive reward, and the wicked punishment, immediately after this life.

Tertullian, in refuting the opinion of some persons who denied that the souls of the faithful descend into the region of departed spirits, remarks that they “proudly imagine that the souls of the faithful do not deserve it, as if servants were above their Lord, and disciples above their Master. They disdain perhaps to receive the consolation *‘awaiting the resurrection in Abraham’s bosom’*.” The faithful, then, according to this Father, are in Abraham’s bosom and at rest. And hence he held that “We do an injury to Christ when we hear without equanimity that any have been called away by Him, as if they *deserved commiseration*.” “‘I desire,’ said the Apostle, ‘to be received presently, and to be with Christ.’” There was evidently no notion at that time, that the souls of the departed believers were consigned to tortures surpassing all that can be endured in this life.

The language of the blessed Martyr Cyprian is still more remarkable, and clearly establishes our faith against the error of Romanists. He consoled the faithful at Carthage under the awful visitation

<sup>n</sup> Irenæus, adv. Hæres. lib. ii. cap. xxxiv. ed. Bened.

<sup>o</sup> Qui satis superbè non putant animas fidelium infer dignas, servi super dominum et discipuli super magistrum aspernati si fortè in Abrahamæ sinu, expectandæ resurrection solatium capere. Tertull. de Anima, cap. iv. p. 304. Ope ed. Rigaltii.

<sup>p</sup> Tert. de Patientia, cap. ix. p. 145.

of a pestilence, in the following manner: "Our country we believe to be Paradise: the Patriarchs we esteem to be our parents. Why then do we not speed and run, that we may behold our country, and salute our parents? There a great multitude of those who are dear to us, await us; a numerous and abundant crowd of parents, brethren, children, *already secure of their own salvation*, yet still desirous of ours, desire us. How great a joy for them and us in common to behold and embrace them! *What pleasure of celestial kingdoms is there, without fear of death; and with eternal life what great and perpetual happiness! There is the glorious choir of the Apostles; there the number of the rejoicing Prophets . . . There are the merciful rewarded, &c.*"<sup>9</sup> Can any doubt remain after this, that the primitive Church believed the souls of the departed faithful to be in "the joy of their Lord;" and that they would have repelled with horror the notion, that they are consigned to torment, with the devil and his angels?

That the just and pious are reserved for torment after this life, was a doctrine wholly unknown to antiquity. The very writers who maintain that *sinner*s will be saved by sufferings after this life, never thought of consigning the *justified* to the same punishment. Origen himself was a stranger to such a doctrine: "The soul," he says, "having its own substance and life, *when it departs from this world*, shall be disposed of according to its

<sup>9</sup> Cyprianus, de Mortalitate.

“merits, enjoying *the inheritance of eternal life and happiness if its actions shall have obtained it*, or “delivered to eternal fire and punishments if the guilt of its crimes have thrust it into them<sup>r</sup>.” “We have,” he elsewhere says, “a great High-Priest . . . . Who hath promised to those who rightly learn divine things, and *live according to them*, that He will raise them to heavenly places, for He saith, That where I am, there ye may also be. Therefore we hope, that *after the labours and contests here below*, we shall be in the highest heavens<sup>s</sup>.” Whenever, in short, this writer speaks of the future destination of the righteous, he uses exactly the same terms that we should do. He never supposes them to be in any suffering whatever.

Methodius, Bishop of Patarae, A. D. 290, who was remarkable for his opposition to the errors of Origen, describes in the following terms the state of the departed faithful. “When this short transitory life is dissolved, we SHALL HAVE OUR DWELLING WITH GOD, EVEN BEFORE THE RESURRECTION, until we receive again our habitation (the body) renewed, and stable, and never to fall<sup>t</sup>.” It is clear from this, that the Primitive Church believed the souls of the just to be in happiness; for it would be impious to imagine that any torment can approach those who “dwell with God.”

<sup>r</sup> Origen. Præf. Lib. de principiis, tom. i. Oper. ed. Bened. p. 48.

<sup>s</sup> Contra Celsum, lib. vi. tom. i. p. 145.

<sup>t</sup> Methodius, de Resurrectione, apud Photii Biblioth. Cod. cccxxiv. p. 921, ed. 1611.

The Apostolical Constitutions, which appear to have been composed before the Council of Nice, furnish another proof of the continuance of the orthodox doctrine on this subject. In a prayer we find the following passage; "The spirits of all the just are living with thee, and are in thine hand, *whom* NO TORMENT SHALL TOUCH; for all that are sanctified *are under thine hand*." How little notion was there at that time in the Church, that the pious and just go forth from this life, into sufferings far exceeding any that can be endured in this world; into "misery," "torments," "punishments,"—nay, into the very fire prepared for the devil and his angels, "its eternity only being removed."

Hilary, Bishop of Poitiers, is another witness against the doctrine of Purgatory. He remarks on the history of the rich man and Lazarus, "There is here no putting off or delay; for the day of judgment is the eternal retribution of blessedness or of punishment, but the time of death, in the meanwhile, imposeth laws on all, for (the bosom of) *Abraham, or punishment*, reserves every one to the judgment<sup>x</sup>." That is, the righteous are in Abraham's bosom, and the sinners are in punishment.

A discourse, attributed by some to Theophilus of

<sup>u</sup> Τῶν δικαίων τὰ πνεύματα ἐν τῇ χειρὶ σου εἶναι, ὧν οὐκ ἔστι ἀψῆραι βάσανος. Const. Apost. lib. viii. cap. xli.

<sup>x</sup> Nihil illic dilationis aut moræ est. Judiciæ enim dies vel reatitudinis retributio est æterna, vel pœnæ. Tempus verò mortis habet interim unumquemque suis legibus, dum ad iudicium unumquemque aut Abraham reservat, aut pœna. Hilary. Pictav. in Ps. ii. Oper. p. 52, ed. Bened.

Alexandria, by others to Simeon Stylites †, in speaking of the just and the unjust when they die, says of the former, that his "soul goes forth in joy and exultation with the saints . . . and is brought into a place of rest, into ineffable joy and perpetual light, where there is no grief, no groaning, nor weeping, no anxiety, but immortal life, and everlasting joy\*." Of the unjust soul he says, that it is seized by devils at the day of death, and led into an obscure, dark, and dismal place, where all the wicked are reserved until the day of judgment and eternal condemnation\*." He is thus evidently speaking of the intermediate state, and he considers the souls of the righteous to be at once in the enjoyment of happiness unmingled with any pain or evil.

Such too is the language of Basil. The moment of death is, according to him, the beginning of the believer's happiness: it leads not to torments but to bliss. "If the dissolution of this life," he says,

† Ceillier, Hist. des Auteurs Eccl. tom. xv. p. 439.

\* Si anima virtutes hic egregias sibi asciverit, vitamque severam et honestam traduxerit; in die sui exitus, illæ ipsæ quas hic sibi comparavit virtutes eam comitantur, stipantque boni angeli, nec ab illo adversario eorum dæmone eam sinunt contingi. Verum in gaudio et exultatione cum sanctis proficiscitur, et angelis victoriæ hymnos concinentibus Deo . . . in quietis locum perducitur, in gaudium ineffabile, in lumen perpetuum; ubi non est mœror, nec gemitus, neque fletus, neque anxietas, sed vita immortalis et perennis lætitia. Bibl. Patr. Lugd. 1677, tom. vii. p. 1228.

