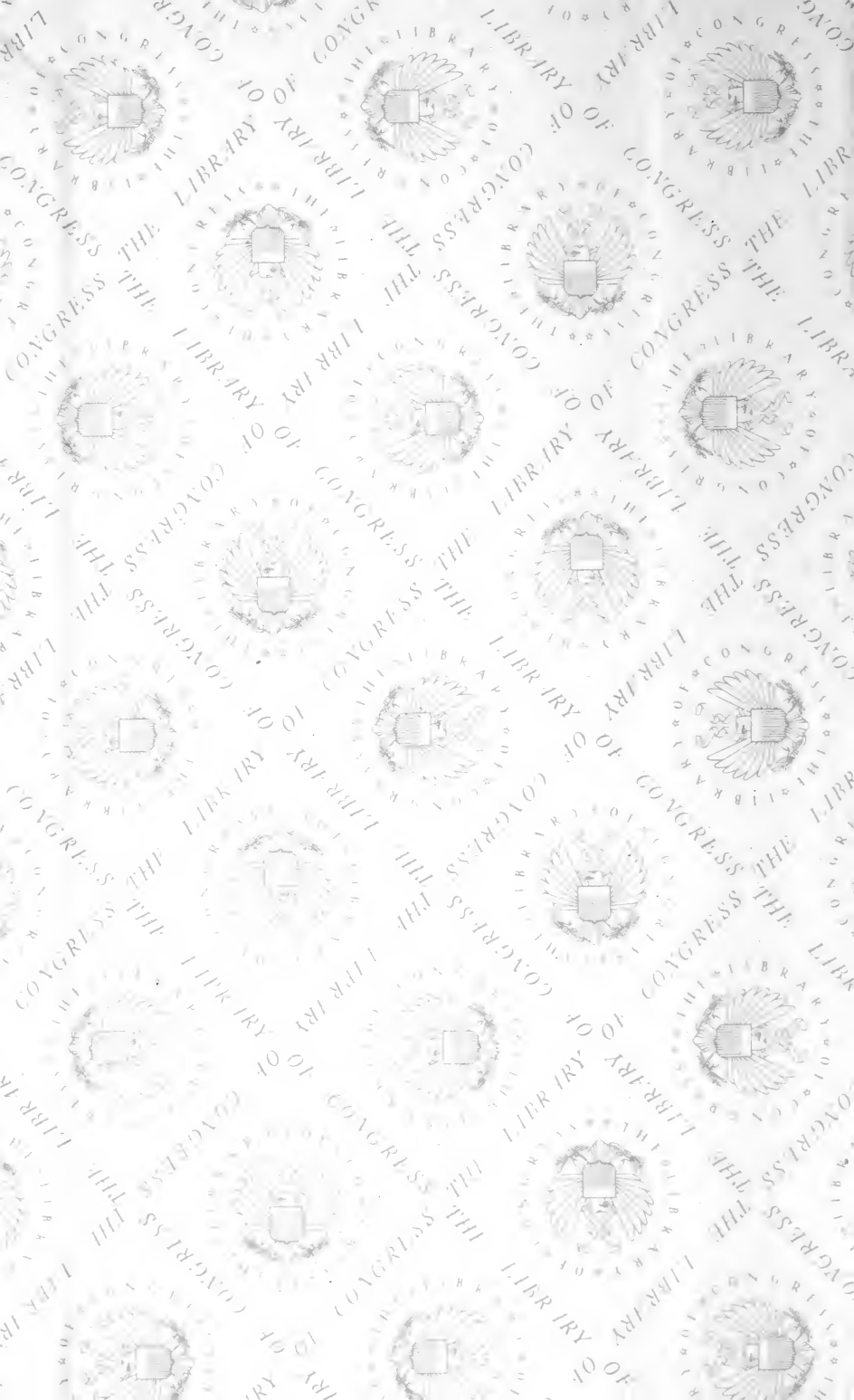


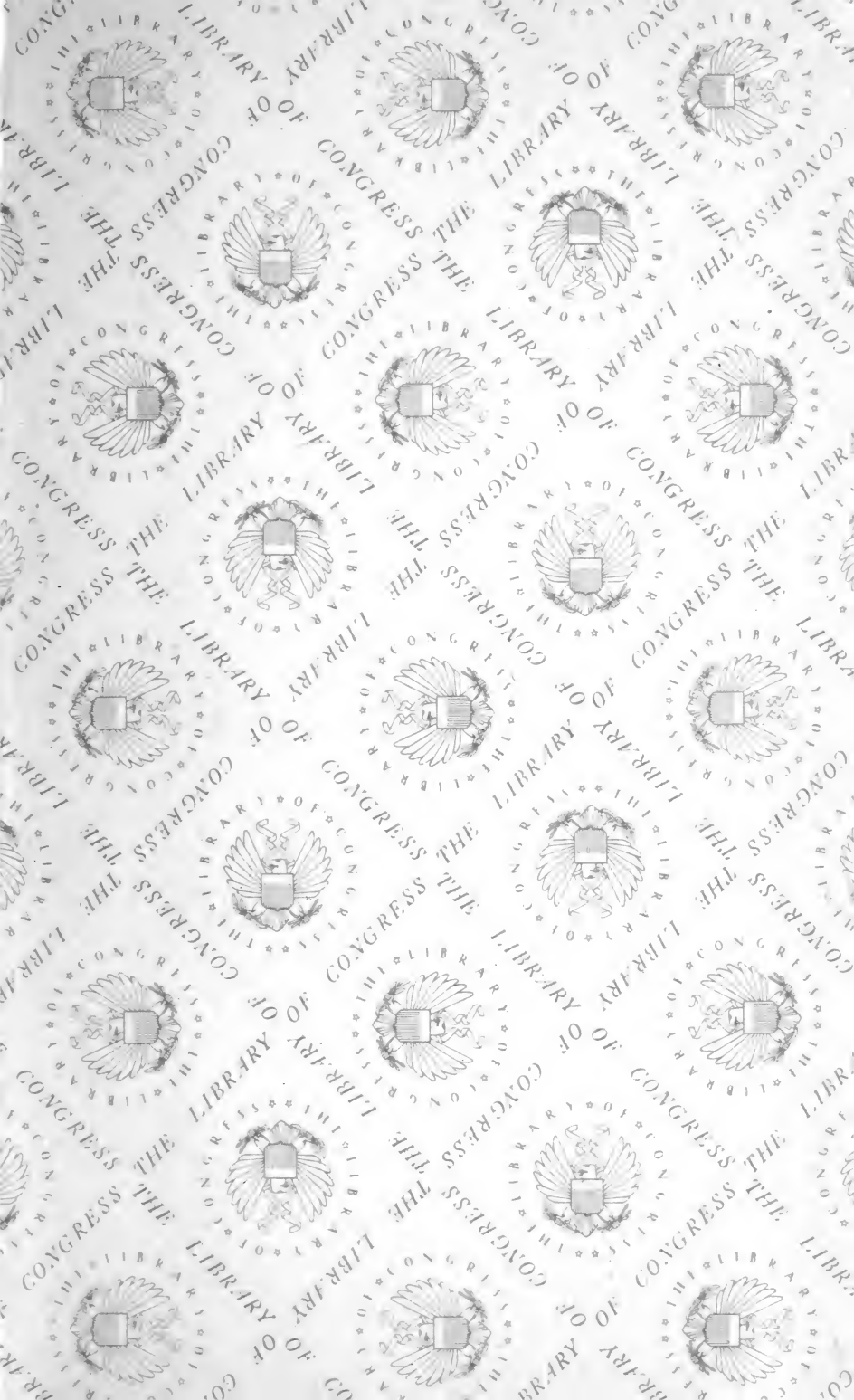
**BX**

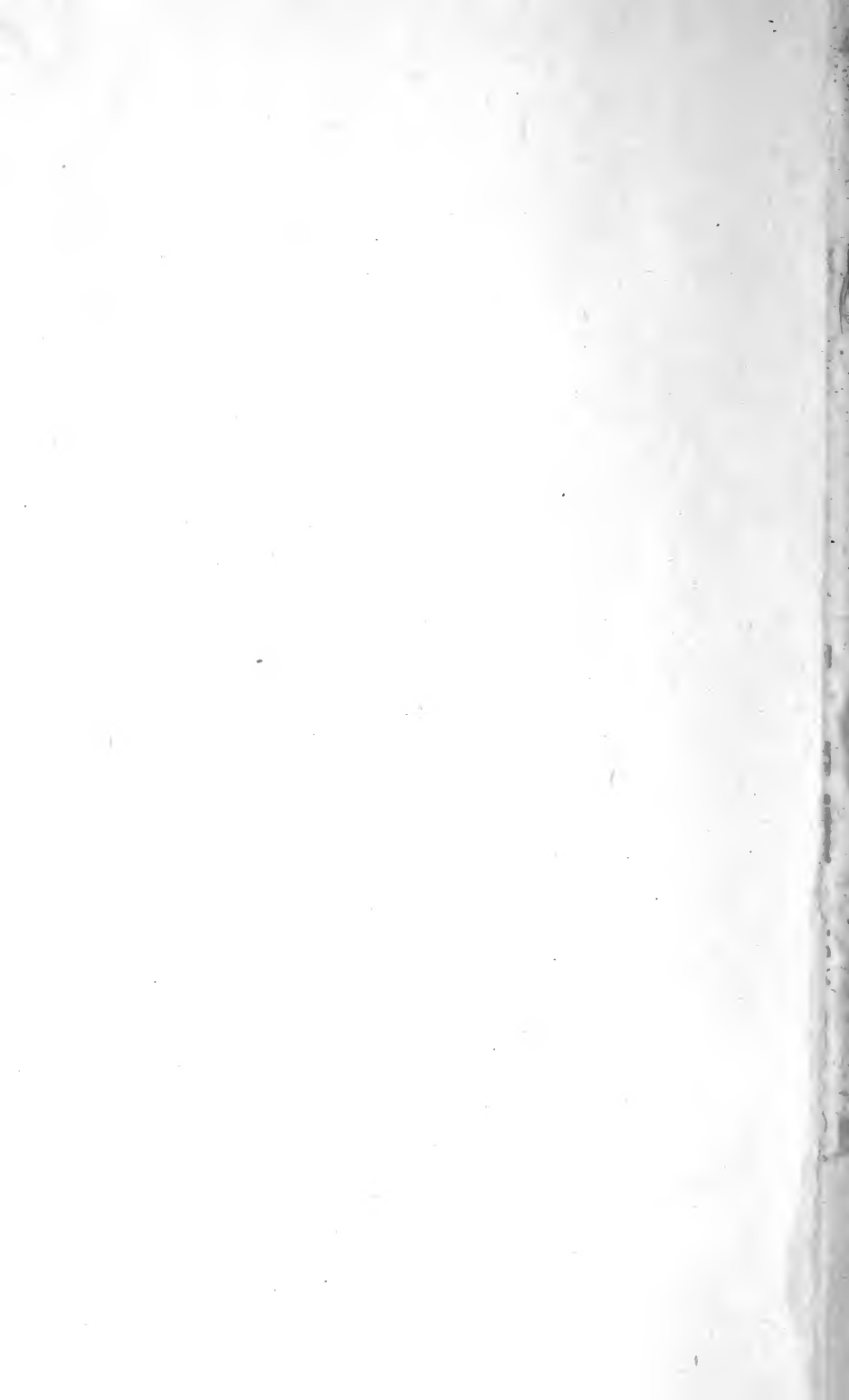
1765

P  
14

1868







#5424

THE

✓  
ROMAN CATHOLIC

NOT

“THE ONE ONLY TRUE RELIGION,”

NOT

“An Infallible Church.”

BEING REMARKS UPON “POINTS OF CONTROVERSY, A SERIES  
OF LECTURES BY REV. C. F. SMARIUS, MISSION-  
ARY OF THE SOCIETY OF JESUS.”

---

“If I am wrong, O teach my heart  
To find that better way.”—POPE.

---



PRINTED FOR THE AUTHOR,  
AND FOR SALE BY BOOKSELLERS GENERALLY.

1868.  
C.

BX1765  
P4  
1868

---

Entered, according to Act of Congress, in the year 1868, by

**C. C. STOTESBURY,**

in the Clerk's Office of the District Court of the United States for the  
Eastern District of Pennsylvania.

---

MY DEAR — — —

The attempt to remove error, or supposed error, from the mind of a friend, is one of the greatest acts of friendship. And the graver the error is deemed, the kinder is the attempt to remove it. It was for this reason that I thanked you so sincerely for your invitation to listen to the lecture of Father Smarius on the "Real Presence," and for the loan of his work on "Points of Controversy." In accepting the latter, you will remember that I promised to read it carefully and thoughtfully, provided that you in turn, should I deem its arguments erroneous and inconclusive, would read, as carefully and thoughtfully, what I might write in reply.

As I promised, so have I done; and I have greater reason to thank you, as it has led me to give closer attention to the arguments advanced by the Church to which you belong, and because I have become more convinced than ever that they are inconclusive, erroneous, and false, so far as regards my own mind and my own convictions.

"But the influence which opinions, that we have

been once led to entertain and approve of, have on our future judgments is incredible. Whatever may appear to oppose itself to them is not for a moment to be listened to, however well it may be supported by either argument or evidence." Acknowledging the truth and justice of these remarks of Mosheim, I endeavour always to purge my mind from every prepossession that might in any way prevent the light of truth from entering into my understanding; and in the examination of what I have to present to you, I beg you, if you have any reverence for the truth, to do the same,—not for my sake, but for the truth's sake; for, says Father Smarius, "Truth and God are one."

Truly and faithfully, your friend,

---

PHILADELPHIA, Oct. 1, 1868.



## PREFATORY REMARKS.

---

A FEW words as to the course pursued by me in my answer to the Father. I have taken up each of his lectures, and selected what I conceived to be the foundations of his arguments. I have not followed him in his appeals to the emotions and to the sensibilities: these cannot affect the reason, but can only affect the feelings, the susceptibilities, of weak, I will not say womanish minds. For such appeals,—I speak it not unkindly,—they sicken me, and I have for them the highest contempt.

A small specimen will suffice, taken at random, p. 406. “Do you see that manly, noble, reverential form which stands at the foot of the altar, dressed in all the splendor of sacerdotal apparel? He is the son of a merchant prince, the heir of millions. Scarcely had he

finished his academic course, when one bright morning, in anguish, he remained, after mass was over, kneeling in his pew, as if wrapped in ecstasy and burning with charity. 'Dear, sweet Jesus,' whispered the youth, 'Thou hast given me a heart to love,' &c. &c.," *ad nauseam*. What puling sentimentality, fit for the readers of sensational novels, but not for the earnest, sincere, and eager inquirer after truth! Nor Christ, nor Peter, nor Paul, was ever guilty of the like of this.

---

The following among other authorities have been made use of in preparing these remarks.

The Douay Bible has been always quoted, except where otherwise stated.

Points of Controversy: a Series of Lectures. By Rev. C. F. Smarius, Missionary of the Society of Jesus. Fifteenth thousand. New York: Thomas McCurtain, 80 Centre Street. 1867.

History of the Rise and Influence of the Spirit of Rationalism in Europe. By W. E. H. Lecky,

M.A. 2 vols. New York: D. Appleton & Co. 1866. Quoted Lecky.

An Inquiry into the Symbolical Language of Ancient Art and Mythology. By R. P. Knight, Esq. (Privately printed. 1818. 8vo.) Reprinted and published by E. H. Barker, Esq. London: Black and Armstrong, 8 Wellington Street, North. 1836.

Anacalypsis: an Attempt to draw aside the Veil of the Saitic Isis; or, An Inquiry into the Origin of Languages, Nations, and Religions. By Godfrey Higgins, Esq., F.S.A., F.R. Asiat. Soc., F.R. Ast. S., of Skellow Grange, near Doncaster. 2 vols. London: Longman, Rees, Orme, Brown, Green and Longman, Paternoster Row. 1836.

The True Intellectual System of the Universe, &c. &c. By Ralph Cudworth, D.D., with notes by Mosheim. Translated by John Harrison, M.A. 3 vols. London: Thomas Tegg. 1845. Quoted Cud. Int. Syst.

A Discourse on the Worship of Priapus, and its Connection with the Mystic Theology of the Ancients. By Richard Payne Knight, Esq. (A new edition.) To which is added An Essay on

the Worship of the Generative Powers during the Middle Ages of Western Europe. London. Privately printed. 1865.

The following Bibles:—

Douay Version, approved by Bishop Hughes, of New York. New York: Edward Dunigan. 1844.

King James's Version.

The Twenty-four Books of the Holy Scriptures: carefully translated according to the Massoretic Texts, on the basis of the English version, after the best Jewish authorities; and supplied with short explanatory notes. By Isaac Leeser. Philadelphia: Published at 371 Walnut Street. 5614.

Historical Commentaries on the State of Christianity during the First Three Hundred and Twenty-five Years from the Christian Era, &c. &c. By John Laurence von Mosheim, D.D. 2 vols. Vol. I. translated from the original Latin by Robert Studley Vidal, Esq., F.S.A. Volume II. translated, and both volumes edited, by James Murdock, D.D. New York: S. Converse, 1853.

## CONTENTS.

---

LECTURE	PAGE
I. INDIFFERENCE TO RELIGION.....	11
II. THE BIBLE NOT THE RULE OF FAITH.....	30
III., IV. THE CHURCH OF CHRIST.....	56
V. OF CONFESSION.....	74
VI. OF PURGATORY AND INDULGENCES.....	82
VII. ON THE REAL PRESENCE.....	83
VIII. HONOUR AND INVOCATION OF SAINTS— VENERATION OF IMAGES AND RELICS.....	111
IX. ON THE HONOUR AND INVOCATION OF THE BLESSED VIRGIN MARY.....	136
CONCLUSION.....	173
APPENDIX.....	177



## LECTURE I.

### INDIFFERENCE TO RELIGION.

FATHER SMARIUS commences his lectures by asserting that "infidelity and a general indifference to all religions are the characteristic traits of our age." Let us examine.

#### 1. What is "infidelity"?

The term infidelity is derived from two Latin words,—*in*, not, and *fides*, faithful. In its largest sense it simply means unbelieving; in its narrower sense it is used by all religionists—Mohammedan, Jewish, Christian, and other—as a term of reproach against those who differ from them in belief. In the law, an infidel means "one who professes no religion that can bind his conscience to speak the truth" (Greenleaf on Evidence, § 368); "one who does not believe in the existence of a God who will reward or punish, in this world or in that which is to come." (Willes' Reports, 550.)

## 2. What is religion?

“Religion,” says the Father, “has for its object to make us acquainted with the nature of the Deity, the relations in which we stand to him and he to us, and, consequently, the obligations which flow from those relations.” (p. 21.)

Father Calmet says, in his Dictionary of the Bible, “It is taken in Scripture (1.) For the external and ceremonial worship of the Jewish religion (Exod. xii. 43); (2.) For the true religion; the best means of serving and knowing God (James i. 27); (3.) For superstition.”

Webster says, “Any system of faith and worship,—as the religion of the Turks, of Hindoos, of Christians; true and false religion.”

We now have learned the meaning of the terms “infidelity” and “religion.” But what does he mean by “characteristic traits of our age”?

Webster defines “characteristic,” “serving to mark the peculiar distinctive qualities of a person or thing,” and “trait” as “a distinguishing or marked feature or peculiarity:” so that the word “traits” appears to be redundant, it having the same meaning as “characteristic.”

Father Smarius, therefore, should have asserted that “infidelity and a general indifference to all religions are the characteristics *or* traits of our age.”



Is this assertion true? Are the Jews, the Mohammedans, the Buddhists, the Mormons, indifferent to their respective religions? In the absence of all proof, I think we may safely say they are not. But let us suppose that the Father does not mean what he says, in speaking so generally; that when he says "all religion," he simply means the Christian religion.

Is it, then, true that the men of our age, residing in countries where the Christian religion is professed, for the most part disbelieve in God,—that is, are infidels,—or, believing in God, are indifferent "to the relations in which they stand to him and he to them,"—that is, to religion?

You and I, and all with whom we have any acquaintance, are certainly not included in this category. Certainly the Catholics are not indifferent to religion, nor are they infidels. Are they not building churches to an extent unknown for a long period of time? Protestants are not infidels; and that they are not indifferent to religion is shown by the number of churches they are likewise building, and by the fact that "since the year 1800 the Bible has probably been translated into more languages and circulated to the extent of at least twelve times as many copies as in the whole eighteen hundred years preceding."

(Curtis on the Human Element in the Inspiration of the Scriptures.) So that, unless Father Smarius considers non-Catholics to be infidels, he is decidedly wrong. And it may be positively asserted that "infidelity and a general indifference to all religion" are "not" the characteristics or traits of our age.

Again, the Father lays down the following proposition:—"God, to be worshipped as he deserves, must be known to the worshipper. How could man otherwise tend to God as his last end? Our intellect, therefore, must study the nature of the Deity and his attributes, both to satisfy its infinite longings after truth, and to furnish the will with the means by which it can reach the goal to which it tends and for which it is created. Religion is that means; for its object is to make us acquainted with the nature of the Deity, the relations in which we stand to him and he to us, and, consequently, the obligations which flow from these relations."

"Human reason can, absolutely speaking, know that there is a being which is eternal, omnipotent, supreme, infinitely perfect, and that man owes him worship and adoration; and the human will can, absolutely speaking, practise the obligations which flow from the knowledge of our relations to God: yet all history and expe-

rience teach us that, in point of fact, the one, unaided by revelation, has never understood the full extent of these truths, nor the other, unassisted by grace, ever practised the obligations which these truths naturally entail." (p. 21.)

"It was necessary that God should attest the fact of his having revealed such truths by unmistakable evidences,—such evidences as would convince the reason of man that he truly revealed them." "These evidences consist of miracles and prophecies." (p. 24.)

"Religion alone can teach us the nature of those duties which we owe to God, and that the religion which teaches them is necessarily one. You cannot, therefore, please God in any other than the one true religion which he himself has revealed and established upon earth; and you cannot possibly be happy out of that one only true religion." (pp. 29, 30.)

"Look well into this matter. Your all depends upon the choice you make in religion. Your soul is at stake. Heaven and hell are in the balance. There can be but one religion." (p. 48.)

"God is truth. Put error in God, he will cease to be the truth; he will cease to be God." (p. 27.)

What is truth? It is the harmony or con-

formity of our thoughts or ideas with the facts of the universe; conformity to fact or reality.

Is it, then, true (1.) "That religion can alone teach us the nature of those duties which we owe to God"? (2.) "That there can be but one religion"?

Some of the above propositions the Father has laid down very loosely. "Our intellect must study;" "Human reason can know;" "Religion alone can teach."

Intellect and reason are certain attributes of man. Now, if the Father had said that "man must study," that "man could know," then what is obscure would be all plain; and this is what I suppose he means.

But what does he mean by "Religion alone can teach"? Moses taught a religion, Christ taught a religion, Mohammed taught a religion, and so did Joe Smith. But did you ever hear of religion teaching either Moses, Christ, Mohammed, or Joe Smith? We have already defined religion: substitute the definition as teaching, and see what nonsense it will make.

Again, we suppose the Father means to assert that "man can arrive at the knowledge of the existence of God, and of the relations he stands in to us and we to him, and the obligations which arise from these relations,"—all which

constitutes what is called "natural religion," to distinguish it from those religions which are modifications of natural religion, based on an asserted revelation from God, and are therefore called "revealed religions."

Is it true (2.) that "there can be but one religion"? (p. 48.)

No! Upon examination you will find that there are many religions, which may be classed as ancient, old, and modern. The ancient may include (1.) As prevailing among all nations, the worship of the sun, moon, and stars, or of the spirit directing or guiding them; (2.) The Buddhist; (3.) The Mithraic; (4.) The Jewish. The Buddhists to-day number probably some six hundred millions,—one-half of the whole population of the earth. The old religions may include the Christian and the Mohammedan, and the modern the Mormon.

Each of the teachers of these religions had and has for his object "to make us acquainted with the nature of the Deity, the relation in which he stands to us and we to him, and, consequently, the obligations which flow from these relations." And, although the Father admits that man "can absolutely know him, and can absolutely practise the obligations which flow from the relations in which he stands to us and we to

him," yet you will find that the priests of these religions agree with him that a revelation was necessary from God. You will further find that each of these religions claims to be founded upon revelations from the Deity, which are contained in sacred books, and which prescribe the duties of the priests and the various rites and ceremonies which, as they assert, God has ordained; that many of these are claimed by their devotees to be the only true religion, "and to be supported by such unmistakable evidences as would convince the reason of man that God truly revealed them, the evidences of miracles and prophecies." (p. 24.) But, further, among all these religions are various sects, which have arisen from different interpretations or understandings of their respective sacred books. And the beliefs of these various sects are also termed religions. Thus we have the Christian religion, and the Catholic and Protestant religions as varieties of it.

I will not enter into an examination of the nature of man, of his love of power and influence, of the means by which he attains it, or of the unfortunate abuse of it when obtained. History is full of it. But we must examine how religions are originated, and, when originated, how sustained. An individual endowed with force of character, ardent and enthusiastic, im-

pelled by some motive or other, such as the reformation of the abuses in a prevailing religion, or ambitious to form a new one, addresses his fellow-men and endeavours to imbue them with his sentiments and feelings. He succeeds with some; he forms a society, and he becomes their ruler and priest. It matters not what may be the nature of the revelations which he may claim that the Deity has revealed to him, or how wild and incongruous the religion may be, among the poor and the ignorant converts are easily made. Witness the Mormon religion of our own day. Read Hepworth Dixon's late work, and learn what marvels people under the influence of an idea can accomplish. The religion, once formed, grows by its own accretions. The children of the religionists become members of the same religion also. But—now, mark the distinction—those who first joined the religion did so by choice; those who were born, as it were, into it, never exercised any choice at all. And it is in this latter way most of the members of all religions, accidentally, have their peculiar beliefs.

