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THE
SOWER AND THE VIRGIN.

BY THE
RIGHT HON. LORD ROBERT MONTAGU,
Author of "Recent Events, and a Clue to their Solution," etc.

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TORONTO:
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BUTLER & TANNER,
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PREFACE.

ROMAN Catholics probably take no interest in the dogma of the immaculate conception of the Virgin Mary, because Pope Pius IX. made it an article of their faith, and they are compelled either to profess their belief in it, or to renounce the name of Roman Catholic. They feel, naturally enough, that it is not safe for them to inquire into the grounds of the dogma, or even to ask themselves the meaning of it, because it is heresy, according to their notions, to entertain the faintest doubt of any article of their faith. *Dubius in fide hæreticus est.* The slightest doubt brings them *ipsò factò* under the ban of excommunication, in accordance with the bull *Cùm ex Apostolatus Officio*. They clearly may not venture to inquire into the dogma of 1854; and therefore put it aside, and keep it from their thoughts.

Neither has that dogma, in itself, any interest for Protestants. They laugh at the gross absurdity of it, or scoff at the motion of it, in the strain of the young ladies of Mayence; and think no more about it. Yet it is of vital importance to investigate the

truth or falsehood of the dogma ; because it has been declared by the authority of the pope, who claims to be infallible : and if it can be disproved, infallibility is shown to be fallible, the organ of truth is manifested as the mouthpiece of errors, the faith of Romanists is evidently not certain but dubious, and the whole catena of the Roman doctrines becomes discredited. If the fundamental principle, namely infallibility, is undermined, the whole edifice of the Roman Church comes tumbling to the ground in dreadful cataclysm, the work of centuries is dashed into ruins, and "Babylon is fallen, is fallen."

On December 8th, 1854, Pope Pius IX. went in great state to St. Peter's, followed by a procession consisting of fifty-four cardinals, forty-four archbishops, ninety-four bishops, and a very great number of priests ; and crowning with a diadem the image of the Virgin Mary which is on the altar in the Cardinals' Chapel, he read an abstract of the bull of the immaculate conception, declaring "that the doctrine which holds that the blessed Virgin Mary, at the first instant of her conception in the womb of her mother, by a singular privilege and grace of the omnipotent God, in virtue of the merits of Jesus Christ, the Saviour of mankind, was preserved immaculate from all stain of original sin, has been revealed by God, and therefore should be firmly and constantly believed by all the faithful. Whoever shall presume to think otherwise has suffered ship-

wreck of the faith, and has revolted from the unity of the Church; and if he gives utterance to his thoughts, he incurs, by his own act, the penalties justly established against heresy."

Those few words contain much meaning. We must observe—

1. What the doctrine is? It is that, at the first instant when Mary was conceived by Anna, Mary was preserved immaculate, or free from all taint and stain of original sin.

2. That doctrine announced what the pope regarded as a fact, which occurred about a score of years before the birth of our Lord.

3. The pope did not pretend to make that true which was not a true opinion before December 8th, 1854; he merely announced what he supposed to be a truth nearly twenty centuries old.

4. Pope Pius declared that whosoever thought otherwise (not whosoever will in future think otherwise) had already suffered shipwreck of the faith, and revolted from the unity of the Church. He intimated that a doubt or denial of the doctrine of the immaculate conception of Mary must have proceeded, as effect from cause, from previous heresy. So that all, in all ages, who thought otherwise were heretics.

5. He who at any time expressed any divergence from that doctrine incurred all the penalties due to heresy.

6. That doctrine, Pope Pius averred, was revealed

by God. To whom was it revealed? When was it revealed? Was it revealed by our Lord to His apostles? Then they kept back and concealed a part of the Christian faith, and did not declare the whole counsel of God, as Paul affirmed that they did. But if the apostles did not know the doctrine, then our Lord kept back some of the faith from them (if it be a true doctrine); which is equally contrary to Scripture.

Was it revealed some centuries after the apostolic age? To say that is to contradict what S. Dionysius asserted; namely, that the Holy Scriptures express all that is necessary to be believed. It contradicts what Pope S. Gregory the Great affirmed, to the same effect; namely, that all the faith has been declared in the Scriptures.

It had not been revealed in the time of Pope Sixtus IV., because he anathematized by bull every one who should say either that to affirm or to deny the doctrine is heretical.

It had not been revealed at the time of the Council of Basle, because that council merely declared that the doctrine was "consistent with Scripture," but did not say it had been revealed; nor did it condemn the contradictory.

It had not been revealed at the Council of Trent, because that council, when treating of original sin, merely renewed the bull of Pope Sixtus IV.

It had not been revealed up to the time of Pope Pius IX., in 1849, because that pope addressed to all

the bishops an encyclical, inviting them to state how far the definition of the dogma of the immaculate conception would meet their wishes and the wishes of the people under their charge. To whom then was it revealed? and when was it revealed? and what proof is there that it was a revelation, and not a brain-born dream of some stertorous monk or hysterical female?

As a procession followed the pope when he declared the dogma to be necessary to be believed, under pain of damnation, so I shall draw up in procession, in the following book, a long line of witnesses against the pope's doctrine; a procession, headed by the Holy Scriptures, and consisting of the Fathers of the Church, reputed saints, popes, cardinals, archbishops, bishops, doctors, and theologians. Having reviewed the two processions, we may be in a position to judge of the infallibility, nay, the simple veracity, of the Roman Catholic Church.

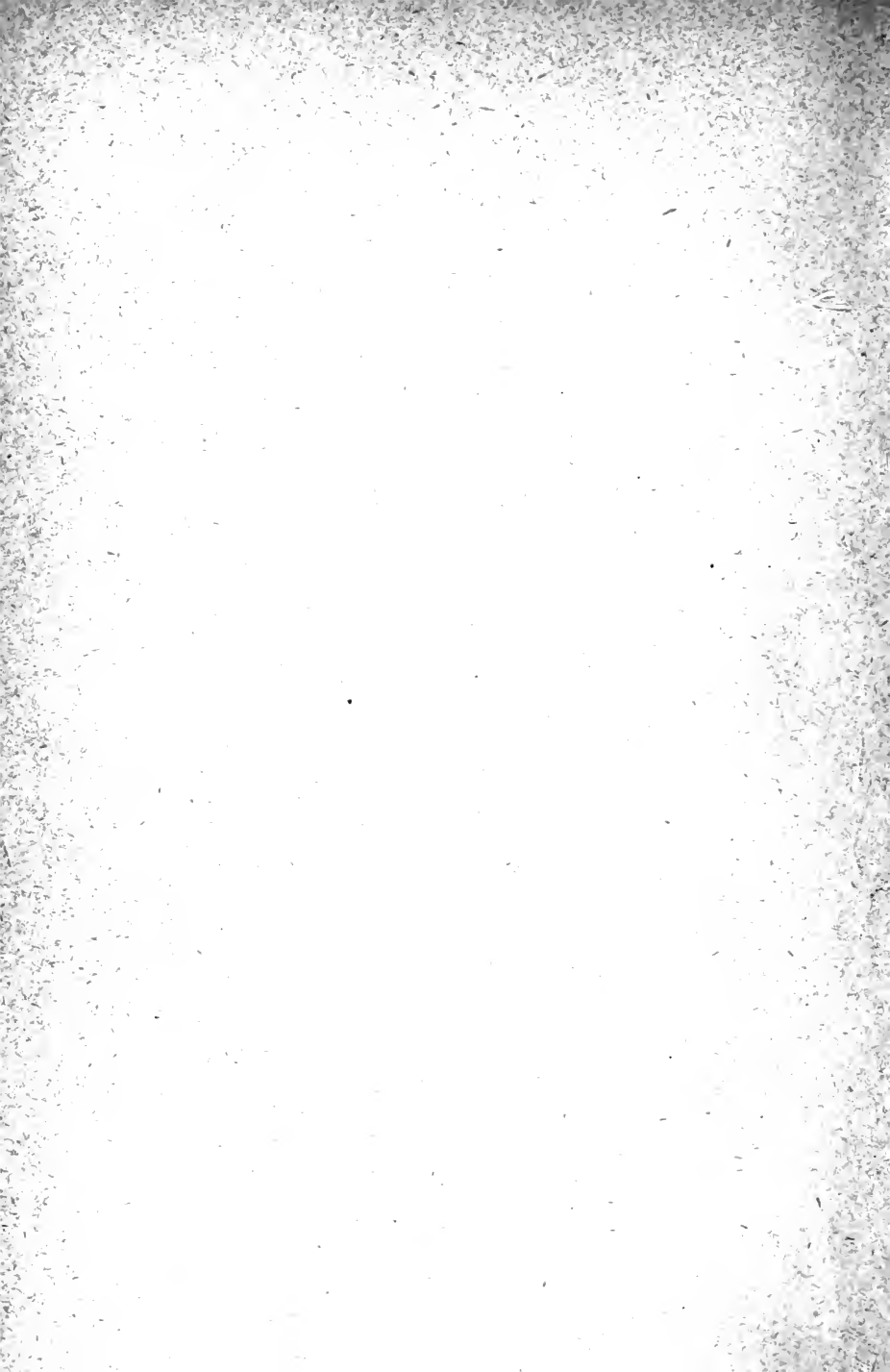


TABLE OF CONTENTS.

	PAGE
PREFACE	iii
Procession of Dec. 8, 1854	iv
Meaning of the Proclamation	v
When "revealed"	vi
THE VIRGIN	I
The perpetual virginity	I
She was married and had children	I
James, Bishop of Jerusalem	3
Cyril of Jerusalem	3
4th Council of Constantinople	3
Ignatius	4
Pope Clement	4
Pope Anacletus	4
Pope Anicetus	5
Popes Eusebius and Sylvester	5
Belethus	5
Durandus	6
De Voragine	7
Lyra	8
Brother, not cousin	9
Brothers in the flesh, and in spirit	9
THE VIRGIN'S ESPOUSALS	10
Pope Nicolas	11
Pope Innocent III.	12
Pope Boniface VIII.	13
Mary was truly married	13
Peter Lombard, on consent	13
Pope Innocent IV.	14

	PAGE
Ricardus de Mediâvillâ	15
<i>Summa Astensis</i>	15
Abbas Panormitanus	16
Angelus de Clavasio	18
TESTIMONIES OF SCRIPTURE	18
Gen. iii. 25	19
Pope Leo I.	19
Salmeron	20
Isa. vii. 14	20
A virgin conceiving	21
Jer. xxxi. 22	22
Luke ii. 34	23
PARABLE OF THE SOWER	24
What is a Parable?	25
Words which put before the eyes	28
The Parables of Matt. xiii. are prophecies	29
The Time of the parable of the Sower	36
(a) THE PHARISEES	40
(b) HIS MOTHER AND HIS BRETHREN	41
Full of Grace	42
The Purification	43
Mary pondered, or doubted	44
The unbelief of His brothers and sisters	45
The sword which pierced Mary's soul	45
Tertullian	45
Origen, Basil, Hilary, Chrysostom	46
The cause of Mary's unbelief	47
The same as Herod's thought	48
And as that of all Jerusalem	48
The secret of Mary's rejoicing	48
And of her disbelief	49
The cause of the disbelief of the Jews	49
The marriage feast in Cana	50
The prophetic intimation	51
Augustine, Chrysostom	51
Ambrose, Epiphanius	52
Matt. xii. 46-50	52
His mother and brothers stood without	53
They regard Christ as a madman	54
Augustine	55
Matt. xiii. 54	55

	PAGE
All His village, and all His relations disbelieved	56
His missionary tour	56
His mother and brothers tried to imprison Him	57
The crucifixion	57
Mary's remorse at her infidelity	58
Cyril	58
Remorse pierced her soul	59
He felt the sorrow of seeing all His relatives infidels	59
Christ did not appear to Mary	59
His mother did not receive the Holy Ghost	60
The stony ground	61
(c) THE COMMON PEOPLE	62
(d) HIS DISCIPLES	64
Understanding and good ground	65
The four classes of persons in these days	66
The Church of Rome reverses Christ's estimate	67
CIRCUMSTANTIAL EVIDENCE	68
THE DEAD IN CHRIST	72
What is prayer?	73
Two kinds of dead	73
Two deaths, two judgments, two resurrections	73
The condition of the dead in Christ	74
Consideration of texts	74
Preaching to the spirits in prison	75
Augustine, Gregory I., Innocent III.	75
Gehenna, Hell, Sheol, Hades	76
Dives and Lazarus	77
Heb. x. and xi.	77
The cloud of witnesses	78
The early Church doctrine	78
Tertullian	78
The Catacombs	79
Simeon, Cyprian, Athanasius, Origen	80
To be with Christ	80
SLEEPING IN JESUS	81
Separate spirits	82
Possible Intellect without a body	82
The dead cannot hear	85
Whether Mary and the Saints have risen	86
1 John iii. 2	86