\* Eam occupant dæmones miseris modis lachrymantem . . . in loca obscura, tenebrosa, et tristia deducentes; ubi cuncti nocentes, ad diem judicii ac æternæ damnationis asservantur. Ibid.

“ by which the soul is delivered from the bondage of the flesh, is *the commencement of true life* to those who live according to God, why are we grieved, as if we had no hope<sup>b</sup> ?” Gregory Nazianzen, the friend of Basil, still more distinctly confirms the truth in the following passage: “ I am persuaded by the words of the wise, that every soul which is good and beloved of God, when loosened from the bonds of the flesh, it departs hence, *immediately feels and contemplates the good which awaits it*, being purified and delivered (I know not how to say it) from what had darkened it; and *enjoys a certain wondrous pleasure, and rejoiceth, and joyfully goeth to its Lord*, escaping from this life as from a grievous prison, and shaking off the trammels which had bound its wings of thought; and enjoys (as it does now in fancy) the happiness laid up for it. But after a little it receives again its native flesh . . . and with it enjoys heavenly glory<sup>c</sup>.” Such, according to this writer, is the state of the departed faithful. They are in the immediate enjoyment of happiness with God, in the contemplation of the glory into which they shall shortly enter.

Hence, when the Fathers speak of the departed righteous, they never think of representing them as “struggling in tortures,” or as suffering “punishments.” Their words are full of rejoicing, of triumph, and of consolation. Thus Gregory Nazi-

<sup>b</sup> Basil. Epist. ci. Oper. tom. iii. p. 197, ed. Bened.

<sup>c</sup> Gregorius Nazianzenus, Orat. vii. al. x. tom. i. pp. 212, 213, Oper. ed. Bened.

anzen says of his sister Gorgonia, I well know "that you *now* enjoy things more excellent than "all that we can behold—the sound of feastings, "the exultations of angels, the contemplation of "glory, and a purer and more perfect illumination "of the supreme Trinity<sup>d</sup>." He speaks elsewhere of his Father Gregory, Bishop of Nazianzum, as being "*near to God*," and as having "become possessed of the angelical order and boldness<sup>e</sup>."

You have quoted, in support of the doctrine of Purgatory, some writings of Gregory Nyssene, which had been interpolated and corrupted by the Origenist heretics. His genuine belief was widely different from that which you have attributed to him. He believed that the souls of the righteous are, immediately after death, in a state of joy and glory. Thus in his Funeral Oration on Pulcheria, he consoles her mother, the Empress Placilla, in the following terms: "Therefore, although thy "child hath left thee, she hath departed to the "Lord. She hath closed her eyes to thee, but "*opened them on eternal light*. She hath departed "from thy table, but *hath been received at that of "the angels*. The plant hath been removed from "this, but *hath been planted in Paradise*: it hath "changed *from one kingdom to another*<sup>f</sup>." In his Funeral Oration on the Empress Placilla herself, he says: "The good we seek, brethren, still exists: "it is not lost. I speak less than the truth. That

<sup>d</sup> Orat. viii. al. xi. tom. i. p. 232.

<sup>e</sup> Orat. xviii. al. xix. tom. i. p. 332.

<sup>f</sup> Gregorius Nyssen. In Funere Pulcheriæ Oratio, tom. iii. Oper. p. 517.

“ good not only exists, but is *more exalted than*  
“ before. Do you seek the Empress? *She hath*  
“ *her dwelling in regal mansions.* But do you desire  
“ to see her? You cannot behold her countenance.  
“ There is a dreadful guard of angels around her<sup>g</sup>.”

I have already (p. 242) quoted the language of Ambrose in reference to the Emperor Theodosius. Similar expressions might be produced in abundance from his works, in proof of his belief that the souls of the departed righteous are in peace and joy. I shall merely cite a few of his words in speaking of the death of Acholius, Bishop of Thessalonica. “ I know that he *now rests in heavenly places . . . . .*  
“ *He now enjoys the perpetual reward of his labours,*  
“ and the bonds of the flesh being dissolved, *is with*  
“ *Christ, amongst the ministering angels . . . .* He is  
“ *now an inhabitant of the regions above, a possessor*  
“ *of the eternal city, of the Jerusalem which is in*  
“ *Heaven*<sup>h</sup>.” Nor is it to be supposed that Ambrose imagined these blessings to be reserved for the exclusive enjoyment of those who were of an eminent and surpassing sanctity. He believed them to be shared alike by all the righteous after death; for in allusion to death, as being a dissolution of soul and body, he says, “ What is the meaning of that dissolution, but that the body is dissolved and remains at rest; and the soul turns to its rest, and is free, *which, if it be pious, is with Christ*<sup>i</sup>.” He elsewhere says, “ Death is the passing of all things. It is a passing from corrup-

<sup>g</sup> Orat. in Funere Placillæ, tom. iii. p. 529.

<sup>h</sup> Ambros. Epist. xvi. tom. ii. p. 819.

<sup>i</sup> Ambros. de Bono Mortis, cap. iii. tom. i. p. 392.



“tion to incorruption . . . . from *perturbation* & “*tranquillity*”<sup>k</sup>.” He therefore encourages us to depart from this life without apprehension. “Let us go without fear to our Redeemer, Jesus Christ . . . . to that assembly of the holy and just. For we shall go to our fathers, to those preceptors of our faith . . . . where Abraham opens his holy bosom, where there is a *paradise of delight*; where *there is no cloud, no thunderings*”<sup>l</sup>, &c. It is clear, therefore, that Ambrose believed, that all the just are received into happiness immediately after death.

That Prudentius was of the same opinion, appears from his placing the righteous in Abraham’s bosom in a region of rest and enjoyment<sup>m</sup>.

John Chrysostom, in innumerable places, confirms the doctrine which we maintain. On those words “Turn again then to thy rest, O my soul, for the Lord hath rewarded thee,” he remarks: “You see then, that death is a *benefit, and a rest*; for he who hath entered into that rest, *hath rested from his works*, as God rested from His own<sup>n</sup>.” “Let lamentation become the wickedness of him [who dies at enmity with God], but not thee, who art *about to be crowned, and to be at rest*”<sup>o</sup>. When consoling a friend for the loss of one whom he has

<sup>k</sup> Ambros. de Bono Mortis, cap. iv. p. 396.

<sup>l</sup> Ibid. cap. xii. p. 411.

<sup>m</sup> Prudentius, Hymn. de Exequiis, Oper. tom. i. pp. 36, 363, ed. Arevalo.

<sup>n</sup> Chrysost. Homil. de Bern. et Prosd. tom. ii. p. 63 ed. Ben.

<sup>o</sup> Homil. xxxi. al. xxxii. in Matt. tom. vii. p. 361.

loved, he says: "Think, *to whom he hath departed*; and receive consolation. *He is where Paul, where Peter, where all the choir of saints are*." He tells a parent deprived of his child to think, that "he hath departed *to a better place, and hath gone to a more excellent seat*; and that he has not lost his son, but placed him in security<sup>q</sup>." "The righteous," he says, "whether they be *here* (on earth) or *there, are with the King*, and there much more, and more nearly<sup>r</sup>." In speaking of funeral rites, he inquires: "Do we not glorify God, and *give thanks, because He hath already crowned the departed*; because He hath delivered him from his labours; because, expelling fear, He *hath him with Himself*? Are not hymns and psalms sung on this account? All these things are signs of *rejoicing*<sup>s</sup>."