But, says the Father, "Your all depends upon the choice you make in religion. Your soul is at stake. Heaven and hell are in the balance." (p. 48.)

What choice did you ever exercise? When

you were young, your parents—like all other parents—chose for you your food, your clothing, your religion. Now you make choice of your clothing, you visit the various shops, you examine the various patterns, you inquire as to quality and price, you select, you choose, you make a choice. Did you ever make a choice of your religion? Have you ever examined into the evidences of other religions, or of your own? Or are you

“Your birth’s blind bigot! fired with local zeal”?

Or can you say, with Dr. Young,—

“No: Reason re-baptized me when adult;  
Weigh’d true and false in her impartial scale:  
My heart became the convert of my head,  
And made *that choice*, which once was but my *fate*.”

Yes, says Father Smarius, you must make a choice. “Heaven and hell are in the balance, and your soul is at stake.” What is choice? “It is the determination of the mind in preferring one thing to another.” (Webster.) But before you can make a choice, you must judge. What is to judge? It is “to compare facts or ideas, and perceive their relations and attributes, and thus distinguish truth from falsehood.” (Webster.) But to judge is to exercise your own judgment, not another’s; and your own judgment is private



judgment. And then, notwithstanding Father Smarius, Luther and Calvin must be right. For, "if your soul is at stake, and heaven and hell are in the balance" unless you exercise your right of choice in selecting your religion, and if making your choice requires an act of private judgment, then does the principle of private judgment become to you, and to every one else, "the highest and only authority in religion and morality." (p. 8.)

But, says Father Smarius, "There can be but one religion; for truth is one." (p. 48.) But if there be but one religion, there can be no choice. But we know that there are many religions. And we know that, for the most part, all these religions teach the same moral truths. For, says Buckle, in his great History of Civilization, unhappily left unfinished through his death, "There is unquestionably nothing to be found in the world which has undergone so little change as those great dogmas of which moral systems are composed. To do good to others; to sacrifice for their benefit your own wishes; to love your neighbour; to forgive your enemies; to restrain your passions; to honour your parents; to respect those who are set over you: these, and a few others, are the sole essentials of morals; but they have been for thousands of years, and not one jot

or tittle has been added to them by all the sermons, homilies, and text-books which moralists and theologians have been able to produce." (Vol. i. p. 120.) "And," says Sir James Mackintosh, "morality admits no discoveries. Therefore, as there have been, and can be, no new discoveries in morals, so far all religions teach one and the same truths."

But, says the Father, "These truths are supernatural through revelation, not as to their objective verity, but as to the manner in which they are made known." (p. 23.) So say the priests of all religions. "Secondly, it comprises truths which transcend the natural power of reason, and the revelation of which is supernatural as to their substance and their manner. Such, for example, is the truth that God is one in essence and three in person." (p. 23.) But this is nothing new. Christianity has not taught this originally. These things were taught long before Christianity had any existence. "Almost every nation in the world that has deviated from the rude simplicity of primitive Theism has had its Trinity in Unity." (R. Payne Knight, on the Symbolical Language of Ancient Art and Mythology, p. 72.)

But, says the Father, "These religions contradict each other, both in points of speculation

and practical doctrines." (p. 27.) Let the Hindoos answer him. "The great Triade had, at different times, become incarnate in different forms and in different countries, to the inhabitants of which they had given different laws and instructions suitable to their respective climates and circumstances: so that each religion may be good without being exclusively so,—the goodness of the Deity naturally allowing many roads to the same end." (R. Payne Knight, p. 74.) And Father Smarius must agree with the Hindoos; for he says, "Has he [God] not a perfect right to be known, to be revered, served, and adored, as he pleases?" (p. 25.) "Thousands of the immortal progeny of Jupiter," says Hesiod, "inhabit the fertile earth as guardians to mortal men." "An adequate knowledge either of the numbers or the attributes of these, the Greeks never presumed to think attainable, but modestly contented themselves with revering and invoking them whenever they felt they wanted their assistance. If a shipwrecked mariner were cast upon an unknown shore, he immediately offered up his prayers to the gods of the country, whoever they were, and joined the inhabitants in whatever modes of worship they employed to propitiate them, concluding that all expressions of gratitude and submission must be pleasing to the Deity; and as

for other expressions, he was not acquainted with them, cursing or invoking the divine wrath to avenge the quarrels of men being unknown to the public worship of the ancients. The Athenians, indeed, in the fury of their resentment for the insult offered to the mysteries, commanded the priestess to curse Alcibiades; but she had the spirit to refuse, saying that she was the priestess of prayers, and not of cursing." (R. Payne Knight, § 57.)

"The same liberal and humane spirit still prevails among those nations whose religion is founded in the same principles." "The Siamese," says a traveller of the seventeenth century, "shun disputes, and believe that almost all religions are good. When the ambassador of Louis XIV. asked their king, in his master's name, to embrace Christianity, he replied that it was strange that the King of France should interest himself so much in an affair which concerned only God; whilst he, whom it did concern, seemed to leave it wholly to our discretion. Had it been agreeable to the Creator that all nations should have had the same form of worship, would it not have been as easy to his omnipotence to have created all men with the same sentiments and dispositions, and to have inspired them with the same notions of the true

religion, as to endow them with such different tempers and inclinations? Ought they not rather to believe that the true God has as much pleasure in being honoured by a variety of forms and ceremonies as in being praised and glorified by a number of different creatures? Or why should that beauty and variety, so admirable in the natural order of things, be less admirable, or less worthy of the wisdom of God, in the supernatural?"

"The Hindoos profess exactly the same opinion. They would readily admit the truth of the gospel," says a very learned writer long resident among them, "but they contend that it is perfectly consistent with their Sastras. The Deity, they say, has appeared innumerable times in many parts of this world, and of all worlds, for the salvation of his creatures; and, though we adore him in one appearance and they in others, yet we adore, they say, the same God, to whom our several worships, though different in form, are equally acceptable, if they be sincere in substance."

"The Pythian priestess pronounced from the tripod that whoever performed the rites of his religion according to the laws of his country performed them in a manner pleasing to the Deity. Hence the Romans made no alteration in the

religious institutions of the conquered countries, but allowed the inhabitants to be as absurd and extravagant as they pleased, and even to enforce their absurdities and extravagances, wherever they had any pre-existing laws in their favour." (R. Payne Knight, *Idem*, §§ 58, 61, and the authorities there quoted.) "Even they who worship other gods," says the incarnate Deity in an ancient Indian poem, "worship me, although they know it not." (R. Payne Knight, § 62.) And says St. Peter, "In very deed I perceive that God is no respecter of persons: but in every nation he that feareth him and worketh justice is acceptable to him." (Acts x. 34, 35.)

Christian priests are, I am afraid, much less reasonable and liberal. But no one has any doubt about his own peculiar belief being in perfect accord with the requirements of Deity. And although Father Smarius tells you "that heaven and hell are in the balance, dependent upon the choice you make of a religion," he does not mean that any one who believes as he does should be under the necessity of making a choice. Oh, no! He is right. All others are wrong. Heaven is his portion; hell, theirs. He very much resembles Bishop Warburton, who, when asked by a peer of the realm, "What is orthodoxy?" replied, "Orthodoxy, my lord, is my doxy; heterodoxy is

yours." Listen to what the Father says in his next lecture (p. 101):—"But this does by no means imply that the faithful, who have believed already, should test the word of God, which has been preached to them by the written word, as if they were allowed to doubt the veracity of the word which was preached to them." What! Not doubt! when, according to the father, "there is but one religion, and all that are called religions in the world outside of that one religion must be false, and your soul is at stake, and heaven and hell are in the balance, depending upon that choice!" "The faithful should not test the word: they are not allowed to doubt." But the faithful are those who are full of faith. What faith? Why, any faith,—all faiths. And the priests of any and all faiths will tell you precisely what Father Smarius tells you. But does not this lead to an absurdity? For—

(1.) If it is not necessary for the faithful, who are those who are full of faith,—of any faith, all faith,—to test the word of God which has been preached to them, there is then no necessity of making a choice of a religion.

(2.) If there is no necessity of making a choice, surely your soul cannot be at stake.

(3.) If your soul is not at stake, heaven and hell cannot be in the balance.

But is not Father Smarius guilty of a greater absurdity? In the preface to his work, he says, "The little volume which we present to the American public, in the form of doctrinal lectures, was written for no other purpose than, with the assistance of divine grace, to convert souls to God."

Then, in his first lecture, he says, "A fatal lethargy has come over the minds and hearts of men, in which religion, virtue, duty, are looked upon as empty phantoms in a dream, leaving a momentary impression of their beauty, but soon to be forgotten in the more attractive and absorbing interests of daily life." (p. 7.) "We are becoming a godless people." (p. 8.)

"A chief cause of this moral degeneracy may be traced to the principle of private judgment introduced by Luther and Calvin, as the highest and only authority in religion and morality." (p. 8.)

"Your all depends upon the choice you make in religion." (p. 48.)

It has been already demonstrated that to make a choice involves the exercise of private judgment, and that without the exercise of private judgment a choice cannot be made.

Therefore Father Smarius asks the "American public" to make use of their private judgment in



order that they may be cured of "their moral degeneracy" and cease to be "a godless people;" while in the same breath he tells them that the principal cause of their moral degeneracy and their being a godless people is owing to their using their private judgment. Is this the reasoning by which he will "convert souls to God"?

## LECTURE II.

### THE BIBLE NOT THE RULE OF FAITH.

IN order that we may clearly understand the above proposition, it will be necessary to consider THREE things:—

1. What is the Bible?
2. What is a rule?
3. What is faith?

(1.) What is the Bible? The word Bible comes from the Greek *βιβλος* (*biblos*), a book, and is a name given to a collection of sacred writings. The Hebrews call it Lesson, Lecture, or Scripture. The Jews and Protestants acknowledge only twenty-two books as canonical,—to wit: those containing the Law; the former Prophets; the latter Prophets; and the Sacred Books, or Hagiographa. Most of these were written in Hebrew; parts of Ezra and Daniel, in Chaldee. To these books Catholics add what are termed by some the apocryphal books, which comprehend certain books which were in existence previous to Christ, but were not admitted by the Jews into the canon of the Scripture, or,

as it is sometimes called, "The Old Testament," "because they had no Hebrew original, or because they were regarded as not divinely inspired."

To the above books are added certain other books, forming a collection known as "The New Testament." These two collections, to which Catholics add the Apocrypha, are by Christians called the "Bible."

So that the Bible contains two collections of sacred books, acknowledged by all Christians:—one, called the Old Testament, containing a special revelation, through Moses and the prophets, to the Jews; the other, called the New Testament, containing a revelation, through Jesus and the apostles, to Jews and Gentiles.

(2.) What is a rule?

Webster defines a "rule" to be "that which is prescribed or laid down as a guide to conduct; a minor law."

Worcester defines it to be "a precept by which the thoughts and actions are directed, or according to which something is to be done."

(3.) What is faith?

"Faith" is defined to be "the doctrine or tenets believed; a system of doctrine or religious truth."

But the Bible, or book, is not a rule. The

paper, or papyrus, or vellum, and the words and letters written thereupon, are not a rule. But the ideas, the notions, the propositions, conveyed into the mind of man by these letters and words, through the medium of his sight and understanding, may or may not be a rule.

So a man, let him call himself a priest, prophet, or what he pleases, is not a rule in matters of faith. But the ideas, the notions, the propositions, which he may convey through language and the medium of our senses to our understandings, may or may not be a rule.

Therefore, when Father Smarius says, "The Bible not the rule of faith," he speaks correctly. But if he means to say that the Old and New Testaments do not contain the history of the revelations of God to man, "whether of a speculative or practical nature" (p. 25), then he certainly asserts what, according to himself, is erroneous and false. (See p. 25.)

But how are asserted revelations from God, whether delivered orally or through writing, to be proved? Ideas, notions, propositions, are received into the understanding, which are asserted to be revelations from God. How shall it be known that they are from God? Father Smarius tells us "it was necessary that God should attest the fact of his having revealed such truths by

unmistakable evidences,—such evidences as would convince the reason of man that he truly revealed them.”

“These evidences he did give to man, and they consist of miracles and prophecies.”

“Now, that such miracles have been wrought and prophecies uttered in attestation of the revelation made by God to man, is a well-known fact of history.”

“The pages of the Old and New Testaments abound with miraculous facts and prophecies. We are bound to accept revelations thus attested as the revelations of God himself.”

“For when God reveals any truth, whether of a speculative or practical nature, he must do so for an end,” &c.

“Faith, therefore, in the doctrine of divine revelation is necessary unto our real well-being for time and eternity.” (pp. 24, 25, 26.)

Therefore “the doctrine of divine revelation, whether of a speculative or practical nature, being necessary for our real well-being for time and eternity,” and these “revelations being found recorded in the pages of the Old and New Testaments with miraculous facts and prophecies, we are bound to accept them as the revelations of God himself.” (See p. 25.)

Therefore Father Smarius himself proves that

the revelations contained in the Old and New Testaments (Bible) are, and must be, "rules of faith."

Again: Father Smarius asserts, "We have seen that faith is necessary to salvation." (p. 50.) What faith? That which he speaks of above,—"faith in the doctrine of divine revelation." "But it is clear that not every kind of faith is sufficient unto salvation." (p. 50.) No Protestant asserts it. The Protestants assert that faith in the real presence, in the Virgin, in relics, in saints, &c. &c., is not sufficient unto salvation. And so they agree with the Father that every sort of faith is not sufficient. "There is, therefore, there can be, but one true faith." (p. 50.) This is what the Protestant believes,—that there "is but one true faith, faith in the doctrine of divine revelations which are found recorded in the pages of the Old and New Testaments." (p. 25.)

Again: Father Smarius says, "Now, what is this easy, certain, and secure means of having faith, without which it is impossible to be saved? Our separated brethren tell us it is the written word, the Bible, the whole Bible, and nothing but the Bible, interpreted by every one's private judgment." (p. 51.)

"This we Roman Catholics deny." (p. 51.)

Well, let us see what the Father has not only

admitted, but asserted. Let us see what Catholics and Protestants agree in, that we may the better apprehend in what they differ.

1. Father Smarius admits and asserts "that faith is necessary to salvation." (p. 50.)

2. That this faith is "faith in the doctrine of divine revelation." (p. 26.)

3. "That these divine revelations are found in the pages of the Old and New Testaments" (p. 25), or "written word, or the Bible, the whole Bible, and nothing but the Bible." (p. 51.)

So far, then, Father Smarius and the Protestants agree. In what, then, do they differ? In this:—"interpreted by every one's private judgment." In other words, the Father objects "to the right of private interpretation."

What is it to interpret? It is to define,—to give the meaning of. "Interpretation" is meaning, sense. (Webster.)

I think we may say of Father Smarius and the Roman Catholic theologians, what Bishop Berkeley says of himself and the metaphysicians, "That we have first raised a dust, and then complain we cannot see." (Berkeley's Works, vol. i. p. 74.)

Protestants do not interpret the Bible. They interpret the revelations given by God which are contained in the Bible. That is, each individual

endeavours to give a meaning to the revelations of God so that he may understand them in precisely the mode and manner in which God intended he should understand them. So, when I heard the Father lecture on the "Real Presence," I endeavoured to give such a meaning to the words which he spoke as I supposed he wished to convey to my understanding. And this meaning which I gave was my interpretation; and, being mine, it was a private interpretation. So, in reading his book, "Points of Controversy," I must interpret his meaning from the words in which he conveys it. When any one speaks or writes, every individual gives to what is written or spoken his own idea of what was intended to be conveyed. But words and language are ambiguous, and this leads to difficulties,—one meaning being conveyed to one person's understanding, another to another's; each one insisting upon his own understanding of what was written or spoken; and this is the "right of private interpretation."

But in the revelations of God to man, the Father has laid down a rule which is certain and infallible, to wit:—"God is infinite and infallible truth. He cannot be deceived himself, nor can he deceive us, in the revelation of his truths." (p. 26.) "And these revelations he has accompanied with



such unmistakable evidences as would convince the reason of man that he truly revealed them." (p. 24.) Now, what is a "revelation"? "It is the act of revealing, or disclosing, or discovering, to others what was before unknown to them." In theology, "that which is revealed by God to man." (Webster.) Now, you perceive, it necessarily follows that no man can ever be mistaken, nor can ever give a false interpretation to a revelation given by God to him. Because,—

1. Father Smarius says, "God cannot deceive us in the revelation of his truths."

2. Because, the revelation consisting in the ideas which are conveyed into the minds and understandings of men, and not in the words or language, which are only the instruments, the apparatus, the scaffolding used for conveying them, unless the ideas conveyed into the mind of a man are those ideas which God intended to convey, it is no revelation at all.

Therefore it necessarily follows, from what Father Smarius asserts, that every man's private interpretation of the revelations of God contained in the Old and New Testaments must be the true interpretation. "For God is infinite and infallible truth. He cannot be deceived himself, nor can he deceive us, in the revelation of his truths." (p. 26.)

But, says the Father, "If the Bible or written word alone was designed by Christ to be every man's rule of faith, then every man must be able to find out whether he has the Bible, the whole Bible, and nothing but the Bible." (p. 51.)

Again: "Before you can believe any specific article of faith on the authority of the Bible as the word of God, you must first be infallibly certain that the book in which you find that specific article is the word of God, and not the word of man." (p. 52.)

But the Protestants agree, with Father Smarius and the Catholics, "that the pages of the Old and New Testaments abound with miraculous facts and prophecies," and "that we are bound to accept revelations thus attested as the revelations of God himself;" and "that God has attested them, the fact of his having revealed such truths by unmistakable evidences, such evidences as would convince the reason of man that he truly revealed them" (pp. 25, 26), fully proves.

There is one point, however, in which Protestants do not agree with Catholics. To the Protestants that portion of the Old Testament termed the Apocrypha does not contain "unmistakable evidences" of containing revelations from God. Therefore they do not admit that they contain such revelations.

But does not the Father, in his zeal against Protestants, contradict himself when he says, "Before you can believe any specific article of faith on the authority of the Bible as the word of God, you must first be infallibly certain that the book in which you find that specific article is the word of God, and not the word of man"? "No book or written document proves its own authenticity." "Witnesses—living witnesses—are the only sufficient evidence of their genuineness;" and "these witnesses who were present at the time it was first written," he asserts, "were the first Christians, of course,—those who lived in the days of the evangelists and sacred penmen themselves. But these Christians were Catholics." (pp. 52, 53.)

Father Smarius, having already asserted (and Protestants agree with him) "that the Old and New Testaments contain the revelations of God to man" (p. 25,) "and that God has proved these revelations to be his, by unmistakable evidences, such evidences as would convince the reason of man that he truly revealed them" (p. 24), now starts an objection, "that no book or written document proves its own authenticity." Who says it does? No Protestant, surely. Again, he says that "witnesses—living witnesses—are the only sufficient evidence of their genuineness."

But he has already asserted "that God has proved these revelations by unmistakable evidences." Then it must follow, of course, that if "living witnesses" were the only sufficient evidence of his revelation, they must have been included among the unmistakable evidences which God presented. A child should discriminate this.

But is this not disingenuous in the Father? "So it is with the written word of God. Its authenticity, its genuineness, its inspiration, must be proved by living and credible witnesses. But where and who are those witnesses? Those who were present when the Bible was written, those who knew the persons that wrote it, and those who handed it down as it was written, during the lapse of the ages." (p. 53.) Now, having spoken of the *Bible*, which consists of the Old and New Testaments, he drops the word "*Bible*," and uses the word "Gospel,"—a word which he has not used before. A method most admirably adapted to mislead the unwary. He goes on:—"Now, the Gospel bears the venerable age of nineteen centuries! Who were the witnesses present at the time it was first written? The first Christians, of course,—those who lived in the days of the evangelists and sacred penmen themselves. But these Christians were Catholics." (p. 53.)

These latter admissions are certainly very pregnant. One might suppose that the Father doubted of the truths of his religion. The Father asserts what every one admits who disputes the asserted truths of revelation. The Father asserts, what Protestants do not admit, that the "Gospel"—I suppose he includes under this term the whole of the New Testament—was written by "Catholics." But living witnesses present at the writing of any book or books could not prove that the books were authentic or inspired, that is, that what was contained in them was true and from God, but only that they were genuine,—that is, that they were written by the persons purporting to have written them. But here is the Father's disingenuousness! He might assert that "Christians" wrote the books, and that these Christians were "Catholics," with some probable pretence of reason; for these books are believed not to have been written until the latter part of the first century or the commencement of the second century of our era,—one hundred years, perhaps, after the events and transactions recorded in them are said to have taken place. But who were present at the time these events and transactions took place which are related in the Old and New Testaments? Jews. No Christians were present. There were at that time no

Christians, much less Catholics, in the world. No such persons as Christians were known until a considerable period after the death of Christ; for "the disciples were called Christians first at Antioch" (Acts xi. 26); or, as the Douay version has it, "so that at Antioch the disciples were first named CHRISTIANS."

But it is plain, from what follows, what this specious sophistry means. "But these Christians were Catholics. Protestantism was not born till A.D. 1517, sixteen centuries after the Bible had been written. Our separated brethren, then, must refer to Catholics, and Catholic tradition, or history, in order to settle the first question of their faith. But to do this would be to contradict themselves. For they look upon the Roman Catholic Church as the parent of all errors, so that whoever believes her testimony believes a lie." (p. 53.)

Here Father Smarius has dropped the word "Gospel," and comes back to "Bible," and would lead you to infer that the Bible was written, by Catholics only, sixteen centuries before the year 1517. Is this honest?

But, Father Smarius, which is true? That which you have already asserted, and which the Catholics and Protestants agree in,—

"That the Old and New Testaments contain

the revelation of God, attested by him by unmistakable evidences, such evidences as must convince the reason of every man that he truly revealed them, and that these revelations are the only rule of faith"? (pp. 24, 25, 26.)

Or this, which you assert, and Protestants deny,—

“That our separated brethren must refer to the Catholics, and Catholic tradition, or history, in order to settle the first question of their faith”? (p. 53.)

If the first be true, the second is false. If the second be true, the first is false.

It is for the Father and the Catholics to determine.

Again, the Father says, “For they [Protestants] look upon the Roman Catholic Church as the parent of all errors, so that whoever believes her testimonies believes a lie.” (p. 53.)

Very incorrect, in statement and fact. Protestants do not so believe. Protestants believe that the Roman Catholic Church teaches much that is true, a great deal that is false; that, while much of her testimony is true, it is all to be received with great caution, and to be examined critically and with care. Protestants believe that *they* have retained all the doctrines of the early Christian churches which have been re-

tained by the Catholic Church; while they have discarded all the false doctrines and ceremonies, which they regard as superstitious, with which the Roman Catholic Church, as Protestants believe, has overlaid and corrupted the pure and simple religion of Christ.

Again: Father Smarius says, "Yea, the very reformers who introduced the maxim that the Bible, and the Bible alone, is every man's rule of faith, were not agreed upon this question;" that is, were not agreed as to whether certain books which entered into the collection called the Bible did, or did not, contain revelations from God. (p. 54 *et seq.*)

Now apply the test which the Father has himself supplied. "It was necessary that God should attest the fact of his having revealed such truths by unmistakable evidences, such evidences as would convince the reason of man that he truly revealed them." (p. 24.)

Now, if the reason of man must be convinced by unmistakable evidence of the fact of a revelation, and a book is placed before him claiming to contain a revelation, and his reason is not convinced, that book to him contains no revelation; for, according to the Father, "it is necessary that God should convince his reason by unmistakable evidence."



The answer, therefore, of the Jews, and of such others as do not agree with the Catholics as to certain books which they (the Catholics) assert to contain divine revelation, is, that to them God has not convinced their reason by unmistakable evidence.

Again, says the Father, "When God reveals a truth, whether of a speculative or practical nature, he must needs do so for an end. This end can be no other than his greater glory and our greater happiness. Both these motives oblige us to accept and believe his revelation. Has he not a perfect right to be known, to be revered, served, and adored, as he pleases?" (p. 25.)

Certainly. And these revelations, being contained in the collection of sacred books called the Bible, must necessarily become a "rule of faith" to every one believing them to be revelations. It matters not for what purpose God has made them. From the relation in which God stands to us as our Creator and we to him as his creatures, they become a law,—rules of conduct imposed by the highest Power in the universe, the Creative Power, and which the inferior—the creature—is bound to obey. But Father Smarius says, "The Bible is not the rule of faith." Certainly the revelations which are found therein must be, or why is he constantly quoting them

to prove his positions, his assertions? Why quote that which has no authority? Why, in questions concerning the faith of Christians, quote the revelations contained in the Bible, if they are not rules of faith?

But, says the Father, the book is variously interpreted: one says it means this, another that. Who is to be the judge? The right reason of every man, undoubtedly. He himself says so; and he further says that that evidence must be "unmistakable," as God would not ask our belief upon any other terms.

Now, I want to point out the difference in regard to matters of this kind and those which arise upon matters of dispute in the business affairs of life between man and man; and unless you rightly understand this, you will be misled by arguments seemingly applicable, but which have no relevancy to religious questions, to matters of belief, at all, but are wholly sophistical. This difference is founded upon the maxim of jurisprudence, "*Interest reipublicæ ut sit finis litium.*" ("It is the interest of the state that an end be put to litigation.") To this end courts are established, with their apparatus of judges, juries, &c.; maxims and rules are laid down for the interpretation of statutes, of writings, and for the reception of oral and written testimony; and

there are courts of original and of appellate jurisdiction,—the latter being those of last resort, and whose opinions and decisions are final.