	PAGE
We shall be suddenly transformed	87
Departing and being with Christ	87
1 Cor. xv. 23	88
The dead are unconscious	89
Absurdity of Mariolatry and Saint-worship	90
The two resurrections	90
The Thessalonians and the Second Advent	91
THE RESURRECTION	92
Spiritual bodies	93
Rev. xx. 4	94
Even the godly judges will be judged	95
The dead will not live till the Second Advent	96
Ranks among the risen	97
IMMACULATE CONCEPTION	98
Derived from Paganism	99
Original Sin	99
Meaning of Immaculate Conception	100
WITNESSES FOR THE PROSECUTION	102
Augustine	102
The Likeness of sinful flesh	103
Canon Law	103
Archidiaconus	103
Hugo	104
Milevitane Council	104
Augustine	104
Pope Gregory I.	105
Anselm †	105
S. Bernard	106
WITNESSES FOR THE DEFENCE	106
Luke i.	106
Solomon	108
S. John	109
Cardinal Newman	109
Dionysius Alexandrinus	111
Peter Chrysologus	111
Sabas	111
Husband of his Mother	112
Fulgentius Ruspensis	113
Germanus	113
Gregory the Great	114
Ildephonsus	115

	PAGE
Methodius	116
Georgius Nicomediensis	116
Fulbertus Carnotensis	117
S. Peter Damian	117
Anselm	118
Rupertus Tuitiensis	119
MORE WITNESSES	119
Euthymius Zigabenus	119
Guerricus Abbas	120
Petrus Blesensis	120
Petrus Comestor	121
Dominic	122
Thomas of Aquin	122
Gundisalvus	123
Chronicle of 1317	124
Thomas Argentinensis	124
Brigit	125
Vincentius Ferrerius	125
Trithemius	126
Bellarmino and Paulus Bariensis	127
Laurentius Chrysgonus	127
Liguori	128
HISTORICAL RETROSPECT.—FIRST PERIOD	133
Early Fathers	133
Barnabas	133
Hermas	133
Clement	133
Ignatius	133
Polycarp	133
Justin	134
Church of Smyrna	134
Tatian	134
Athenagoras	134
Theophilus	134
Irenæus	135
Tertullian	135
<i>Dies Natalitia</i>	136
Clemens Alexandrinus	137
Hippolytus	137
Origen	137
Novatianus	140

	PAGE
Cyprian	140
Firmilian	140
Dionysius	140
Methodius	140
Gregory Thaumaturgus	141
Victorinus	141
Rethicius	141
Lactantius	141
Conc. Illiberitanum	142
312 A.D.	142
Council of Laodicea	145
HISTORICAL RETROSPECT.—SECOND PERIOD, 312 A.D.	
The Fathers regarded Mary as a sinner	146
Ephraim Syrus	147
Athanasius	147
Olympius	147
Theodorus	147
Eusebius	148
Worship of <i>dæmones</i>	148
Jerome	149
Pseudo-Eusebius	150
Athanasius	150
Hilarius Pictaviensis	151
Pseudo-Dionysius	152
Gregory I.	152
Titus Bostrenus	152
Basil	153
Gregory Nazianzen	153
Cyril of Jerusalem	153
Ambrose	153
Maximus Taurinensis	158
Gregory Nyssenus	159
Prudentius	159
Theophilus of Alexandria	159
Jerome	159
Sulpitius Severus	161
Paganism of Popery	161
Vigilantius	164
Chrysostom	165
HISTORICAL RETROSPECT.—402 A.D.	
Pope Innocent I.	168

	PAGE
Epiphanius and the Collyridians	169
Prayers for and to the dead	172
Pope Innocent III. on the dead	172
Augustine	173
Hugo de S. Victore	174
Trade in old bones	175
The cloud of witnesses	176
Abraham's bosom	176
Augustine	176
Death	177
Hagiolatry	178
Immaculate Conception	179
<i>Sermones ad Fratres in Eremo</i>	182
S. Maximus	182
ROMAN PAGANISM	183
Ashtoreth	183
Chaldean Mysteries	183
Pergamos	186
Pontifex Maximus	186
The Man of Sin	188
The Paganizing of Christianity	189
HISTORICAL RETROSPECT.—417 A.D.	190
Pope Zosimus	190
Pope Boniface I.	191
Council of Carthage	192
Pope Celestinus	192
Contest between Nestorius and Cyril	193
Pope Leo	194
Two forms in Christ	195
The Roman Church is Nestorian	196
Hagiolatry and will-worship	196
Saint or hero worship is Pagan	197
Theodoret	197
Cyril on Mary	198
Sedulius	198
Leo the Great	198
False idea of Celibacy	199
Multiplication of Intercessors	200
Ridiculous Saints	201
Cassianus	202

	PAGE
Prosper	202
Fulgentius	203
HISTORICAL RETROSPECT.—S. PATRICK	203
Ireland was Protestant	204
Remigius of Rheims	204
Pope Gelasius I.	204
The Apostolical Canons	205
Cassiodorus	206
Andreas	206
Council of Toledo III.	206
The Gloss	207
Jerome	207
Gregory the Great	207
Candlemas	209
Passage attributed to Gregory	209
HISTORICAL RETROSPECT.—THIRD PERIOD, 627 A.D.	210
Gibbon's description	210
Dedication of the Temple of Cybele	211
Phocas	211
Isidorus Hispalensis	212
Pope John IV.	212
Nicephorus Callistus	212
S. Ildephonsus	213
Council of Constantinople	213
Pope Gregory II.	214
Bede	214
S. John Damascene	216
Pope Adrian	217
Capitularies of Charlemagne	218
New Festivals	219
Alcuin	219
S. Nicephorus	220
Rabanus Maurus	221
John Scotus	221
Haymo	221
Pope Leo IV.	222
Glossa Ordinaria	223
Pope Nicholas I.	223
Emperor Mauritius	223
Bede on the Assumption	224
The Carmelites	224

	PAGE
Third Canon of Constantinople	224
S. Georgius Nicomediensis	225
Odo Gallicus	226
Joannes de Ceruo	226
Œcumenius	226
HISTORICAL RETROSPECT.—FOURTH PERIOD, 942 A.D.	227
Burchardus	227
Peter Damian	227
Office of V. M.	227
Hermannus Contractus	228
Theophylact	228
Anselm	228
Pope Urban II.	231
Cardinal Goffridus	232
Petrus Mediolanensis	232
Euthemius Zigabenus	232
Pope Innocent II.	233
Hugo de S. Victore	233
S. Bernard	234
Mariolatry Progresses in Profligate Times	236
Bernard's Inconsistency	238
Peter Lombard	239
Guerricus	240
HISTORICAL RETROSPECT.—PURIFICATION BEFORE BIRTH	241
Petrus Commestor	241
Gilbertus Porretanus	241
Zacharias Chrysopolitanus	242
Sicardus	242
Arnoldus Carnotensis	242
John Belethus	243
Candlemas	243
Thomas à Becket	243
Canonization	244
Ricardus a S. Victore	246
Jacobus Pictaviensis	248
S. Maurice	248
Raynaldus	248
Salernitanus	248
Card. Petrus Capuanus	248
Pope Innocent III.	249
Joannes Teutonicus	249

	PAGE
Hugo de Vercellis	250
Gul. Altissiodorensis	250
Præpositivus Lombardus	250
Alanus de Insulis	251
S. Dominic	251
Lotharius	252
Pope Honorius III.	252
Anthony of Padua	253
Laurentius Cremensis	253
Joannes Gallicus	254
Jacobus de Vitriaco	254
Jacobus de Casa	254
Council of Oxford	255
Alexander de Ales	255
Conradus de Saxoniâ	256
Albertus Magnus	256
Raimundus de Pennafort	256
Bartholomæus Brixiensis	256
Thomas de Ales	256
Card. Hostiensis	257
Marriage of God and V. M.	257
Marriage of Christ	258
Card. Joannes de Villa Albatis	258
Vincentius Bellovacensis	259
Card. Hugo de S. Chiaro	259
Joannes e Wildeshufen	259
Vincentius Historialis	259
Joannes Genesis	260
HISTORICAL RETROSPECT.—FIFTH PERIOD, 1257 A.D.	260
Segerus Paulus	260
Simon Stock	260
Gulielmus of Coventry	261
Martinus Polonus	262
Thomas of Aquin	262
Dulia, Hyperdulia, and Latria	266
Service of the Devil	267
Saint Worship, Image Worship	268
Cardinal Bonaventura	269
His Filthy Blasphemies	270
HISTORICAL RETROSPECT.—ORDERS OF FRANCIS AND DOMINIC	274

	PAGE
Card. Hannibal	275
Gulielmus Durandus	275
Fable of the Assumption	276
Petrus Pataviensis	277
Gilbertus	277
Pope Innocent V. (Petrus de Tarantasia)	277
Richard Middleton	278
Guido Baisius, "Archidiaconus".	279
Ægidius Romanus	279
Henricus de Gandavo	279
Jacobus de Perusio	280
Jacobus de Voragine	280
Augustinus Triumphus	281
Ugolinus de Urbe Veteri	282
Giraldus de Stenis	282
Jacobus de Viterbo	282
Facinus de Ast	282
Card. Joannes Monachus	282
Ægidius Zamorensis	282
Joannes de Rupella	282
Robertus Cotton	282
Beatus Lucas	282
Gotifredus de Fontanis	282
Joannes Teutonicus	283
Reginaldus UMBER	283
Joannes Duns Scotus	284
Ludolfus Saxo	284
Chrysostomus a Visitatione	284
Card. Jacobonus, or Jacobus de Benedictis	285
Gulielmus Paraldus	285
Card. Gualterus	285
Gulielmus Parisiensis	285
Nicolaus de Lyra	285
Ubertinus de Casali	286
Pope Clement V.	286
Gulielmus Mimatensis	287
Hervæus Natalis.	287
Joannes de Neapoli	288
Vincentius Valentinus.	288
Jacobus de Ossa (Pope John XXII.)	288
Interview with Mary	289
Jacobus de Lausana	289

	PAGE
Petrus de Palude	290
Durandus de S. Portiano	290
Alvarez Pelagius	291
Johannes Ricardus	291
Card. Bertrandus de Turre	291
Joannes Friburgiensis	291
Gerardus Moguntinus	292
William of Occam	292
Bombologninus	292
Joannes de Bublico	292
Joannes Andreas	292
Only four Feasts of the V. M.	293
Joannes de Poliaco	293
Guido de Perpignano	294
HISTORICAL RETROSPECT.—POPE JOHN XXII.	294
Mary's Saturday Half-holidays	295
Hugo de Prato	295
Stephanus	296
Father John Adé	297
The Virgin Goddess of Loretto	297
Archbishop of Canterbury	297
Gerardus de Odonis	297
Galvaneus Flamina	297
Adamus Goddamus	298
Landulphus Caracciolus	298
Richardus Radulphus	298
Bernardus Parentinus	298
Robertus Melidunensis	299
Philippus de Monte Calerio	299
Joannes de Exfordiâ	299
Richardus Anglicus	299
Joannes de Calderinis	299
Bartholomæus de Pisis	299
Paulus de Perusio	300
Pope Clement VI.	300
Baldwin of Paderborn	301
Angelus de Bononiâ	301
Robert Holcoth	301
Richardus Armachanus	302
Durandellus	302
Gregorius de Arimino	302
Bernardus Cliveri	303

	PAGE
Bridget of Sweden	303
Catherine of Siena	303
Pope Gregory XI.	311
The Dominicans	311
HISTORICAL RETROSPECT.—THE GREAT SCHISM	311
Urban VI.	311
Apostolical Succession	311
Pope Boniface VIII.	312
Gerson	312
Cardinal Joannes Dominici	314
Card. Joannes de Turre Cremata	315
Card. Robertus Anglicus	315
The Bull of Pope Alexander V.	315
S. Bernardinus Senensis	316
Joannes Palæonydorus	318
Nicolaus Vischel	318
Card. Peter d'Alliaco	319
Probable Opinion	319
Paulus Burgensis	319
Petrus de Braconiâ	319
Joannes Cisterciensis	319
Card. Leonardus Statius	320
Magister Romanus	320
Pope Eugenius IV.	320
Card. Joannes de Turre Crematâ	321
Council of Bâsle	321
Card. Cusanus	322
Laurentius Calcaneus	322
Flavius Blondus	322
The House of Laureto	322
Pope Eugenius IV.	323
Council of Florence	323
Conciliabulum of Bâsle	324
S. Antoninus de Forciglione	324
Catalogue of Dominicans	327
Joannes Leuchtenberg	328
Dominicus de Dominicis	328
Jacobus de Valentiâ	329
Vincentius de Bandellis	329
HISTORICAL RETROSPECT.—POPE SIXTUS IV.	330
Pope Sixtus IV.	330

	PAGE
Prayers to the V. M.	333
Long Indulgences	333
Carmelite's Bull, and other Bulls	334
Cardinal Gabriel Biel	335
Bernardinus de Bustis	337
Burning of the Dominicans	340
Paulus Cortesius	341
The Goddess Mother	341
Churches in Rome	342
Feast days of our Lord, and of Mary	343
Nicolaus Gallicus	343
Guido de Arbona	343
Michael de Furno	343
Pope Leo X.	343
Cardinal Bembo	343
Radulphus Cisterciensis	344
Ricardus a S. Laurentio	344
Bull of Clement VII.	344
Number of Indulgences	345
Card. Cajetan	345
Pope Paul III.	345
Marinus	345
John Aventinus	346
Candlemas	346
Cardinal Hosius	346
Yoni Worship	347
Cardinal Catharinus	348
Thomas of Valentia	348
Henricus Stephanus	348
Melchior Cano	348
The Assumption	348
Petrus Canisius	348
Alphonsus Salmeron	349
The Council of Trent	350
 HISTORICAL RETROSPECT.—ROMANCE OF LORETO.	 351
The Fiction Discussed	355
 HISTORICAL RETROSPECT.—SIXTH PERIOD, 1572 A.D.	 373
Pope Marcellus	373
John Azorius	373
Pope Paul IV.	373

	PAGE
Council of Trent	373
Cardinal Cajetan	374
Cardinal Pole	374
Cardinal Contarini	374
Creed of Pius IV.	374
Pope Pius V.	376
Franciscus Dominicus	376
Pope Gregory XIII.	376
Otho Gualtperius	376
New-Platonism	376
Pope Clement VIII.	377
Measure of Mary's shoe	377
Franciscus Antonius a Treio	377
Pope Paul V.	377
Blasphemies	378
<i>Paradisus Sponsi et Sponsæ</i>	378
Franciscus a Jesu-Maria	378
Controversy in Spain	379
Pope Alexander VII.	379
The Jesuits	379
Viegas	380
Pope Alexander VIII.	380
<i>Clavis Aurea</i>	380
Superiority of Mary over Jesus	383
Pope Clement XI.	383
HISTORICAL RETROSPECT.—LIGUORI	383
<i>Glories of Mary</i>	383
Liguori denied Christ	389
The Roman Church is Antichrist	390
The lying Myth of the two Ladders	390
Almighty Mary	391
Pope Pius VIII.	392
Pope Gregory XVI.	392
Antichrist	392
Denials of Jesus in the <i>Offices</i>	393
Sodality of the Blessed Virgin	393
Denials of God	394
Pope Pius IX.	394
<i>Ineffabilis Deus</i>	395
It did not put an end to Wars, Heresies, and Schisms	397
English Bishops working to disestablish the English Church.	398

	PAGE
Scripture Contradictions	398
Worship of Joseph	399
Worship of Little Saints	400
The <i>Raccolta</i>	400

THE VIRGIN.