Isidore of Pelusium, a disciple of Chrysostom, incidentally teaches the same doctrine, where he speaks of a certain person, "having heard that that wise man (Ammonius, Bishop of Pelusium) had fallen asleep, *and been received into heavenly places*<sup>t</sup>." In another place, writing to Theophilus on the death of a Christian named Timotheus, he says, "The blessed Timotheus, thy brother, hath departed from men . . . *ascending to heaven* in his soul; and, as I believe, *mingling with the ex-*

<sup>p</sup> Homil. in Illud "De dormientibus," tom. i. p. 766.

<sup>q</sup> Hom. i. in 2 Cor. tom. x. p. 426.

<sup>r</sup> Hom. iii. in Phil. tom. xi. p. 216.

<sup>s</sup> Hom. iv. in Hebr. tom. xii. p. 46.

<sup>t</sup> Isidorus Pelus. Epist. lib. ii. Ep. 127, p. 179, ed. Paris, 1638.

"*ultations of the divine and heavenly powers*." Jerome, in his epitaph on Nepotianus, says that "he is *with Christ, and joined with the choir of the saints*." Of Lea who had lately died, he says: "For her short labour, *she now enjoys eternal felicity*; she is *received by the choirs of angels, and cherished in Abraham's bosom*." In his epitaph on Paula he says, that "she *now enjoys* those good things, 'which eye hath not seen, nor ear heard, nor hath entered into the heart of man.'" It is quite impossible that if Jerome had held the doctrine of Purgatory, he could have thus described the condition of the departed righteous.

Although Augustine, in some parts of his works, speaks, with *doubt and hesitation*, of a fire which shall save some of those who depart this life in sins which are not of a very grievous nature, he, nevertheless, constantly teaches, that the *just or righteous* are received into joy after the present life. We have already seen some proofs of this (pp. 244, 245). He elsewhere maintains, that "if, after the human generation in Adam, a soul be regenerated in Christ, and belongeth to His society, it will have *rest* after the death of the body, and will receive again the body unto glory. These things concerning the soul, I most firmly hold." "All

<sup>u</sup> Epist. cli. p. 197.

<sup>x</sup> Hieron. Epist. xxxv. ad Heliodorum (al. iii.) tom. iv. pars ii. p. 269, ed. Bened.

<sup>y</sup> Epist. xx. ad Marcellam (al. 24.) Ibid. p. 52.

<sup>z</sup> Epist. lxxxvi. ad Eustoch. (al. 27.) Ibid. p. 688.

<sup>a</sup> Augustinus, de Origine animæ hominis, Epist. clxvi. (al. 28.) tom. ii. Oper. p. 585.

“souls,” he says, “have, when they depart from this life, their different receptions. THE GOOD HAVE JOY; the evil, torments. But when the resurrection shall have taken place, THE JOY OF THE GOOD WILL BE GREATER, and the torments of the wicked more grievous, because they will be tortured with the body. *The holy Patriarchs, Prophets, Apostles, Martyrs, AND THE GOOD AND FAITHFUL, HAVE BEEN RECEIVED IN PEACE; yet all* are yet to receive, at the end, what God hath promised . . . . *The rest which is given immediately after death,* is then received by every one who deserves it, when he dies. The Patriarchs received it first: behold how long is their rest: afterwards the Prophets received it: more recently the Apostles; still more lately the holy Martyrs: and now every day, *good believers* <sup>b</sup>.” According to Augustine, therefore, the departed righteous are with the Prophets, Apostles, and Martyrs; and consequently, are in a state of joy, and suffer no torment or evil whatever.

<sup>b</sup> Habent ergò omnes animæ . . . cùm de sæculo exierint diversas receptiones suas: habent gaudium bonæ, malæ tormenta. Sed cùm facta fuerit resurrectio, et bonorum gaudium amplius erit, et malorum tormenta graviora: quando cum corpore torquebuntur. Recepti sunt in pace sancti Patriarchæ, Prophetæ, Apostoli, Martyres, boni fideles, omnes tamen adhuc in fine accepturi sunt quod promisit Deus . . . Requiem quæ continuò post mortem datur, si eâ dignus est, tunc accipit quisque cum moritur. Priores acceperunt Patriarchæ: videte ex quo requiescunt: posteriores Prophetæ; recentius Apostoli, multò recentiores sancti Martyres, quotidie boni fideles. August. Tract. xlix. in Joan. tom. iii. pars ii. p. 623, ed. Bened.

I must pass over various other proofs from this eminent Father, and proceed to adduce the clear and satisfactory language of Cyril of Alexandria. "The Evangelist probably said designedly and necessarily, not simply that He (our Lord) 'died,' but that He 'commended His spirit,' i. e. to the Father, according to what was said by Him: " 'Father, into Thy hands I commend My spirit;' and the force of this language laid the commencement and foundation of a good hope for us. For " I think it should be held, and very reasonably too, " that the souls of the holy, when they are departing from their earthly bodies, are 'commended " 'into the hands' of a most dear Father, through " the goodness and mercy of God; and are not, as " some of the unbelieving have thought, waiting " amidst the tombs, expecting sepulchral rites; nor " like the souls of sinners, are thrust into a place of " immense *punishment*—that is, into Hell; but " rather hasten away into the hands of the Father " of all, and of Jesus Christ our Saviour, who hath " restored this way to us. For He delivered His " soul into His Father's hands, that we also might " have glorious hopes, firmly thinking and believing " that *when we have suffered bodily death, we shall " be in the hands of God, and in a far better state " than when we were in the flesh.*"

Julian Pomerius, a learned presbyter of the fifth century<sup>c</sup>, remarks, that our "contest is at an end " when, after this life, certain victory succeeds to " contest; that all the soldiers of Christ who,

<sup>c</sup> See Ceillier, tom. xv. p. 451.

“ through God’s assistance, have indefatigably resisted their enemies to the end of this present life, *may reign in joy in their own country*, after their laborious pilgrimage is at an end<sup>d</sup>.” The author of the works attributed to Dionysius the Areopagite, which were much approved in the Church, and were composed about the fifth century, says, that the pious “ coming to the end of his contests in this life, is filled with holy rejoicing, and with exceeding happiness enters on the pathway of his resurrection<sup>e</sup>.” He adds, that the just go to Abraham’s bosom, which he thinks “ is the divine and happy lot of the blessed Patriarchs, and of all other saints, which receives all those who resemble God into perpetual and most happy perfection therein<sup>f</sup>.” A work attributed to Justin Martyr, but which seems to have been written also in the fifth century, furnishes another evidence of the prevalence of sound doctrine. “ After the departure of souls from the body, the just are immediately separated from the unjust; for they are brought by the angels to their fitting places. *And the souls of the just are brought to Paradise, where they enjoy the converse and view of the angels and archangels*, and even that of our Saviour Christ Himself, by vision, according to that which was said, ‘ We are absent from the body and present with the Lord<sup>g</sup>.’”