But does this apparatus of courts determine the truth of the matters referred to them? They may endeavour to do so, but it is notorious that they do not. You will frequently find that, after having adjudged in one way, at a subsequent period, without there having been any change in the law, they will reverse their own decision. What, then, do they do? Why, they settle the dispute; and although the parties to the dispute may be dissatisfied, there is an end put to litigation, and so the peace of society is sustained.

But who is to determine upon abstract matters of belief? Who is to determine upon the “unmistakable evidences of miracles and prophecies”? “Christ cannot contradict himself.” (p. 50.) And Christ says, “Many will say to me in that day, Lord, Lord, have not we prophesied in thy name, and cast out devils in thy name, and done many miracles in thy name? And then will I profess unto them, I never knew you: depart from me, you that work iniquity.” (Matt. vii. 22, 23, Douay version.) Therefore it appears that prophecies, and casting out devils, and miracles, are not necessarily “unmistakable evidences” of being upon the side of Christ; for it may be that those

who claim your belief and assent upon these grounds may be those who work iniquity. Therefore, if any man or society of men call himself or themselves prophet, priest, pastor, church, congregation, or what not, and I believe that they are workers of iniquity, their evidence, though based upon casting out devils, miracles, and prophecies, ceases to be "unmistakable." I am bound to reject it.

But, says Father Smarius, "If the authority of the Church of Rome is sufficient evidence to you that they are not inspired,—that is, certain ancient books not included in the canon of Scripture,—why is her authority not equally sufficient when she tells you that others which you now reject—such as the Maccabees—are really inspired?" (p. 62.) But the authority of the Church of Rome is not sufficient evidence. What is evidence? "It is that which is legally submitted to a competent tribunal, as a means of ascertaining the truth of any alleged matter of fact under investigation before it; means of proof." (Greenleaf.) In this case, according to Father Smarius, the competent tribunal is the "reason of man," and the "means of proof" the "unmistakable evidences" of "prophecies and miracles" presented by those who are not "workers of iniquity." We are not to believe according to

the dicta of a parcel of men calling themselves a church (the Church of Rome), but upon the authority of "unmistakable evidences presented by God himself."

But, says the Father, "No one can be infallibly certain, without an infallible authority outside of the Bible, that he has the whole Bible and nothing but the Bible." (p. 62.) Well, what of that? Where is infallible certainty in regard to this matter made a question of faith? But no one knows better than the Father, "*De non existentibus et non apparentibus eadem est ratio*" ("The same reason applies to things not existing and not appearing"); and even "a doubtful law," the Father says, "is not binding." (p. 144.) If God gives to man a revelation, Father Smarius asserts he does it with "unmistakable evidence." If, therefore, there be no "unmistakable evidence" of a revelation presented to man, it is the same to him as if it did not exist.

But the Father gives himself a great deal of trouble respecting translations, correctness of copies, &c. Now, as regards these things (matters of religion), have we not already asserted that the great masses are born into their faith and belief? They would hardly understand what he meant when he speaks about "Syro-Chaldee," &c. Most Protestants would say to him,

“The book presented to me contains, to my reason, unmistakable evidences of prophecy and miracles, which prove that it is a revelation from God, and, being a revelation of his will, it becomes a law to me: if you have any other books containing such ‘unmistakable evidences,’ present them.” Father Smarius does not assert or pretend that the character of the book depends upon the person or persons who present it, but upon the “unmistakable evidence of miracle and prophecy” contained therein or accompanying it. But, says the Father, “Before the art of printing, all education was of necessity mainly oral.” (p. 69.) Undoubtedly. What then? If there were no “unmistakable evidences” presented to the reason of man, he was not bound to believe. What is writing or printing? It is nothing more than a means of rendering permanent what is spoken or thought. So that he who preaches, if his sermon is written or printed, has for his audience the men of all coming time who can read or can have it read to them. So that Christ preaches to a larger audience to-day than he did at the time he delivered his sermons, &c.

But we have said already that people are born into beliefs. “The number of persons who have a rational basis for their belief is probably infinitesimal; for illegitimate influences not only

determine the convictions of those who do not examine, but usually give a dominating bias to the reasonings of those who do. They insensibly judge all questions by a mental standard derived from education; they proportion their attention and sympathy to the degree in which the facts or arguments presented to them support their foregone conclusions; and, in the overwhelming majority of cases, men of the most various creeds conclude their investigations by simply acquiescing in the opinions they have been taught." (See Lecky, vol. i. p. 13.)

Says the Father, "We allege proof upon proof from Holy Writ to show our separated brethren that our own doctrine has its foundation in the written word of God; while theirs can find no sanction in the inspired volume." (p. 101.) Why allege proof from Holy Writ, if the Bible is not the rule of faith? The Father's argument and practice do not agree. If it be the "written word of God," it must be the rule of faith.

We deny his assertion, that "theirs [the Protestant doctrines] can find no sanction in the inspired volume." (p. 101.) One of the Protestant doctrines is, "For the end of the law is Christ, unto justice to every one that believeth. For Moses wrote, that the justice which is of the law, *the man that shall do it shall live by it.* But

the justice which is of faith speaketh thus: *Say not in thine heart, Who shall ascend into heaven?* that is, to bring Christ down: *or, Who shall descend into the deep?* that is, to bring up Christ again from the dead. But what saith the Scripture? *The word is nigh thee, even in thy mouth, and in thy heart.* This is the word of faith which we preach. For if thou confess with thy mouth the Lord Jesus, and believe in thy heart that God hath raised him up from the dead, thou shalt be saved. For, with the heart, we believe unto justice; but, with the mouth, confession is made unto salvation. For the Scripture saith: *Whosoever believeth in him, shall not be confounded.* For there is no distinction of the Jew and the Greek: for the same is Lord over all, rich unto all that call upon him. *For whosoever shall call upon the name of the Lord shall be saved.*" (To the Romans, x. 4-13.)

The Father well knows that, in truth, the essentials of the Protestant and Catholic religions, or faiths, are one. And he as well knows that other doctrines taught by Roman Catholics have not their "foundation in the written word of God." Why otherwise should he say that the faithful must not test what is preached to them by the written word of God? (See p. 101.) He knows that the worship or invocation of the Virgin, the saints, &c.



is not to be found therein. How astonishing, that while Protestants appeal to every one to test their doctrines by the written word, the Father tells the faithful—meaning those who have been brought up “their births’ blind bigots”—that they must not examine! But perhaps Father Smarius in no wise differs in this from the priests of all other religions. Their own followers, who are always the *faithful*, who cannot be wrong, are not to examine; for some might not be satisfied that what had been taught them was true; but only those who are outside, if so perchance a convert may be made.

Let us see, however, whether Father Smarius is right. St. Paul was brought up at the feet of Gamaliel, among the most rigid of the Jewish religion, which had been, even Father Smarius will admit, to the time of Christ the true religion. When the martyr Stephen was stoned to death, Paul held the clothes of those who stoned him, and he says “he thought he was doing God service.” Just exactly as all persecutors, of whatsoever religion they may be, when persecuting those of other religions, think they are doing God service. But he found out afterwards “that he had done it in ignorance, in unbelief;” and it made him more modest ever afterwards. For in Hebrews xiii. 18, he says, “We trust we

have a good conscience." Most men, like Paul, think their conscience is good; but it is not until they are called upon to doubt and to examine that they find they have been mistaken; and then they become more modest, and will speak doubtingly afterwards, and will "trust they have a good conscience." For conscience is nothing more than our own opinion as to the pravity or depravity of our actions and thoughts. (Locke.) And as opinions are in the main, as has already been shown, the result of the prejudices of birth and education, it is not until we begin to doubt whether our opinions be correct, that we are led to examine them. And you well know that then it will be found that most of our early opinions have to be corrected.

But, says the Father, "Faith is one. The means which Christ appointed to obtain that faith must of its nature lead to unity." (p. 82.) Now, the Father calls Protestants "separatists;" and he says the truth: for the early Reformers were all brought up in the Catholic Church. Then it is perfectly clear that the Roman Catholic Church does not produce unity of faith. If she did, there could not have been any "separatists." Therefore, as the Roman Catholic Church has not led to unity, it is not the means appointed by Christ; for the means ap-

pointed by Christ "must, of its nature, lead to unity."

"Christ cannot contradict himself," Father Smarius asserts. We admit his assertion. Has Christ given a test by which those who believe shall be known? Undoubtedly! Why does not Father Smarius give it? We will supply it. The Father quotes from St. Mark xvi. 16: "He that believeth not," says the Saviour, "shall be damned." (p. 108.) What else does the Saviour say? I quote the Douay version, the same chapter (xvi.) and the verses following the 16th, namely, the 17th and 18th verses. "And these signs shall follow them that believe: In my name they shall cast out devils: they shall speak with new tongues; they shall take up serpents; and if they shall drink any deadly thing, it shall not hurt them: they shall lay their hands upon the sick, and they shall recover."

Now, test Catholics and Protestants by this test, and there will be found quite as many believers among the Protestants as among the Catholics.

## LECTURES III AND IV.

### THE CHURCH OF CHRIST.

“IN the preceding lecture,” says Father Smarius, “we have proved that the Bible alone, interpreted by private judgment, could not be, and is not, the rule of faith.” (p. 109.) Or the contrary, we think Father Smarius has proved that it must; as containing the revelation of God’s will, “be the rule of faith.” He has, we think, unintentionally proved that it must be “interpreted by private judgment,” as has been already shown. For if it is not to be interpreted by private judgment, why is he constantly quoting it, and appealing to every one’s private judgment to determine the weight of the arguments he presents? Does not God appeal to every man’s private judgment when he presents “to his reason the unmistakable evidence of revelation and prophecy”? And as soon as any one’s private judgment becomes convinced that it is the revelation of God’s will, must it not, and does it not, necessarily become “a rule of faith,” a law? If not, what is the use of revelation?

But, with all modesty and due deference, we think the Father has begun at the wrong end, and for his purpose, which begins to appear, has admitted entirely too much. He should have said "that God gave his revelation to the Roman Catholic Church, that he addressed the reason of the Roman Catholic Church, not man's, and that he convinced the reason of the Roman Catholic Church, and, therefore, the reason of the Roman Catholic Church being convinced that God had given it a revelation, and that as part of that revelation was to instruct man, the instruction of the Roman Catholic Church became infallible, and men obliged to receive whatever the Church of Rome might teach, because they taught it by virtue of that revelation."

But now the Father says, I have already stated that "God addresses the reason of man. But the reason of man cannot comprehend what its Creator addresses to it." To be sure, I did say (p. 26) that "God is infinite and infallible truth. He cannot be deceived himself, nor can he deceive us, in the revelation of his truths;" and on page 25, "Both these motives [his greater glory and our greater happiness] oblige us to accept and believe his revelation." Never mind: I now tell you that the interpretation thereof must be left to "the infallible Church of Christ [meaning

the Roman Catholic Church], which is at once the commissioned guardian, interpreter, and judge of all the doctrines that Christ ever taught, and that are to be believed unto salvation." (p. 109.) Is this the reasoning of an advocate for the truth?

"The real definition of Church," says the Father, "with which we have to do in this lecture, is given by Bellarmine in these words:— 'The Church is a society of men on earth, united together by the profession of one and the self-same Christian faith, and the communion of the same sacraments, under the government of lawful pastors, and especially of the Roman Pontiff.'" (p. 111.) We think all Protestants will admit this definition, excluding the last clause,— "and especially of the Roman Pontiff;" for, if it require the Roman Pontiff to make a church, there was certainly no church for many, many years after the Christian era. I believe the Greek Church is admitted to be a church apostolic; and where is the Roman Pontiff?

But the Church is a society of men. The opinions and doctrines of the Church must, then, be composed of the results of the private judgments of all or a majority of the men composing it. But, because the private judgment of twelve men agree as to the truth of a fact, it does not prove the fact to be true, if in truth it is not the

fact. The private judgment of all the antediluvians was that there would be no flood, and that Noah was a fool; but the fact proved that Noah was right, and all the rest wrong. But the Roman Catholic Church is not singular. The Protestant churches endeavour the same thing. They say to their members, "You must hear the Church. It is perfectly right and proper for you to examine the doctrines, rites, and ceremonies of the Church of Rome, and to discard its errors. But we possess all the truth: no further examination is to be allowed as to our doctrines, rites, and ceremonies. You must hear the Church."

Perhaps, before proceeding further, it may be proper to make some observations relating to the several books called the Gospels, and which are said to contain a history of Christ and his teachings. The story or history of Christ is a Jewish one, Christ having been a Jew, those to whom he preached were Jews, the apostles were Jews, and the country in which the matters related took place belonged to the Jews. What was the language of that country, and in which Christ spoke? It was a patois,—a mixture of Hebrew and Assyriac, sometimes called Aramean. Now, it is very curious that there is no book extant containing a history of Christ and the transactions relating to him, written in Hebrew or Aramean.

We have the Old Testament, written, as we have before stated, in Hebrew and Chaldee; but the only accounts of Christ are all written in Greek. True, it is said that Matthew's Gospel was originally in Hebrew; but this is only assertion. The Greek Gospels were not written until the end of the first and the commencement of the second century after Christ. The only words given in Christ's language are mostly Assyriac, a few Hebrew.

We have shown, above, that Christ addressed the people in his and their native tongue; the crowds; as all crowds are for the most part, were illiterate; the men whom he chose to teach his doctrines to were illiterate; that this tongue was a mixture of Hebrew and Assyriac, or Aramean. Now, what did Christ say, in Matt. xvi. 18? It is rendered from the Greek, by the Douay version, thus:—"And I say to thee, that thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it." But this translation does not convey the pun which is found in the Greek upon the name of Peter,—*πετρος* (*petros*), which stands for a "rock" and is also a man's name. In the French you will find the pun:—"Tu es Pierre, et sur cette pierre," &c. But what was to be built upon this *petros*? A church; or, as the



Catholics say, "The Church." Now, there was not any word in Hebrew or Chaldee, nor in any other tongue upon the face of the earth, at the time in which Christ spoke, conveying the idea contained in the definition given of church, either by Catholics or Protestants. Rev. Mr. Morais, of the Jewish religion, a great Hebrew scholar, says, "There are words conveying the ideas expressed by 'synagogue' and 'sanctuary,' but none conveying the ideas contained in the word 'church.'" The original word in the Greek thus translated "church" is *εκκλησια* (*ecclesia*), and simply means an assembly or congregation, which may be either good or bad, lawful or unlawful. In Acts xix. 32 it is used for a mob or confused rabble gathered together against St. Paul,—*εκκλησια συγκεχυμενη* (*ecclesia sugkechumene*),—which the town-clerk distinguished (verse 39) from a lawful assembly,—*εννομω εκκλησια* (*ennomō ecclesia*). (Clarke's Commentaries.)

Now, had Christ used a word not understood, doubtless he would have been asked to explain it; but no such explanation was asked for. And, speaking for myself, I much suspect that what he spoke upon this occasion has not been correctly given.

After the death of Christ, and before Christians had any stated buildings, they worshipped

in private houses. "In Rom. xvi. 3-5, they speak of the church which is in the house of Priscilla and Aquila; and in Colos. iv. 15, of the church in the house of Nymphas. Now, as these houses were used for the worship of God, each were termed *κυρίου οίκος* (*kuriou oikos*), 'the house of the Lord;' which word, in process of time, became contracted into *κυριοικ* (*kurioik*) and *κυριακη* (*kuriake*); and hence *kirk* of the Scotch, and *cýric* (*kirik*) of our Saxon ancestors, from which, by corruption, changing the hard Saxon *c* into *ch*, we have made the word 'church.' In the proper use of this word there can be no such thing as 'the church' exclusively: there may be a church, and the churches,—signifying a particular congregation, or the different assemblies of religious people." (Clarke, on Matt. xvi.) Now, if you will examine critically the above, you will discover that there was no word in existence at the time Christ spoke—not even in Greek—which conveyed the idea contained in our word "church,"—the Greek word *ecclesia* simply meaning an assembly, which might be a good or a bad one, according as it was qualified by the words connected with it.

Christ being a teacher, his followers looked upon him as their head. And in St. Matt. xviii. 20, Christ says, "For where there are two or three

gathered together in my name, there am I in the midst of them." The Quakers lay great stress upon this promise. They call their assemblies not churches, but meetings,—that is, *ecclesia*, "assemblies;"—the Quakers probably refusing to call their assemblies churches, because the word *κυριος* (*kurios*) was the name given to Apollo, or the sun, at Delphi, and the day dedicated to him *κυριακη* (*kuriake*), or the Lord's day. And it may be observed that it is very singular, and some think suspicious, that Jesus, in the Gospels, is always called *kurios*, or Lord. This *kurios* is the same word by which the Hellenistic Jews, in translating the LXX. into Greek, constantly rendered the word יהוה (*i'eue*), or, as the Masorites render it, "Jehovah," which has the same meaning as יה (*ie*); and this name was also given to Apollo at Delphi.

"Finally," says Father Smarius, "if there is no infallible Church, then there is no rule of faith at all; therefore no faith in Christ, therefore no salvation." (p. 139.) If the Father is right, where was the faith of the apostles, and of the seventy, and other disciples of Christ? They certainly had faith in Christ; but where, at that time, was the Roman Catholic Church of which the Father speaks? Nowhere; it had no existence. How can the Father assert "that with-

out an infallible Church there is no rule of faith"? Is not that revelation which God has made to man, and enforced upon his reason, a rule of faith? If not, of what use is the revelation? "But," says Father Smarius, "according to our separated brethren, the only rules of faith, apart from the infallible authority of the Church, are the private spirit and private reason of each individual." (p. 139.) The Protestant does not think so. He thinks that the only infallible rule of faith is that revelation, supported by the unmistakable evidence which God presents to his reason. (p. 24.) If God's will regarding man's conduct is not a rule of faith, pray where did the Church which calls itself infallible get its faith from? The Protestant does not claim that "the private spirit and private reason" of each individual are the only rule of faith. But what he does claim is this:—that the "private spirit and private reason" of each individual are to judge the "unmistakable evidences" presented to them by God or by man; and that the evidence of a revelation, whether to the private spirit or private reason,—whether presented by God or man,—must be, as the Father himself asserts, "necessarily unmistakable" in order that it should become a "rule of faith." What has the Father written "Points of Controversy" for,

what is he engaged in lecturing to the people for, if it is not for the purpose of convincing "the private spirit and private reason" of those whom he is addressing, that the evidence he presents to them, for that which he endeavours to persuade them to, is unmistakable? The Protestant asserts that the evidence of all religions must be presented to the "private spirit and private reason" before a rational choice can be made among them; and for this he has common sense and common reason upon his side. How else can that important choice be made of a religion upon which Father Smarius asserts that heaven and hell depend?

But whom are you to believe?—Father Smarius, or Christ?

Says the Father, "If there is no infallible Church, then there is no rule of faith at all; therefore no faith in Christ, therefore no salvation." (p. 139.)

Says Christ (St. Matt. xxv. 31–40), "And when the Son of man shall come in his majesty, and all the angels with him, then shall he sit upon the seat of his majesty; and all nations shall be gathered together before him, and he shall separate them one from another, as the shepherd separateth the sheep from the goats: and he shall set the sheep on his right hand,

but the goats on his left. Then shall the King say to them that shall be on his right hand: Come, ye blessed of my Father, possess you the kingdom prepared for you from the foundation of the world. For I was hungry, and you gave me to eat: I was thirsty, and you gave me to drink: I was a stranger, and you took me in: naked, and you covered me: sick, and you visited me: I was in prison, and you came to me. Then shall the just answer him, saying, Lord, when did we see thee hungry, and fed thee? thirsty, and gave thee drink? And when did we see thee a stranger, and took thee in? or naked, and covered thee? Or when did we see thee sick or in prison, and came to thee? And the King answering shall say to them, Amen, I say to you, as long as you did it to one of these my least brethren, you did it to me. And these shall go . . . : but the just into life everlasting."

Here is a description of the righteous, the just: here is salvation secured. But here is no infallible Church, "no rule of faith, no faith in Christ;" but yet there is salvation. Yet Father Smarius asserts "there can be no salvation."

Choose ye between Smarius and Christ!

Father Smarius says, "Heaven and hell depend upon the choice you make in religion." (p. 48.) "There can be but one religion; for truth is one."

(p. 48.) St. James the Apostle says, "Religion, clean and undefiled before God and the Father, is this: to visit the fatherless and widows in their tribulation, and to keep one's self unspotted from this world." (St. James i. 27.) But here is no mention of the infallible Church: yet it must be conducive to salvation, or it could not be the true religion.

It is not necessary to follow the Father any further in regard to the Church of Rome as "the infallible Church." Protestants deem her simply a church of Christ which has become greatly corrupted, imposing as Christ's doctrines the commandments of men. (St. Matthew.) That after she came into existence, owing to the prevailing ignorance and the night of the dark ages, she imposed her dogmas upon the people of Western Europe, and that it was not until about the time of the invention of printing, the restoration of classical learning, and, above all, the study of natural philosophy, that her doctrines came to be examined and criticized, and that the "evidences" which she presented to the private judgment and private reason of men were found not to be "unmistakable;" that then many good, true, and religious men separated themselves from her; that this led to the establishment of new churches, to the preaching of the true doc-

trines of Christ, which had been held by the Church of Rome, and which are still held, but freed from the corruptions with which she had overlaid them.

The Father talks a great deal about "unity of the faith" as being necessary to salvation. Christ never imposed unity of belief. Such a thing is impossible. For God has endowed men with different mental organizations, and it is as rare to find two minds alike as to find two faces alike. Christ says, "By this shall all men know that you are my disciples, if you have love one for another." (St. John xiii. 35.) Love is, therefore, the test of discipleship, not unity of faith, unless Christ is wrong and Father Smarius right. And so says St. John in his epistle. "For this is the declaration which you have heard from the beginning, that you should love one another. My little children, let us not love in word, nor in tongue, but in deed and in truth. And this is his [God's] commandment, that we should believe in the name of his Son Jesus Christ, and love one another, as he hath given commandment unto us." (1 Epis. of St. John iii. 11, 18, 23.) "Believe in the name of his Son Jesus Christ, and love one another,"—not believe alike, not have unity of faith. And it is the acting upon this principle of love, the love of our common hu-



manity, which leads to visiting the sick, the prisoner, the wretched, and which, according to Christ, secures salvation.

But, says the Father, "Christ would not have sufficiently provided for his society if he had not established an actually infallible authority, an actually infallible Church." (p. 146.)

Admitting, for the sake of argument, the truth of the above proposition, that an infallible Church was established by Christ, the question naturally arises, Is the Roman Catholic Church that infallible Church?

What is the meaning of "infallible"? It is thus defined: not capable of erring; entirely exempt from liability to mistake; unerring; inerrable. (Webster.)

If, then, the Catholic Church has taught things as true which are erroneous, she is certainly not infallible.

But the Roman Catholic Church formerly believed in sorcery and witchcraft; that old women were turned into wolves and devoured the sheep of their neighbours; that others went to the devil's Sabbath; that these old women practised all sorts of malicious mischiefs. "The Church of Rome proclaimed in every way that was in her power the reality and the continued existence of the crime. She strained every nerve to stimu-

late the persecution. She taught by all her organs that to spare a witch was a direct insult to the Almighty; and to her ceaseless exertions is to be attributed by far the greater proportion of the blood that was shed. In 1484 Pope Innocent VIII. issued a bull which gave a fearful impetus to the persecution; and he it was who commissioned the inquisitor Sprenger, whose book was long the recognized manual on the subject, and who is said to have condemned hundreds to death every year. Similar bulls were issued by Julius II. in 1504, and by Adrian VI. in 1523. A long series of provincial councils asserted the existence of sorcery, and anathematized those who resorted to it. The universal practice of the Church was to place magic and sorcery among the reserved cases, and at prônes to declare magicians and sorcerers excommunicated; and a form of exorcism was solemnly inserted in the ritual. Ecclesiastical tribunals condemned thousands to death, and countless bishops exerted all their influence to multiply the victims. In a word, for many centuries it was universally believed that the continual existence of witchcraft formed an integral part of the teachings of the Church, and that the persecution that raged through Europe was supported by the whole stress of her infallibility." (Lecky, vol. i. p. 32.)

But you may say that Protestants believed the same things. True, they did. But convicting them of error does not affect the argument; for they lay no claims to "infallibility."

"If we ask why it is that the world has rejected what was once so universally and so intensely believed, most persons would probably be unable to give a very definite answer to the question. It is not because we have examined the evidence and found it insufficient; for the disbelief always precedes, when it does not prevent, examination. It is rather because the idea of absurdity is so strongly attached to such narratives that it is difficult even to consider them with gravity. Yet at one time no such improbability was felt; and hundreds of persons have been burnt simply on the two grounds I have mentioned." (Lecky, vol. i. p. 34.)

No amount of testimony could make you believe that any of your poor neighbours—old women—were witches, rode on broomsticks, turned themselves into wolves, with other such ridiculous nonsense. Yet your Church so taught. It would not dare to teach so now,—at least in an intelligent community. In regard to witchcraft and sorcery she was in error; therefore not infallible.

So with regard to usury. "Usury, according

to the unanimous teaching of the old theologians, consisted of any interest that was exacted by the lender from the borrower solely as the price of the loan." (Lecky, vol. ii. p. 247.) "Usury had always been defined as any sum that was exacted as the price of a loan; and it had been condemned, with unqualified severity by the Fathers, by a long series of Popes and Councils, by the most eminent of the mediæval theologians, and by the unanimous voice of the Church." (Lecky, vol. ii. p. 255.)