THE myth of the perpetual virginity of Mary the mother of our Lord is so plainly contrary to Scripture, that it is amazing how even the Romanists can have had the hardihood to declare it. Truly our Lord was born of a virgin; but it is not true that His mother continued to be a virgin. Joseph, we read (Matt. i. 16), was "the *husband* of Mary, of whom was born Jesus, who is called Christ." But, we also read (v. 18), "when as His mother was espoused (*μνηστευθελοῦς*, betrothed) to Joseph, *before they came together*, she was found with child of the Holy Spirit"; and (v. 25) "Joseph knew her not *till* she had brought forth her *firstborn* Son." From these short passages we learn four facts :

1. Joseph was married to Mary.
2. She was found with child, after marriage, but before the marriage was consummated.
3. Joseph knew her not *until after* the birth of Jesus; and it is to be inferred that he did so then.
4. Jesus was the *eldest* Son, and therefore there were other sons. Jesus was the "firstborn son" of Mary (Luke ii. 7); but He was "the only begotten Son of God." The Holy Scripture never once even faintly hints that Jesus was the only son of Mary.

The countrymen of Jesus gave direct testimony on the subject. They said, according to the evangelist Matthew (xiii. 55, 56), "Is not this the carpenter's Son? is not His mother called Mary? and His brothers, James, and Joses, and Simon, and Judas? and His sisters, are they not all with us?" The version given by Mark (vi. 3) differs but slightly: "Is not this the carpenter, the Son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not His sisters here with us?" The brothers of our Lord are mentioned by John also (ii. 12): "After this He went down to Capernaum, He, and His mother, and His brothers, and His disciples." Again (vii. 5): "Neither did His brothers believe in Him"; and (vii. 10), "But when His brothers were gone up, then went He also up." Was not Mary the mother of Jesus among those who went to the sepulchre, the very morning of the resurrection (Luke xxiv. 10), and were spoken to by the angels? But if so, did the evangelist not think her worthy of being mentioned? or was she mentioned, but called "Mary the mother of James"? Here are his words: "It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them." In the Acts of the Apostles (i. 14), the Lord's brothers are again mentioned: "These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with His brothers." Paul mentions (Gal. i. 19) "James the Lord's brother." He was the first Bishop of Jerusa-

lem ; and the renowned canonist, the penitentiary of the pope, and Papal legate, Alvarez Pelagius, informs us that James received that bishopric because he was the brother of the Lord Jesus. In the First Epistle to the Corinthians Paul makes known to us that the brothers of our Lord, and Peter, and the other apostles, were married men (1 Cor. ix. 5).

It must be remembered that there was a third Mary, the wife of Cleopas, who had only two sons (Matt. xxvii. 56, 61, and Mark xv. 40), James and Joses, and one daughter, Salome. Advantage has been taken of this fact to relieve Mary the mother of our Lord of all except her Divine Son. But let us inquire what early divines have had to say upon the point. S. Cyril, Archbishop of Jerusalem, writing in the year 370, says (*Catechesis*, xiv., p. 127; *Coloniæ*, 1564): "Afterwards Christ was seen by His brother James, the first bishop of this parish (*paratiæ*). You, who are the disciple of such a great bishop, may well believe him when he says he saw the risen Jesus stand before him. Or will you say that He appeared to His brother James, because of James' love to Him? Well, but after that He was seen of Paul, who was an enemy to Him."

The Fourth Council of Constantinople, which was held in 869 A.D. (cap. vi. ; Harduin, vol. v., p. 778) speaks of James as "the brother of our Lord, the first *summus sacerdos* and bishop of the holy city of Jerusalem, while Peter was chief priest of Antioch"; and in the *Encomium* of Ignatius the Patriarch of

Constantinople, which is attached to the Acts of the Fourth Council of Constantinople (Harduin, vol. v., p. 1010), James is called *ὁ θεαδελφος Ἰακώβος*, "James the brother of God."

It was about this time (852 A.D.) that the numerous forgeries of Isidore were published. Although they are worthless as authorities, yet they testify pretty accurately what was supposed, at the time of the forgery, to have been the prevalent opinions at the times to which they were ascribed. In the Epistle of Clement (Harduin, vol. i., p. 39), for example, we find James addressed as "James, brother of the Lord, and bishop of bishops, who rules the holy Church at Jerusalem, and all the Churches which, by the providence of God, have been founded all over the world." In 852 such was the general opinion ascribed to the year 93 A.D.

Again (Harduin, vol. i., p. 68) the following words were ascribed to Pope Anacletus, who ruled in 103 A.D., and they have found a place in the Decrees of Gratian (1 dist., lxvi.: *Porro*): "Moreover at Jerusalem the first archbishop was the blessed Jacob, who was styled The Just, and who, according to the flesh, was called the brother of the Lord." The glossator, who wrote about the year 1200, anxious to support the Papal decree in favour of the perpetual virginity of Mary, suggested, in the following words, all the possible hypotheses to escape from the difficulty, regarding them merely as hypotheses, and not as historical facts: "He was called the

brother of our Lord, either because he was the son of the sister of our Lord's mother, or because he was in appearance extremely like our Lord, or because his mother was the daughter of Joseph's brother."

Another Isidorian decree, ascribed to Pope Anicetus, who reigned in 167 A.D. (Harduin, vol. i., p. 98), runs thus: "We know that the most blessed Jacob, who was called The Just, and was also known as the brother of our Lord according to the flesh," etc.

Another pseudo-Isidorian decree was forged under the names of popes Eusebius (309) and Sylvester (314), and appears in the canon law (*De Consecratione*, dist. i., *Jacobus*). It begins thus: "James, the brother of the Lord according to the flesh, to whom, first of all, the Church of Jerusalem was confided," etc. The medulla of this decree runs thus: "James was called brother of our Lord in Mark xv., Luke xxiii., Gal. i." The glossator again attempts to explain away that plain statement in these words: "He was called brother, because he was very like our Lord; or else because he was son of the sister of our Lord's mother."

Now let us come down to the year 1162, and consult Joannes Beletus (*Div. Off.*, cap. cxxiii.): "James the Less was called brother of the Lord, either because he was like our Lord, or because he was the son of Alphæus, the brother of Joseph, Mary's husband,—son also of Mary, the sister of Mary the mother of our Lord." There we have the origin whence the glossator drew his hypotheses; for I

believe those surmises were not suggested before the time of Belethus.

A hundred years later, Gulielmus Durandus wrote his famous *Rationale* of the Divine offices, and said (lib. vii., cap. x., p. 831): "That James was called Alphæus, because he was son of Alphæus; he was also called brother of our Lord according to the flesh, because it has been said that he was very like our Lord in the face; or because he was son of Alphæus, brother of Joseph the husband of the blessed Mary, and of Mary the sister of Mary; and as he was first cousin to our Lord on both sides, the Jews called him brother, according to their wont. . . . Anna had three husbands: Joachim, Cleophas the brother of Joseph, and Salomane. By the first she had a daughter called Mary, the mother of our Lord, whom they gave to Joseph to wife. By the second she had another daughter, also called Mary, whom she gave to Alphæus to wife; and this Mary and Alphæus had four sons: James the Less, Joseph the Just, who was called Barsabas, and Simon, and Jude. By the third husband, Salomane, she had another daughter, also called Mary, whom she gave to Zebedee to wife; and this Mary and Zebedee had two sons: James the Elder and John the Evangelist." It is a very extraordinary thing that historians, the further they live from their hero in time or place, the more they always seem to know about him. But it was a pity, while Durandus was about it, that he did not tell us the nicknames by

which Anna distinguished her three daughters, who were all called Mary. Durandus continues (lib. vii., cap. xxxiii.): "James the Less, the brother of our Lord, and Simon, and Jude, and Joseph, who was called both Barsabas and The Just, were brothers, and sons of Mary the wife of Cleophas, who was married to Alphæus. That Simon was called Zelotes, and also The Canaanite, from Cana in Galilee. Jude was called the brother of James, and Thaddæus, and Lebbæus. As to Joseph, it was between him and Matthias that the lots were cast." I fear that the surmises of Durandus are rather mixed up.

Let us open that famous book of De Voragine, the *Legendæ Sanctorum*, or *Lombardica Historia*, written in 1290. He says: "That apostle, James, is called James Alphæus, that is, son of Alphæus, and James the brother of our Lord, and James the Less, and James the Just." Then, after a dissertation on the meaning of Alphæus, he adds: "He was said to be brother of the Lord, because it is supposed that he was very like our Lord, so that many persons mistook the one for the other. . . . This was testified by Ignatius, in a letter written to John the Evangelist, in which he said: 'If I may be allowed, I should like to go to Jerusalem to see you, venerable James, who are called The Just, and who are said to be so like Jesus Christ in face, in mode of life, and in conversation, that you might be accounted His twin brother; for people tell me that if I see you, I have seen Jesus Himself, so far as all the bodily lineaments

are concerned.' Or perhaps he was called brother of the Lord because that Christ and James might have been the sons of two brothers, Joseph and Cleophas, at least, so it was supposed. But he was not called brother of the Lord because he was son of Joseph, Mary's husband, by another wife, as some have held; because he was the son of Mary, daughter of Cleophas, which Cleophas was brother of Joseph, Mary's husband. Yet Belethus says that Alphæus, the father of James, was brother of Joseph, Mary's husband; but I do not believe Belethus. . . . He is also called James the Less to distinguish him from James the son of Zebedee. . . . Thus wrote Egesippus, who lived almost in the time of the apostles: 'The Church received, as its bishop, James brother of the Lord, who was generally called The Just, and he ruled the Church from the death of our Lord until this day; and he was holy from his mother's womb.'" I must say that I have never seen a letter of Ignatius to S. John. Two have been ascribed to him, but they are both forgeries.

Lastly Lyra, the great commentator of the Roman Church, in 1310 A.D. (of whom it used to be said, "*Si Lyra non lyrasset, totus mundus delirasset*"), wrote, on Galatians i. 19 (fol. ccxii.): "Brother of the Lord: that was said to distinguish him from the other James, who was brother of John. He was called brother of the Lord because he was so extremely like Him in face and in his whole personal appearance."

It will be perceived, from the foregoing, that an

attempt was made to reconcile a decree of the infallible pope with Scripture and common sense, by suggesting that the word "brother" shall not be taken in its plain and natural sense, but shall be construed to mean "cousin." There was not the slightest ground for such a suggestion, except the necessity to explain away the passage of Matthew (xii. 46, 47, 50) in order to sustain the Romanist theory of the perpetual virginity of Mary the mother of Jesus. But if ἀδελφός means "cousin" in one verse, it assuredly must mean "cousin" in the contiguous verses, unless some *differentia* can be shown to warrant another conclusion. The same remark applies to the feminine word ἀδελφή. The passage would then stand thus: "While He yet talked to the people, behold, His mother and His cousins stood without, desiring to speak with Him. Then one said unto Him, Behold, Thy mother and Thy cousins 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 cousins? And He stretched forth His hand toward His disciples, and said, Behold My mother and My cousins! For whosoever shall do the will of My Father which is in heaven, the same is My male cousin, and female cousin, and mother." But that is absurd.

In the passage, as correctly translated, the antithesis between Christ's brothers in the flesh and His brothers by the Spirit of adoption is very striking. Those disciples who do the will of God, or hear His

word, are sons of God,—sons of the Father of Jesus Christ. They are verily the brothers of our Lord, because they “have received the Spirit of adoption, whereby we cry, Abba, Father!” Such as these He put in antithesis to His brothers in the flesh, who came with His mother to take Him away. That antithesis is very apparent; and the passage loses all its point if it be ignored. But if so, then the perpetual virginity imagined by the Romanists is purely a myth, unwarranted by Scripture, and contradictory to the inspired words.