<sup>d</sup> Julian. Pomerius de Vita Contemplativa, lib. i. cap. i. (attributed to Prosper of Aquitaine.)

<sup>e</sup> Dionys. Areop. Eccl. Hier. cap. vii. p. 141. Oper. ed. 1615.

<sup>f</sup> Ibid. p. 147.

<sup>g</sup> Quæst. et Resp. ad Orthodox. Qu. lxxv.

Aretas, Bishop of Cæsarea, in Cappadocia, in the sixth century, says, that "the souls which *are at rest in the bosom of Abraham*, are deservedly happy in the hope of those (heavenly) things which are contemplated by the intellect as in a glass: for it has been said by many of the saints, that *every good man is allotted a fitting place*, whence also he may form a certain conjecture of his future glory <sup>h</sup>."

Eligius, Bishop of Noyon, in the seventh century, taught the same doctrine; "that when the soul is severed from the body, it is *immediately*, according to its merits, *placed in Paradise*; or certainly, for its sins, is precipitated into Hell <sup>i</sup>." Theophylact affirms, that "*the souls of the just are in the hand of God*; but those of the wicked are carried hence, like that of the rich man <sup>k</sup>."

In addition to these evidences of the Church's belief in reference to the blessedness of the departed faithful, it would be easy to produce abundant authorities in opposition to the notions on which the doctrine of Purgatory is based—to show that it was not believed that any penalties, whether temporal or eternal, await the righteous after this life: or that any sins can be remitted after death.

The Confessor, Fulgentius, Bishop of Ruspa, in commenting on Matt. xxi. 32, 36, "It shall not be forgiven him, neither in this world, nor in the world to come," entirely subverts the foundation

<sup>h</sup> Aretas, Comment. in cap. vi. Apocalyps.

<sup>i</sup> Eligius, de rectitud. Catholic. Conversationis, inter Augustini Opera, tom. vi. Append. col. 274.

<sup>k</sup> Theophylact. Comment. in Matt. viii.

on which the doctrine of Purgatory is built. "By these words," he says, "our Lord and Saviour *did not intimate that any sins will be forgiven in the world to come, which have not been forgiven in this world*, but shows to those who rightly understand, that no other sins will be forgiven in the future world, but those only which, *in this world*, have been forgiven in the true Catholic Church. For to her alone did the Lord give the power of binding and loosing, saying, 'I will give thee the keys of the kingdom of Heaven,' &c. Whatever, therefore, the holy Church hath not loosed in this world, shall remain so indissoluble, that it cannot by any means be loosed in the future world<sup>1</sup>."

Gregory Nazianzen directly and formally denies that there is any Purgatory in the next life. After speaking of the scourges by which God purifies men in this life, he adds, "It is better to be chastised and *purged* now (in life), than to be delivered to that torture (after death); since then shall be the time of punishment, NOT OF EX-PURGATION<sup>m</sup>." St. John Chrysostom says that *the fire shall not hurt the soul which is pure*<sup>n</sup>."

VIII. In fine, the Fathers CONDEMN THE DOCTRINE THAT ANY PUNISHMENTS ARE DUE TO REMITTED SINS. "When the guilt is removed,"

<sup>1</sup> Hoc verbo Dominus et salvator noster non aliqua peccata insinuavit futuro sæculo dimittenda, quæ in hoc sæculo dimissa non fuerint, &c. Fulgentius, de Remissione Peccatorum, lib. i. cap. 24.

<sup>m</sup> Orat. xvi. tom. i. pp. 304, 305.

<sup>n</sup> Hom. viii. de Pœnitentia, tom. ii. p. 320.



says Tertullian, "the punishment is so likewise."<sup>o</sup> "Where there is grace there is remission," says Chrysostom; "where there is remission, there is *no punishment* <sup>p</sup>." Augustine enquires, "Why is it said, 'thy sins are covered?' It is, that *they may not be seen*. For why was God to see sins, unless to punish them <sup>q</sup>?"

"*What*," says Fulgentius, "do we suppose cannot be remitted to us, when the Lord 'pardons all our iniquities?' What do we imagine cannot be healed in us, when the Lord 'healeth all our infirmities?' Or how can he who is healed and *justified* be in want of any thing, when he is 'satisfied with good things?' Or how can it be supposed that he does not enjoy the benefit of *complete remission*, who is 'crowned with mercy and loving-kindness <sup>r</sup>?'"

Bernard says: "He so wholly pardoned, and so liberally forgave every injury, that He now does not condemn *by revenging*, nor confounds by upbraiding, nor loves less by imputing. Some there are who forgive injury so as not to revenge it, but still they upbraid. Others there are who are silent, though somewhat remains deeply

<sup>o</sup> Exempto scilicet reatu, eximitur et pœna. Tertull. de Baptismo, cap. v. p. 226, ed. Rigaltii.

<sup>p</sup> "Ὅπου γὰρ χάρις, συγχώρησις" ὅπου δὲ συγχώρησις, οὐδέμια κόλασις. Hom. viii. in Epist. ad tom. ix. p. 502.

<sup>q</sup> Tecta ergo peccata quare dixit? Ut non viderentur. Quid enim erat Dei videre peccata, nisi punire peccata? August. Enarrat. ii. in Ps. xxxi. tom. iv.

<sup>r</sup> Fulgentius, Epist. vii. ad Venantiam, de Pœnitentia. Bibl. Patr.

“rooted in their minds, and they retain inward rancour. In neither case is there a full pardon. Far from these is the benignant nature of the Godhead. “HE ACTS WITH LIBERALITY: HE FORGIVES ENTIRELY.””

Surely such a doctrine is calculated to inspire hope, and consolation, and gratitude to God. We hold that when God forgives the justified sinner, He forgives ENTIRELY. He reserves no torments. He entertains no “wrath.” He seeks for no “revenging tortures.” He receives the trembling and unprofitable outcast into His bosom, and clothes him with garments of joy. He may require works of repentance, and may impose afflictions before He justifies the sinner; but justification and sanctification infer the cessation of all *wrath*, and a full satisfaction of *Divine justice*. The just have therefore nothing to fear from God’s justice, while they continue in a state of justification. They have nothing to dread from it in this world or beyond the grave.

And now, Sir, I shall bring these remarks to a conclusion, by a brief recapitulation of the positions which have been maintained.

The belief in Purgatory, then, rests on a principle which is wholly unsupported by Scripture, or by the testimony of Primitive Christianity—that temporal penalties still remain due for sin, after its eternal penalties have been remitted. It has been shown that Scripture and Antiquity are opposed to

\* Bernard. Serm. de Fragmentis, col. 300, Oper. ed. Paris, 1586.

this view—that your Church contradicts herself in maintaining it—that your belief concerning Purgatory makes God the punisher of the just, and consigns them to the tortures of Hell—that it is opposed to the doctrine of Scripture and the early Church.