Does the Pope of Rome invite his people to commit what the Church of Rome has denounced as a crime?

In our day, and not long since, is it not notorious that Pope Pius IX. has borrowed money from his own people, as well as from others, on usury? He may say, as others have said before him, that it is no sin to pay usury. But does he persuade his people to sin by taking usury from him? No: there has a change taken place in the views about usury. What the Church taught at one time to be wrong she now admits to be right: so that her teachings as regards usury were not and are not infallible.

If a Church has taught erroneously in any one thing, however trifling it may be, she can lay no claim to infallibility. But the Church of Rome

has taught erroneously as regards witchcraft and usury: therefore she is not infallible. Therefore, if Christ has erected an "infallible Church," you must seek for it elsewhere: it is not the Church of Rome.

## LECTURE V.

### OF CONFESSION.

THE Father quotes, as the authority for the usage of the Catholic Church upon this subject, St. John xx. 21, 22, 23:—

“He said, therefore, to them again, Peace be to you: as the Father hath sent me, I also send you. When he had said this, he breathed on them; and he said to them, Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them; and whose *sins* you shall retain, they are retained.

Where is there here any direction as to confession? Where are you told to go to the priest and confess your sins? Where are you told, or where were the Jews told, to go to the apostles and confess your and their sins? The Father produces no authority for it. But, if the apostles had power given to them to forgive sins, what power has the priest to forgive sins? You, when Protestants assert it of you, deny that your priests have power to forgive sins. But, if they do claim that power, from whence do they derive it? The

'power to forgive, Christ gave to those upon whom he breathed. With their death the authority conferred ceased, and the power with it. But, although it is written that this power was conferred upon the apostles, it is strange that it is nowhere written that they ever exercised it or attempted to exercise it. If they did, where and when did they do it?

We might ask, What necessity required the transfer of this power "to forgive sins" to the apostles? God had already declared to the Jews, if they confessed their sins, that upon the presentation of the proper sacrifice to the priest, the priest should make atonement for them. But the Jews never confessed to the priest: they confessed to God alone. Probably, when an injury was done by one to another, the party who committed the wrong might confess it to the party injured, and ask his pardon. Upon looking at the translations of Lev. v. in the Douay and Protestant versions, and comparing them, I was struck with the discrepancy which existed between them, and supposed that the charge which I had heard against Protestants might be true, and that here was a sample of their "protestantizing,"—the Douay version, verses 5, 6, being rendered, "Let him do penance for his sin: and offer of the flocks an ewe-lamb, or a she-goat; and the priest

shall pray for him and for his sin ;” the Protestant version being, “ And it shall be, when he shall be guilty in one of these *things*, that he shall confess that he hath sinned in that *thing*: and he shall bring his trespass-offering unto the Lord for his sin which he hath sinned, a female from the flock, a lamb or a kid of the goats, for a sin-offering ; and the priest shall make an atonement for him concerning his sin.” Now, here is no mention of “ his doing penance,” or of “ the priest praying for him,” as in the Roman Catholic version. The only thing that I care about is the truth ; for “ truth and God are one,” says Smarius. I therefore called upon some of my Jewish friends, and asked them about their custom in relation to confession. They told me they confessed to God alone in private. Once a year a public confession is made, upon the day of atonement, which comes, I believe, upon the latter part of September. I also procured from them the translation of the Scriptures, as corrected by one of their learned rabbis, Isaac Leeser,—as it is to be supposed that if anybody understands the Scriptures it must be those to whom it was given, and among whom the Hebrew language is more or less used to the present day. His translation is (Lev. v. 5, 6), “ And it shall be, if he have incurred guilt by any one of these (things), that



he shall confess that concerning which he hath sinned; and he shall bring his trespass-offering unto the Lord for his sin which he hath committed, a female from the flocks, a sheep or a goat, for a sin-offering; and the priest shall make an atonement for him concerning his sin." The Catholic version has greatly the semblance of a "pious fraud."

God says, "When the wicked turneth away from his wickedness which he hath committed, and executeth justice and righteousness: he shall indeed preserve his soul alive. Because he hath considered and turned away from all his transgressions which he hath committed: he shall surely live, he shall not die." (Ezekiel xviii. 27, 28, Leeser's translation.)

If, my dear Miss, you will examine into the Jewish laws, you will find that in all cases an atonement was to be made by the priest for the party who presented the proper sin-offering for sacrifice. It is to this custom, and to the great atonement made once a year, that the Apostle to the Hebrews alludes, where he says (vii. 24 *et seq.*), "But this (Jesus), for that he continueth forever, hath an everlasting priesthood, whereby he is able also to save forever them that come to God by him; always living to make intercession for us. For it was fitting that we should have

such a high priest, holy, innocent, undefiled, separated from sinners, and made higher than the heavens; who needeth not daily (as the *other* priests) to offer sacrifices first for his own sins and then for the people's: for this he did once, in offering himself. . . . Nor yet that he should offer himself often, as the high priest entereth into the holies every year with the blood of others. For then he ought to have suffered often from the beginning of the world: but now once at the end of ages, he hath appeared for the destruction of sin, by the sacrifice of himself. And as it is appointed unto men once to die, and after this the judgment: so also Christ was offered once to exhaust the sins of many." (Heb. ix. 25 *et seq.*, Douay version.)

If Christ has destroyed sin, by the sacrifice of himself, and is constantly interceding for us, what need of confession save to God alone? (Matthew vi. 6.) "But thou, when thou shalt pray, enter into thy chamber, and having shut the door, pray to thy Father in secret; and thy Father who seeth in secret will repay thee."

"But that you may know that the *Son of man* hath power *on earth* to forgive sins (he saith to the sick of the palsy), I say to thee, Arise," &c. (Mark ii. 8, 12; Smarius, 255.) "He proves to them, and confirms his proof by a miracle, that it is possible, yea, a fact, that the Son of man—not

the Son of God, as such only, but the Son of man —hath power, not in heaven, but on *earth*, here among men, to forgive sins; and by that same miracle he proves, once for all, that the same power may be possessed by other men, not indeed through condignity of nature, but by delegation of power.”

Christ calls himself and is called “Son of man” about eighty times, in the Evangelists. He calls himself the “Son of man” in speaking of his power to forgive sins. Now, you say Christ is God. Therefore the “Son of man,” as being Christ, must be God. God has undoubtedly the power to forgive sins. He has undoubtedly the right and power to delegate that power to another. Christ, Son of man, as you say, “God,” conferred that power upon his apostles; but it cannot be shown that he ever gave them the authority to delegate or transmit that power to another. Says St. John (First Epistle i. 9), “If we confess our sins; he (God) is faithful and just, to forgive us our sins, and to cleanse us from all iniquity.” St. John does not say that he will forgive, or that the priest or church will forgive, but “God will forgive.” St. John does not drop a hint that he himself could forgive sins. St. James, chap. v. 16, says, “Confess, therefore, your sins one to another, and pray for

one another, that you may be saved. For the continual prayer of a just man availeth much." But he does not say it absolves the sinner.

The Father quotes a "Chillingworth," and a "Luther." We care not what Chillingworth or Luther said or believed, any further than what they said or believed may be found consistent with the truth. This is not a question to be settled by what men believe, but by what God commands, orders, and directs. The prejudices of centuries are not thrown aside in a moment. The stain of error is hard to be effaced.

"Yes, kind reader, it is mainly to the confessional that the world is indebted for the little virtue that still exists among men." (p. 289.) However little virtue may be found among men, undoubtedly quite as much will be found in Protestant as in Catholic countries,—probably quite as much among Mohammedan and Buddhist as among either. For as Knox, in his work upon man, very justly remarks, "the morale of a race is never altered by its religion."

We ask, and we ask boldly and confidently, for Father Smarius to point out the place where Christ gave to any man or set of men the authority to delegate to others the power of "forgiving sins." The fact is sufficient: without the fact, all that was or ever can be written is useless.

But what need is there for the priest? Do you believe the Apostle to the Hebrews? "But this Jesus, for that he continueth forever, hath an everlasting priesthood. Whereby he is able also to save forever them that come to God by him: always living to make intercession for us." (Heb. vii. 24 *et seq.*) And Christ says, St. John xiv. 13, "And whatsoever you shall ask the Father in my name, that will I do." Again: Christ says, St. Matt. vi. 14, "For if ye forgive men their trespasses, your heavenly Father will also forgive you." And does he not direct us, St. Matt. v. 45-48, "Love your enemies; do good to them that hate you. Be ye therefore perfect, as also your heavenly Father is perfect"? Must not, therefore, God love all, even his enemies? Yes, truly, for he is perfect, "for he knoweth our frame; he remembereth that we are dust." (Ps. cii. 14.)

## LECTURE VI.

### OF PURGATORY AND INDULGENCES.

THIS lecture is soon dismissed. Listen to Jesus. "And in vain do they worship me [God], teaching doctrines and commandments of men." (St. Matt. xv. 9.) God has not revealed, nor Christ taught, any thing concerning these things. And "why do you also transgress the commandment of God for your tradition?" (St. Matt. xv. 3.) For, says Christ, "Every plant, which my heavenly Father hath not planted, shall be rooted up." (xv. 13.)

## LECTURE VII.

### ON THE REAL PRESENCE.

“So that whoever receives the consecrated bread, receives the body of the Lord, the very same body and blood, that were conceived of the Holy Ghost in the Virgin’s womb; the same body that suffered, and the same blood that was shed for us, from the garden to Calvary.” (pp. 342, 343.)

“So that, after the words of consecration, there are no longer present real bread and wine, but only the appearance of bread and wine,—there are present truly, substantially, and really, the body and blood, together with the soul and divinity, of Jesus Christ; the same that was born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried; the same that rose again from the dead, ascended into heaven, is there seated at the right hand of his Father, and shall thence come again, to judge the living and the dead.” (p. 344.)

This is what the Roman Catholics call the real presence,—a doctrine to my mind, and which I

think I can demonstrate to be, irrational, foolish, absurd, and preposterous,—it may be, sacrilegious and blasphemous.

The argument of the Father is based upon the sixth chapter of the Gospel according to St. John, as follows:—

“35 And Jesus said to them, I am the bread of life: he that cometh to me shall not hunger; and he that believeth on me shall never thirst.

48 I am the bread of life.

49 Your fathers did eat manna in the desert, and are dead.

50 This is the bread which cometh down from heaven, that if any man eat of it he may not die.

51 I am the living bread which came down from heaven:

52 If any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, for the life of the world.

54 Then Jesus said to them, Amen, amen, I say unto you: except ye eat the flesh of the Son of man, and drink his blood, you shall not have life in you.

55 He that eateth my flesh and drinketh my blood hath everlasting life; and I will raise him up in the last day.

56 For my flesh is meat indeed, and my blood is drink indeed.



57 He that eateth my flesh and drinketh my blood abideth in me, and I in him.

58 As the living Father hath sent me, and I live by the Father; so he that eateth me, the same also shall live by me.

59 This is the bread which came down from heaven: not as your fathers did eat manna and are dead: he that eateth this bread shall live forever.

61 Many, therefore, of his disciples hearing it, said, This saying is hard, and who can hear it?

62 But Jesus, knowing in himself that his disciples murmured at this, said to them, Doth this scandalize you?

63 If, then, you shall see the Son of man ascend up where he was before?

64 It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I have spoken to you are spirit and life.

67 After this time many of his disciples went back, and walked no more with him."

The Roman Catholics assert that these words are to be taken literally; the Protestants assert that they are to be taken figuratively or symbolically. (See Smarius, p. 350.)

It appears that those of the Jews who were present at the time these words were spoken by Jesus—at least, those who turned away from him

—understood him literally. Understanding him literally, what he required of them was to violate the Mosaic laws. For “the Lord spoke to Moses, saying, Moreover, you shall not eat the blood of any creature whatsoever, whether of birds or beasts. Every one that eateth blood shall perish from among the people.” (Lev. vii. 22, 26, 27.) But did the apostles understand him literally? Undoubtedly, no. Read the fifteenth chapter of Acts, in which will be found the proceedings of what the Roman Catholics are pleased to call the First Council, which was held at Jerusalem, where St. Paul and Barnabas, St. Peter and James, were present, and where the question to be decided upon, and for which they were called together, was, whether the Gentile converts should be bound to observe the Mosaic laws, as certain of the Jewish converts held them to be. Now, what was determined upon in this council? What Father Smarius asserts? (p. 82.) “So, on the other hand, there are many things clearly prescribed in the Scriptures, which our separated brethren observe no more than we. Who among them, except the Tunkers, wash the feet of the disciples before they take the Lord’s Supper? Who of them abstain from any kind of meat, whether strangled or not? and from blood-puddings, which were forbidden, in the name of the

Holy Ghost, by the apostles to the first Christians?" Is this what was determined upon by the Holy Ghost and by the apostles in that first council,—that they were to abstain from blood-pudding? May I not say with Mosheim, in his "History of Christianity in the First Three Centuries," Century II. § vii., "With the greatest grief we find ourselves compelled to acknowledge that the upright and laudable exertions thus made by the wise and the pious part of the Christian community were not the only means which in this century were employed in promoting the propagation of the Christian faith"? What were the means which these "Christians, or rather, perhaps, an association of Christians," made use of, and which have acquired the name of PIOUS frauds? Why, forgeries upon the public,—of which he says, "I yet cannot take upon me to acquit even the most strictly orthodox from all participation in this species of criminality; for it appears, from evidence superior to all exception, that a pernicious maxim was very early recognized by the Christians, and soon found among them numerous patrons,—namely, that those who made it their business to deceive with a view of promoting the cause of truth, were deserving rather of commendation than censure." Have you not acted upon this theory, Father Smarius?

Do you not know that there is no such word as "blood-pudding" used in the whole Scriptures? Or did you see its application, and therefore wish to deceive your readers—most of them probably unlearned and careless—by falsifying the quotation? Is this honest and manly? And must not such conduct almost justify the opprobrious definition given to the word "Jesuitism,"—"deceit; hypocrisy"? (Webster.)

But what was determined upon in that council? Why, the following:—"For it hath seemed good to the Holy Ghost and to us, to lay no further burden upon you than these necessary things:—

"That you abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication; from which things keeping yourselves, you shall do well. Fare ye well." (Acts xv. 28, 29.)

But, according to the Roman Catholics, "except you [actually] eat the flesh of the Son of man, and [actually] drink his blood, you shall not have life in you." (St. John vi. 54.) What, then, is to become of the poor Gentile converts? "For it hath seemed good to the Holy Ghost and to us [the apostles, &c.] that ye abstain from blood." What is to be done, if Christ says, "You must drink my blood," and the Holy Ghost says, "You must abstain from blood," and Christ and the

Holy Ghost are co-equal with God the Father, and the three are one?

Why, Christ himself has solved the difficulty. The words are not to be taken literally. "It is the Spirit that quickeneth: the flesh profiteth nothing; the words that I have spoken to you, are spirit and life." (St. John vi. 64.) What! the flesh profiteth nothing! What, then, becomes of the body and blood of Christ? "for since the resurrection of Christ his body is impassible, and his blood can no longer be *really* separated from his flesh, so that wherever his flesh is, there also is his blood." (p. 396.) If the flesh profiteth nothing, the blood can profit nothing; for, Smarius says, it cannot be separated from the flesh. Of what use, then, is the doctrine of the real presence? Admitting, for the sake of argument, that the wafer is turned into the body and blood of Christ, "if the flesh, and consequently the blood, profiteth nothing," and if you cannot take the flesh without partaking of the blood, "and it seemeth good to the Holy Ghost that you should not partake of blood," the wafer after consecration becomes a snare to any one who partakes of it,—becomes, in fact, a sin against the Holy Ghost; and Christ saith, "And whosoever shall speak a word against the Son of man [meaning himself], it shall be forgiven him: but he that shall speak

against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come." (St. Matt. xii. 32.)

Taken literally, as the Roman Catholics assert it must be, Christ says, "This is the bread which cometh down from heaven, that a man may eat thereof and not die." (St. John vi. 50.)- Do those who eat of your consecrated wafer die? I trow they do. Then your consecrated wafer cannot be Christ's flesh and blood, as you assert; for that was the bread that cometh down out of heaven, and of which those who eat do not die.

"While they were at supper, Jesus took bread, and blessed, and broke, and gave to his disciples, and said, Take ye and eat. This is my body. And taking the chalice, he gave thanks, and gave to them, saying; Drink ye all of this, for this is my blood of the new testament, which shall be shed for many for the remission of sins." (Matt. xxvi. 26-28.) Says the Father, "Those who hear the Saviour on this solemn occasion are simple, uneducated fishermen. They can scarcely understand the commonest expressions of their own language. Their reason, like their speech, is untutored and uncultivated. They would scarcely think of such nice distinctions as the difference, in a given instance, between a figurative and a literal expression of speech. How much

less were they capable of nicely sifting out the certainly-concealed figurative expression of Christ's thought which our separated brethren appeared to have discovered in the text!" (pp. 360, 361.) They undoubtedly understood him. For the former address upon the same subject could not have left them in doubt, in which he told them that the words he spake to them "were spirit and life, and that the flesh profited nothing." This amounts almost to a demonstration. For, otherwise, how could they in that first council at Jerusalem say "that it seemed good to the Holy Ghost and to us that you should abstain from blood," and, according to Father Smarius, consequently, flesh? for he says, "his blood can no longer be separated from his flesh."

But Father Smarius has not given us all that Jesus said upon that occasion. Let us supply it (St. Matt. xxvi. 29):—"And I say unto you, I will not drink from henceforth of this fruit of the vine until that day when I shall drink it with you new in the kingdom of my Father." Why did not these ignorant, illiterate men, these fishermen, ask him if they cultivated grapes in heaven and made new wine there, and whether one of the joys of heaven was to drink new wine?

But the Father becomes very facetious, and makes use of an argument which is altogether

applicable to himself and to the Roman Catholics, but in no wise to the Protestants or to any person professing common sense. He says, "Suppose you are the father of a family, and about to die. You wish to make your last will in behalf of your children. In the presence of the notary public and two witnesses you dictate as follows:— 'To my daughter Mary I leave this house with all its appurtenances. To my daughter Sarah I leave the block of houses situated on Verona street. To my son John I leave my farm of one hundred and fifty acres, and all the improvements on the same.' Suppose, further, that you are dead, and that your children go to the probate court to settle the question of their inheritance. There they are told by the judge, 'Well, Mary, you doubtless imagine that your father left you the real, substantial brick-and-mortar house in which he died?' 'Most certainly, your honour,' replies the girl. 'Yet I am sorry to say,' returns the judge, 'that you are mistaken. The words of the last will of your father mean that some time before he fell sick he had a photograph taken of his house, which must be somewhere hanging or lying in a room; and that is the portion of your inheritance.'" (pp. 362, 363.) Let us examine who are guilty of such absurdities, the Roman Catholics or the Protestants.



It is the Protestants who assert "that it is impossible for the same thing to be and not to be." It is the Protestants who assert "that the same material thing or substance, under the same conditions and circumstances, presented to the same organizations, if those organizations be in a normal condition, must always present the same phenomena." The Protestants assert "that the bread, or wafer, and wine, after the consecration, have undergone no change, but are still bread and wine; that the chemical and physical characters are in no wise changed; that the wine will intoxicate as it did before." No Protestant calls a landscape view of a farm a farm, nor bread and wine flesh and blood. That is for Father Smarius and the Roman Catholics to do. What would those Jews who turned away from Jesus when he told them, "unless you eat my flesh and drink my blood you shall not have life in you," have said? Supposing they had come to the determination of eating Christ's flesh and blood, and that they had applied to Father Smarius and the Roman Catholics to furnish it to them, and that Father Smarius and the Roman Catholics consecrated, as they term it, a wafer, and presented it to those Jews, and told them that it was the flesh and blood of Christ: would they not have thought the Father and the Roman Catholics were mocking

them? Would they not have turned away from them, as they did from Jesus, saying, "This is a hard saying: who can hear it?"

The Father and the Roman Catholics say, "You must drink Christ's blood."

The Holy Ghost and the apostles say, "You must abstain from blood."

Which is right, judge ye.

Again, Father Smarius quotes the testimony of St. Paul (1 Cor. xi. 23-29, p. 366 *et seq.*). Then he says, "How can any one be guilty of the body and blood as our separated brethren teach?" And I ask him, in reply, how dare Father Smarius and the Roman Catholics partake of it, if it be in reality such body and blood as he and they contend for, when St. Paul and St. Peter, and others forming the first council, as they term it, at Jerusalem, say to the Gentile converts, "For it hath seemed good to the Holy Ghost and to us to lay no further burdens upon you than these necessary things: That you abstain from things sacrificed to idols, and from blood: from which things keeping yourselves, you shall do well" ? (Acts xv. 28, 29.)

Take notice of this: "necessary things,"—not trifling, unimportant, but *necessary things*,—such as are indispensable, requisite, essential,—such as must be.

The poor Gentile converts, according to the Father and the Roman Catholics, must be in a bad way. If they don't drink blood, they have no life in them; if they do, they sin against the Holy Ghost. Their position reminds one of Lorenzo Dow's couplet,—

“You can and you can't, you will and you won't;  
You'll be damn'd if you do, and you'll be damn'd if you  
don't.”

The Protestants believe in no such absurdity. St. Paul undoubtedly speaks figuratively when he says, “Therefore, whosoever shall eat this bread, or drink the chalice of the Lord, unworthily, shall be guilty of the body and of the blood of the Lord.” (1 Cor. xi. 27.) “But let a man prove himself; and so let him eat of that bread and drink of the chalice.” (1 Cor. xi. 28.)

Now, St. Paul does not say, “Eat this flesh and drink this blood;” but, “Eat this bread and drink this chalice.” Again: what does St. Paul mean when he uses the words “shall eat and drink unworthily,” and “but let a man prove himself”? Let St. Paul explain himself. “For it is impossible for those who were once illuminated, and have tasted also the heavenly gift, and were made partakers of the Holy Ghost, have moreover tasted the good word of God, and the powers of the world to come; and are

fallen away; to be renewed again to penance; crucifying again to themselves the Son of God, and making him a mockery." (Heb. vi. 4-6.)

Is this figurative, or literal? Certainly figurative. Why? Because Christ was once crucified, and cannot be crucified again.

"For then he ought to have suffered often from the beginning of the world: but now once at the end of ages, he hath appeared for the destruction of sin by the sacrifice of himself:

"And as it is appointed unto men once to die, and after this the judgment:

"So also Christ was offered once to exhaust the sins of many; the second time he shall appear without sin to them that expect him, unto salvation." (Heb. ix. 26-28.)

But Father Smarius and the Roman Catholics certainly do not believe what they teach and assert; otherwise they would act differently. St. Paul says, "For as often as you shall eat of this bread, and drink this chalice, you shall show the death of the Lord until he come."

But, say Father Smarius and the Roman Catholics, Oh, no! this is not necessary: the wafer is all that is essential for the laity. Yet Christ says (St. John vi. 54), "Except you *eat* the flesh of the Son of man, and *drink* his blood, you shall not have life in you." Says Father Sma-

rius, "The wafer, being turned into his flesh, must necessarily contain his blood." (See p. 396.) How necessarily? You are reasoning now from the human senses. I deny it. I affirm it to be true flesh without blood. It does not follow because all sensible flesh has more or less blood with it, that this miraculous, ineffable, and wonderfully-produced flesh has blood. No. It is pure flesh without any blood; and it lies upon Father Smarius to show us where Christ or his apostles said that the bread after blessing was flesh and blood. Christ said, "Take, eat: this is my body," speaking of the bread; not, my body and my blood, but, my body. But to partake of this alone Christ does not say is sufficient; but, "except ye eat my body, and drink my blood, you have no life in you." Not, eat my body, and eat my blood; but, "eat my body, and drink my blood." For where is the drinking in eating the consecrated wafer? If the blood could not be separated from the flesh, did not Christ know it as well as Father Smarius? But his flesh contained no blood. Protestants, in a matter of such great importance, want "unmistakable evidence" presented to their reason. The opinions of all the Fathers of the Church, or any other men or set of men, are of no account unsupported by "unmistakable evidence."

Yet some of these Roman Catholic gentlemen awaken a smile at their arguments. Father Smarius quotes with great unction the argument of St. Cyril of Jerusalem. Speaking of the bread and wine, St. Cyril says, "Judge not of the thing by your taste, but by faith." And, further, "Jesus Christ at Cana of Galilee, once changed water into wine by his will only; and shall we think him less worthy of credit when he changes wine into blood?" (Smarius, pp. 374, 375.)

A better test could not have been offered. At Cana of Galilee Christ turned the water into wine. Did they tell the company "not to judge of the thing by your taste, but by faith"? This would be a cheap way of treating your friends. My dear —, trouble yourself no further about the expense of company. Call your friends together; set the water before them; tell them it is Hock, Champagne, Sauterne, Sherry, Teneriffe, brandy, whisky,—what you please. Say to your friends, "Judge not of the thing by your taste, but by faith." "Faith!" your Irish friend would say, "to my taste this is water, not whisky." "Oh, no: you are wrong," would be your reply; "by faith it is whisky. Being 'instructed by faith, you will correct your judgment.'" (See Smarius, p. 393.)

But at Cana of Galilee did the master of the

feast judge by his taste, or by faith? By his taste, undoubtedly. It required no faith; for the water was turned into wine; it was water no longer; and the wine was so good, so unusually good, that it attracted the attention of the master of the feast, so that he called to the bridegroom, not knowing whence the wine came, saying, "Every man at first setteth forth good wine, and when men have well drunk, then that which is worst; but thou hast kept the good wine until now." (St. John ii. 10.) But perhaps St. Cyril wishes to convey the idea that the miracle was all gammon, and that the whole party were so drunk that they did not know water from wine, and so judged not from their taste, "but by faith."