Moreover, if our Lord had meant “cousin” He would have used the word *συγγενής*, which is the usual term for such a relative, male or female, and is the term by which Elisabeth, the mother of John the Baptist and the cousin of Mary, is designated (Luke i. 36).

THE VIRGIN'S ESPOUSALS.

LET us dwell a little longer on the Papal decree concerning the perpetual virginity of Mary the mother of Jesus. The infallible pope asserted that, at her espousal to Joseph, she made a vow of perpetual virginity, and that she did so with Joseph's concurrence (*causa xxvii., quæst. 2, cap. Beata*). Of course there is no record of such an occurrence, and no proof that it did occur. There is merely the unwarranted assertion of the pope, on the principle that *stet pro ratione voluntas*.

In the same *cause* and *question* of the canon law, but in another chapter, called *Sufficiat*, we find a decree of Pope Nicolaus, of the date 858 A.D.; in which he says, "It is asked whether consent constitutes a marriage." He replies: "If a consent to live in the same house constitutes a marriage, then would a brother thus be married to his sister; et si carnalis copula, ergo inter Mariam et Joseph non fuit conjugium, because Mary had vowed to persevere in her virginity. . . . Si ergo contra suum propositum, postea consensit in carnalem copulam, rea facta est voti virginalis violati." On this passage there is the following medulla: "Therefore Mary made no vow of continence." The glossator adds: "Is it not therefore manifest that Mary made no vow of continence, but had merely proposed to herself to make such a vow, and to preserve her virginity, unless God should reveal His will to be otherwise, or unless the law should prohibit her carrying out her intention, or unless her parents should bid her to act contrariwise? Thus it was that she was able lawfully to contract a marriage, because God showed her that this was His will, . . . because her vow was merely conditional." The text of the chapter continues thus: "Blessed Mary proposed to herself to preserve a vow of chastity, in her heart; but she never expressed such a vow in words, but submitted to God's will, while she proposed to preserve her virginity, unless God should show His will to be otherwise; and so committing herself to God, *consensit in carnalem*

copulam, non illam appetendo, sed divina inspiratione in utroque obediendo." Those are the words of an infallible pope in 858 A.D.

Pope Innocent III., in 1215, issued a decree (*Extra*, lib. i., tit. viii., cap. iv., *Licet*); on which the following is the gloss: "Espousals are the promise to perform a future marriage, . . . because by espousals, or a betrothal, the two arrive at a marriage. By a consent of two souls a marriage is contracted and pledged; by a corporal conjunction it is consummated." Further, in *causa xxvii.*, quæstio 2, and cap. *Priusquam*, we read the decree, "*Before they came together*; he did not say, *Before she was led to the house of her espoused husband*, because Joseph had already observed the ancient custom, that the espoused wife should live in the house of her betrothed husband; so that Mary was already living with her betrothed." Mary and Joseph were living together in Joseph's house, the espousals having already taken place; but they had not yet "come together,"—the marriage had not yet been consummated; for, as Pope Alexander III. decreed in 1159 (*Extra*, lib. iii., tit. xxxii., cap. vii.): "Sine carnali copulâ matrimonium consummari non potest."

But it has been averred that Mary continued for ever in a state of betrothal, by reason of a conditional vow of virginity; and that the marriage to Joseph never did take place. Now what did Pope Boniface VIII., in 1300, decree concerning conditional espousals? (*Sexto*, lib. iv., tit. i.: *De Spons*

et Matr.): "Ex sponsalibus conditionalibus (ante conditionem extantem), sicuti consensum non habentibus et incertis, nulla publicæ honestatis justitia oritur." On which this gloss was appended in explanation: "Hæc vera intelligas, nisi interveniat carnalis copula; quia tunc receditur a conditione; et sic esset ibi consensus et matrimonium." Thus we see that an espousal or betrothal is nothing at all but a promise to marry; and that the marriage is perfected in one way, and in one way alone.

But here we are confronted with an undoubted fact, as recorded in Scripture: Mary was *married* to Joseph; Joseph and Mary were husband and wife. The same we learn in the canon law (*causa xxvii.*, quæst. 2, cap. *Institutum; in medullâ*): "There was a real and true marriage between Mary and Joseph." In the text of the decree we read: "We must bear in mind that authority of Augustine: There is no doubt that no woman is married, cum quâ non fuisse commistio sexûs. . . . And we are confronted with that other passage of Augustine: Between Mary and Joseph there was a perfect (or consummated) marriage. Wherefore the angel said, Fear not to take unto thee Mary thy wife. He called her wife, because she was certain to become his wife."

From the overwhelming authority of canon law let us pass to a few of the greatest divines of the Roman Church. Peter Lombard, in his *Book of Sentences* (dist. iv., cap. xxviii.), written in 1140 A.D., says: "The following question occurs: Since a

consent to marry at once constitutes a marriage, what kind of consent is it? An carnalis copulæ, an cohabitationis, an utriusque?" And so forth, in the sense of the decree of Pope Nicolaus. Having shown that the consent is of one of the two kinds, and that the consent to live in the same house is not sufficient to constitute a marriage, he might have been expected to rest on the other horn of the dilemma; and to have added that, as Joseph and Mary were man and wife, there was, between them, a consent of that kind. But Peter Lombard felt himself precluded from taking that course by the false decree of Isidore, which asserted that Mary had remained for ever a virgin; that false decree he took to be a Papal decree, and infallibly true, however much it was contrary to reason. Therefore he was compelled to resort to the fiction that Mary had made a vow of perpetual virginity; and he based this fiction on the garbling of a single passage of the New Testament, which runs thus in the Greek: Πῶς ἔσται τοῦτο, ἐπεὶ ἄνδρα οὐ γινώσκῶ; That was turned into a vow never to marry!

In the *Apparatus Mirificus* of Pope Innocent IV., written about 1243 A.D., that subtle and learned pope wrote (*De Sponsâ Impub.*, cap. *Attestationes*, fol. 193) these words: "Non de sponsalibus fit matrimonium, nisi de novo consenserint per carnalem copulam." And as he held that the espousals of Joseph and Mary actually became a real marriage, there is no doubt left as to his opinion of the character of that consent.

Ricardus de Mediavillâ, or Richard Middleton,

writing in 1280 A.D. (dist. xxx., art. ii., quæst. 2, ad. 2), alluded to the passage of Luke, "Lo, Thy father and I have sought Thee sorrowing," and remarked that, if the marriage had not been consummated Joseph would not have been the father of Jesus, nor would Mary have called him so. He added: "Ad perfectum matrimonium requiritur consensus ad carnalem copulam; quia ad hoc requiritur obligatio ad reddendum debitum, cum ab altero conjuge exigitur." Besides, said he, the marriage would otherwise have been altogether irrational; there would have been no reason for it.

Now let us pass to the great *Summa Astensis*, which was written in 1317 (Lugduni, 1519; pars ii., lib. viii., tit. v., fol. 1943). There the learned canonist Astesanus says: "The effect of espousals is twofold: One is the obligation then incurred to contract a marriage; . . . and he sins mortally who does not fulfil such a promise, as says Thomas of Aquin (III., dist. xxvii., quæst. 2, § 1, c. 2). But, according to Hugo (iii., quæst. ii., *Ubi*), one who is espoused at the age of puberty sins far more grievously in not perfecting the marriage, than one who was not at the age of puberty."

Again (tit. viii., art. viii., fol. 2013): "We must allow, with Bonaventura (IV., dist. xxviii., art. vi.), that the consent which constitutes marriage is the consent to a mutual power over the body; and this is conveyed by the words, I will have thee as my wife, or husband; and this consent was given by the

blessed Mary and Joseph. Yet we must remark that power over the body is differently given in the contract of matrimony, and in the consummation. For, in the contract, the power is given to one man in such a way that, during his life, it cannot be transferred to any other; and so that he has the right of demanding what it is necessary to yield to him. . . . Thus the blessed Virgin, as does every married woman, consented *in copulam*. But in the consummation, the power over the body is altogether transferred in such a manner, that it can never be gainsaid or resisted in virtue of any vow, however solemn. Well then, the blessed Virgin consented to contract marriage; but yet she did not consummate, . . . as is testified by a little book of S. Jerome on the *Nativity of the Blessed Virgin*; and although that book is apocryphal, yet it contains many statements which seem likely. That then is what we should say if we would agree with Bonaventura; and, indeed, Scotus says the same (IV., xxx., quæst. 2). . . . Yet, it is true, we have against us the authority of Augustine, which is embodied in the fourth book of the sentences of Peter Lombard; namely, that the Virgin, committing her virginity into God's hands, *consensit in copulam carnalem*, not through any desire for it, but by being indifferent, in virtue of Divine inspiration, whether it should be so or not."

The great Abbas Panormitanus, cardinal and Archbishop of Palermo (super 4to, fol. 5, No. 7, *De Spons. et Matr.*), says: "It is by a *carnalis copula* that an

espousal becomes a marriage, in virtue of the presumed consent." Then, speaking of conditional espousals (fol. 17, No. 6, *De Spons. Duorum*), he says: "Carnalis copula, superveniens sponsalibus sub conditione, faciunt transire sponsalia in matrimonium.

. . . Whether a condition is imposed on the espousals or not, they remain pure espousals until they, by that means, become a marriage; . . . (fol. 18, No. 2) but no conditions can be appended to marriage; because in a marriage there is a simple and absolute consent." This, Panormitanus states to be the usual interpretation, although he confesses that he differs from it, and says (fol. 19): "The father has the sole power of appending a condition to a marriage of his daughter." Further (fol. 21, No. 5, *Qui Clerici vel Voventes*) he says: "Espousals, which point to a future marriage, cannot be affected by a simple vow of chastity after the espousal. Yea, Pope Innocent and other canonists used to say that a woman's vow of chastity is of no effect if she has already been espoused. Just as a solemn vow is of no avail against a marriage which has been consummated; so, said they, a simple vow is of no avail against an espousal, because it points to a future marriage. Moreover Cardinal Hostiensis lays it down that if a vow has been taken before the espousals, the espousals are of no validity; . . . but when, by espousal, an obligation has been undertaken, no vow of chastity can act to the prejudice of the other spouse."

Lastly, Angelus de Clavasio, writing, in 1480 A.D., the *Summa Angelica* (*Matr.*, ii., fol. 212, A.D. 1502) asks "whether a consent to a future marriage becomes a marriage by *copulâ carnali*. I answer, with Richardus, that there is no marriage in truth and before God without actual and immediate consent (*cap. Tua nos. De Spons.*). Therefore S. Bonaventura made this distinction: *Quod copula facit matrimonium propter consensum tacitum de præsentî*; by which the woman testifies her desire to fulfil that which she had promised in her betrothal; that is to say, she accepts now and immediately that which she had promised for the future." Those great authorities of the Roman Church are quite sufficient to scatter to the winds the Roman position that Mary was espoused, and remained without fulfilling her promise, or that she continued to be perpetually a virgin in consequence of some supposed vow taken before her betrothal.

*THE TESTIMONIES OF SCRIPTURE RELIED
UPON FOR THE DEFENCE.*

SOME texts of Scripture have been conjured into the service of the Romanist view concerning the Virgin Mary. It is only by twisting and distorting them that those passages could be wrested into the support of their doctrine. The first is Genesis iii. 25: "I will put enmity between thee (the serpent) and the woman, and between thy seed and her Seed; it (He) shall bruise thy head, and thou

shalt bruise His heel." The Romanist version is: "She shall crush thy head, and thou shalt lie in wait for her heel"; or, according to De Saci: "She shall bruise thy head, and thou shalt try to bite her heel." The note in the Romanist version is: "*Ipsa*, the woman. . . . Others read it *Ipsum*, viz. the Seed. The sense is the same, for it is by her Seed, Jesus Christ, that the woman crushes the serpent's head." The Hebrew is הוּא יְשׁוּפֵךְ רֹאשׁ. The LXX. translated this by the word *αὐτός*. The Chaldee has the masculine, *He*, agreeing with Seed (which is masculine). Even some versions of the Vulgate have the masculine. The Romanists substituted the word "she," in order to inculcate the notion that Mary was to crush the devil, using Christ as her instrument. Thus Cardinal Gousett: "These prophetic words announce with great clearness that Mary should not be touched by the venomous sting of the serpent; that she should not for one moment be under the domination of the devil, or contract the sin of Adam and Eve. For had she contracted original sin, how could the perpetual enmity between her and the serpent be verified? The tempting spirit strove in vain to touch her. In spite of his cunning, he was conquered by her, who bruised his head," etc.

Pope Leo I. however (*Sermo ii., De Nativitate Dom.*) understood by the above passage that the Seed of the woman, a male seed, and not a woman at all, was to bruise the serpent's head. So also Jerome, in

his *Questions upon Genesis* gave the same testimony. But this view did not suit well with the mariolatry of the later Roman Church, which has been clearly expounded by the Jesuit Salmeron (*Opera*, vol. x., tract. xli., p. 933). "Christ called His mother to come 'from afar' close up to His cross, in order that His mother might offer her Son, in sacrifice for the whole world, to the eternal Father; just as Abraham wished, in obedience to God's command, to offer up his son Isaac." As if it were Mary that gave her Son for the sins of the whole world; and not God, who showed His infinite love by giving His only begotten Son for the sins of the world! As if it were Mary that made the sacrifice of Jesus, and not Jesus that sacrificed Himself! As if Mary were the sacrificing high priest, instead of Jesus, who is our High Priest, and "who, through the eternal Spirit, offered Himself without spot to God"!