The doctrine of Purgatory casts a fearful gloom over the death of the righteous. It is not a departure to rest or peace that is before them, but an abode in tortures of the most awful description. What anguish must this create in the minds of parents and friends on losing those who are dear to them! And what voluntary sufferings in the way of Penances must it not inflict on the survivors, in the vain hope of procuring alleviation of the sufferings of the dead! But, baseless and unfounded as the doctrine is, it is perpetually urged on the consciences of Roman Catholics. And for what reason? Because it contributes largely to the support of the Priesthood, and to the endowment of religious houses, and other Roman Catholic objects. The “Sacrifice of the Mass” is believed to have a special power of removing souls from Purgatory, or alleviating their sufferings. Large sums are paid to obtain masses for the dead. Rich legacies are left for the purpose—foundations of all kinds are established. Large sums are placed at the disposal of the priesthood for charitable objects at their discretion. Subscriptions are entered into by Purgatorian Societies, to obtain masses for their departed members. In short, the amount of wealth which accrues through the dread of Purgatory is incalculable; and, therefore, to *inspire* that dread to

the highest degree, becomes the especial business of every Roman Catholic Priest. Were you to teach that Purgatory is a place without any positive suffering or torture, the most powerful engine you possess for working on the superstitious fears of the people would be at an end. As a temporary Hell, it avails to extract the riches of the dying miser, and to immure the young and the wealthy in establishments endowed by their terrors, and fattening on their miseries.

But while to the more devout and superstitious the dread of Purgatory is a source of misery, there are others whom the doctrine cannot fail to encourage in evil. Persons of irreligious life will find in it an excuse for deferring repentance, under the hope that their sins are venial, and that they will be removed in Purgatory. They propose to themselves to leave money for the purpose of praying their souls out of Purgatory, or of obtaining plenary Indulgences; and they will possess themselves of the Scapular, with the intention of having it put on at the approach of death, and thus obtaining the promises of salvation which the Carmelite friars hold out to those who use it. In such ways as this, the impenitent sinner, who persuades himself that his sins only merit Purgatory, hopes that his money will ensure his escape from that place of torment.

I remain, &c.

## LETTER VIII.

ON INDULGENCES AND MASSES FOR THE DE.

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SIR,

AN Indulgence, according to Romar is a remission of the penalties due to remitted either in this life or in Purgatory; and it is obtained by performing certain conditions prescribed by the authority which grants the Indulgence. By Indulgences, your privileged Altars and Churches, your Confraternities and Associations, your Substituted Devotions, and even your works of benevolence and almsgiving, are mainly supported. The fear of Purgatory, and the desire of escaping from it, are the great leading motives among you. Let us briefly touch on these subjects.

1. PRIVILEGED ALTARS. The following description is given by the Abbé Thiers, one of yourse of the origin and uses of annexing Indulgence to the attendance at particular Altars—a practice which he considers *more recent than the Council of Trent*. “The first notion apparently came from some recedent Monk, who, judging that this devo

“ could not be indifferent to his convent, solicited  
“ its establishment, or caused it to be solicited, at  
“ Rome . . . . He there procured a Brief for a  
“ privileged altar, for which he obtained the appro-  
“ bation of his Ordinary, who was perhaps an ac-  
“ commodating and obliging person. He then  
“ caused it to be printed, posted up, and published  
“ every where; had tablets made, with the inscription  
“ ‘ PRIVILEGED ALTAR’ in large letters; set them  
“ above the altar designed for Indulgences; on the  
“ doors of his church; and over the principal gate  
“ of his convent; caused the bells to ring and chime  
“ in an extraordinary manner; sent notes to every  
“ house; confessors invited devotees to the cere-  
“ mony; the office was solemnly performed, the  
“ church magnificently adorned, and the *privileged*  
“ *altar* above all; the Indulgences were proclaimed;  
“ the people came in crowds to gain them, con-  
“ fessed, communicated, *and asked for masses at the*  
“ *privileged altar*; the monks who had PREVIOUSLY  
“ BEEN POOR, HAD SOMETHING TO SPARE; the com-  
“ munity was augmented to dispose of this; in a  
“ word, they derived benefit from this new in-  
“ vention.

“ Nothing more was requisite to excite the holy  
“ jealousy of *other* mendicants . . . . From the  
“ churches of the mendicants they passed to those  
“ of the other regulars; thence to some of the es-  
“ tated Monks, to parishes, to Collegiate and even  
“ Cathedral churches. It was perceived that they  
“ brought ‘ masses’ to the mendicants, and that the  
“ *payments for these masses* were a great assistance

“ in supporting communities. Other regulars  
 “ judged that this was a method not to be neg-  
 “ lected: they, like the mendicants, set up titles of  
 “ *privileged altars*; some even went beyond these  
 “ titles, and added, **HERE A SOUL IS DELIVERED**  
 “ **FROM PURGATORY AT EVERY MASS**; and others,  
 “ while mass was said at their *privileged altars*  
 “ (especially from the Consecration to the end of  
 “ the Communion), let off *small fireworks* in the  
 “ back-ground, in order to mark that at this mo-  
 “ ment a soul went out of Purgatory straight into  
 “ Heaven! This I have seen practised in a cele-  
 “ brated church, and all Paris might have seen it  
 “ as well as me.

“ As there are always some Monks in monas-  
 “ teries, some Priests in parishes, some Canons or  
 “ Chaplains in Collegiate and Cathedral churches,  
 “ who have a little more skill than others to in-  
 “ sinuate themselves into the minds of worthy peo-  
 “ ple, who also are acquainted with the rubrics and  
 “ ceremonies, how to dress altars, to make bouquets  
 “ of flowers, to clean and fold the ornaments, and  
 “ to ring the bells better than others, they are  
 “ usually charged with the Sacristy, the Register,  
 “ and the **MASS-ACCOUNT**; and in order to deserve  
 “ well of their communities . . . . one of their  
 “ first cares is, to have a chapel dedicated to some  
 “ new Saint; a new relic; or some extraordinary  
 “ Image; but particularly a *privileged altar*, in  
 “ order to make masses come to the Sacristy,  
 “ under pretext of gaining Indulgences and deliver-  
 “ ing souls from Purgatory. The more sensible

“ and enlightened communities, parishes, and chapters, pretend not to perceive these spiritual artifices. . . .”

“ They have, however, no objection that their Sacristies should profit by the emoluments which arise from this, and to see themselves thus relieved from the expense of providing for the ornaments, lights, and repairs of their churches. “ This is the utility of privileged Altars <sup>a</sup>.”

Such is one specimen of the practical working of the system of Indulgences. It brings large pecuniary profits to particular Churches; and it therefore becomes a matter of great importance to the clergy, to obtain the annexation of Indulgences to attendance in their churches. Accordingly there seems to be a continual struggle to outbid each other in the number and variety of Indulgences.

2. PRIVILEGED CHURCHES. The same object is also attained by procuring the annexation of Indulgences to attendance at particular churches. Rodriguez, according to Thiers, states that there are so many Indulgences at the Church of St. John Lateran at Rome, that “ God alone could count “ them.” It appears from this writer and from the Jesuit Santarel, that the churches at Rome have generally extensive Indulgences annexed to them; and Thiers adds, that the greater part of the religious orders, and regular congregations, as well as many confraternities, enjoy all these Indulgences <sup>b</sup>: Thiers mentions many instances of such

<sup>a</sup> J. B. Thiers, *Traité des Superstitions*, Liv. vii. ch. xviii.

<sup>b</sup> *Ibid.* Liv. vii. ch. xiii.



Indulgences annexed to particular churches elsewhere, which are, of course, as beneficial as privileged altars to the pecuniary interests of the Clergy.