But let Father Smarius and the Roman Catholic priests consecrate your wafer and your wine, and take them into the same kind of company as that at Cana of Galilee, and not tell them whence they come, and see whether they will be called "flesh and blood."

Therefore, at Cana of Galilee Christ did perform a miracle; for the water was turned into wine, so that the senses recognized it as such. The priests do not turn, nor does Christ turn, the wafer and wine into flesh and blood, because the senses perceive no change, but recognize still the

wafer and the wine. Christ is still worthy of credit; for he did not at the Last Supper pretend to work a miracle.

But we have said that the doctrine of the real presence is not only absurd, but perhaps sacrilegious and blasphemous.

What is the doctrine of the real presence? Let Father Smarius answer:—"By the words of consecration we believe the substance of the bread and wine to be changed into the real body and blood of Jesus Christ, which united—as these to his soul and divinity—form the sole object of their worship and adoration." (p. 404.)

Look, I beseech you, in the second chapter of Acts, to what occurred upon the day of Pentecost. Listen attentively to what St. Peter says to the multitudes who were astonished at the miracle of the "tongues of fire," and the "speaking in divers tongues."

"Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as you also know.

"This same, being delivered up by the determinate counsel and foreknowledge of God, you by hands of wicked men have crucified and slain.



“Whom God has raised up, having loosed the sorrows of hell, as it was impossible that he should be holden by it.

“For David said concerning him, *I foresaw the Lord before my face; because he is at my right hand, that I may not be moved.*

*“For this my heart hath been glad, and my tongue hath rejoiced: moreover, my flesh also shall rest in hope.*

*“Because thou wilt not leave my soul in hell, nor suffer thy Holy One to see corruption.*

“Foreseeing this, he spoke of the resurrection of Christ; for neither was he left in hell, neither did his flesh see corruption.” (Acts ii. 22–27, 31; and see Ps. xv. 10.)

Now, this prophecy of King David is applied to Christ, not only by St. Peter, but by all commentators, Roman Catholic or Protestant.

Turn now to the accounts of Christ’s burial and resurrection, as found in the Gospels:—

“He [Joseph of Arimathea] went to Pilate, and asked the body of JESUS. Then Pilate commanded that the body should be delivered.

“And Joseph, taking the body, wrapt it up in a clean linen cloth,

“And laid it in his own new monument, which he had hewn in a rock.” (St. Matt. xxvii. 58–60.)

“And the angel answering said to the woman, Fear not you: for I know that you seek JESUS, who was crucified.

“He is not here: for he has risen.” (St. Matt. xxviii. 5, 6.)

“And Joseph, buying fine linen, and taking him down, wrapped him up in the fine linen, and laid him in a sepulchre which was hewed out of a rock.” (St. Mark xv. 46.)

“And when the Sabbath was past, Mary Magdalene, and Mary *the mother* of James, and Salome, brought sweet spices, that coming they might anoint JESUS.

“And entering into the sepulchre, they saw a young man sitting on the right side, clothed with a white robe: and they were astonished.

“Who saith to them: Be not affrighted; you seek Jesus of Nazareth, who was crucified: he is risen . . .” (St. Mark xvi. 1, 5, 6.)

St. Luke's account is nearly the same.

St. John says, “He [Joseph of Arimathea] came, therefore, and took away the body of JESUS.

“And Nicodemus also came, he who at the first came to Jesus by night, bringing a mixture of myrrh and aloes, about an hundred pounds *weight*.

“They took, therefore, the body of JESUS, and

bound it in linen cloths with the spices, as the manner of the Jews is to bury.

“Now, there was in the place where he was crucified a garden: and in the garden a new sepulchre, wherein no man yet had been laid.

“There, therefore, because of the passover of the Jews, they laid JESUS, because the sepulchre was nigh at hand.” (St. John xix. 39-42.)

“Jesus saith to her [Mary Magdalene]: Do not touch me; for I am not yet ascended to my Father.” (St. John xx. 17.)

How careful to avoid all corruption! A new tomb, clean linen, spices. He rises immediately, and will not let even Mary Magdalene touch him, because he has not yet ascended to his Father.

“Thou wilt not leave my soul in hell [not hell, but the grave; so says the Rabbi Isaac Leaser], nor suffer thy Holy One [servant, says Leaser] to see corruption.” (Ps. xxi. 10.)

Now, this sentiment regarding corruption, or putrefaction, was a very ancient one. “As putrefaction was the most general means of natural destruction or dissolution, the same spirit of superstition, which turned every other object of nature into an object of devotion, consecrated it to the personification of the destroying power; whence, in the mysteries and other sacred rites

belonging to the generative attributes, every thing putrid, or that had a tendency to putridity, was carefully avoided; and so strict were the Egyptian priests upon this point that they wore no garments made of any animal substance, but circumcised themselves, and shaved their whole bodies, even to their eyebrows, lest they should unknowingly harbour any filth, excrement, or vermin supposed to be bred from putrefaction. The common fly, being in its first stage of existence (a maggot) a principal agent in dissolving and dissipating all putrescent bodies, was adopted as an emblem of the Deity to represent the destroying attribute; whence the Baal-Zebub, or Jupiter Fly, of the Phœnicians, when admitted into the creed of the Jews, received the rank and office of Prince of the Devils." (R. Payne Knight on the Symbolical Language of Ancient Art and Mythology, p. 37, and authorities there quoted.)

Baal-Zebub, you therefore see, was among the Jews the prince of the devils, the prince of corruption, of which the grave, *Sheol* in Hebrew, sometimes rendered "hell," was perhaps the symbol. Therefore says St. Peter, "God having loosed the sorrows of hell, as it was impossible that he should be holden by it," (Acts xi. 24,) and that God would not suffer "his Holy One to see corruption." (Acts v. 28.)

Now, what do Father Smarius and the Church of Rome say? Read, and mark it well.

“So that whoever receives that consecrated bread receives the body of the Lord, the very same body and blood that were conceived of the Holy Ghost in the Virgin’s womb; the same body that suffered and the same blood that was shed for us, from the garden to Calvary.” (pp. 342, 343.)

“So that after the words of consecration there are no longer present real bread and wine, but only the appearances of bread and wine; there are present truly, substantially, and really the body and blood, together with the soul and divinity, of Jesus Christ; the same that was born of the Virgin Mary, suffered under Pontius Pilate and was buried; the same that rose again from the dead, ascended into heaven, is there seated at the right hand of his Father, and shall thence come again to judge the living and the dead.” (p. 344.)

They—Father Smarius and the Roman Catholics—believe that when the bread and wine are changed by consecration, are united to Christ soul and divinity, they form the sole object of their worship and adoration. (See Smarius, p. 404.)

Enter a Catholic church at the performance of the mass, as the consecration of the bread and wine is called. As they are consecrated, the priest

successively raises the bread and the chalice,—now, as they affirm, the body and blood, soul and divinity, of Christ,—and as they are raised the people successively acknowledge it as their God, and bow their heads and worship it. And what then? Wonderful to be told, they eat him,—dead or alive!

They must eat him alive. For, says Smarius, it is the same “that rose again from the dead, ascended into heaven, and shall thence come again to judge the living and the dead.” (p. 344.) Their God gulped down as you would gulp a live oyster!

I defy so monstrous an absurdity to be pointed out among any other religionists, Jew or Gentile, Greek or Pagan, among black, red, or white men, upon the face of the earth. Men have recognized their God in various animals and plants and stones; but from that time they became sacred and it was death to injure them. In Egypt, where they worshipped various animals, “it is reported that in time of a famine, which drove the inhabitants to the cruel necessity of devouring one another, there was no one person accused of having tasted of any of these sacred animals.” (Universal History, 2d ed., vol. i. p. 229.)

And Du Chaillu says that the “Fans,” a

tribe of cannibals which he discovered, would not eat their relatives and friends.

But that the Roman Catholics should first make their God, and then eat him, is an absurdity so great that, did they not persist in it with so great pertinacity and strenuousness, it would be impossible to believe it.

They assert that they eat the body and blood of a man, the soul and divinity of a God.

What indignities did the Jews offer to Christ? (St. Matt. xxvii. 30, 34.) "And spitting upon him, they took the reed and struck his head."

"And they gave him wine to drink mingled with gall. And when he had tasted, he would not drink."

But what do these Roman Catholics do, when they eat their God-man? They plunge their God into a bath of spittle, and then they swallow him. What then becomes of him? He passes into the stomach; the juices of the stomach act upon him, and the veins absorb a portion of him, which passes into the economy as nourishment. The larger portion passes into the duodenum, into a bath of gall and pancreatic juice. It thence passes into the small intestines, of which it traverses some twenty-five or thirty feet, thence into the large intestine, or colon, thence into the rectum, from whence it is cast out upon the dung-

hill. The other portions, after being used in the economy, pass off through the kidneys, in the shape of urine, and through the other emunctories of the body as perspiration and so forth.

So that which they worship and bow down to as a God to-day they cast out upon the dunghill to-morrow.

*King.*—Now, Hamlet, where's Polonius?

*Hamlet.*—At supper.

*King.*—At supper! where?

*Ham.*—Not where he eats, but where he is eaten; a certain convocation of politic worms are e'en at him. Your worm is your only emperor for diet: we fat all creatures else to fat us, and we fat ourselves for maggots; your fat king and your lean beggar is but variable service; two dishes, but to one table: that's the end.

*King.*—Alas, alas!

*Ham.*—A man may fish with the worm that hath eat of a king [and, if the Roman Catholics be right, of a king that has eat of his God]; and eat of the fish that hath fed of that worm.

*King.*—What dost thou mean by this?

*Ham.*—Nothing, but to show you how a king may go a progress through the guts of a beggar. (SHAKESPEARE, *Hamlet*, Scene III.)

So the Roman Catholics may say, We eat the real flesh and blood, soul and divinity, of Christ, to show you how a God “may go a progress through the guts of a beggar.” What absurdity! What horrid blasphemy, if what they assert were true!



The Jews crucify and slay him. The Pope, priests, and members of the Roman Church assert they eat him. After the Jews had crucified and slain him, he did not, says St. Peter, "see corruption." After the Pope, priests, and members of the Roman Catholic Church eat him, he does see corruption, if what they assert be true, and, further, has been undergoing corruption of the vilest kind—not in a new tomb, not wrapped in fine linen and spices, but in the vilest and most offensive places known to man—for nearly nineteen hundred years.

But let us for a moment suppose that it was the Protestants, and not the Church of Rome, who taught and practised this doctrine. What would Father Smarius and the Church of Rome exclaim? Would they not say to us, "Dear separated brethren, the doctrine which you believe and practise must be false. If it be not false, 'his Holy One' does see corruption, and that in a more corrupt place than *Sheol*, whether it be translated 'hell' or 'the grave.' If it be not false, —if it be true, as you assert it to be, that you eat 'the very same body and blood that were conceived of the Holy Ghost in the Virgin's womb,' —does it not lay you open to be called man-eaters, cannibals? If you also believe and assert that, 'together with his body and blood, you eat

the soul and divinity of Jesus Christ,' do you not render yourselves liable to the epithet of 'God-eaters'?" Would not the Church of Rome fulminate her thunders against such doctrines, and call them heresies, and denounce those who practise them? Would she not warn her own people, saying to them, in the words of the patriarch Jacob, "Let not my soul go into their counsel, nor my glory be in their assembly"? (Gen. xlix. 6.)

## LECTURE VIII.

### HONOUR AND INVOCATION OF SAINTS—VENERATION OF IMAGES AND RELICS.

#### I. HONOUR and invocation of saints.

1. "What are saints?" The Father asks the question, and replies, "Saints are the spirits of the departed who reign with Christ in glory." (p. 411.)

"Saint is a term sometimes put for the people of Israel, sometimes for Christian believers. The Hebrews are called a holy nation:—'Ye shall be unto me a kingdom of priests and a holy nation.' (Exod. xix. 6; 1 Pet. ii. 9; Deut. vii. 6; xiv. 2, 21.) Nothing is more frequent in Paul than the name of saints given to Christians (Rom. i. 7; viii. 27, 28; xii. 13; xv. 25, 32; xvi. 2, &c.) Saint signifies, in particular, good men, and the servants of God (Prov. ix. 10); and is often put for angels (Job v. 1; xv. 15; Dan. iv. 23; Deut. xxxii. 2, 3)." (See Calmet's Dictionary of the Bible, *h. t.*)

"Now, the question is," says the Father,

“should we honour these saints? Who dares deny it?” (p. 411.)

If by honour the Father means that we should respect and esteem every one who possesses great excellence of character, high moral and religious worth, integrity, and manliness, we say, “Yes.”

But, if the Father means by “honour” that we should pay to them that reverence and veneration which we pay to God, we answer, “No.”

Says Father Smarius, “We invoke them, we pray to them; and should we not?” (p. 413.)

With regard to the honour which is given by us to the saints, our catechism teaches:—“We are to honour saints and angels as God’s special friends and servants, but not with the honour which belongs to God.” And, with regard to the prayers we address to them, the Catechism of the Council of Trent, published in virtue of its decree, by order of Pope Pius V., says, “God and the saints are not to be prayed to in the same manner: for we pray to God that *he himself would give us good things and deliver us from all evil things*; but we beg of the saints, because they are pleasing to God, *that they would be our advocates, and obtain from God what we stand in need of.*” (Part IV.)

“Hence our forms of prayer differ. We say to God, ‘Have mercy on us,’ ‘Deliver us,’

‘Grant us,’ ‘Save us;’ to the saints we say, ‘Pray for us,’ ‘Intercede for us.’ And if at times the forms of prayer are identical, the faith which offers them is quite different.” (pp. 426, 427.)

The Father, in his argument respecting this subject, reminds us very much of an amusement which we have seen frequently performed by boys, and which, in our younger days, we have engaged in ourselves,—the standing up on end of a number of bricks, so arranged in a row as to be within striking distance of each other, and, having placed the last one, tilted it towards its neighbour, causing in succession the whole row to fall. For the Father, having employed some twenty-five duodecimo pages in stating his argument, arrived at the end, says,—

“Finally, observe that the Church does not teach that it is necessary unto salvation to pray to the saints. All she says is that ‘it is good and useful’ suppliantly to invoke them and to have recourse to their prayers.” (p. 428.)

It is a very pleasant thing to find our brethren of the Roman Catholic Church agreeing upon any subject with those whose fathers were obliged to separate from them on account of matters which the Roman Catholic Church insisted upon as being “good and useful,” but which were not “necessary to salvation.” We cheerfully assent to the

statement of the Father, that the "honour and invocation of saints" are not necessary to salvation.

But, like our fathers, we disagree with the Roman Catholic Church about the "good and the useful." Why? The Father admits that "at times the prayers of the saints are identical with those that are made to God," and that "the only difference in them is that which may arise in the faith that offers them." (p. 427.)

The great objection lies here, that the prayers to the saints being the same at times as those made to God, the great masses, who are the unreflecting and ignorant, as well as many who are intelligent but careless and heedless, will cease or forget to distinguish between God and the saints. Now, this, in innumerable cases, is undoubtedly the fact; and thus it may be questioned whether the Roman Catholic Church, by method and rule, does not lead, or at least cause, her members to fall into idolatry,—which the Father defines (p. 426) as "giving to a creature the worship which is due to God alone." But this, so far from being "good and useful," is dangerous and bad.

If God commanded the honour and invocation of saints, it would be necessary to salvation. The Father admits that it is not necessary to salva-

tion: then such honour and invocation must be a precept of men; if so, it cannot be "good and useful;" for, says Christ, "*In vain do they worship me, teaching doctrines and precepts of men.*" (St. Mark vii. 7.)

Finally, it is a maxim in ethics, that "where one of two courses of conduct is known to be right, and the other is doubtful, you are bound to pursue that which you know to be right." It follows that, as the "honour and invocation of the saints" are not necessary to salvation, and are of doubtful and questionable expediency, and have, with other matters of similar character, led to a separation among brethren who otherwise might have dwelt in unity, such worship and adoration can be neither "good" nor "useful."

## II. Veneration of images and relics.

"With regard," says the Father, "to pictures and images of Christ and of the saints, the Church teaches as follows: 'The images of Christ, of the Virgin mother of God, and the other saints, are to be kept and retained, particularly in the churches, and due honour and veneration is to be paid them; not that we believe that there is any divinity or power in them for which we respect them, or that any thing is to be asked of them, or that trust is to be placed in them,

as the heathen of old trusted in their idols . . . ; but the honour which we pay to images is referred to the originals whom they represent: so that by means of images which we kiss, and before which we kneel, we adore Jesus Christ and venerate his saints.'” (Council of Trent, Sess. 25.)

“Notwithstanding this plainest and clearest possible statement of our doctrine on the respect and honour due to pictures and images, our separated brethren have, from the beginning of the so-called Reformation till this day, never ceased to misrepresent it in their pulpits. It is objected by them that it is forbidden by the second (first they should say) commandment. [And Protestants say that it is no matter whether it be first or last, whatever and whenever God commands, his command is equally binding on his creatures.] ‘Thou shalt not make to thyself a graven thing, nor the likeness of any thing that is in heaven above, or in the earth beneath, nor of those things that are in the water under the earth.’ (Exod. xx. 4.)” (pp. 428, 429.)

“What, then, *did* he [God] forbid? To make them our gods, our idols, and to adore them and serve them. Hence the commandment, Thou shalt not adore them, nor serve them. (Exod. xx. 5.)”



“But you Catholics adore them; for you kiss them, bow your heads to them, take off your hats; you kneel to them; you pray to them.’

“We never kneel or pray *to* any picture, image, or likeness whatsoever, but *before* them. To kneel and pray *to* an image would suppose life, energy, power, consciousness, in the picture or the image, if, namely, these acts, as the preposition *to* would seem to indicate, terminate *on* the image or the likeness; but to perform these same acts *before* them, while they are expressions of respect, honour, and veneration, are not acts which terminate on the picture or likeness as such, but are, through them, referred to the originals whom they represent.” (pp. 431, 432.)

In regard to graven images, what has God commanded? God says, “Thou shalt not make unto thyself any graven image, or any likeness of any thing that is in the heaven above, or that is on the earth beneath, or that is in the water under the earth. Thou shalt not bow thyself down to them, nor serve them.” (Exodus xx. 4, 5, Leeser’s version.)

But, says the Father, “It is rather strange that God should forbid the making of any likeness in heaven or on earth, and yet allow so many of them in his very temple.” (p. 430.)

The question is not as to what is “rather

strange," but whether God has not a right to make a general law and then make as many exceptions to it as he pleases. "Shall the Judge of all the earth not exercise justice?" (Genesis xviii. 25, Leeser.) Human legislators exercise this power; and if any person violates a general law, and wishes to escape the penalty, he must show that he is within the exceptions which may have been made to it, or he will be held guilty of an infraction of the general law. Now, Protestants grant that God has made exceptions to his general laws. He directed cherubim to be placed upon the ark. "And the cherubim shall be spreading forth their wings on high, overshadowing the cover with their wings, with their faces turned one to the other; toward the cover shall the faces of the cherubim be directed. And I will meet with thee there, and I will speak with thee from above the cover, from between the two cherubim which are upon the ark of the testimony, all the things which I will command thee unto the children of Israel." (Exod. xxv. 20, 22, Leeser.)

"Nor," says the Father, "is this practice forbidden by the Scriptures;" namely, "to kneel or pray before any image or likeness." "How otherwise could Joshua fall upon his face before the ark of the Lord until the eventide, he and the

elders of Israel, and exclaim, 'O Lord God, why wouldest thou bring this people over the river Jordan, to deliver us into the hands of the Amorrhite,' &c.? (Josh. vii. 6, 7.) Thus, God ordered Moses and Joshua to put off their shoes, because the ground on which they stood was holy." (p. 432.)

If this practice of kneeling and praying before any image is not forbidden, pray what does God's commandment in Exodus chapter xx. go for? Joshua and the elders fell upon their faces before the ark, because God himself spoke from between the cherubim. It was to God, therefore, that Joshua and the elders fell upon their faces. When Moses and Joshua put off their shoes, they did it by God's express command. If the reason of any Protestant is convinced by "unmistakable evidence" that God commands him to do any thing, he will perform it, because it is his duty to obey God whether God gives a reason for his command or not. So that neither of these authorities which the Father has quoted supports or has any application to the point at issue.

The commandments were given to the Jews. Now, what did they understand by this command,—“Thou shalt not make to thyself any graven image,” etc.? (Exod. xx. 4, 5.)

Moses said to the Jews (Deut. c. xxix. § 21–16, Leeser), “And ye saw their abominations, and their idols, of wood and stone, silver and gold, which they had with them.”

What is an “idol”? Webster defines it to be—  
 1. An image, form, or representation of any thing. It is derived from the Greek *ειδολον*, (*eidolon*). 2. An image of a divinity; a representation or symbol of a deity, made as an object of worship.

Now, it is to be supposed that the Jews understood what that “idolatry” was that was forbidden to them. Philo-Judæus, who was born before Christ and was contemporaneous with him, says, “Wherefore, removing all such imposture, let us worship no beings that are by nature brothers and germane to us, though endowed with far more pure and immortal essences than we are. For all created things, as such, have a kind of germane and brotherly equality with one another, the Maker of all things being their common Father. But let us deeply infix this first and most holy commandment in our breasts, to acknowledge and worship one only highest God.” (Cud. Int. Syst. vol. ii. 180.)

St. Peter acted upon this principle: “And it came to pass, that when Peter was come in, Cornelius came to meet him, and falling at his feet

adored. But Peter lifted him up, saying, Arise: I myself also am a man." (Acts x. 25, 26.) Again, in the case of St. John. "And I, John, who have heard and seen these things. And after I had heard and seen, I fell down to adore BEFORE the feet of the angel, who showed me these things. And he said to me: See thou do it not: for I am thy fellow-servant, and of thy brethren the prophets, and of them that keep the words of the prophecy of this book. Adore God." (Rev. xxii. 8, 9.)

Take notice that St. John fell down to adore "*before*," not *to*, the angel. Yet the angel forbade him, and said to him, what Protestants say to the Roman Catholics, "See you do it not. Adore God."

The celebrated Jewish scholar Maimonides, who was born at Cordova in A.D. 1139, says, "The foundation of that commandment against strange worship (now commonly called idolatry) is this, that no man should worship any of the creatures whatsoever, neither angel, nor sphere, nor star, nor any of the four elements, nor any thing made out of them. For though he that worships these things knows that the Lord is God, and superior to them all, and worships those creatures no otherwise than Enosh and the rest of that age did, yet is he nevertheless guilty of

strange worship, or idolatry. You know that whosoever committeth idolatry, he doth it not as supposing that there is no other god besides that which he worshippeth, for it never came into the minds of any idolaters, nor never will, that that statue which is made of them of metal, or stone, or wood, is that very God who created heaven and earth; but they worship those statues and images only as the representation of something which is a mediator between God and them." (Cud. Int. Sys. vol. ii. pp. 183, 184.)

The Jew Moses Albelda says, "The idolaters first argued thus in respect of God: that since he was of such transcendent perfection above men, it was not possible for men to be united to or have communion with him otherwise than by means of certain middle beings, or mediators, as it is the manner of earthly kings to have petitions conveyed to them by the hands of mediators and intercessors. Secondly, that as to themselves being corporeal, so that they could not comprehend God abstractly, they must needs have something sensible to excite and stir up their devotion and fix their imagination upon." (Cud. Int. Sys. vol. ii. p. 185.) Rabbi David Kimchi says, "All the polytheism and idolatry of the pagans is reduced to these three heads. First; when they worshipped the ministers of God, as thinking to

honour him thereby ; secondly, when they worshipped them as orators and intercessors for them with God ; and lastly, when they worshipped statues of wood and stone for memorials of him.” (Cud. Int. Sys. vol. ii. p. 186.) Again: Julian, the Roman Emperor, who was born in the year 331, and to whom the Christians gave the name of the Apostate, because, having been brought up in Christianity, he returned to the religion of his ancestors, writing in defence of idolatry, says, “ But (the Galileans will say) O ! you have admitted into your soul every multitude of demons, whom, though according to you they are formless and unfigured, you have fashioned in a corporeal resemblance. It is not fit that honour should be paid to divinity through such works. How, then, do we not consider as wood and stones those statues which are fashioned by the hands of men ? O more stupid than even stones themselves ! Do you fancy that all men are to be drawn by the nose, as you are drawn by execrable demons, so as to think that the artificial resemblances of the gods are the gods themselves ? Looking, therefore, to the resemblances of the gods, we do not think them to be either stones or wood ; for neither do we think that the gods are these resemblances ; since neither do we say that royal images are wood, or stone, or brass, nor that they

are the kings themselves, but the images of kings. Whoever, therefore, loves his king, beholds with pleasure the image of his king; whoever loves his child is delighted with his image; and whoever loves his father surveys his image with delight. Hence, also, he who is a lover of divinity gladly surveys the statues and images of the gods; at the same time venerating and fearing with a holy dread the gods who invisibly behold him.”—Extracted from the fragment of an oration or epistle on the duties of a priest. (Arguments of Celsus, Porphyry, and the Emperor Julian against the Christians, &c. &c., London, Thomas Rodd, 1830, pp. 64, 65.)

Thus, Father Smarius uses almost the identical arguments for kneeling and praying before images that the Jews use to define idolatry, and that the Emperor Julian uses to defend it. (See pp. 415, 416, 417.)