The next passage is in the prophecy of Isaiah (vii. 14): "The Lord Himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call His name Immanuel. Butter and honey shall He eat, that He may know to refuse the evil, and choose the good." Doubtless this prophecy had a fulfilment in distant times by the birth of our Lord of a Jewish woman who was then a virgin. But it was also accomplished in Isaiah's own time. It was given as a sign to Ahaz that (v. 8) "within threescore and five years" the "two smoking fire-brands," Rezin king of Syria and Pekah king of

Israel, who had made an offensive alliance against Judah, should be no more, and that their people should be broken. As this was given as "a sign" to reassure the king of Judah concerning a future event, it must have happened in his own time (*v.* 16), "Before the child shall know to refuse the evil and choose the good, the land that thou (Ahaz) abhorrest shall be forsaken of both her kings." It was a sign which was to be speedily given; and therefore we read (*viii.* 2): "And I took unto me faithful witnesses to record, Uriah the priest, and Zechariah the son of Jeberechiah. And I went unto the prophetess; and she conceived, and bare a son. Then said the Lord unto me, Call his name (מְהֵר־שָׁלַל־חֶשֶׁבֶז) *Mahershalal-hash-baz*" (meaning, "hasten to spoil, hurry to plunder"; or, "before the king of Assyria shall take away the spoil"). "For before the child shall have knowledge to cry, My father, and my mother, the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria." Nor let the Roman Catholics say that it was an impossibility that "the prophetess" should have been a virgin when her son was born. They have foreclosed the objection against themselves. Saint Antoninus of Forciglione, for example (*Summa*, vol. iv., tit. iv., cap. viii. § 4, *De voluntariâ*), discoursing of the modes of loss of virginity, gives a passage more befitting a doctor's medical lecture than a sainted archbishop's *Sum of Theology*.¹

¹ "Secundo modo, per seminis virilis voluntariam suscep-

Another passage of the Holy Scriptures which the Romanists have pressed into their service is Jeremiah xxxi. 22. "How long wilt thou go about, O backsliding daughter? for the Lord hath created a new thing in the earth, A woman shall compass a man." Here let us remark that the word translated "man" is גַּבֵּר, *gaber*, which means "powerful, or almighty (man)," just as גַּבְרִיאֵל, *Gabriel*, means "the Almighty God," or "the power of God." Let us also remark a curious contraposition and paronomasia. שׁוֹבֵבָה, *shobeba*, "backsliding or rebellious woman"; and חֲסוֹבֵב, *tesobeb*, "shall encompass." That is, the woman who rebelled continually against her God shall return and embrace her God. That was "the new thing" which was done; the rebel of many centuries suddenly ran after her God, if haply she might find Him. The whole chapter of the prophecy is occupied with the still future repentance of Israel, and their promised return to the Holy Land at the end of the world. The house, or Church, of Israel is there termed "Ephraim," and is thus addressed: "O virgin of Israel! turn again to these thy cities; how long wilt thou wander about, O thou rebellious daughter?" The Roman Church asserts that this is a prophecy of the Virgin Mary and the incarnation; quia si ita reciperet, salvò claustrò . . . nihilominus virgo non esset; quia sic posset concipere; puta si quis cognosceret virginem voluntariam in hóc circa claustra pudoris, et semen ad matricem attraheretur; prægnantem enim per naturam nullus diceret 'virginem'; et tamen mulieres aliquæ concipiunt quæ non seminant."

tion of our Lord Jesus. Thus Cornelius à Lapide, for example: "The Lord hath created a new thing; that is, the work of the incarnation and nativity of Christ, *sine operâ virili*. A woman shall encompass a man; that is, shall give life to a man." These words the Jesuit commentator expounds as the conception by the Virgin Mary of our Lord, adding, "for the miracle of the incarnation, which was worked in her, comprises many miracles." Again: "A woman, that is the blessed Virgin, shall encompass and shut in a man within her womb." But if the "virgin of Israel" means the Virgin Mary, then was the Virgin Mary "a backsliding or rebellious daughter"; or, as the Roman version has it, "How long wilt thou be dissolute in deliciousness, O wandering daughter?" With these words the text is in the closest connexion; and without doubt it denotes the conversion of the virgin of Israel, or Church of Israel, to the Lord Jesus Christ, their promised Messiah; then will the Jews take hold of, or embrace, by faith the one perfect Man.

That "fall," and ultimate "rising again of Israel," was prophesied also by Simeon, in another passage which has been pressed into their service by the Roman Catholics; *viz.* Luke ii. 34: "Simeon blessed *them*, and said unto Mary His mother, Behold, this Child is set for the fall and rising again of the many in Israel. . . . Yea, a sword shall pierce through thy own soul also." Yes, the acme or culminating act of the Jews' rebellion against God was the cruci-

fixion of the Messiah ; and Christ's poverty, humiliation, weakness, the contempt and obloquy which were poured upon Him, and His death as a malefactor, caused the fall of the Virgin Mary also ; and that fall brought to her the poignant sword of remorse, which pierced her soul when, at His last gasp, she believed on Him whom she had discarded. Of that, more anon. Simeon blessed *them* ; he blessed both Joseph and Mary, who were united by marriage in "one flesh" ; and then he addressed, to Mary alone, those words of solemn warning. "He blessed *them*." Now "without contradiction the less is blessed of the better" (Heb. vii. 7). Therefore we conclude, on the authority of Scripture, that Simeon was better than either Joseph or Mary ; yea, better than both together.

Now let us turn our attention to the

PARABLE OF THE SOWER.

IT is generally acknowledged that our Lord always suited His discourses to the circumstances of His hearers, and their disposition at the time that He was speaking. He never uttered abstract truths. He never spoke as one that strikes the air. Every one of His parables, being expressions of eternal laws underlying the material and ephemeral appearances of the events of this world, had always, for subject, something which was at the moment before the eyes of His audience. For example :

Nicodemus went to Jesus by night, because he was afraid of the Jews, or at least anxious about his good report with them. Our Lord therefore wound up His discourse by this allusion to the fear or vanity of Nicodemus (John iii. 19-21) which caused him to slink in by night: "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be discovered. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." At the well of Sychar our Lord pointed to the waters that bubbled up from the bosom of the earth, and turned the sight of them to profit, by the announcement of this eternal truth (John iv. 14): "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." After His miracle of feeding with bread the five thousand in the wilderness, bread was the subject of His discourse (John vi. 51): "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is My flesh, which I will give for the life of the world."

So the parables were the unfoldings of the eternal truths that were screened behind objects then visible to mortal eyes. The word *παραβολή* means "a comparison," and is the equivalent of *מִשְׁלָל*, *māshāl*. The

evangelist John used *παροιμία*, a word of similar import, which occurs in Proverbs (xxvi. 7): "The legs of the lame are not equal: so is a parable in the mouth of fools." In other words, the similitude given by a fool *non currit quatuor pedibus*, or *claudicat*, according to the Latin saying. It does not express an eternal truth by a visible object.

A parable may be defined as the use of natural and visible things and passing events, in order to bring to our knowledge, by their similitude, certain spiritual and eternal truths, which could not be so well learned in an abstract form. The visible things are indeed copies of spiritual truths, or "things in the heavens," and were expressly designed to teach us the spiritual truths. Therefore the prophet (Isa. vi. 9, 10) complained of the Jews for looking at the natural things without perceiving the spiritual truths they exemplified; they heard indeed, but understood not; they saw indeed, but perceived not: for the heart of that people was fat, and their ears heavy, and they shut their eyes; "lest they should see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed." So our Lord, quoting this passage, lamented that the Jews, in seeing, saw not, and, in hearing, heard not, and would not understand; "therefore," that is, in order to remedy this grievous defect, said He, "speak I to them in parables" (Matt. xiii. 10, 13; Mark iv. 12). They were blind and deaf to spiritual things, and therefore it was not given to them "to know the

mysteries of the kingdom of heaven." The mysteries were the spiritual meanings or antitypes of the material things to which He pointed, or the spiritual truths inculcated by the visible events which he narrated. Expressing a similar thought, Seneca the moralist (*Ep.* 59) called fables, *adminicula imbecillitatis*.

On this point Dr. Greswell (*Exposition of the Parables*, vol. i., p. 55, 1834) wrote: "The operations which we may suppose to have been going on round about our Lord and His congregation—either in the country or on the lake,—at the time when He began to teach in parables, might give occasion to the material allusions, which are the basis of the external history, in three at least of the eight then delivered—the parable of the sower, of the tares," etc. Again (p. 57), he says it was "a well-known feature of our Lord's manner of teaching in general, the accommodation of His topics to the occasion, the application of His lessons to the circumstances of time and place."

The late Archbishop Trench, writing on *The Parables* (1877, p. 13), said: "Their power lies deeper than this, in the harmony unconsciously felt by all men, and which all deeper minds have delighted to trace, between the natural and spiritual worlds, so that analogies from the first are felt to be something more than illustrations, happily but arbitrarily chosen. . . . All lovers of truth readily acknowledge these mysterious harmonies, and the

force of arguments derived from them. To them the things on earth are copies of the things in heaven." So Milton :

" What if earth
Be but the shadow of heaven, and things therein
Each to other like, more than on earth is thought ? "

Archbishop Trench continued (p. 15) : " The untended soil, which yields thorns and briars as its natural harvest, is a permanent type and enduring parable of man's heart, which has been submitted to the same curse, and, without a watchful spiritual husbandry, will as surely put forth its briars and its thorns."

It is not difficult to understand one, at least, of the grounds which caused our Lord to adopt this mode of teaching, apart from the fact that He desired to show the eternal truths which are embodied in the ephemeral and material things of this world. We all remember the lines of Horace (*De Arte Poeticâ* 179) :

" Aut agitur res in scenis, aut acta refertur ;
Segnius irritant animos demissa per aurem,
Quam quæ sunt oculis subjecta fidelibus, et quæ
Ipse sibi tradit spectator."

" The tale is either acted on the boards, or else related by the actors ; but that which is merely narrated to the ear is slack in moving the minds of the audience ; while that which is put before the eyes of the assembly, that which they see enacted before them, is always powerful in its effect."

So our Lord, doubtless pointing to a vine, said, ' I am the true Vine " ; and, extending His hand to

the sun, then bathing the whole landscape in glory, He said, "I am the Light of the world." The parable of the sower also must have been suggested by some material things which were before the eyes of the bystanders. Let us retain that point in our minds. But before examining it more closely, let us notice another element in the seven parables of the thirteenth chapter of Matthew.

The aim of the Lord was to teach "the mysteries of the kingdom of heaven"; and the seven parables seem to refer to the successive periods of His Church, to the seven candlesticks depicted in the Apocalypse. In the first we see our Lord sowing the good seed, which fell on the hearts of different classes of men during that first period of the Church.

In the second parable (Matt. xiii. 24) we see a field in which good seed had been sowed; and we watch Satan coming stealthily by night, and, not taking away the good seed, but sprinkling evil seeds over the field. He could not destroy the wheat that had been sowed; he could not root it up; he could not change its nature. For every plant which our heavenly Father has planted must grow until eternity; and Christ "will continue the good work which He hath begun in you unto the day of Christ." Yet Satan spoiled the field by sowing his tares among the wheat. This he did "at night." For "certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness"

(Jude 4), "false brethren unawares brought in" (Gal. ii. 4), or, according to Paul (Acts xx. 29), "I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock." That was the period of the Church when the "mystery of iniquity was working," as an evil seed which was germinating underground. Yet even the angels could not distinguish the wheat from tares until the day of judgment, although, in the minds of very many, the truths of Christianity were adulterated to such an extent, that towards the middle of this second period the Church could be united with the fourth universal empire—the monster with seven heads—and could consent to mix up many pagan maxims of law and many heathen doctrines and practices with the truths which Jesus had taught.

In the third parable (*v.* 31) we discern the Church—which had once been humble and small in its own eyes as "a grain of mustard seed"—acceding to temporal power and wealth, and becoming a great and widespreading tree, so that all the foul birds of that air, of which Satan is the prince, came to rest in the branches thereof. No longer an invisible Church; it became a visible and powerful Church; and therefore resembled the great pagan empires (*Dan.* iv. 20), a "tree which grew and was strong, whose height reached unto the heaven, and the sight thereof (a visible Church) to all the earth." The Church, when it coalesced with the Roman empire, and so became universal in its power, received from

the devil "all the kingdoms of the earth, and the glory of them," which Satan had offered to our Lord, and which our Lord had refused for Himself and for His Church. Then the Church became, for the future, an integral part of the dread image of Nebuchadnezzar; and it bowed down to Satan, and worshipped him, "the prince of this world," "the ruler of the darkness of this present age." Alas! it began "to reign as kings, without us (apostles)"; for "the mystery of iniquity" had been working secretly, and was now becoming manifest. The visible Church had ceased to "take up its cross daily"; it had left off "to spend and be spent for others"; it had begun to "seek its own, instead of the things that be of Christ." Yet the material cross, once a shame and mark of humiliation and obloquy, was now assumed as a symbol of honour, and was then worshipped, and had ascribed to it a preserving and conquering virtue. There were no longer any fiery trials to cause the many to abjure Christianity; but there were honours and wealth and benefits, which brought innumerable accessions of hypocritical candidates for baptism. The Church rapidly grew, and its power increased, and it became more and more the corrupter of truth.