3. CONFRATERNITIES AND ASSOCIATIONS. The Roman Church authorizes an infinite multitude of voluntary associations of individuals for the promotion of her objects, and rewards their members by Indulgences.

Thus, for example, in 1822, an Association was formed at Lyons "for the propagation of the Faith," with a view to aid Missionaries in foreign countries by their prayers and pecuniary subscriptions. One might have thought that these objects would alone have been sufficient to engage the co-operation of all sincere members of that Communion; on motives of Christian charity and the desire of contributing to the glory of God. But this would be a great mistake. The Association required aid of a different kind: it could not be kept up without appealing to the dread of Purgatory.

"Pius VII.," says Bouvier, "regarded this institution as salutary, and in order to encourage it, he granted to it, in 1823, the following Indulgences, &c."<sup>c</sup>

Thus, again, the Confraternity of the Holy Sacrament, established for the purpose of worshipping the Eucharist, providing the necessary ornaments, supplying lamps to burn in the churches, attending the Sacrament in procession through the streets, &c., was not only approved by Paul III. in 1539,

<sup>c</sup> Bouvier, *Traité des Indulgences*, pp. 361, 362.

but *Indulgences* were annexed to all the particular actions which its members were to perform <sup>d</sup>.

Again, if it was thought desirable to institute *catechizing*, *Indulgences* were granted to all who should attend such instructions, and receive Confirmation and Communion <sup>e</sup>. The principle of obedience was insufficient: the dread of Purgatory was to be called in to aid.

Again, if Confraternities are established for aiding poor persons during *pilgrimages*, for supporting hospitals, for aiding the poor and infirm, for providing for the burial of poor persons, instructing the ignorant in church on Sundays, ransoming captives, &c. <sup>f</sup>; none of these can exist without *Indulgences*. The love of God and of our neighbour; and the principle of obedience to authority, would be ineffective, were they not aided by the desire of escaping the tortures of Purgatory, or relieving the departed.

4. DEVOTIONS. This is closely connected with the preceding branch of the subject, for multitudes of Confraternities are established especially with a view to promote the practice of certain devotions or superstitions. The Confraternity of the ROSARY is established for the purpose of repeating the Rosary in honour of the blessed Virgin, visiting the altars dedicated to its honour, especially on the festivals of the Virgin, hearing hymns in her honour, causing others to recite the Rosary, &c. It has

<sup>d</sup> Bouvier, pp. 317, 318.

<sup>e</sup> Ibid. pp. 363, 364.

<sup>f</sup> Ibid. p. 325, &c.

been continually enriched with new Indulgences by the various Popes <sup>g</sup>.

The Confraternity of the SCAPULAR, which is instituted in honour of the Virgin, and the members of which carry on their persons a piece of blessed cloth (called Scapular), to the possession of which enormous spiritual privileges are annexed, have also innumerable Indulgences for receiving this cloth; for pronouncing the name of Jesus; for uniting in religious processions; for visiting the chapels of the Confraternity; for reciting prayers to the Virgin; for repeating invocations of Saints; for saying the Lord's Prayer and Ave Maria seven times a day in honour of the Virgin, &c. &c. <sup>h</sup>

In like manner the Confraternities for the PERPETUAL ADORATION OF THE SACRAMENT <sup>i</sup>; for the honour of the Holy Virgin of Help <sup>k</sup>; for worshipping the HEART of Jesus and Mary; for promoting religious exercises in Jesuit colleges <sup>l</sup>; and for worshipping particular Saints, such as St. John Baptist, St. Joseph, the Twelve Apostles, St. Benedict, St. Roch, the Holy Angels, &c. &c. <sup>m</sup>, are all supported by Indulgences.

All the superstitious worship of the Church of Rome is upheld by means of Indulgences. Acts of worship to the *hearts* of Jesus and Mary <sup>n</sup>; the repetition of prayer to the Virgin when the bell tolls <sup>o</sup>; the repetition of Ave Maria <sup>p</sup>, and of ejacu-

<sup>g</sup> Bouvier, p. 292, &c.

<sup>i</sup> Ibid. p. 323.

<sup>m</sup> Ibid. p. 368.

<sup>k</sup> Ibid. p. 325.

<sup>n</sup> Ibid. p. 203.

<sup>p</sup> Ibid. p. 215.

<sup>h</sup> Ibid. p. 301, &c.

<sup>l</sup> Ibid. p. 349.

<sup>o</sup> Ibid. p. 209.

as to the Eucharist; visiting the Eucharist; kneeling at the elevation of the Host; walking in procession after the same; invoking the names of Mary, and Joseph; praying before a crucifix; saying Paters and Aves for the dead; the dedication of the month of May to the Virgin, &c. &c.<sup>q</sup>, 1 *Indulgences.* Ecclesiastics are rewarded with indulgences for saying their breviaries<sup>r</sup>; Monks and Nuns for taking the vows, and entering on Religion<sup>s</sup>; the Laity for discharging their religious duties. The whole practice of the Roman Catholic religion depends on Indulgences, and therefore on the doctrine. This doctrine is mixed up with every duty performed by a Romanist.

The erection of CHURCHES AND CONVENTS, or contributions for their erection, is one subject of indulgences<sup>t</sup>; and without doubt, many of the grand churches erected under the Papal dominion, especially St. Peter's itself, were built with the money derived from Indulgences. To the same source you owe the erection of convents, &c., in all countries.

We are now to consider the basis on which all this strange system rests—the doctrine of Indulgences and its proofs. I shall avail myself without the help of your statement of that doctrine, because it is strictly in harmony with the general belief of all Christians.

Indulgence then is: “A remission by the

ouvier, pp. 215—261.

<sup>r</sup> Ibid. p. 263.

id. p. 266.

ouvier, p. 27. Tournely, de Pœnit. tom. ii. p. 302.  
 min. de Indulg. lib. i. c. 12.

“ Church in virtue of the *keys*, or the judicial authority committed to her, of a portion, or the entire, of the *temporal punishment* due to sin. “ The infinite merits of Christ form the fund from whence this remission is derived: but besides, the Church holds that by the Communion of Saints, penitential works performed by the just, beyond what their sins might exact, are available to other members of Christ’s mystical body.”

Now this doctrine depends entirely on the supposition, that temporal penalties remain due to the divine justice for remitted sin; but it has been shown, in the preceding Letters, that there is no proof that God exacts penalties of the kind<sup>u</sup>; that the Roman Church herself holds, that a state of *justification* implies union with God, and acceptance into His favour and love; and the satisfaction of all the claims of His justice’. And this being the case, the Romish Indulgences must be pernicious impostures.

But I cannot help remarking on the almost incredible blindness of those who attempt to prove the Romish doctrine of Indulgences from *Scripture*, to the fact, that *their own doctrine* is entirely subversive of the attempt.

<sup>u</sup> Wiseman, *Controv. Lectures*, ii. 71; Ligorio, *Theologia Moralis*, lib. vi. n. 531; Tournely, de Pœnit. tom. ii. p. 251; Bellarmin. de Indulgentiis, lib. i. c. 1; Bouvier, de Pœnitentia, p. 290; Trevern, *Discuss. Amic.* tom. ii. p. 232; Faith of Catholics, p. 349; Milner, *End of Controv. Lett.* xlii.; Hornyhold, *Real Principles of Cath.* p. 278; Walenburgh. *Controv.* tom. ii. p. 20; Anort, *Theol. Mor.* tom. xv. p. 1.