And now we take direct issue with the Father. “But do not the Catholics, especially the ignorant portion of the Church, believe that there is some life, power, or virtue in those images and statues?”

“By no means; and the Catechism which every child, rich and poor, lettered and unlettered, has to learn before he is admitted to holy communion, plainly tells him that he is forbidden ‘to pray



to images and pictures,' 'because they have neither life nor sense to hear us.'” (p. 437.)

Now, we assert, notwithstanding what the catechism teaches, that Roman “ Catholics, especially the ignorant portion of the Church, do believe that there is some life, power, or virtue in those images and statues.”

“ Nothing is more common among the *miracles of Popery* than to hear of *images* that on certain occasions had spoken, or *shed tears*, or *sweat*, or *bled*. And do not we find the very same stories in all the *heathen writers*?—of which I could bring numberless examples from *old* as well as *new Rome*, from *pagan* as well as *Popish legends*. *Rome*, as the describer of it says (Rom. Mod. R. di Monti, 21), *abounds with these treasures or speaking images*; but he laments the negligence of their ancestors in not recording so particularly as they ought the *very words and other circumstances of such conversations*. They show us here an *image of the Virgin* which *reprimanded Gregory the Great* for passing by her too carelessly; and, in *St. Paul's Church*, a *crucifix* which *spoke to St. Bridgith*. *Durantus* mentions another *Madonna*, which *spoke to the sexton in commendation of the piety of one of her votaries*. And did not the *image of Fortune* do the same, or more, in *old Rome*?—which, as authors say, *spoke twice in*

*praise of those matrons who had dedicated a temple to her?*

“They have a church dedicated to *St. Mary the Weeper*, or to a *Madonna* famous for shedding tears. They show an *image*, too, of *our Saviour*, which, for some time before the *sacking* of Rome, wept so heartily that the *good fathers* of the *monastery* were all employed in *wiping its face* with cotton. They have another *church* built in honour of an *image* which bled very plentifully from a blow given to it by a blasphemer. And were not the *old idols*, too, as *full of blood*, when, as *Livy* relates, *all the images in the temple* of Juno were seen to sweat with drops of it?” (Middleton’s Letters from Rome, pp. 202, 203, 204.)

“The facts already produced sufficiently prove that it is *no mistake* to affirm that the *Catholic* borrowed from the heathen, or that *pagan ceremonies* were introduced into the Church; while there were *strong prejudices* subsisting in favour of them,—which, from these beginnings, have been operating in it ever since, with more or less effect, in proportion to the decay of its discipline and the corruption of its rulers, till they have perfected that form and system of worship which we now distinguish by the name of *Popery*.

“From the first promulgation of the gospel, as all history informs us, there was a perpetual con-

test between *the pagan and Christian rites*, through a long succession of ages; in which *the pagan rites* were forcibly imposed upon the Christians by the *pagan emperors*, rejected again in their turn by the Christian emperors, and all of them distinctly marked out and described at different times by the *imperial laws*, so as the Christians in all ages might clearly know and avoid them. For example, the laws of *Theodosius* forbade all people, under severe penalties, *to light up candles, burn incense, or hang up garlands to senseless images*. Now, these laws, from the time of their publication, have been in the constant possession of the *Romish Church*, perpetually read, commented, and published by their clergy; so that, when the particular rites therein prohibited were introduced into the Christian worship, in what age soever we should suppose it to have happened, the introducers could not be ignorant of their being *pagan rites*, and, consequently, could not be *originals*, or inventors, but, as I have affirmed in my Letter, the *mere borrowers* of them from their *pagan ancestors*." (Middleton's Letters from Rome, Letter to Warburton, pp. 245, 246.)

In the year 726, "the pope and the emperor came into violent collision. In that year, Leo the Emperor (Leo III., surnamed the Isau-

rian) conceived it to be time to make his projected reform in the Catholic religion; and he published an edict in which he declared, 'That, in acknowledgment of the blessings with which God loaded him since his elevation to empire, he wished to destroy idolatry introduced into the Church; that the images of JESUS CHRIST, of the Holy Virgin, and of the saints, were idols to which were rendered honours of which God was jealous; that he ordered, in consequence, to have these removed from the churches, from oratories, and from private houses, and to break them in pieces.' Thus broke out the heresy of the Iconoclasts, or image-breakers,—the Greek word *iconoclast* having that significance. Leo is said to have conceived his idea from a Jew. The source was bad enough for the emanation of any wicked principle against the religion of Him whom the Jews crucified. The emperor followed up his edict by presenting it for acceptance to St. Germanus, the Patriarch of Constantinople; but that prelate refused to subscribe to it. 'The Christians,' he said to Leo, 'do not adore images, but they honour them because they present to them the remembrance of the saints and of their virtues. Painting is an abridged history of religion for the Christians: it is not an idolatry. We must not confound an absolute with a rela-

tive worship.' The Isaurian (meaning Leo), however, did not comprehend this just doctrine, and he proceeded to secure universal effect for his absurd laws." (Popular Lives of the Popes, from Peter to Pius IX. Approved by Rt. Rev. Bishop Wood [Roman Catholic Bishop of Philadelphia, Penna., U.S.A.]. Written for the "Universe, A Catholic Review of the Times," and published in vol. xxxix., No. 5, Philadelphia, Sunday, May 24, 1868.)

"Leo is said to have conceived his idea from a Jew. The source was bad enough for the emanation of any wicked principle against the religion of Him whom the Jews crucified."

Permit me here to protest, in the name of justice, of equity, and of righteousness, in the name of humanity, and of the same God whom we both worship in common, against the opprobrium and hatred and persecution with which the Jews have been visited by those who call themselves Christians. Who are the Jews? Were they not the chosen people of God? Are they not the conduit, the medium, through which we at this day are illuminated with the knowledge of the one true God? Do we not to-day employ the songs of David, the great King of the Jews, in our worship? Do not the utterances of the prophets fill our souls with holy ardour and

divine fire? I protest, in the name of that great Jew St. Paul, against the vituperation and abuse, against the fiendish cruelty, which for nineteen hundred years has been waged against this people. Who among all the Christians from the day of Christ to this day is greater than St. Paul? If you cannot name one, listen to him until you find a greater authority.

“I speak the truth in Christ, I lie not, my conscience bearing me witness in the Holy Ghost,

“That I have great sadness and continual sorrow in my heart.

“For I wished myself to be an anathema from Christ for my brethren, who are my kinsmen according to the flesh :

“Who are Israelites; to whom belongeth the adoption as of children, and the glory, and the testament, and the giving of the Law, and the service of *God*, and the promises :

“Whose are the fathers, and of whom is Christ according to the flesh, who is over all things, God blessed forever. Amen!” (St. Paul to the Romans ix. 1-4.)

Shall we persecute and abuse and deride those to whom we are indebted for so many and so great blessings? Who more admirably adapted to teach Leo than a Jew? Might we not, had it not been for the Jews, have been plunged into a

common idolatry? If a Jew did not understand what idolatry was, who did?

The Jews are an eminent example of the tenacity with which men hold to the faith of their fathers. Now, do not suppose that the mental constitution of the Jew differs in the least from other people's. It was the great difficulty which arose from the tenacity of those who are termed idolaters to the religion of their ancestors, which undoubtedly led the Roman Catholic Church to introduce images into their worship, and thus enable them to increase their members by making their religion a modified idolatry or a modified Christianity.

The Jews, the Mohammedans, the ancient Persians, the Protestants, the Greek Church, are all iconoclasts. That is, they consider the use of images in churches, to be knelt before in the performance of prayer, as idolatry, and are in the habit of destroying them.

But if St. Peter and the angel would not permit Cornelius and St. John to fall down before them to adore, saying, "Stand up;" "See thou do it not: worship God," what would they have said had they seen Cornelius, or St. John, falling upon their faces or kneeling before their images?

Yet says the Father, "Nor is this practice

forbidden by the Scriptures.” (p. 432.) Why, it certainly is forbidden. If Cornelius and St. John were forbidden to kneel and adore, the first before St. Peter, the second before the angel, how much more before their images!

But, admitting, for the sake of argument, that it is not forbidden, where is it commanded us of God? Nowhere! Then it is not essential to salvation. Then it is a precept of men,—therefore not “good and useful.” “For in vain do they worship me, teaching doctrines and precepts of men.” (St. Mark vii. 7.)

But the maxim in ethics, before quoted, applies with great force to this case. No one says that not to bow down before, to pray before, images, or not to give them “due honour and veneration,” is idolatry.

But many consider that to pay “honour and veneration” to them is idolatry.

Therefore, as it is not commanded, but as many believe is forbidden, of God, it is safest to omit it, or not to practise it.

That the Jews from the earliest periods to the present day consider the falling down before images and relics as idolatry—that idolatry which was forbidden by God—admits no doubt. God wished to be known and worshipped as a being far above any human conception. God



wished all worship to be confined to himself. Knowing, therefore, the nature of man, that he was more emotional than intellectual, God forbade the use of images and relics, because they would lower that conception of him which he desired his worshippers to have. This result was undoubtedly obtained; for nowhere do we find such exalted ideas of the Deity as we find in the Jewish writings. "Thus hath said the Lord, The heaven is my throne, and the earth is my footstool; where is there a house that ye can build unto me? and where is the place of my rest?" (Isaiah lxvi. 1, Leeser.)

How strong this emotional tendency is, is evidenced by the Jews themselves, particularly before the captivity, who were constantly lapsing into idolatry, and also by the history of other nations, and the tendencies of our own day. Says Godfrey Higgins,—

"I beg to remind my reader that originally in Rome, Greece, and Egypt, which conveys with it India, there was no idolatry, except it was simply the *Linga*, as the emblem of the creative power." (Higgins, *Anac.*, vol. i. p. 520.)

"The Cobra, the Ioni, and *Linga*, seem to be the only emblems admitted in the early Buddhist monuments; while I have no doubt that the *earliest* had no emblem. The god was represented

seated, naked, contemplative, and unornamented. By degrees, emblems increased in long periods of time. If we suppose only *one* emblem to have been admitted in a generation, in thirty generations, or one thousand years, there would be *thirty* emblems. A single new emblem in a generation would not alarm the worshippers; and thus the abuse might creep on till it arrived at the state in which we find it both in India and in the Romish Church at this day. The Protestants are doing the same thing: the last generation introduced pictures into churches; the cross is now following in order. They go on slowly at first: at length, the minds of men becoming accustomed to innovations, they proceed in geometrical progression. Thus, figments of nonsense go on increasing till some intrepid fanatic takes offence at them and preaches against them; a bloody civil war then arises about nothing,—and the emblems, and the beautiful temples which contain them, are destroyed.” (Hig. Anac., vol. i. pp. 522, 523.)

Had Higgins lived, he would have seen not only the cross, but tapers, incense, tinselled robes, genuflexions,—all that those whom we call idolaters invented, and which the Roman Catholic Church adopted,—now being introduced into some churches that are called Protestant. We

believe that these things were forbidden by God, because he wished his worship to be more intellectual than emotional; because he wished the intellect, which distinguishes man above the beasts, to dominate that which man has in common with them,—the emotions.

Beware, then, of all symbolical worship. It will lead to idolatry. Rely upon it, "God is wiser than man."

## LECTURE IX.

### ON THE HONOUR AND INVOCATION OF THE BLESSED VIRGIN MARY.

“IN very ancient as well as modern times, the worship of a female, supposed to be a virgin, with an infant in her arms, has prevailed. This worship has not been confined to one particular place or country, but has spread to nearly every part of the habitable world.”

The Virgin Mary, in most countries where the Roman Catholic faith prevails, is called the Queen of Heaven. This is the very epithet given by the ancients to the mother of Bacchus, who was said to be a virgin. (Higgins, *Anac.*, vol. i. p. 303.)

“Perpetual virginity was also the attribute of many of the ancient goddesses, and—what may seem extraordinary—of some who had proved themselves prolific. Minerva, though pre-eminently distinguished by the title of the Virgin, is said to have had children by the sun, called Corybantes, who appear to have been a kind of priests of that god, canonized for their knowledge, and therefore fabled to have been his children by

Divine Wisdom. Diana, who was equally famed for her virginal purity, has the title of mother, in an ancient inscription; and Juno is said to have renewed her virginity every year, by bathing in a certain fountain in the Peloponnesus, the reason of which was explained in the Argive mysteries,—in which the initiated were probably informed that this was an ancient figurative mode of signifying the fertilizing quality of those waters, which renewed and reintegrated annually the productive powers of the earth. This figurative or mystic renovation of virginity seems to be signified in the Orphic hymns by the epithet *ΠΟΛΥΠΑΡΘΕΝΟΣ*; which, though applied to a male personification, may equally signify the complete restoration of the procreative organs of the universe after each periodical effort of nature.” (R. Payne Knight, *Sym. Lan.* § 226.)

“Ovid, *Fasti* III., makes *Libera*, the name of *Ariadne*, *Bacchus*’s pretended wife, whom *Cicero*, (*de Nat. Deor.*) makes to be *Proserpina*, *Bacchus*’s mother. The story of this woman being deserted by a man and espoused by a god has somewhat so exceedingly like that passage, *Matt.* i. 19, 20, of the *Blessed Virgin*’s history, that we should wonder at it, did we not see the parallelism infinite between the sacred and the profane history before us.”

“Ariadne was translated into heaven, as is said of the Virgin, and her nuptial garland was turned into a heavenly crown: she was made queen of heaven.”

“There are many similitudes between the Virgin and the mother of Bacchus in all the old fables; as, for instance, Hyginus (Fab. 164) makes Adoneus, or Adonis, the son of Myrrha. Adonis is Bacchus, beyond controversy.

“Adonis is the Hebrew אַדְנִי (Adni), Adonai, which the heathens learned from the Arabians, one of the sacred names of the Deity. Mary, or Miriam, St. Jerome interprets *Myrrha*, Maris. Mariamne is the same appellation, of which Ariadne seems a corruption. Orpheus calls the mother of Bacchus Leucothea, a *sea-goddess*.” (Rev. Dr. Stukeley.)

Thus the reverend and learned Dr. Stukeley has clearly made out that the story of Mary, the queen of heaven, the mother of אַדְנִי (Adni), Adonis, or *the Lord*, as our book always renders this word, with her translation to heaven, &c., was an *old story* long before Jesus of Nazareth was born. After this, Stukeley observes that Ariadne, the queen of heaven, has upon her head a crown of twelve stars. This is the case of the Queen of Heaven in almost every church on the continent (Europe).

In the service or liturgy of the Carmelites, which I bought in Dublin, at the Carmelite Monastery, the Virgin is called *stella Maris*; that is, in fact, the star of the sea, "Leucothea," "Venus rising from the sea."

Isidore of Seville says that the meaning of the word Mary is one who begins to illuminate,—" *Maria illuminatrix*." He gives to this virgin, as her mother, a person called Anna, an allegorical name, by which the Romans meant the annual revolution of the sun, which they personified, and for whom they had a festival, under the name of *Anna Perenna*, at the beginning of the year. The Hindoos have the same person as a goddess, under the name of Anna or Unnu Poorna. Poorna is evidently Perenna, or Porana."

Dr. Pritchard says, "The beneficent form of Bhavani, termed Devi or Anna Purna, is doubtless, as Sir W. Jones remarked, the Anna Perenna of the Romans." Again: "Anna Purna is, however, also the counterpart of the Egyptian Isis. She is figured as bent by the weight of her full breasts, and reminds us of the statues of Isis Multimammia." Again: "Bhavani is invoked by the name of Ma, as was Demeter among the Greeks by that of Maia. In the passages where the Hebrew word מְרִים (*Mrim*) of the Old Testament is translated by the Vulgate, it is rendered

Maria, and the LXX. render it (Mariam) *Μαριαμ*. All this clearly proves that they are the same name."

"Though there can be no doubt that the celestial virgin of the sphere was one original source whence the Madonna, Regina Cœli (Queen of Heaven), *θεοτοκος*, and Mater Dei (Mother of the Gods), were derived, yet the goddess Cybele was another. She was equally called the Queen of Heaven and the Mother of the Gods. As devotees now collect alms in the name of the Virgin, so did they in ancient times in the name of Cybele, in which they were protected by a law when begging was not otherwise allowed." The Galli now used in the churches of Italy were anciently used in the worship of Cybele. Our Lady Day, or the Day of the Blessed Virgin, of the Roman Church, was heretofore dedicated to Cybele. "It was called Hilaria," says Macrobius, "on account of the joy occasioned by the arrival of the equinox." Lampridius also says that it was a festival dedicated to the Mother of the Gods. A Greek commentator on Dionysius, cited by Demster in his Antiquities, also states that the Hilaria was a festival in honour of the Mother of the Gods. In the fourth century there existed a sect of Christians, called Collyridians, who made offerings of cakes to



the Virgin Mary as a goddess and queen of heaven.”

“It is very evident that the idea of Mary being the mother of God, and also God himself, in some way or other arose from the Maia of India, the spouse of Brahme. Maia was the female generative power, and, as such, the Deity, and the mother of Buddha, or Divine Wisdom, or the Logos. Thus she was the mother of Jao, or of  $I\text{H}\Sigma$ , or of Jesus, and still a part of the Deity.”

“The 25th of March was a day of general festivity throughout the ancient Grecian and Roman world, and was called Hilaria. The Phrygians kept the same holiday, and worshipped Atys, the mother of the gods, with similar rites. Hence the appointment of this day, Lady-day, to the honour of the mother of Jesus, called by the Catholics the mother of God.”

“The circumstance of the Virgin almost always having the lotus or lily, the sacred plant both of Egypt and India, in her hand (or an angel has it, and presents it to her), is very striking. It is found, Sir R. Kerr Porter observes, in Egypt, Palestine, Persia, India, all over the East, and was of old in the tabernacle and temple of the Israelites. It is also represented in all pictures of the salutation of Gabriel to the Virgin Mary,

and, in fact, has been held in mysterious veneration by people of all nations and times.”

“The worship of the *black* Virgin and Child probably came from the East. The *white* one is the goddess Nurtia or Nortia of the Etruscans. I saw in the Palazzo Manfreni, at Venice, in a collection of Etruscan antiquities, some small figures of the Virgin and Child, in bronze, evidently originally from Egypt. In the Museum F. Gorii will be found a print of an Etruscan Virgin and Child, the goddess Nurtia, or Nortia, as he calls her.”

“The Virgin, having generally the *lotus*, but sometimes the *ear of wheat*, in her hand, arose from a very profound mysterious doctrine, connected with the pollen of plants.” (Higgins, *Anac.*, vol. i. book vi. chap. ii.)

“That Buddha and Mercury, sons of Maia, were the same person, receives a very remarkable confirmation from the fact that Mercury was always called by the Gentiles the Logos:—‘The *Word* that in the beginning was God, and that also was a God.’ But this Logos we have also shown to be the *Divine Wisdom*, and he was, according to the pagan Amelius, the Creator. He says, ‘And this plainly was the *Λογος*, by whom all things were made, he being himself eternal, as Heraclitus would say; and by Jove, the same

whom the barbarian affirms to have been in the place and dignity of a principal, and to be with God, and to be God, by whom all things were made, and in whom every thing that was made has its life and being; who, descending into body and putting on flesh, took the appearance of a man, though even then he gave proof of the majesty of his nature: nay, after his dissolution he was deified again.' If this does not prove the identity of Buddha and the Romish Jesus, nothing can do it."

"The circumstance of Maria being called Mania is worthy of observation. In the old language, without vowels, MN means moon. Is this one of the reasons why Mary is always represented with a moon, in some way or other,—generally standing on it? If Maria be the same as Maia, and is the female generative power, we see why she is always connected with the moon. This Mary is found in the kingdom of *Sion*, or Siam, in the city of Judia." (Higgins, *Anac.*, vol. i. p. 309.)

"M. Dupuis says the celestial sign of the Virgin and Child was in existence several thousand years before the birth of Christ. The constellation of the celestial Virgin, by its ascension above the horizon, presided at the birth of the god Sol, or light, and seemed to produce him from her side. Here is the origin of Jesus

born from the side of his mother. The Magi, as well as the priests of Egypt, celebrated the birth of the god Sol, or light, or day, incarnate in the womb of a virgin,—which had produced him without ceasing to be a virgin, and without connection with man. This was he of whom all the prophets and mystagogues prophesied, saying, ‘A virgin shall conceive and bear a son,’ (and his name shall be Om-nu-al, Om our God.) One may see in the sphere the image of the infant god Day, in the arms of the constellation under which he was born; and all the images of the virgin offered to the veneration of the people represent her as in the sphere, nursing a mystical infant, who would destroy evil, confound the prince of darkness, regenerate nature, and rule over the universe. On the front of the temple of Isis at Sais was this inscription, below that which I have given above (I, Isis, am all that has been, that is, or shall be; no mortal man hath ever me unveiled):—‘The fruit which I have brought forth is the sun.’ This Isis, Plutarch says, is the chaste Minerva, who, without fearing to lose her title of virgin, says she is mother of the sun. This is the same virgin of the constellations, whom, Eratosthenes says, the learned of Alexandria called Ceres, or Isis, who opened the year, and presided at the birth of the

god Day [Winter Solstice, 25th December, which we call the Nativity of Christ]. It was in honour of this same virgin (from whom the sun emanated, and by whom the god Day or Light was nursed) that, at Sais, the famous feast of lights was celebrated, and from which our Candlemas, or our feast of the lights of the purification, was taken. Ceres was always called the Holy Virgin."

"The Christians have a feast called the Assumption of the Blessed Virgin. In one of the ancient gospel histories an account is given of the assumption of Mary into heaven, in memory of which this feast was kept. On this feast M. Dupuis says, 'About the eighth month, when the sun is in his greatest strength and enters into the eighth sign, the celestial Virgin appears to be absorbed in his fires, and she disappears in the midst of the rays and glory of her son. The Roman calendar of Columella marks at this epoch the death or disappearance of the Virgin. The sun, it says, passes into the Virgin, the thirteenth before the Kalends of September. The Christians place here the assumption or reunion of the virgin to her son. This used to be called the Feast of the Passage of the Virgin. At the end of three weeks the birth of the Virgin Mary is fixed. In the ancient Roman calendar the assumption of the Virgin Astartea, or her reunion to her son, took place at the

same time as the assumption of the Virgin Mary, and her birth, or her disengagement from the solar rays, at the same time with the birth of Mary.' How is it possible to believe that these extraordinary coincidences are the effect of accident? As the Christians celebrated the decease or assumption of the celestial Virgin into heaven, called by them the Virgin Mary, so also they did her impregnation or annunciation; that is, the information communicated to her that she should become pregnant by the Holy Ghost. 'The Pamyliä were on the twenty-fifth of the month Phamenoth; and on the new moon of that month the ancient Egyptians celebrated the entrance of Osiris into the moon,' or Isis. This, Plutarch says, 'is the beginning of the spring.. .' 'The moon is impregnated by the sun;' nine months after, Harpocrates is born. It is no wonder, therefore, that Dupuis compares the Pamyliä—a word which in Coptic, according to Jablonski, means *annunciation*—to the annunciation of the Blessed Virgin, which is marked in our calendars on the twenty-fifth of March, four days after the vernal equinox, and nine months before the birth of Christ.

"The identity of the Holy Virgin of the Christians and of that of the Gentiles had been observed before M. Dupuis's time. Albert the

Great says that the sign of the celestial Virgin rises above the horizon at the moment in which we fix the birth of the Lord Jesus Christ. All the mysteries of his divine incarnation, and all the secrets of his miraculous life, from his conception even to his ascension, are traced in the constellations, and figured in the stars which announced them. Bochart says that Leo X. gave the Virgin Mary the title of goddess. Pelloutier has observed that more than a hundred years before the Christian era, in the territory of Chartres, among the Gauls, honours were paid to the virgin (VIRGINI PARITURÆ), who was about to give birth to the God of Light. That this was really the Buddhist worship, I have no doubt.

“Adonis, the Syrian god, was the son of Myrrha. This Myrrha was feigned to be changed into a tree of the same name with it. This was what was offered by the Magi to Christ at his birth. The trifling, but still striking, coincidences between the worship of the god Sol (the sun) and the stories of Jesus are innumerable.” (Higgins, *Anac.*, pp. 313, 314.)

“The truth is, that the worship of the Virgin and Child which we find in all Romish countries was nothing more than a remnant of the worship of Isis and the god Horus.” (Higgins, *Anacalypsis.*)

Higgins speaks of a "*black Virgin*." Let us examine what he says about this elsewhere:—

"The adoration of a black stone is a very singular superstition. Like many other superstitions, this also came from India. Buddha was adored as a square black stone; so was Mercury; so was the Roman Terminus. The famous Pessinuntian stone, brought to Rome, was square and black. The sacred black stone at Mecca many of my readers are acquainted with.

"In Montfaucon, a black Isis and Orus are described.

"Pausanias states the Thespians to have had a temple and statue to Jupiter the Saviour; and a statue to Love, consisting only of a rude stone; and a temple to Venus Melainis, or *the black*.

"Ammon was founded by black doves,—*Ἀτρε-  
Ιωνες*.

"At Corinth there was a black Venus.

"Osiris and his Bull were black; all the gods and goddesses of Greece were black: at least, this was the case with Jupiter, Bacchus, Hercules, Apollo, Ammon.

"The goddesses Venus, Isis, Hecate, Diana, Juno, Metis, Ceres, Cybele, are black. The Multimammia is black in the Campidoglio at Rome; and in Montfaucon, *Antiquity Explained*.

"It has been observed that in the galleries we



constantly see busts and statues of the Roman emperors, made of two kinds of stone,—the human part of the *statue* of *black* stone, the drapery *white* or *coloured*. When they are thus described, I suppose, they are meant to be represented as priests of the sun: this was probably confined to the celebration of the Isiac or Egyptian ceremonies.