In the fourth parable (*v.* 33) we are shown the Church as the leaven which a woman took and hid in three measures (*σάρα*) of meal. The Church was the leaven; it was not the woman. A woman symbolizes a State or body politic (Hartwell Horne, *Study of the Scriptures*, 1834, vol. iv., p. 532). There

was, indeed, the meal of good wheat. There were true Christians, who fed on the pure word of God. But the wicked woman took the corrupting "leaven of malice and wickedness," and hid it in the three measures—the western empire, the eastern empire, and the parts external to the Roman empire, I suppose—until the whole was leavened and turned into a putrid, poisoned, and corrupting mass (Lev. ii. 11, vii. 12, viii. 2; Exod. xxix. 2; Num. vi. 15; Exod. xii. 15, 19, xiii. 7; Deut. xvi. 4; Matt. xvi. 6, 11, 12; Mark viii. 15; Luke xii. 1, xiii. 21; 1 Cor. v. 5-8; Gal. v. 9). That was the third period of the Church, from the middle of the tenth to the middle of the thirteenth centuries perhaps.

At this point our Lord ceased to address His parables to the multitude, but turned away to speak to His disciples apart (*v.* 36). Their Church was left to the others, desolate; while there were a few, constituting the invisible Church of Christ, to whose hearts He continued to speak.

The fifth parable, of the treasure hidden in the field (*v.* 44), tells us of the resisting influence of God. For a thousand years the Church had been there, and was giving leavened or poisoned bread to the nations of earth, and Christendom had fed carelessly on that which was their bane. Between the thirteenth and the sixteenth centuries truth seemed to have almost perished from the earth. Idolatry and priestcraft, superstitions and the foulest immoralities reigned throughout the visible Roman Church, as they used

to reign throughout the Roman empire. At the Reformation men learned that Christ had given His life to redeem the whole world; that He had purchased the whole field by selling all that He had. They learned that they were to be saved by the death of Christ and by faith in Christ alone, and not by the false mediators and intercessors which were then in vogue; not by the various forms and rites and ceremonies and the supposed powers of priests, which were then extolled. They saw that that was not the true Church which professed to be the visible Church; because the true Church was "hidden in the field," and continued to be hidden even after Christ had found it; they saw that the true Church was not visibly distinguished in this world, that it "came not by observation," but was within the heart. The visible body which professed to be the Church was not the "treasure hidden in the field," nor a treasure at all; it was not that which, "when a man (the Son of man) hath found, he hideth, and, for joy thereof, goeth and selleth all that he hath, and buyeth that field." The "field is the world," and the treasure is His elect; namely, those who place their whole trust in Christ. Christ laid down His life to purchase the whole world, for the sake of the treasure of those who would have faith in Him. "Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him" (John xvii. 2, 3). "And this is life eternal, that they may know Thee the only true God, and Jesus Christ whom

Thou hast sent." Those who are *hidden* in the world, those believers cannot purchase anything. They have nothing wherewith to purchase. Yet, in Christ's eyes, they are a treasure, and He purchased them.

The sixth parable (*v.* 45) repeats the affirmation in the last, as if the Reformation were to be renewed in these days. Christ "emptied Himself," and gave up all the glory He had with the Father, and even His life, and bought the earth for the sake of all who put their trust in Him. Those all are now however, not merely "a treasure," but "one pearl of great price." For the Holy Spirit has worked "with groanings that cannot be uttered" to make them all pure and glorious as one pearl. One pearl—for they are one in spirit, one in the same full confidence which all place in Him. A pearl, for (Dan. xi. 35) Christ shall "try them, and purge and make them white, even to the time of the end." The apostle-prophet was asked (Rev. vii. 13, vi. 11), "What are these which are arrayed in white robes? and whence came they? . . . These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

The fifth parable spoke of "a *hidden* treasure," for which Christ had died. In the sixth parable His hidden Church is represented by the unity, purity, splendour, and precious value of a pearl, which also is hidden, as it had to be found. As this is another parable, it seems to intimate that the treasure had somehow become spoiled, and that a new reformation

must somehow be made for the pearl to be found. A strong angel may preach the true gospel in mid-heaven; John may "prophesy again against (*ἐπι*) many peoples, and tongues, and kings" (Rev. x. 11); the cry may go forth, "Come out of her, My people, that ye be not partakers of her sins." Perhaps it indicates that nearly all men, at this period, will be worshippers of the beast, while a few "that understand" will suffer "great tribulation," in order to "become white" like a pearl; a few may "overcome by reason of the blood of the Lamb, and because of the word of their testimony, and because they love not their lives, even unto death." They indeed will be precious and honourable in the sight of God, for "precious in the sight of the Lord is the death of His saints."

After this (*vv.* 47-50) comes the seventh parable, which depicts the judgment, when the net will be drawn through the great deep to the shore, "full of fishes of every kind"; and then they will "sit down, and gather the good into vessels, and cast the bad away." For this shall be the end of the world, when "the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth."

Now let us return to the first period, when our Lord, as a sower, went forth to sow. According to the canon already laid down, this parable must have been suggested by some material things, which were before the eyes of the assembled hearers.

But no agricultural sower could have been engaged in material sowing at that time; because (1) it was a sabbath day, and the Jews were extremely punctilious in abstaining from every manual labour on the sabbath. So punctilious were they, that they censured our Lord's disciples for plucking the ears of corn, as they passed through the fields, and rubbing the ears in their hands to separate the grain. Also because (2) it was the sabbath just before the wave-offering of the first-fruits; that is, two days before it was lawful to reap any of the corn, which was then all standing in the fields awaiting the sickle.

Those facts we learn from the first verse of the thirteenth chapter of Matthew, compared with the first verse of the twelfth chapter: "The same day," that is, "the sabbath day," which Luke (vi. 1) says was "the second sabbath after the first." The first day of Nisan was the sabbath, which began the year. The 15th, the day of unleavened bread, was also a sabbath; and the day after the next sabbath, that is, the Sunday after "the second sabbath after the first," the 23rd day of Nisan, was the time when the sheaf of first fruits was waved before the Lord. Until that had been waved, no one might reap any corn, nor even eat of any corn.

What were the events of that sabbath day, the 22nd, as recorded by S. Matthew? Jesus gave great umbrage to the Pharisees (*a*) because He went through the fields of standing corn, and His disciples plucked the ears, and rubbed them in their

hands, to extract the grain, on the sabbath day. Moreover they ate the seed before the first fruits had been offered to the Lord. Then (*v.* 9) Jesus went into the synagogue, and healed a man with a withered hand on the sabbath day.

The common people (*c*) were not incensed with Jesus (*v.* 23), but said, "Is not this the Son of David?"

Then (*v.* 46), "while He yet talked to the people, His mother and His brethren (*b*) stood without, desiring to speak with Him."

Lastly, "He stretched forth His hand toward His disciples (*d*), 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." We must bear in mind that the twelve had been chosen (*x.* 1-4) only a short time before.

We see then, from chapter xii., that there were four kinds of people present before Him when He delivered the parable of the sower, and the three succeeding parables; and that He then (*v.* 36) sent away His mother and His brethren, and the Pharisees and the common people, and took His disciples apart, and shut Himself up with them in a house, to discourse to them alone. The four kinds were:

(*a*) The Pharisees.

(*b*) His mother and brothers, and probably His sisters.

(*c*) The common people.

(d) His disciples.

As the parable was spoken before the harvest, it could not have been suggested by a sower going forth, in their presence, to sow the tilths. But it might have been occasioned by the four kinds of persons before His eyes. We will consider them after we have reviewed the adjuncts.

The seed is "the word of *the* kingdom," the gospel of the only true kingdom, because it renders submission to the only true King. That kingdom is distinguished from those states whose frontiers are rivers or mountain chains; which have tyrants for rulers, and slaves for subjects; whose dynasties pass away, whose kings fall into dust, and whose palaces become mere heaps of ruins.

A seed swells; it bursts its husk; it takes root; it thrusts its tender blade through the hard clods, and grows and spreads and brings forth fruit. The words of the gospel are blessed seeds, in doing thus in hard hearts.

The sower is Christ Himself. He casts the seed abroad. He waters it with the dew of grace, and refreshes it with showers of mercies; and, if the land receives it into the heart, then it is He that "gives the increase," for He is also the sun.

Consider the enormous power that there is in the tender seed, to rend the earth and pierce the clods which encumber it above, and to strike its little roots through the clods below, and to spring upwards into air and sunlight. Such a power is Divine; and such a

power there is in "the word of the kingdom." "Is not My word like fire, and like a hammer that breaketh the rock in pieces?"

The seed, the word of the kingdom, was first sown by our Lord in Palestine; but the corn shall wave over desert sands and arctic frosts. "There shall be a handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon. His name shall endure for ever; men shall be blessed in Him, and the nations shall call Him blessed."

The wayside denotes a tract where the ground has been trodden so hard that the seeds cannot sink in, but lie on the surface, an easy prey to all the fowls of the air. Our Lord's explanation of "the seed by the wayside" is, that it is seed which has fallen on the heart of one "who heareth the word and understandeth it not." The Sower experienced such a hardness in the hearts of those to whom He had preached. (Matt. xxvii. 21-25) Pilate asked, "Whether of the twain will ye that I release unto you?" The chief priests and elders answered, "Barabbas. Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let Him be crucified. And the governor said, Why, what evil hath He done? But they cried out the more, saying, Let Him be crucified. . . . His blood be on us, and on our children." "Now Barabbas was a robber" (John xviii. 40).

"He heareth the word of the kingdom, and under-

standeth it not"; and then "Satan cometh *immediately*, and taketh away the word," says Mark. Luke adds the reason, "Lest they should believe, and be saved." The careless tread, the persistent tramp, the confused traffic of worldly thoughts and selfish aims, have hardened the soil, and made it impenetrable as a rock. Wayside persons are "without God in the world." "God is not in all their thoughts." The words of the gospel may be uttered to them; but they misunderstand the words. Therefore "immediately," almost at the instant that they hear the words, the seed is picked up and carried away by the devil, so that the seed may have no chance of striking root in such an impenetrable heart. Some prejudice, some preconceived notion, some distraction of attention, some attractive play of the fancy, or the gusts of some absorbing passion, causes the misunderstanding of the word, and all the evil has been done. Such was the first class of our Lord's hearers.

(a) *THE PHARISEES* (xiii. 4).

"When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way-side" (xiii. 19).

"The Pharisees went out, and held a council against Him, how they might destroy Him"; and "they said, This fellow doth not cast out devils, but

by Beelzebub the prince of the devils" (Matt. xii. 14, 24). Luke adds (xvi. 14), regarding Christ's preaching, "The Pharisees, who were covetous, heard all these things : and they derided Him." The Pharisees knew the Old Testament Scriptures by heart. They were very religious men, and most strict and punctilious in the observance of the Mosaic law and of the ordinances of their religion. They were "exceedingly zealous in the traditions of the fathers" (Gal. i. 14). They were "taught according to the perfect manner of the law of the fathers, and were zealous towards God" (Acts xxii. 3). They were also intimately acquainted with all the prophecies relating to our Lord and His advent. Such were the persons who composed the first class. The next class was :

(b) *HIS MOTHER AND HIS BRETHREN* (xiii. 5).

"**H**E that hath received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it ; yet hath he not root in himself, but dureth for a while ; for when tribulation or persecution ariseth because of the word, by-and-by he is offended" (xiii. 20, 21). "And they were offended in Him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house (home). And He did not many mighty works there (in His own country) because of their unbelief" (xiii. 57, 58).

“For neither did His brethren believe in Him” (John vii. 5).

It seems indeed extraordinary, and will surely give us a shock to hear that His mother and brothers and sisters were the “stony places.” How can it be that she, who has been supposed to have been immaculate from the time of her mother’s conception of her, should be a “stony place”? And how could His brothers and sisters, whose very existence has been denied, have been other “stony places”? But let us boldly look the matter in the face.

The archangel appeared once to the mother of Jesus, before she had conceived Jesus by the Holy Ghost; and he never appeared again. He afterwards visited Joseph twice; but he never spoke with Mary again. It is urged that the archangel, during that one visit, called her “highly favoured” (*κεχαριτωμένη*, Luke i. 28). But just so St. Paul says, of all Christians, that, in God’s grace, “He hath made us accepted (*ἐχαρίτωσεν*) in the Beloved” (Eph. i. 6). Hence Mary was not, by that expression, ranked higher than any other Christian. Stephen was placed in a higher rank; for we are told (Acts vi. 5) that he was “a man full of faith and of the Holy Ghost”; while Barnabas (Acts xi. 24) was “a good man, and full of the Holy Ghost, and of faith.” The expression “full of grace” (*πλήρης χάριτος*) was never applied to Mary. It was reserved for our Lord (John i. 14). Therefore the Vulgate translation, “Ave, gratiâ plena!” is false. The archangel told her she was “blessed (*εὐλογημένη*)

among women"; and this again is an expression which is applicable to every Christian: "Blessed are the poor in spirit" (Matt. v. 3); and "Come, ye blessed of My Father, inherit the kingdom" (Matt. xxv. 34). She was indeed highly favoured and happy; for her lot was that which every Jewish woman prayed for—to be the mother of the Messiah, as touching the flesh. The more therefore was to be expected of her, seeing that she had been highly favoured among women. Jael, who treacherously murdered Sisera, the captain of Jabin's army and the enemy of her nation, as he lay enjoying her hospitality, and sleeping confidently in her tent, was called "blessed *above* women." That was not said of Mary. If Mary had been conceived free from all taint of sin, or immaculate, as Jesus was, then she need not have looked up to Christ, and she would not have spoken of Him, in the Magnificat (Luke i. 46) as "My Saviour"; nor would she have added, as a reason, "for He hath regarded the low estate of His handmaiden." Her "low estate," designated something very different from the pure and holy Being whom she was to bear. It denoted a child of Adam, conceived and born in sin; a child of Adam who was to be redeemed and saved through the atoning blood and intercessory mediation of her Child.