<sup>x</sup> Letters iv., v.

∫ Wiseman, p. 39, Letter iv. p. 166.

In the first place you argue with many other Romanists<sup>z</sup>, that the power of granting Indulgences or *remissions of temporal penalties*, is “included in the commission given by Christ to His Apostles to *forgive or retain sins*”<sup>a</sup>.”

But you forget, that according to the doctrine of the Council of Trent, and of all your writers, temporal penalties *remain due AFTER sin is remitted* by virtue of the authority here conferred. You forget that you have yourself asserted, that “upon this *“forgiveness of sins,”* authorized by the above passage, “that is, after the remission of that eternal debt, which God by His justice awards to transgressions against His law, He has been pleased to *reserve* a certain degree of inferior or *temporary punishment*”<sup>b</sup> ;” you forget that this principle is the *basis* on which the necessity of Satisfaction or Penances, the belief in Purgatory, and even the doctrine of Indulgences itself, are built. Observe, that if this principle be true, the Church *cannot* have the power of remitting temporal penalties, because you assert them to be due AFTER her power of remission conferred in the above commission has been exercised ; consequently, Indulgences must be impostures. But, on the other hand, if the power of remitting sin given in the commission referred to *does* include the power of removing its temporal penalties, then there are *no temporal penalties due to REMITTED sin* ; and consequently Penances for *remitted* sins are worse than superfluous ; and Indulgences,

<sup>z</sup> Contr. Lect. ii. 72 ; Trevern, Discuss. Amicale, tom. ii. p. 227.

<sup>a</sup> John xx. 23.

<sup>b</sup> Contr. Lect. p. 41.

with the view of remitting such penalties, are equally fallacious and absurd.

The same observations are applicable to the other texts from which the power of the Church to grant Indulgences is deduced by Romish theologians: I mean the promise of our Lord to St. Peter, "I will give thee the keys, &c. And whatsoever thou shalt bind in earth," &c., which was afterwards extended to the Church.

It is argued from these passages<sup>c</sup>, that as the power here given is general and without exception, it must include the power of remitting the *temporal penalties* of sin, as well as its eternal penalties.

I have only to reply, that if it *does* include such a power, then it follows, that ABSOLUTION *remits the temporal penalties of sin*; and that there is no necessity for Indulgences to avert those temporal penalties. If, on the other hand, no such power is given by these passages, Indulgences are impostures.

But there is another proof, that you do not yourselves believe these texts to include any power of granting Indulgences. You hold that *the Sacrament of Penance* was announced and instituted in these texts: you believe therefore that the powers comprised in them were conferred on *Priests*, and yet not one of your Priests can grant *Indulgences*! Is it not plain therefore, either that these texts do not, according to your own doctrine, confer the power of granting Indulgences; or else that you

<sup>c</sup> *Bouvier, Traité des Indulg.* p. 11; Trevern, *ubi supra*.

prevent Priests from discharging powers, which they possess *de jure divino*? The last alternative you cannot of course receive: it therefore follows, that you cannot yourselves believe the above texts include the power of granting Indulgences.

The only instance of an Indulgence which you pretend to discover in Holy Scripture, is in the case of the incestuous Corinthian, in which "the term of punishment is abridged and the sentence reversed, before the completion of the awarded retribution is arrived; and this was in consequence of the very great sorrow manifested by the penitent, which was considered an equivalent for the remaining portion;" and this is, you say, "PRECISELY what we *should call an Indulgence*<sup>d</sup>."

This case is disposed of in a moment, by considering that an Indulgence is, according to you, "a relaxation of temporal penalties due to REMITTED sin." But the penalties imposed in this case were not for REMITTED sin. When St. Paul commanded "such an one to be delivered to Satan" (1 Cor. v. 5), he was still in the commission of grievous sin; and as such, St. Paul speaks of him (verse 13) as "that *wicked* person." Consequently his punishment was not inflicted *after his sin had been remitted*; and the remission of that punishment on his repentance was not an *Indulgence* in your sense of the term, but a remission of the sin, and the penalty inflicted in consequence; the Apostle intimates when (2 Cor. ii. 7, 10) he *forgives* the offender, in the name of Jesus Christ, and

<sup>d</sup> Wiseman, Controv. Lectures, ii. p. 75:



authorizes the Church at Corinth to do so likewise, as he had given signs of real penitence.

III. We next turn to the proofs for Indulgences from Christian Antiquity: and here again I shall take the liberty of noticing those which you have selected as the most conclusive.

Your proofs are derived from the practice of the primitive Church in relaxing the canonical penances in the case of those who confessed their sins, and sought to be restored to communion.

You allége, that "there are the strongest reasons to believe, that in most cases absolution PRECEDED *the allotment of this penance*, or at least "that it was granted *during the time of its performance*," because the custom of the Roman and other Churches was, to admit penitents yearly to Communion on Holy Thursday, "a circumstance incompatible with the idea of their receiving no pardon till the conclusion of their penance<sup>e</sup>."

The answer to this is, that the penitents reconciled on Holy Thursday in each year, were those who had *completed* their canonical penance.

You next state, that the Church reserved to herself the right of *mitigating* the canonical penances, on account of "extraordinary sorrow and fervour manifested by the penitent;" or on account of "the approach of persecution, when the penitents would have an opportunity of testifying their sorrow by patient endurance, and where it was thought inexpedient to leave them unfortified by the Eucharist;" or in case the penitents

<sup>e</sup> Wiseman, Controv. Lectures, ii. p. 76.

were "in danger of death," in which case they were, on recovery, to conclude their time of penance; or sometimes "when intercession was made "in favour of the repenting sinner by persons "justly possessing influence with the Pastors of "the Church;" or, in fine, when penitents obtained letters of recommendation to mercy from the martyrs imprisoned for the name of Jesus Christ<sup>f</sup>. In all these cases the Church mitigated the penances which had been imposed on sinners, and restored them to communion. Certainly, many proofs of all this may be brought from the Fathers and the Councils; but they will be of little avail. For be it remembered, that according to Romanists, an Indulgence is the remission of temporal penalties due to *remitted sin*: the sin is pardoned and absolved *before* the Indulgence can be obtained. But in all the instances cited from the primitive ages, *the Indulgence was a necessary PRELIMINARY to absolution: absolution was only granted in consequence of Indulgence.* This is conclusive against your doctrine.

The truth is, that Indulgences were always, in primitive times, regarded simply as *relaxations of penances imposed for sins*, either by way of remission, or by commuting them for some lighter penances. No one ever thought of regarding them as *remissions of temporal penalties due to God's justice for remitted sins*. Maldonatus has stated, that the Indulgences granted by the Roman Pontiffs themselves always profess to remit the "EN-

<sup>f</sup> Wiseman, Controv. Lectures, ii. pp. 77—81.

“JOINED PENANCES.” They do not themselves *pretend* to remit the temporal penalties due to God’s justice for remitted sin; nor to relieve souls in Purgatory!