“On the colour of the gods of the ancients, and of the identity of them all with the god Sol, and with the Cristna of India, nothing more need be said. The reader has already seen the striking marks of similarity in the history of Cristna, and the stories related of Jesus in the Romish and heretical books. He probably will not think that their effect is destroyed, as Mr. Maurice flatters himself, by the word ‘Cristna,’ in the Indian language, signifying black, and the god being of that colour, when he is informed of what Mr. Maurice was probably ignorant,—that in all the Romish countries of Europe—in France, Italy, Germany, &c.—the God Christ, as well as his mother, are described in their old pictures and statues to be black. The infant God, in the arms of his black mother, his eyes and drapery white, is himself perfectly black. If the reader doubt my word, he may go to the cathedral at Moulins, to the famous Chapel of the Virgin

at Loretto, to the Church of the Annunciation, the Church of St. Lazaro, or the Church of St. Stephen at Genoa, to St. Francisco at Pisa, to the church at Brixen in the Tyrol, and to that at Padua, to the Church of St. Theodore at Munich,—in the two last of which, the whiteness of the eyes and teeth and the studied redness of the lips are very observable; to a church and to the cathedral at Augsburg, where are a black Virgin and Child as large as life; to Rome,—to the Borghese chapel Maria Maggiore,—to the Pantheon,—to a small chapel of St. Peter's, on the right-hand side on entering, near the door; and, in fact, to almost innumerable other churches, in countries professing the Romish religion.

“There is scarcely an old church in Italy where some remains of the worship of the BLACK VIRGIN and BLACK CHILD are not to be met with. Very often the black figures have given way to white ones, and in these cases the black ones, as being held sacred, were put into retired places in the churches, but were not destroyed, but are yet to be found there. In many cases the images are painted all over, and look like bronze, often with coloured aprons or napkins round the loins or other parts; but pictures in great numbers are to be seen, where the white of the eyes and of the teeth, and the lips a little

tinged with red, like the black figures in the Museum of the India Company, show that there is no imitation of bronze. In many instances these images and pictures are shaded, not all one colour, of very dark brown, so dark as to look like black. They are generally esteemed by the rabble with the most profound veneration. The toes are often white, the bronze or black paint being kissed away by the devotees and the white wood left. No doubt, in many places, where the priests have new-painted the images, they have coloured the eyes, teeth, &c., in order that they might not shock the feelings of devotees by a too sudden change from black to white, and in order, at the same time, that they might furnish a decent pretence for their blackness,—viz., that they are imitations of bronze; but the number that are left with white teeth, &c. let out the secret.

“ When the circumstance has been named to Romish priests, they have endeavoured to disguise the fact by pretending that the child had become black by the smoke of the candles; but it was black where the smoke of a candle never came; and, besides, how came the candles not to blacken the white of the eyes, the teeth, and the shirt, and how came they to redden the lips? The mother is always black when the child is.

Their real blackness is not to be questioned for a moment.

“If the author had wished to invent a circumstance to corroborate the assertion that the Romish Christ of Europe is the Cristina of India, how could he have desired any thing more striking than the fact of the black Virgin and Child being so common in the Romish countries of Europe? A black virgin and child among the white Germans, Swiss, French, and Italians!!” (Higgins, *Anac.*, book iv. chap. i. §§ 8–10, and authorities there quoted.)

“Another mode by which this black colour is accounted for was, that the mediæval artists gave it to the Virgin in allusion to the description in the Song of Solomon:—‘I am black, but beautiful, O ye daughters of Jerusalem, as the tents of Cedar, as the curtains of Solomon. Do not consider me that I am brown, because the sun has altered my colour.’ (Canticle of Canticles, chap. i. 5, 6.)” (See note, Lecky, *Reformation in Europe*, vol. i. p. 224.)

By reference to the prophet Jeremiah you will find that the worship of the “Queen of Heaven” was followed by the Jews, particularly the Jewish women in Egypt. This must have been the worship of Isis and Horus. The statues of Isis and Horus abound in all the museums of an-

tiquity in Europe. The writer has seen them in the British Museum and in the Egyptian Museum in the Louvre at Paris. Some time ago there was a very beautiful specimen in the Egyptian Museum which was exhibited in New York. Isis and Horus would be taken at once for the Roman Catholic representation of the Virgin and infant Jesus. For this worship the prophet says,—

“They shall be consumed from the least even to the greatest, by the sword and by the famine shall they die; and they shall be for an execration, and for a wonder, and for a curse, and for a reproach.

“Then all the men that knew that their wives sacrificed to other gods; and all the women of whom there stood by a great multitude, and all the people of them that dwelt in the land of Egypt in Phatures, answered Jeremias, saying,

“As for the word which thou hast spoken to us in the name of the Lord, we will not hearken to thee.

“But we will certainly do every word that shall proceed out of our own mouth, to sacrifice to the queen of heaven, and to pour out drink-offerings to her, as we and our fathers have done, our kings and our princes in the cities of Juda, and in the streets of Jerusalem: and we were

filled with bread, and it was well with us, and we saw no evil.

“But since we left off to offer sacrifice to the queen of heaven, and to pour out drink-offerings to her, we have wanted all things, and have been consumed by the sword and by famine.

“And if we offer sacrifice to the queen of heaven, and pour out drink-offerings to her; did we make cakes to worship her, to pour out drink-offerings to her, without our husbands?” (Jeremias xliv. 12, 15–19.)

That the Collyridians, a sect of Christians who are said to have originated in the fourth century, and were so called from the *collyrides*, the name given to the cakes which they offered once a year to the Virgin Mary, had their rise at that period, is here shown to be conclusively erroneous. They practised the same rites which Jeremias denounced, and which were practised ages before Christ.

Ezekiel in his vision was commanded, “Go in, and see the wicked abominations which they commit here. And he brought me in by the door of the gate of the Lord’s house, which looked to the north: and behold women sat there mourning for Adonis.” (Chap. viii. 9, 14.)

“Ceres and Bacchus, called, in Egypt, Isis and Osiris, and in Syria Venus and Adonis.” (R. Payne Knight on Sym. Lan. Anc., Art and

My., § 18.) In the Hebrew, Adonis was called Tammuz.

Thus you see how extended the worship of the Queen of Heaven was, and how favourite a worship it was among the women of antiquity, not exceeded by the adoration of the Virgin, as the Queen of Heaven of the Roman Catholic women, with which undoubtedly it was identical.

Let us now turn our attention to an examination of the New Testament.

The birth of Jesus from the womb of a virgin is certainly found narrated in the gospel histories of St. Matthew and St. Luke. It is not once mentioned in the Gospels of St. Mark and St. John.

Now, I wish to call your attention to the following facts. That Jesus Christ himself, throughout the whole of his ministry, never appeals, not even by implication, neither directly nor indirectly, to the miraculous character of his birth. That, with the exception of the accounts by St. Matthew and St. Luke, neither St. Peter, St. Paul, St. John, St. James, St. Jude, nor Matthew nor Luke except as first stated, ever mentions it. That none of the Jews ever allude to it.

It is certainly very curious, to say the least of it, that so miraculous a thing could have taken place and never have been once mentioned to the

Jews or to the churches. We should have supposed that, had it been known, all would have crowded round Jesus and gazed upon him with curiosity, wonder, and awe. But nothing of this kind took place. On the contrary, the people say, "Is not this the carpenter's son? is not his mother called Mary? and his brethren James and Joseph, and Simon and Jude? And his sisters, are they not all with us? whence therefore hath he all these things?" (St. Matt. xiii. 55.) Is it not marvellous that these people should speak thus, when they knew "that the birth of Jesus was announced by anthems from heaven, with a new star appearing in the east, with the recognition of the Magi, or wise men, bringing costly presents, with the declaration that he was born of the Holy Ghost and that his mother was a virgin"? Here was no salutation of "blessed art thou among women, and blessed is the fruit of thy womb! Hail, full of grace, the Lord is with thee: blessed art thou among women." (St. Luke i. 28, 42.

Let us see how Christ himself speaks of his mother. In St. Luke xi. 27 there was a splendid opportunity offered, leading him, as it were, to speak of his miraculous birth. Does he do so? No. "And it came to pass, as he spoke these things, a certain woman from the crowd, lifting



up her voice, said to him: Blessed is the womb that bore thee, and the paps that gave thee suck.

“But he said: Yea, rather, blessed are they who hear the word of God and keep it.” (St. Luke xi. 27, 28.)

So at another time, “while he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hands toward his disciples, and said, Behold my mother and my brethren. For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.” (St. Matt. xii. 46–50, King James’s version.)

But says St. John, vii. 5, “For neither did his brethren believe in him.” The miraculous events of his birth had no effect upon them!

At the marriage at Cana of Galilee, in addressing his mother, “Woman, what is it to me and to thee?” (St. John ii. 4,) he speaks to her no more respectfully than he does to the woman taken in adultery, but uses the same style: “Woman, where are they that accused thee?” (St. John viii. 10.) Again: “Now there stood by

the cross of Jesus his mother. When Jesus therefore had seen his mother and the disciple standing whom he loved, he saith to his mother, Woman, behold thy son! After that, he saith to the disciple, Behold thy mother! And from that hour the disciple took her to his own." (St. John xix. 25-27.) Nothing of "Hail, thou blessed," &c. No calling her the "Queen of Heaven," "the Blessed Virgin," "Mother of God," &c. &c.

Look now again at the second chapter of Acts. St. Peter addresses the multitudes on the day of Pentecost, and witnesses what David spake of Christ; but nothing of Isaiah's prophecy,—“Behold, a virgin shall conceive” (Isaiah vii. 14),—because he well knew that that prophecy did not point to Christ. He never speaks of the miraculous birth at all, that most striking incident in the whole history of Christ.

St. John takes Christ's mother home to dwell with him: yet St. John neither in his epistles nor in his Gospel history once speaks of Christ's mother as being a “virgin,”—in fact, never again mentions her: not a word about the immaculate conception, or about the womb “that neither before nor afterwards conceived any thing mortal.” (Smarius, p. 483.) So that it appears “that all generations did not call her blessed.”

Says Father Smarius, “Behold, from this day,

in which I am the mother of Christ, true God and true man, all Christian generations shall call me blessed." (p. 454.) Smarius, clearly perceiving that no one in Christ's time called her "blessed," qualifies "all generations" by the word "Christian." "For the disciples were called Christians first at Antioch" long after Christ's death.

Much controversy has been bestowed upon the words "brethren and sisters" of Christ, as proving that Mary could not have been always a virgin. But, by reference to what has been already said, you will perceive that this fact of a woman having children did not among the ancients prevent her from being a virgin. She had but to bathe in some "fountain," as Juno did, who by this means renewed her virginity every year. And Diana and Minerva, equally famed for their virginity, were not deprived of it by becoming mothers.

Is it not possible, nay, very probable, that this whole history of the Immaculate Conception is an interpolation into the Gospel histories of St. Matthew and St. Luke? It is well known, and admitted by orthodox writers, that the orthodox, formerly, would forge and interpolate all holy writings, if by that means they thought they could advance their notions of what was the true

faith. (See Mosheim's Hist. First Three Centuries of Christianity, Cen. II. § vii.) Nor need we go as far back as the ancients. The very book and the very author that we are considering present a specimen of it. Does not Father Smarius misquote, or rather garble, the instructions of what he pleases to call the First Council at Jerusalem, when he says that the Gentile converts were forbidden to eat "blood-pudding," when he knew the prohibition was against "blood"? So by many Christian divines, even by those holding the doctrine of the Trinity, the three-heavenly witnesses (St. John, 1st Epis. v. 7) are considered to be an interpolation. (See Adam Clarke's Comm.)

We perceive by Jeremiah and Ezekiel that the worship of the Queen of Heaven and the mourning for Adonis were very popular not only in Egypt, but in Judea and Jerusalem, particularly among the women. We know with what tenacity the people resist all innovations upon the religion of their fathers. To give a very curious instance of this, we may refer to a letter from Sir William Hamilton, K.B., His Majesty's Minister at the Court of Naples, to Sir Joseph Banks, Baronet, President of the Royal Society, dated Naples, December 30, 1781, in which he says, "Having last year made a curious discovery, that in a

province of this kingdom, and not fifty miles from its capital, a sort of devotion is still paid to PRIAPUS, the obscene divinity of the ancients (though under another denomination), I thought it a circumstance worth recording, particularly as it offers a fresh proof of the similitude of the papist and pagan religion, so well observed by Dr. Middleton in his celebrated 'Letter from Rome;' and therefore I mean to deposit the authentic proofs (a specimen of each of the ex voti of wax, with the original letter from Isernia) of this assertion in the British Museum when a proper opportunity shall offer." He further says, "A new road having been made last year from this capital to the province of Abruzzo, passing through the city of Isernia (anciently belonging to the Samnites, and very populous,—population, at that time, 5156), a person of liberal education, employed in that work, chanced to be at Isernia just at the time of the celebration of the feast of the modern Priapus, St. Cosmo; and, having been struck with the singularity of the ceremony, so very similar to that which attended the ancient cult of the God of the Gardens, and knowing my taste for antiquity, told me of it. I did intend to have been present at the feast of St. Cosmo this year; but—the indecency of this ceremony having probably transpired, from the country's having

been more frequented since the new road was made—orders have been given that the *great toe* [a word to the wise] of the saint should no longer be exposed.”

Sir William states that “on the 27th of September, at Isernia, one of the most ancient cities of the kingdom of Naples, situated in the province called the Contado di Molise, and adjoining to Abruzzo, an annual fair is held three days. The situation of this fair is on a rising ground between two rivers, about half a mile from the town of Isernia, on the most elevated part of which there is an ancient church, with a vestibule. The architecture is of a style of the lower ages, and it is said to have been a church and convent belonging to the Benedictine monks in the time of their poverty. This church is dedicated to St. Cosmus and Damianus. One of the days of the fair, the relics of the saints are exposed, and afterwards carried in procession from the cathedral of the city to this church, attended by a prodigious concourse of people. In the city and at the fair, *ex voti* of wax [delicacy forbids me quoting this part of the letter] are publicly offered for sale. There are also waxen vows that represent other parts of the body mixed with them; but of these there are few in comparison of the number of the . . . The

devout distributors of these vows carry a basket full of them in one hand, and hold a plate in the other to receive the money, crying aloud, 'St. Cosmo and Damiano!' If you ask the price of one, the answer is, '*Più ci metti, più meriti.*' ('The more you give, the more's the merit.') In the vestibule are two tables, at each of which one of the canons of the church presides, this crying out, '*Qui si ricevono le Misse, e Litanie,*' ('Here Masses and Litanies are received;') and the other, '*Qui si ricevono li Voti,*' ('Here the Vows are received.') On each table is a large basin for the reception of the different offerings. The vows are chiefly presented by the female sex . . ."

This account, which was given to Sir William in 1780, he says, "has since been fully confirmed to me by the Governor of Isernia. The vow is never presented without being accompanied by a piece of money, and is always kissed by the devotee at the moment of presentation.

"At the great altar of the church, another of its canons stands to give the holy unction, with the oil of St. Cosmo; which is prepared by the same receipt as that of the Roman ritual, with the addition only of the prayers of the holy martyrs St. Cosmus and Damianus. Those who have an infirmity in any of their members, present themselves at the great altar, and uncover the

member affected (not even excepting that which is most frequently represented by the *ex voti*), and the reverend canon anoints it, saying, *Per intercessionem beati Cosmi, liberet te ab omni malo.* Amen." (R. Payne Knight on the Worship of Priapus.)

To how great an extent this worship retained its influence in the Roman Catholic Church may be discovered by consulting "Histoire abrégée de différens Cultes, par J. A. Dulaure," second edition, Paris, 1825.

If, now, this the most indecent worship of antiquity is found to have existed in Italy, the seat of the Roman Catholic Church, as late as the beginning of this century,—if, as we have shown, this abominable worship was under the protection of that Church which calls itself eminently the "Christian Church," the "infallible Church,"—how much more readily could they have adopted the worship of the Queen of Heaven, of Leucothea, the star of the sea, and, for the purpose of concealing it, have interpolated the Gospels of St. Matthew and St. Luke,—making Mary the Virgin, Mother of God, &c., although they do not call her so in the Gospels,—all of this being an after-thought,—although, as we have shown, neither Christ, nor his brethren, nor any of the apostolic writers in other places, whether address-



ing the Jews or the churches, ever made any reference to such a fact.

The worship of the Queen of Heaven was denounced by Jeremiah the prophet. When and where did God cease to denounce it? When and where did Christ or his apostles command, order, and direct that the mother of Jesus should be addressed in prayer? Where is that "unmistakable evidence to convince the reason of man" that such a case requires?

From our own examination into this subject, we believe that this worship of the Virgin Mary is altogether derived from the symbolical religions of antiquity, which we call idolatry, and that at first it originated from a consideration of the phenomena of nature. Those who early were interested in searching out the hidden mysteries of the world, recognized the fact that life had its origin in two natures,—the one male, which they considered as the active principle of life; the other female, which they considered as the passive principle of life; and that the conjunction of these two principles—the active and the passive—was necessary to its production. As they saw all things living thus proceeding from previous beings, they were finally led to conceive of one from whom all things were originally derived. This being they invested with the attributes of

the active and passive principles,—the male and the female,—thus making it androgynous or hermaphrodite. In course of time, questions arose concerning the relative importance of these principles,—some asserting that the male principle—the active principle, which in man was found connected with the largest amount of the intellectual principle, and which dominated his emotional nature—was the greater; while others asserted that the female, or passive principle—which in woman was found connected with a larger amount of emotional nature than man possessed, and which in woman dominates the intellectual principle—was the greater. This controversy led, it is said, to strife and to bloody religious wars.

Among those who adopted the male deity, undoubtedly, were the Jews; and we therefore find that among them the predominance is given to the intellect. The Protestants have taken sides with the Jews. Around the Mediterranean Sea, in Egypt, Asia Minor (excepting that portion inhabited by the Jews), Greece, Italy, &c., the worship of both the male and female attributes prevailed,—the female attributes being worshipped under the forms of Isis, Venus, &c., as we have already shown.

Now, in the attempt to introduce among the Greeks and Romans the simple worship of God

as instituted by Christ, which took the Jewish views of the Deity, it was probably found impossible to overcome the prejudices of the people to the new religion until, among other things, the worship of the Queen of Heaven was introduced, under the name of the Virgin Mary, so as to be almost identical with their previous worship. In truth, this worship is the recognition of the female attribute in Deity. The consequence has been that her worship—the worship of the female attribute—has acquired the predominance over the male Deity of the God of the Jews in the Roman Catholic religion. In fact, as the Jewish women, upbraided by the prophet Jeremiah for their worship of the Queen of Heaven, gave as the reason of their worship their great prosperity,—“We were filled with bread, and it was well with us, and we saw no evil” (Jer. xliv. 17),—so the Roman Catholics of our day give for the same worship almost the same reply.

“If we seek for causes of this wonderful growth [the increase of the Roman Catholic churches], we must not fail to reckon among them that our Lord holds this country in especial favour, because it is especially associated with the honour of his blessed mother. The great Columbus, in coming to seek the land, chose for his ship the name of Santa Maria. The first island he dis-

covered he named after the Saviour of the world, and to the second he gave the name of the most pure conception of his blessed mother. The first bishop of the United States chose for the day of his consecration the day of our Lady's triumphant assumption into heaven; and this venerable cathedral is dedicated likewise in honour of the same great festival. The entire Church of the United States has for its patronal feast her immaculate conception; and at least one church in every five throughout the whole country has for its patroness the ever-glorious Mother of God." (Sermon of the Right Rev. William H. Elder, D.D., Bishop of Natchez, from "Sermons delivered during the Second Plenary Council of Baltimore, October, 1866," pp. 99, 100.)

I would call your attention to the fact that Isis, Queen of Heaven, was called Mother of God, as being the mother of Horus, who was the sun; that the pictures of the Virgin Mary with the infant Jesus must have been taken from the figures of Isis and Horus, for they were almost identical; that the Queen of Heaven, the virgin of the sphere, as found in the Zodiac, formerly disappeared in the month of August, because at that time the sun was in that sign, and the constellation was lost in his superior effulgence,—the virgin was swallowed up in the rays of the

sun. This period is kept by the Roman Catholic Church as a festival, and is called the Assumption of the Virgin; for then she disappeared, as it were, into heaven. In September, the sun proceeding into the next sign, the virgin reappeared; therefore the Roman Catholic Church had another festival, and called it the Nativity of the Virgin. On the 25th of December, the sun appeared to be born from her side; and, as this took place every year, and as the virgin of the heavens was always virgin, this has given rise to the doctrine of the immaculate conception, and ever virgin; for the sun was born from her side every year, and she was always virgin,—all astronomical, symbolical, pertaining to what was termed the idolatrous worship, and which, with other things like it, formed the mysteries of the ancient religion, the meaning of which was known to the priests, but hidden from the people.\*

---

\* "Before the introduction of the doctrines of Christianity into Rome, there existed the festival called the Hilaria, dedicated to Cybele, the mother of the gods: this festival took place upon the 25th of March. This goddess, Cybele, or Rhea, is said to have been the consort of Saturn, and the parent of the great classical triad, Jupiter, Neptune, Pluto." (Origin of Pagan Mythology, by Rev. G. S. Faber, vol. iii. p. 50.) The Orphic poet also styles the black Venus the mother both of gods and men, the generative source of all things. (See the same, vol. iii. p. 49.)

Springing from these two religions, the worship of the male and the worship of the female principle, the Protestant religion being the exponent of the first, the Roman Catholic religion being the exponent of the latter, we have a great divergence in practice, leading to most important results.

Protestantism, which was nothing more than a return from the Roman Catholic religion as it existed at the time of Luther, to the simple religion of Christ as practised by the apostles and disciples of Jesus during the first century after his death, resulted from the exercise of the intellect of Luther, which was stimulated by the sale of indulgences by Tetzels to test the Roman Catholic religion by the word of God. From that time Protestants have insisted upon "the right to judge, the duty to examine, the right to decide and choose," and this has led Protestants to insist upon the duty of establishing schools, in which the masses should be instructed and taught the use of their intellect. The more rigid the Protestantism, the more rigidly did they require this. At the same time, they rejected the magnificent robes, the imposing rites and ceremonies, the processions of priests, the use of images and relics,—all those things which pertained to the old idolatrous worship which had been engrafted upon the simple Christian religion by the Roman

Catholic Church in order to render it agreeable to the idolatrous Romans, and that it might be made, thus modified, the religion of the State, a Roman Catholic religion,—that is, a universal Roman religion. All these things were rejected by Protestants because they appealed only to the emotions, amusing the masses, and keeping out of sight the necessity of the culture of the intellect. This culture of the intellect has not only been adopted in the Protestant Church, but also in Protestant States; and as a consequence the daily prayer of all true Protestants is, that all governments may be established upon such wise, just, and generous principles that civil, political, and religious liberty may be secured to all people,—that the down-trodden and oppressed of the earth may be enabled to rise, and that they may be placed above want; that the darkness of error and of superstition may be dissipated from every mind, and that the light of truth, of knowledge, of learning, and of wisdom may irradiate every understanding.

On the contrary, the Roman Catholic Church, openly in some places, secretly in others, opposes by every means in her power the culture of the intellect among the masses. She teaches that “the right to judge, the duty to examine, the right to decide and choose, is heresy.” She obstructs the minds of her masses from “the right to judge,

the duty to examine and choose," by images and relics, wonderful tales of the saints, by magnificent robes, by imposing rites and ceremonies, by long processions,—every thing that can act upon the emotions and keep the intellect in bondage. This has been the means, in the Roman Catholic Church and in monarchical states, by which the masses have been held in subjection. This is the plan adopted in all Roman Catholic countries, and so successfully that the people really believe that the culture of the intellect is wrong. In France, which is to a great extent Catholic, somebody has disinterred this extract from the journal of proceedings of a French village council :—" At the meeting of the municipal council of Livais (Orne county), held on the 18th of August, 1833, resolved, unanimously, that the inhabitants of this village wish neither male nor female teachers in their midst, but wish to remain as their fathers were in days past." (Paris correspondent American Literary Gazette, &c., vol. xi. No. 10, Philadelphia, Sept. 15, 1868, p. 224.) When the demands of society require schools, as far as possible the Church keeps control over them, particularly through her priests and the order of the Jesuits, in order that, whatever may be taught, this be taught in particular, that "the right to judge, the duty to examine, the right to decide and choose," is heresy.



## CONCLUSION.

IN conclusion, let us consider—1. Whether Father Smarius has proved that there is “one only true religion,” and that that religion is the Roman Catholic.

2. Whether, if Christ has provided an “Infallible Church,” the Roman Catholic Church be that “Infallible Church.”

1st. Is the Roman Catholic religion the “only true religion”?

In considering this question, we may lay down this proposition as an axiom, that, whatever a true religion must include, it must exclude every thing that is vain, useless, idolatrous, doubtful, or false.

Now, we have shown that God never commanded nor Christ taught “the doctrines of Purgatory and Indulgences, Confession, the doctrine of the Real Presence, the Honour and Invocation of Saints, or the Honour and Invocation of the Blessed Virgin Mary.”

That the Father himself admits that some of these are not necessary to salvation, therefore not commanded by God or Christ. That being the case, we have proved that they are, as Christ de-

clares, "in vain;" that is, such doctrines are, as Webster defines "vain," "to no purpose, fruitless, ineffectual."

That some of these things are those which the Jews, to whom the commandment was given by God to avoid idolatry, have always considered as idolatrous.