Mary had moreover, after the birth of Jesus, to offer the *sin-offering* for her purification; which she would not have had to do, except she were an unclean

child of Adam, who required purification (Luke ii. 21-24). This she did, in obedience to the Mosaic law (Lev. xii. 2, 6, 7).

Mary heard the prophecy of Zacharias (Luke i. 67), and knew that John was to be "the prophet of the Highest," and the forerunner of our Lord. She heard (Luke ii. 17) the prophecy of the angel to the shepherds, and knew that her Son was "a Saviour which is Christ the Lord." Yet all that we are told of Mary (ii. 19) is, that she "kept all these things, and pondered them in her heart." She pondered them; she weighed and balanced opposing doubts. Even after finding her Son in the temple, and hearing His discourse (ii. 51), all His mother could do was to "keep all these sayings in her heart." At Simeon's prophecy (ii. 33) Mary only " marvelled." At what did she marvel? At the prophetic announcement that Christ Jesus was to be "the salvation of all people," and "a light to lighten the Gentiles." The word "marvel" implies doubt, and a want of understanding that which excites the feeling of wonder.

Twelve years afterwards, when Jesus told His mother that He must be "about His Father's business," we still find in Mary the same deplorable state of mind (Luke ii. 49, 50): "She understood not the sayings which He spake unto them." The utmost that could be said of her (Matt. ii. 51) was, not that she believed, but that she stored His sayings in her memory. What! did she not understand who His

Father was? did she not then believe that the Almighty God was His Father?

About twenty years later, we find that Mary's other sons did not believe on Jesus (John vii. 5), "for neither did His brethren believe in Him." This unbelief of mother and brothers and sisters was prophesied by David, in that beautiful Psalm lxix., which all, by common consent, apply to Christ, and which our Lord applied to Himself (John ii. 17; comp. Ps. lxix. 9), and which the evangelists expressly applied to Him (Ps. lxix. 21; comp. Matt. xxvii. 34, 48; John xix. 29, 30). What did the psalmist prophesy? He makes Christ exclaim (*v.* 8), "I am become a stranger unto My brothers, and an alien unto My mother's children."

But let us return to Simeon's prophecy. He said to Mary (*v.* 22), "A sword shall pierce through thine own soul also." A sword, that is, of poignant sorrow and cutting remorse, after Christ's death. We shall see presently, that she did not believe in Him during His whole life. She was a disbeliever, and therefore could not understand any of His sayings. She did not believe on Him until He was at the point of death. This was the view of many of the Fathers; and we shall afterwards show that it was the case.

Tertullian, for example, wrote (*De Carne Christi*, cap. vii.): "The brothers of the Lord did not believe on Him. His mother, in like manner, is shown not to have adhered to Him; whereas other Maries and Marthas were often in His company. By this their

unbelief was to be the last made manifest." Again on Matthew xii. 46 and Luke viii. 21 : "Whilst Christ was preaching, was it without justice that He uttered these words, to strike at the unbelief of His mother and brothers who stood without?"

Origen (*Hom.* (17) xiii., vol. iii.) said : "What ! do we suppose that when the apostles were offended or scandalised, the mother of our Lord was free from feeling offence ? This was what Simeon prophesied, saying : And through thine own soul the pointed sword of unbelief shall pierce, and thou shalt be struck with the sharp edge of doubt."

Basil, in explanation of the same passage, thus paraphrases it (*Heb.* iv. 12) : "Yet, after all, there shall arise a certain wondering, even in thine own soul." "Even thee also, who hast been instructed from above in the things of the Lord, some doubt shall darken." When Hilary was asked, by a brother bishop, the meaning of that text, he replied (*Ep.* 260) that the sword which pierced her soul was disbelief, which smote her at the time of Christ's passion.

Chrysostom (vol. viii., p. 125), mentioning the miracle at Cana of Galilee, says : "Not even did all the apostles know Him as He ought to have been known. Not even His mother, nor His brothers knew Him." Again (vol. v., p. 225), "Why do I speak of many, whereas not even the Virgin, who conceived Him, knew the ineffable mystery ; not even His brothers believed on Him." Further (vol.

vii., p. 467), "Now we see the foolish arrogance both of her and of them."

Last, but not least, St. Paul (Heb. iv. 11, 12), in saying, "Lest any man fall after the same example of unbelief," adds, "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of sword and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." In using those words he, as the Fathers held, had in his mind the prophecy of Simeon concerning the unbelief of Mary: "Yea, a sword shall pierce through thy own soul also, that the thoughts of many hearts may be revealed." For the cause of her unbelief was the thought which was entertained by very many. It was as follows:

All the Jews believed that the Messiah was to come to save them from their enemies. They supposed therefore that the Messiah was to be a great, powerful, and splendid King; a more renowned and glorious Conqueror than David himself. Even Christ's disciples thought this. They had this notion in their minds when they asked, "Lord, wilt Thou at this time restore the kingdom to Israel?" Our Lord shattered that idea when He declared, "My kingdom is not of this world"; and the proof He gave of that assertion was that His true servants do not fight to promote and extend His kingdom. Fighting and persecuting, under the plea of spreading Christianity, is but a deceit of the devil. The so-

called spiritual sword, as well as the temporal sword, are weapons that Satan uses. Christ's servants are ever humble and meek and despised, as He was Himself.

Herod held the common opinion of the Jews as to the Messiah, when (Matt. ii. 3) "he was troubled" at hearing that the King of the Jews had been born. Therefore it was that he killed all the children of two years old and under, in hopes that his rival might be killed amongst them. He took the sword of Satan against the Divine Saviour of the world.

So all Jerusalem thought, and "was troubled." Because all the Jews supposed that He had been born who would conquer Herod, and drive the Romans out of Judæa.

So Mary thought, with the rest, when she "rejoiced" that God had "regarded the low estate of His handmaiden." She looked forward to her Son's brilliant conquests, as if they had been already accomplished (Luke i. 51-55): "He hath showed strength with His arm; He hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things; and the rich He hath sent empty away. He hath holpen His servant Israel; in remembrance of His mercy; as He spake . . . to Abraham and to his seed."

Mary did not know that her Son was to be poor, and humble, and destitute, and despised, and perse-

cuted, and condemned to suffer the most shameful death of malefactors. Therefore she was most grievously disappointed, and could not believe that He was the Messiah. When she watched Him for thirty years, still a mere humble carpenter, without even any ordinary ambition or "an honest desire to better himself," she supposed she had been deceived; she thought the archangel's visit was a hallucination; the shepherd's tale and Simeon's prophecy seemed to her the folly of ignorance and the doting of old age. She refused to believe that her Son was God.

By reason of "the veil upon the hearts" of the Jews, they could not believe that the Messiah would come upon earth to suffer every possible sorrow which man could undergo, and "all the ills that flesh is heir to." They looked for the fulfilment, at the Messiah's first coming, of all those Hebrew prophecies which were spoken of the second coming. They were expecting a glorious kingdom and great wealth. Therefore it was that, when He came in great humility, as "a root out of a dry ground, without form or comeliness, with no beauty in Him that they should desire Him," they "esteemed Him stricken, smitten of God, and afflicted" (Isa. liii.). When He foretold His death (John xii. 34) they retorted, "We have heard out of the law that Christ abideth for ever: . . . who is this Son of man?" They could not see that only "through sufferings could the Captain of our salvation be made perfect" (Heb. v. 8, 9), because it is only through sufferings that any

child of God can attain to everlasting bliss. It was as foolish of the Jews to expect Christ's reign, and refuse to see the sufferings, as it is for us to dwell upon the sufferings, and refuse to see Christ's reign.

That then was the idea of Mary His mother and of His brethren; and this explains the meaning of His words at the marriage feast in Cana of Galilee (John ii. 4). His mother told Him that the guests were in want of wine, and He said, "Woman, what hast thou to do with Me? Mine hour is not yet come." He not only called her simply "Woman," but He commanded her not to presume to interfere in a work which she did not and could not understand. Mary may have felt compassion for the guests, who had no more wherewith to slake their thirst, and add to the pleasure of their entertainment. Or she may have pitied the bridegroom, whose duty it had been to supply sufficient wine. At all events she proffered a harmless request to her Son to attend to their innocent wants. His answer to her was, "Woman, what have I to do with thee?"—Woman, what right have you to interfere with Me, by making requests for others? I know their wants far better than you can do; and I will do what is best without your asking; and if you ask Me to do somewhat that I have not determined to do, you are seeking to deflect Me to do what is not the best.

Not only so; He intimated to her, prophetically, that the hour would come when He would be giving up the ghost, and when she at last would believe

on Him and understand. "Then" (said He, as it were) "when My last moment has arrived, then at last you will turn to Me; you will at length approach My cross, just as the sword of poignant grief and remorse is piercing your heart, and riving asunder your soul; then you will see that I am truly the Messiah, and that I am your Saviour, and was your Son." Mary understood the rebuke, and said to the servants, "Do not come to me to proffer a request for you; but go to Him, whose heart is large, and whose heart is Divine; and 'whatsoever He saith unto you, do it.'" This should be sufficient to teach us that "there is none other name given among men, whereby we must be saved," except the name of Jesus—Jesus, who said to all sinners, "Come unto Me," and who never said, "Go to Mary, My mother."

Augustine of Hippo wrote (*De Fide et Symbolo*, cap. iv., § 9): "When the Lord said, Woman, what have I to do with thee? Mine hour is not yet come, He gave us to understand that, as being God, He had no mother." Chrysostom affirmed (*Expos. in Ps. xlix.*) that the Virgin Mary was ignorant of the mystery of the incarnation; and again (*Hom. in Matt. xii. 48*) he says that she was guilty of "overweening ambition" and "arrogance" in sending that message which she sent to Christ while He was preaching; and that she did it to vaunt a supposed influence over Him which she did not possess. Ambrose (*Ad Rom.*, cap. i.) lays down a general and far-reaching principle in saying: "We are brought

into the presence of kings, by lords and officers; because a king is, after all, a man, and knows not to whom he may safely entrust his realm. But in order to come to God, from whom nothing is hidden, and who knows the merits of all men, we need no middle-man, only a devout mind. For wheresoever such a one speaks to God, God will answer him." Epiphanius, writing against the Collyridian heretics, whose error was a *cultus* of the Virgin Mary, said (lib. iii., *Hæres.*, 79): "Christ said to His mother, Woman, what have I to do with thee? Mine hour is not yet come. Lest any one should think that the Virgin was of a greater excellence than others, He called her Woman, as if prophesying the future species of sects and heresies which were to arise on the earth; lest persons, admiring too much that holy woman, should slip into this heresy of the Collyridians, and its deliriums. For, indeed, their whole doctrine is a mockery, and an old wives' tale, and, so to speak, nothing but the working of a heresy."

The expectation held by Mary and others, of Christ's worldly splendour and wealth, and the disappointment and doubt which ensued from observing His worldly condition, explain also the reply (Matt. xii. 46-50), in which He placed not only His disciples, but also "the common people" above His mother and brothers. Because the common people believed on Him; and His mother and brothers did not believe Him when He asserted that He was the Messiah, the Son of God. Observe that while He

was preaching "to the people, His mother and His brethren *stood without*, desiring to speak with Him." They sent some one in to bid Him come out ; they would not themselves go in. Still less did they come to hear Him preach. They would not edge their way through the crowd of common people, who stood there rapt in attention ; no, not they. They sent in a message, commanding Him to quit His preaching and come out. Then He said, "Who is My mother ? and who are My brethren ?" and, pointing to His disciples, He said they were His mother and brethren : "for whosoever shall do the will of My Father which is in heaven, the same is My brother, and sister, and mother." Or, according to Luke's version : "My mother and My brethren are these (the common people, or the disciples) which hear the word of God, and do it." That is to say : My mother and brethren do not hear the word of God and do it ; they do not the will of My Father ; therefore I call them not mother and brethren ; but I call these people by those endearing terms, because they do not turn their backs on the word of God. The Apostle John is more explicit (vii. 5) when he says : "For neither did His brethren believe in Him" ; and so were fulfilled the prophetic words of the royal psalmist (lxix. 8) : "I am become a stranger unto my brethren, and an alien unto my mother's children : for the zeal of Thine house hath eaten me up." Yes ; His great zeal for God we all know. His mother and brothers knew it too ; and so little

did they believe that He was the Messiah, that they regarded Him as a madman! "The zeal of God's house" had so completely absorbed Him, so completely was He filled with that fixed idea, that, as Mark the evangelist tells us (iii. 21), "When His kinsmen heard of it, they went out to lay hold on Him; for they said, He is beside Himself." They regarded the Lord Christ as no better than a madman, as a dangerous lunatic who should be placed under restraint! And the lawyers or "scribes which came down from Jerusalem said, He hath Beelzebub"; that is, He is one possessed of the devil, which was the general theory concerning madness in those days. Then it was (v. 31) that His mother and brethren stood without, and sent in to cajole Him or compel Him to come out to them, in order that they might lay hands on Him, and take Him home by force to place Him in confinement. The beloved apostle (John vii. 20) relates how they said that He was possessed of a devil—that is to say, afflicted with madness; but (v. 31), on the other hand, "many of the people believed on Him, and said, When Christ cometh, will He do more miracles than these which this Man hath done?" The common people believed; the mother and brothers did not believe, but wished to seize and restrain Him as a madman!