There is another essential difference between Romish Indulgences and those of primitive times. It is admitted by Romanists that Indulgences refer to the remission of *satisfactions* due for sin; but it has been proved in a former Letter, that according to the doctrine of Antiquity, *satisfactions* were not merely for the *temporal penalties* remaining due to sin, but for its GUILT and ETERNAL PENALTIES<sup>h</sup>; consequently, *Indulgences* were held to refer, not to the remission of *temporal penalties*, but to that of guilt (*culpa*) and eternal penalties.

The practice of the ancient Church having always been to grant Indulgences as a *preliminary* to Absolution, it remains to be considered how this discipline came to be entirely reversed by the Roman Church, which now makes absolution a preliminary to Indulgences.

Indulgences, then, *in the old sense of remissions of Canonical Penances*, had been found in the time of the Crusades effective in influencing the actions of Christians to such works as were thought highly beneficial to the Popes, and to the Church generally. But about the same time, notions were growing up in the West, which led to a change of practice with

<sup>g</sup> Maldonatus, de Sacramentis, tom. ii. p. 18. It is said that this clause has been omitted in modern grants of Indulgences; doubtless because it too plainly showed the real and ancient objects of those remissions.

<sup>h</sup> Letter vi. p. 193, &c.

regard to Absolution and Indulgences. "At the same time," says the Abbé Fleury, "the practice was introduced of giving Absolution, even after secret penitence, *immediately after* confession and satisfaction imposed and accepted: *whereas in antiquity it was not given unless at the end, or at least after a great part of the penance had been accomplished.* This change was founded on the reasonings of the scholastic doctors, that external Absolution ought not to be refused to him who (it was credible) had already received it internally from God, in virtue of the contrition which he appeared to have in his heart." Tournely<sup>1</sup> speaks of this custom as introduced in the eleventh or twelfth century<sup>2</sup>.

The immediate effect of this on Indulgences was twofold. First, it made Absolution *precede* them, instead of following them as formerly. Secondly, as the *guilt and eternal punishment* were believed to be removed by contrition and Absolution, Satisfaction or Penances were believed only to remove *temporal punishments*; and Indulgences, being *remissions of those Satisfaction*s, were considered to act only on *temporal punishments* likewise. And thus the present Romish practice and doctrine were gradually introduced.

These facts are fully admitted by Morinus, one of your most learned and celebrated authors—whose

<sup>1</sup> Fleury, Discours iv. sur l'Hist. Eccl. § 15.

<sup>2</sup> Tournely, Tractatus de Pœnitentia, tom. ii. p. 36. Tournely proves, p. 42, &c., that while public penitence was in use, Sacramental Absolution from sins was given after satisfaction had been completed.

authority on questions of this nature is indisputable. He actually fixes the date of your *doctrine of Indulgences*, as being not more ancient than the *twelfth century*<sup>1</sup>.

Such, Sir, is the system of Indulgences as practised in the Church of Rome, and such its foundation and proofs. It supplies a subject for serious and anxious reflection, when we remember how evidently the belief in the efficacy of Indulgences enters into all your works. Every religious exercise, every charitable action, every devotion, is mixed up with the object of attaining Indulgences. Every thing you do, therefore, as Roman Catholics, is connected with error—and with superstition. You are stimulated to your best actions by the dread of Purgatory—by the vain hope of obtaining remission of temporal penalties which are not demanded—by fear of the wrath and vengeance of a God whom you believe to be unsatisfied even after we have truly repented! The promise of forgiveness of sins, you make of none effect by your traditions. You consign the penitent sinner to life-long misery, and you hold out to the careless and irreligious the prospect of relief by Legacies for Masses. And this brings me to the concluding subject on which I am about to speak.

The Church of Rome, then, holds that the temporal penalties still remaining due to remitted sin, are removed by Satisfaction, by Indulgences, and especially by the SACRIFICE OF THE MASS. Certainly, considering what you think concerning the

<sup>1</sup> Morinus de Poenitentia, lib. x. cap. 22.

Sacrifice of the Mass, it is but reasonable that you should believe it to have the highest possible efficacy in removing the temporal penalties of forgiven sin. You believe that in the Mass JESUS CHRIST HIMSELF is really and truly sacrificed and offered up for the sins of the living and dead. The only matter of surprise is, that you can conceive it necessary to take any *other* means of removing temporal penalties. You believe this sacrifice is sufficient to obtain *remission of sins* for the whole world: it *must* be so, if it be the sacrifice of Jesus Christ for sin. It must possess infinite efficacy. If, then, it be sufficient to remove the guilt and eternal punishment of sin, of course it is *more* than sufficient to remove its temporal penalties. But, how strange is it, that you conceive it necessary to employ Indulgences *after* this—and, moreover, all the minor accessories of personal mortifications, and other penances! Is the sacrifice of Jesus Christ insufficient to procure remission of temporal penalties, although it is allowed to be sufficient to procure remission of eternal penalties? If the offering up of Christ does not certainly rescue souls from Purgatory, but Indulgences and Satisfaction are still requisite—how can it have saved souls from Hell? If it cannot do the lesser work, how can it have accomplished the greater?

I am aware, Sir, that those who cause Masses to be said for the relief of souls in Purgatory, or for the remission of their own sins, may be left in doubt whether the intention of the Priest has been to consecrate, and therefore whether the sacrifice of Christ has really been offered up; but I must

add, that the *Priest* who offers more than for the redemption of a soul from Purgatory he is aware that his *intention* has been to do the first, thereby expresses his belief that the sacrifice of Christ is *insufficient* to obtain remission of temporal penalties, and therefore that he has atoned for sins at all; or else, he must believe that the sacrifice of the Mass is not truly the sacrifice of Jesus Christ for sin! In the former case he is an infidel; in the latter, he disbelieves the doctrine of the Church of Rome; and in both he defiles the unhappy and deluded Romanist by acceptance for a work which is not accomplished. If the Mass can remit eternal penalties, it can remit temporal: if it does not remit temporal penalties, when rightly offered, it cannot remit eternal: if it needs to be offered more than once for the same sin as that which was offered on the cross, and Romanism must be an imposture.

I must now bring these remarks to a close. It is needless for me to proceed further with the examination of the other doctrines and practices of the Church of Rome, which would afford many more proofs of error and of contradiction. If I succeeded in establishing the fact, that in the communion of the worship due to God is imputed to created beings—if you have been unable to separate the Church of Rome from this imputation—the whole system of that Church has been exposed to be mixed up with error, superstition, and contradiction—the task which I proposed has been accomplished. The infallibility of the *Church of Rome* has been subverted: its

universal dominion and unlimited obedience have been proved unfounded; and the cause of the Reformation has been justified. Who can hesitate to prefer a Church in which God's honour is faithfully guarded, to one in which idolatry is sanctioned? Who can doubt that a religion in which life may be glorified by faith and love united with the hope of forgiveness of sin—unclouded by the fear that God is unreconciled—and adorned with abundant works of charity, wrought in the pure love of God and man—who can doubt that a religion, thus leading to peace and trust in God and to the contemplation of death as the entrance on a state of rest and felicity—is in all respects preferable to one in which the life is spent in terror—in self-inflicted torments—in endless and fruitless toils—in the belief that God is unreconciled—in looking forward to death as the beginning of tortures—in the persuasion that our beloved brethren who have departed at peace with God, are suffering in flames, and sharing the torments of the damned?

I remain, &c.

THE END.



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