Therefore, as these things are comprised in the Roman Catholic religion, it cannot be a true religion, therefore not that "only true religion."

2d. Is the Roman Catholic Church an "Infallible Church"?

We have shown that to be infallible it must not admit the least tincture of error. But the Roman Catholic Church teaches the Roman Catholic religion, which we have shown to abound in that which is doubtful, absurd, idolatrous, and false. Therefore it is not an "Infallible Church."

Therefore, if Christ have established "one only true religion" and an "Infallible Church," we have demonstrated that "the Roman Catholic religion" is not that "only true religion," nor "the Roman Catholic Church" that "Infallible Church."

Protestants claim for their religion that it includes the recognition of God, the mediatorship of Christ, the sanctifying influences of the Holy Ghost, the universal principles of morality,

the doctrine of baptism, and the eating bread and drinking wine in remembrance of the Lord's death until he come. They exclude all those things which we have demonstrated to be doubtful, absurd, idolatrous, and false.

Therefore, if there be but "one only true religion," as Roman Catholics admit the belief and the doctrines of the Protestant religion to be essential and true, if the Protestant religion be not that "only true religion," it must be much nearer to it than the Roman Catholic, as excluding that which we have shown to be absurd, idolatrous, and false.

Therefore, every Protestant who examines and makes a choice cannot but choose to remain in the Protestant Church. And were Roman Catholics permitted to examine, to judge, to choose, they would, upon examination, choose the same. But they are not permitted to examine, to judge, to choose. Their emotions are cultivated; their intellect, their reason, is suppressed. Should they undertake to examine, they are called "heretic," the most opprobrious name that can be lavished upon a Roman Catholic, and which they are taught from their earliest infancy to fear and dread.

"Heresy means a choosing for one's self; and, if men have the right to judge, they have also

the duty to examine and the right to decide and choose. Hence heresy becomes itself a means of salvation; which is an absurdity." (Sermon by the Rt. Rev. John McGill, D.D., Bishop of Richmond, delivered during the Second Plenary Council of Baltimore, &c. Approved by Archbishop Spalding: Baltimore, 1866, p. 149.)

"Look well into this matter. Your all depends upon the choice you make in religion. Your soul is at stake; heaven and hell are in the balance." (Smarius, p. 48.)

A bishop of the Roman Catholic Church teaches "that to choose for one's self the means of salvation is a heresy and an absurdity." And this is approved by an archbishop of the same Church!

Father Smarius, of the Society of Jesus, a missionary of the same Roman Catholic Church, says, "Heaven and hell are in the balance, depending upon your choice;" that is, that your salvation depends upon heresy and an absurdity.

What think you of such a religion?

What think you of such an "Infallible Church"?

## APPENDIX.

---

To demonstrate how the simple doctrines of Christianity, as taught by Christ and practised by the various Christian Churches during the first century of Christianity, have been as it were drowned in the great ocean of paganism, idolatry, or symbolical worship, particularly by the Roman Catholic Church, we have selected some of the offices, rites, and ceremonies of paganism as it existed for centuries before Christ. Those who would learn more, we would refer to the work whence the following have been taken, and where they will find all the authorities upon which they are based,—Higgins, *Anacalypsis*, vol. ii. book ii.

To how great an extent the Roman Catholic Church adopted the symbolical or idolatrous rites of the pagans will appear from the following:—

“Dionysius of Halicarnassus assures us that the Pontifices Maximi had a sovereign authority in the most important affairs; for to them was

referred the judgment of all causes which concerned sacred things, as well those in which individuals were concerned, as those of the public. They made new laws on their own authority as new occasions called for them. They had the care of all sacrifices, and, generally, of all the ceremonials of religion. They had also the jurisdiction of all the officers employed in the affairs of religion. They were the interpreters of the prophecies, concerning which the people were used to consult them. They had power to punish at their discretion those who failed to execute their commands, according to the exigencies of the case, but were themselves subject to no other person, and were not obliged to render an account either to the Senate or to the people. When the high-priest died, his place was filled by the choice of the college, and not by the Senate or people."

Let us see how exactly this has been copied by the Roman Catholic Church.

Alexander ab Alexandro says, "The sovereign Pontiff was elevated in honour above all others. The people had as much veneration for his dignity as for that of the kings. He had his lictors and guards, his peculiar chair and litter, the same as the consuls: he alone had the power of ascending to the Capitol in a chariot.

He presided and ruled in the sacred college over all the other pontiffs: the augurs, the priests, and the vestal virgins, all obeyed him: he had the power of chastising them at his pleasure. He governed according to his pleasure all sacred things. He ordered on what altars, to what gods, by what *hostiæ*, victims, on what days, and in what temples, the sacrifices should be made: he fixed the feasts and the fasts, when it was permitted to the people to work, and when it was forbidden. The canonists maintain that the Pope is not subject to any human law; that he cannot be judged either by the emperor or by the clergy collectively, neither by the kings nor by the people; that it is necessary to salvation to believe that all creatures are subject to him; that as the sun is said to be lord of the planets, so the Pope is the father of all dignities."

"In short, Baronius shows that the conformity of the modern to the ancient Pontiffs—called kings of the sacred affairs—is as close as possible, even to the most trifling things, such as not being expected to salute any person, or to uncover his head, but that he was used to wear the same purple robes as kings, and a crown of gold on his head."

"The Pontifex Maximus had under him a regular gradation of priestly officers, precisely

like those of the Pontifex Maximus of the moderns, the Pope. He had, in the first place, his college of high-priests, of whom his council was composed, with whom he deliberated concerning important affairs. To answer to this, the Pope has his cardinals. The Pontifex Maximus had also persons called highnesses, who answered to the primates, the archbishops, and the bishops. He had also lesser ones, who answered to the parsons and curates of the Pope, and were called *curiones*, whence comes our word *curate*. He had also a number of Flamens, that is to say, (*Prestres*)-priests, who assisted in the offices of the church as at this day. The Abbé Marolles confesses the conformity, including the vestals, who are the nuns."

"The ancients had an order of priests called *parasiti*, or parasites. These answered correctly to our modern chaplains."

The Roman Pontiff had the name of Papa, which is the same as the natives of Central Asia gave to their principal god Jupiter, as may be seen in the fourth book of Herodotus. He was also called the SOVEREIGN Pontiff, which was the title that the pagans gave to their chief priest.

"The Roman emperor and the Pontifices drew imposts from all the nations of the world. The



Pope in like manner had his Peter's pence, under which name all Europe paid him tribute."

"It was permitted by the emperors for any one to kill those who were devoted to the infernal gods; this was exactly imitated by the Popes, who granted leave to any person to kill those who were excommunicated. The emperors and pagan Pontiffs had habits and shoes of purple; their senators were clothed in the same colour, which they call *trabea*. The Pope has the same habit and the same shoes, as may be seen in the book of sacred ceremonies. The cardinals who compose his senate, and whom Pius II. called senators of the city of Rome, are also clothed with purple."

"When a Pope is crowned, a triumphal procession takes place from the Vatican to the Church of the Lateran, during which the new Pope throws money to the people, precisely as the emperors of old were accustomed to do in the processions on their coronation. As the emperors and Pontiffs were accustomed to send to their allies, as an acknowledgment of their good offices, a baton of ivory, a painted robe, or similar trifling presents, so the Popes send to kings and princes sometimes a rose, sometimes gloves, and sometimes a sacred sword, or an *Agnus Dei*."

"The emperors had the title of God, Deus, or

Divus. Virgil, in his first Eclogue, so calls Octavius ; and Suetonius, in his life of Domitian, says he wished, when his commands were sent to his lieutenants, that the words *The Lord our God commands it* should be used. The same, nearly, was attributed to the Pope. ‘As there is only one God,’ says he, ‘in the heavens, so there ought to be one God only on earth.’ Du Perron, in his letter of thanks to Pope Clement VIII. for his promotion to the rank of cardinal, says, ‘*I have always revered your beatitude as God on earth.*’”

“The last excess of baseness required by the Emperors Caligula and Heliogabalus was the kissing of the foot. This every one knows is done continually to the Pope.”

“But the kissing of the toe was of much older date than the times of Caligula and Heliogabalus. Julius Cæsar, in quality of Pontifex Maximus, held out his foot to Pompeius Pænus to kiss, in a slipper embroidered with gold,—*socculo aurato*. This was the practice of the Arch-Druid in Gaul.”

“The title of Pontifex Maximus is strictly *heathen*. When the Pope is elected, he is borne in great state to the high altar in St. Peter’s, on which he is placed, and where he receives the adoration of all the cardinals. This is a close copy of the same practice of the heathen to their high-priest. And it appears that Martin IV. was ad-

dressed, 'O Lamb of God, who takest away the sins of the world, grant us thy peace.' The very words used in their service by the Carnutes of Gaul."

"It was the custom of the Pagan priests to confess before they sacrificed, demanding pardon of the gods and goddesses. Numa ordered this to be observed by the Romans, not esteeming the sacrifice *good* unless the priest had first cleared his conscience *by confession*. The Romish [Catholic] priests are expected to do this before they celebrate the mass."

"Numa ordained that the priest who made the sacrifice should be clothed in white, in the habit called an *alba*. This is the alb which *he* carries who celebrates the mass. Above the albs, Numa ordered the sacrificer to carry a coloured robe, with a pectoral or breastplate of brass, which is now often changed into gold or silver. This is what is called *chasuble*. The priests use also a veil, with which they cover the head, called *amict*. All these ornaments were introduced by Numa. They are also most of them found among the Jews."

"The turnings and genuflexions of the priests, and their circular processions, were all ordered by Numa. The last were also the *Deisuls* of the Druids. Du Choul has shown that the custom of having the mass in the morning was taken

from the Egyptians, who divided the time, like the Romish Church, into prime, tierce, and sexte."

"The Pagans had music in their temples, as the Romish devotees have in their churches. Galien says, 'they have no sacrifice without music.'"

"Silius, speaking of the strange rites used in the Gaditan temple of Hercules, says the priests officiated there barefooted, practised chastity, had no statues, used white linen surplices; and it was a notorious custom with the ancient Phœnicians to pay tithes. The *shaving* of the *head*, and *surplices*, were borrowed from the Egyptian priests, and the *crozier*, or pastoral staff, was the *lituus* of the Roman augurs. The tonsure of the priests and monks is an exact imitation of that of the priests of Isis; and St. Epiphanius witnesses also that the priests of Serapis at Athens had the head shaved."

"The use of *lamps* and *candles* in the daytime in the churches was copied from the Egyptians, who, according to Clemens Alexandrinus, first invented them."

"The use of *incense* was common both to Jews and Gentiles."

"The *processions* around the streets and towns, in Catholic countries, are exact imitations of those of the pagans. When the priests of the Mother

of the Gods made their processions through the streets, they carried the image of Jupiter, which they placed for a short time in small bowers dressed out for him, precisely as is done in Paris at the Fête-Dieu."

"As the Roman [Catholic] Church has its processions for rain or fine weather, or to avert tempests or famine, &c., so the pagans had theirs exactly in the same manner: they are copies of one another."

"Mr. Maurice shows that purgations or lustrations by water, and holy water, were equally used by the Jews, Persians, Hindoos, and Druids of Britain. Potter, in his Antiquities, proves that every ancient temple had a vase, filled with holy water. This was called a Piscina, and was probably the Bowli of India."

"The doctrines of *Penance* and Purgatory are the same in principle as the penance and metempsychosis of the Pythagoreans, Platonists, and Indians."

"On several of the ancient monuments in the Campidoglio at Rome are bas-reliefs of the ancient sibyls, or of females performing penance, which leave no room to doubt that this sacrament was in use by the Romans. The Flagellants were exact copiers of the priests of Bellona, and of the priests of Baal."

“The hermits of Italy are humble imitations of the Fakirs of India, who were well known in ancient times. St. Austin says, ‘They abstain from women, and philosophize naked in the solitudes of the Indies. From the rising to the setting of the sun they remain with their eyes steadfastly fixed upon it. Others stand perpetually on one leg. They expose themselves without complaint to the extremes of cold and hunger.’”

“The doctrine of purgatory and the efficacy of the prayers of the living to relieve the deceased from their sufferings is a correct copy of the doctrine and practice of the pagans. Ovid says that Æneas was the first person who introduced the doctrine into Italy. The pagans differ from the Romish priests in this, that they offered up their prayers for the dead on the ninth day, the Romish on the seventh. This is confirmed by Polydore Virgil.”

“The pagans, besides their pontiffs, their priests, and their curiones, had different convents or orders of religious men and women, who took the epithet of *holy* or *divi*. They called themselves brothers, because they were bound to one another by reciprocal charity and alliance, and were all on an equal footing. The monks among the pagans were proprietors of land. T. Livy

says that Numa instituted the Quirinales and the Vestals, and established for them a revenue. Others were mendicants, as the religious of the Great Mother of the Gods, who answered exactly to the Christian mendicants begging for the Virgin, the Mother of God. Apuleius, in his Golden Ass, has ridiculed them for their hypocrisy, by which they, under the pretence of poverty, acquired riches. The Romish mendicants, like those of the pagans, were the great dealers in saints, in relics, in apostolic letters, indulgences, and other trumpery. They in both cases had particular habits and long beards. If they had not been particularly dressed, they would not have been known from other people, says Bellarmine. Their silence was an exact copy of the silence of Pythagoras; and their vow of poverty was an imitation of that of some of the ancient philosophers, who distributed all their substance to the poor."

"When young Persians came to be from twelve to fifteen years of age, prayers and ceremonies took place, and they were invested with the girdle. They were then supposed to be capable of understanding the doctrines of the religion. It was, in fact, the ceremony of confirmation."

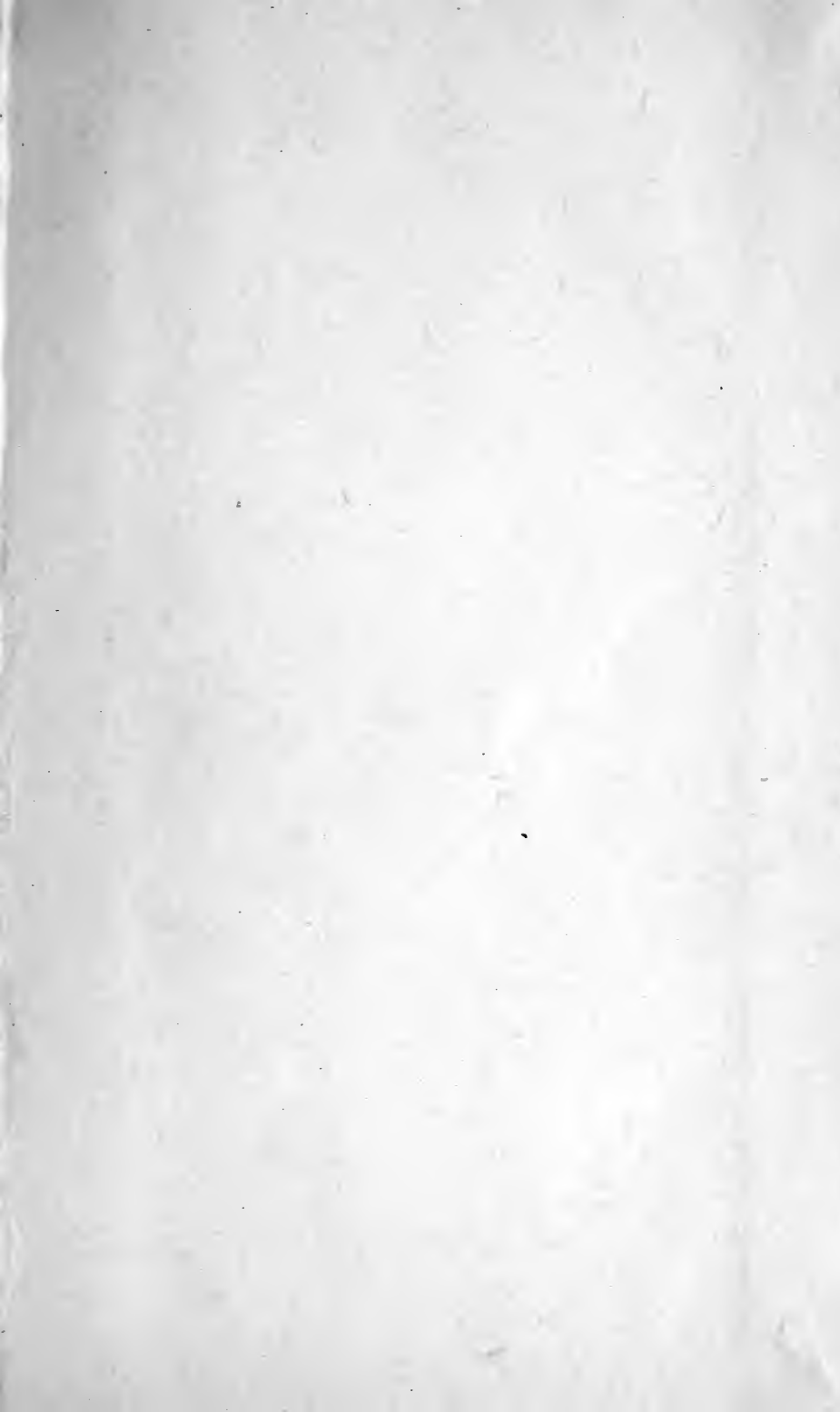
"The whole of the ancient Gentile and Druidical ceremonies of Easter or Eostre—the Sidonian

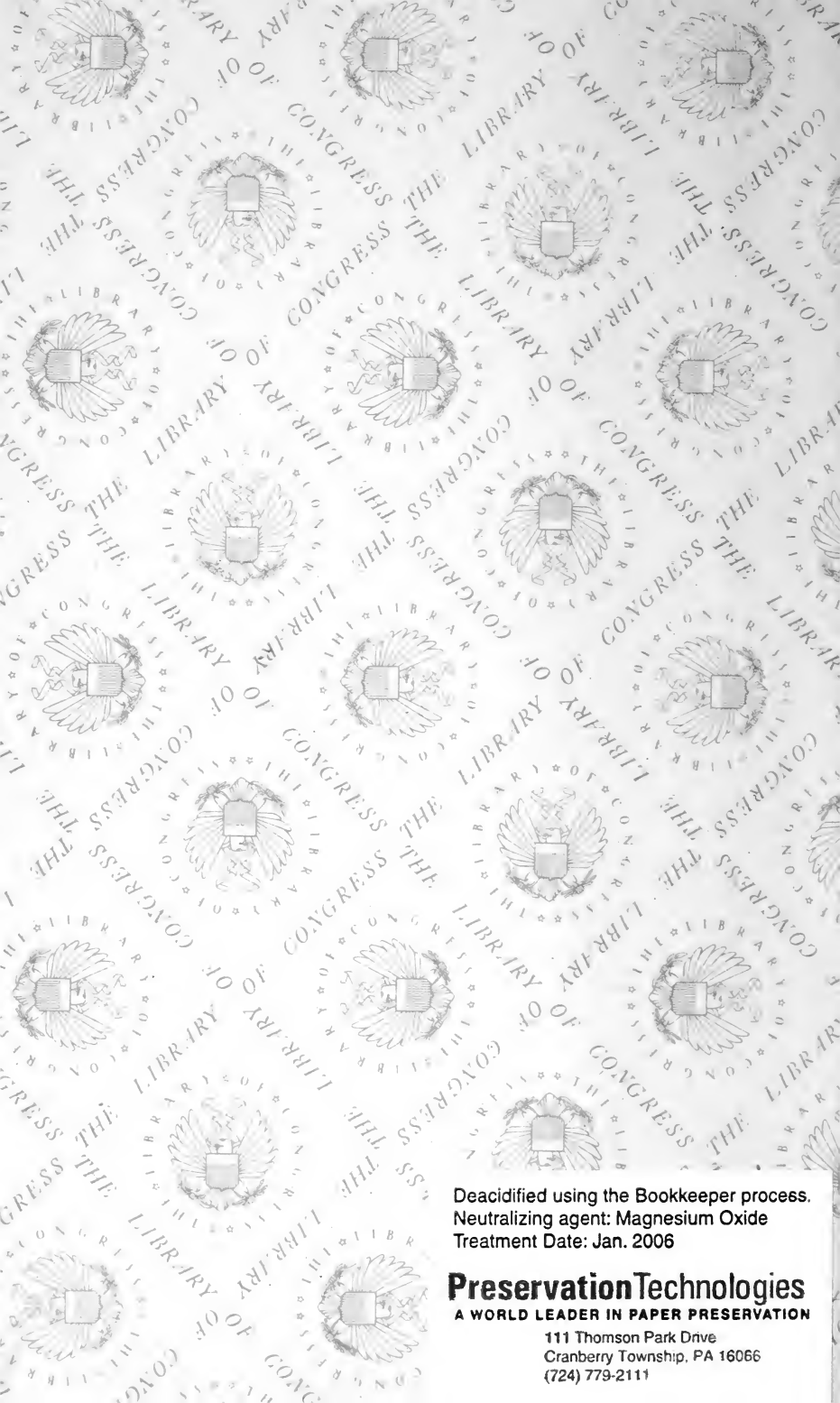
Asteroth or Astarte—is yet continued over all the Christian world. This festival began with a week's indulgence in all kinds of sports, called the carne-vale, or the taking a *farewell to animal food*, because it was followed by a fast of forty days. Its existence over all the north of Europe, long before the time of Christ, cannot be disputed.”

THE END.

6 8 3



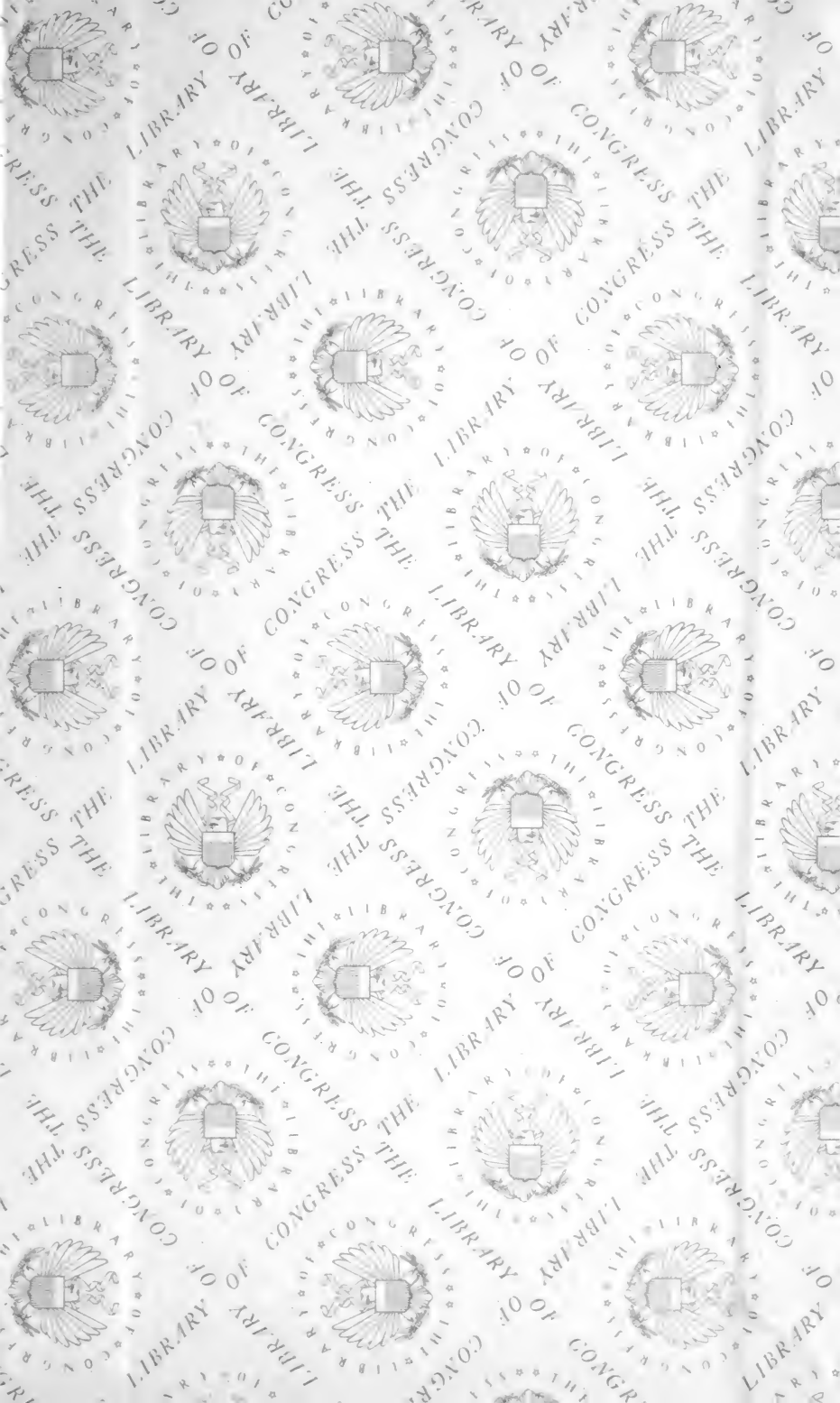




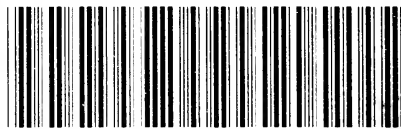
Deacidified using the Bookkeeper process.  
Neutralizing agent: Magnesium Oxide  
Treatment Date: Jan. 2006

**PreservationTechnologies**  
A WORLD LEADER IN PAPER PRESERVATION

111 Thomson Park Drive  
Cranberry Township, PA 16066  
(724) 779-2111



LIBRARY OF CONGRESS



0 017 318 454 2