A circumstance of a similar import is related by Luke (xi. 27, 28). While He was preaching, some enthusiastic believer, with a tendency to the Colly-

ridian heresy, cried out, "Blessed is the womb (of the Virgin Mary) that bare Thee, and her paps which Thou hast sucked." But the Lord Jesus rebuked her, saying, "Yea *rather*, blessed are they that hear the word of God, and keep it." By these words He again intimated that His mother did not "hear His word, and keep it." With her material ears she had heard some of His words; but she had not kept them. She had pondered, because she doubted; and at length she resolved that He was mad. She "had no root (of faith) in herself," and therefore she had only "dured for a while."

Augustine, Bishop of Hippo, wrote on this passage (*De Sanctâ Virginitate*, cap. iii.): "Therefore was Mary more blessed when she received the faith of Christ than when she conceived the flesh of Christ. . . . Her maternal affinity would have been of no use to Mary, unless she had come to bear Christ more happily in her heart than in her womb." Again (*In Joan.*, tract. x., vol. iii., part ii., p. 369) he thus paraphrases our Lord's words: "My mother, whom you have called blessed, is blessed by obeying the word of God; and not because the Word was, in her, made flesh."

Let us now turn to Matthew xiii. 54 and Mark vi. 4. Jesus came to Nazareth, to His own country; and the people of that place, His fellow villagers, believing that He was a son of Joseph the carpenter, and brother of James, and Joses, and Simon, and Jude, and of a number of sisters—who were all children of

Joseph—were greatly puzzled at His wisdom and at His miracles. What was the remark of Jesus? “A prophet is not without honour, save in His own country, *and among His own kin, and in His own home.*” Therefore, because all of the inhabitants of His native place, without any exception, were unbelievers—even His mother and brothers and sisters being disbelievers—therefore “He did not many mighty works there.” Doubtless (Gen. xviii. 32) if there had been but ten righteous persons in His native village, it would have been otherwise. If His mother, and Joseph, and His four brothers, and (say) four sisters had believed on Him, their combined testimony would have compelled all the other villagers to believe. But, like nearly all the other Jews, and like Herod, they had the idea in their heads that the Messiah was to be a great and splendid king, a great leader of men, and a triumphant conqueror. That was “the thought of many hearts.” Therefore they could not believe that the poor, humble, and meek Jesus was the Messiah; and therefore was His mother most terribly disappointed in Him, and so disgusted with Him that she thought Him mad.

It will doubtless have been remarked that, in Luke’s narrative of the parable of the sower (viii. 1-5), Jesus was proceeding, at that very time, on a missionary tour throughout Judæa, “throughout every city and village.” How was Jesus accompanied? What escort had He? He went with His

twelve disciples; and "certain women" went with Him, and "ministered unto Him of their substance." Who were those women? We are expressly told that no woman accompanied Him who had not been "healed of evil spirits and infirmities." Who were they? We have been given their names: "Mary called Magdalene, out of whom went seven devils, and Joanna the wife of Chuza Herod's steward, and Susanna, and many others." Had He cast out devils from Mary His mother? We are not told. But her name has not been mentioned as one of those who went with Him. No; she held that He was mad, and should be put under restraint; and therefore of course she did not travel with Him and minister unto Him.

Luke then continues his narrative of the parable of the sower. But Matthew interposes the fact that, just before our Lord began to speak that parable, His mother and brothers stood without, ready to execute their plan of seizing and imprisoning Him as a lunatic. Their opportune arrival made up the four kinds of hearers before Him. But, before we examine the parable any further, let us come to the crucifixion.

His "hour had come"; and we learn that "all His acquaintance," and even "the women who followed Him from Galilee, ministering unto Him (*i.e.* those who went the missionary tour), among which was Mary Magdalene, and Mary (the wife of Cleophas) the mother of James ("the Less") and Joses and

Salome, and the mother of Zebedee's children (James and John)." They, we are expressly told, "beheld afar off" (Matt. xxvii. 55; Mark xv. 40, 47, xvi. 1; Luke xxiii. 49, 55, xxiv. 1, 9, 10; John xx. 1). Moreover we learn that only Mary Magdalene, and Mary the mother of James the Less and Salome, went to the sepulchre of our Lord. The Apostle John however interposes a fact between the "standing afar off" and the journey to the sepulchre (xix. 25): "There stood by the cross of Jesus His mother, and His mother's sister, Mary the wife of Cleophas, and Mary Magdalene." It was manifestly just before His death that they approached the cross; and perhaps it was then that His mother was pierced in soul with remorse at her hardness and unbelief during the last thirty years, and rushed forward just in time to see Him die. St. John proceeds: "When Jesus therefore saw His mother." He had not been able to see His mother before; but she had approached at last, and now He saw her, disconsolate, and standing near Him, while remorse and grief and repentance filled her heart to overflowing, and welled up in her eyes; and He said to her, in His large compassion, speaking of John, "Woman, behold thy son." Cyril of Alexandria, writing in the year 440 A.D. (*Comm. in Joan.* xix. 26, 27), tells us that Mary, during the suffering on the cross, failed, from doubt and remorse; and that our Lord committed her to John for instruction. But Jesus had magnanimously forgotten her dis-

belief; or rather, the memory of it had given way to love and compassion, and He said, "Woman, behold thy son!" Oh the tenderness of those words on the cross! He said, as it were, "Mother! thou hast not believed on Me while I was on earth. During My whole terrestrial life thou hast denied Me thy love! Thou didst deem Me mad! Thou wouldest have imprisoned Me. Now I go to My Father, and you will see Me no more on earth. Learn to love John, My dearly beloved disciple; love him for My sake!" At those words we can well believe that His mother was so overwhelmed with remorse—her soul was so pierced with that terrible sword, remorse—that she was unable to go to the sepulchre to gaze upon His lifeless corpse.

And Jesus? He came to earth in order to experience every possible kind of sorrow and misery (Isa. liii. 2-7), and He did experience it. But if His mother and brothers and sisters had believed on Him and loved Him, His home would have been bright and happy, and there would have been a poignant sorrow which many men have felt, and which He would not have felt. It was because He endured that bitter affliction throughout His life, because His loving heart was pierced by His mother's antipathy, that, at the foot of the cross, the sword of remorse pierced His mother's soul.

It is remarkable that Jesus, after His resurrection, first appeared to Mary Magdalene. He did not appear to His mother. The last sight of Him to

whom she had caused such grief, the last memory of Him which ever after burdened her soul, was the pale, squalid, lifeless, gory form of One whom she had not loved till too late. In His glorified body she saw Him not.

He next appeared to Mary wife of Cleophas and mother of James the Less and Joses and Salome. For she too had accompanied Him and ministered unto Him of her substance. He did not appear to His mother. Those two Mariés had attended at His sepulchre and learned His resurrection. Afterwards He appeared to His disciples ; but not to His mother.

When the Holy Ghost was poured out at Pentecost upon a hundred and twenty brethren, His mother apparently was not there. She is not mentioned (Acts ii. 1 ; comp. i. 14, 15). Not a word is said about Mary His mother, except this slight mention : " These all (the eleven apostles) continued with one accord in prayer and supplication (in " the upper room where abode " the eleven), with the women (who had accompanied Him), and Mary the mother of Jesus, and with His brothers." Then Mary His mother is allowed to pass altogether out of sight. The Scriptures are absolutely silent as to Mary, from a date preceding the first Pentecost. As to her fabled assumption into heaven, it is, of course, not even hinted at, except it be as one of the " old wives' fables." Neither do we find the slightest hint that Mary ever worked a miracle, or ever taught, or ever even interceded with Christ Jesus for others,—except for more wine.

Let us now consider what our Lord says of those hearers of His whom He likened to stony ground. He was not speaking of a number of small stones intermingled with earth; but of a thin and shallow film of earth or sod over a large surface of rock, which is barely covered up and hid from view. The rest of the field may look green and sappy; but here the herbage is dwarfed, and yellow, and sickly. In the sun the film of earth soon gets warm, then dry and parched, then scorching hot. "There is no depth of earth," and the roots are starved, and the plants dried up. "He heareth the word, and with joy receiveth it; yet hath he no root in himself, but dureth (only) for a while; for when tribulation or persecution ariseth because of the word, by-and-by he is offended." Only he who places implicit confidence in Christ, and trusts to Him entirely, can "endure to the end." He only it is who has a root. So Luke says, "These have no root, which for a while believe, and in time of temptation fall away." The word may be listened to with attention; nay, more than that, there may be for a time a warmth of love and a glow of enthusiasm. Then comes a chilling period of desolation, and all the love and enthusiasm are lost. There may be a good profession, a splendid *Magnificat*, and even the beginning of a practice of religion; but it is only a precocious piety, and a fervent religiosity. Soon it is all withered and burned up, because there is no root of faith and trust in God.

(c) THE COMMON PEOPLE (xiii. 7).

“AND others fell among thorns; and the thorns grew up and choked them.” “This is he that heareth the word; and the cares of the world, and the deceitfulness of riches, choke the word, and it becometh unfruitful (Matt. xiii. 22).

Mark xii. 37: “And the common people heard Him gladly.”

Matt. xii. 23: “And all the people were amazed and said, Is not this the Son of David?”

Matt. xxi. 9: “And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is He that cometh in the name of the Lord; Hosanna in the highest.” In all this “the common people” saw the fulfilment of the prophecy (Zech. ix. 9): “Rejoice greatly, O daughter of Zion! shout, O daughter of Jerusalem! Behold, thy King cometh unto thee; He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.” Crowds had followed Jesus from city to city throughout Judæa, and even into the desert. They thronged Him as He passed, hanging on His lips, and storing up every word that He uttered. Ten thousand throats now shouted “Hosanna to the Son of David!” and rejoiced greatly when they beheld their King coming unto them. Ten thousand swords would then have flashed out in His defence. Yet in a week those tongues were loading

Him with infamy and sneers, and those very throats were crying out, "Crucify Him! crucify Him!"

"The cares of the world, and the deceitfulness of riches," or, as St. Mark says, "the lusts of other things entering in, choke the word, and it becometh unfruitful." This is a stage higher than Christ's mother and brothers. The word was received with joy and attention by the common people; they received it with great warmth of zeal. They recognised the fulfilment of the word of prophecy; and they had faith and trust in God. But cares and lusts of other things entered in. Not perhaps the allurements of bribes (which the priests did probably give to the people to cry "Crucify Him!"); nor yet the siren attractions of wealth; but rather the cares and anxieties of poverty, the gnawings of hunger, the harassing of want, the fears for the future. Not the giddy whirl in the chase after pleasures was that which choked the word in their case; but the hard climbing upwards, the constant toiling in pursuit of a competence, or the arid and burning thirst for reputation. Some such attractions drew their thoughts away from a simple, childlike trust in Christ their King.

Jesus came unto them,—Jesus whose preaching they had heard, and whose miracles they had seen. They rejoiced in the Son of David, and cried, "Hosanna to the Highest!" Then He was to them the one good thing; but their minds turned away to other things, which appeared also to be as good or

better. They set before themselves another end in life, and they were drawn off from the ultimate end of man. Their cares or desires, their love of riches or fear of poverty, these or the like strangled and choked the word. The word did not die out, but it "became unfruitful." For such persons the death-bed is fearful, and the last moments are full of terror. The hollow echo from the open sepulchre then is, "Prepare to meet thy God"; instead of the sound in the calm evening air, "Blessed are the dead that die in the Lord from henceforth, for they cease from their labours, and their works (the fruits) do follow after them."

(d) *HIS DISCIPLES* (xiii. 8).

"**O**THER (grain) fell on good ground, and brought forth fruit."

Matt. xiii. 11: "It is given unto you to know the mysteries of the kingdom of heaven."

Ver. 16: "Blessed are your eyes, for they see; and your ears, for they hear."

Ver. 23: "He that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth."

Luke viii. 15: "But that on the good ground are they who, with an honest and good heart, having heard the word, keep it, and bring forth fruit with patience." They keep the word, as the seed is held

which has fallen in a furrow. It lodges in their hearts. Then they "understand it"; they "comprehend with all saints (or holy ones) what is the breadth, and length, and depth, and height of the love of God, which passeth knowledge." On the other hand, we are told that "the darkness comprehended it not." The savage will give you handfuls of rough diamonds or native gold for a few glass beads. Why does he so? Because he does not understand their relative values. He does not rate them as he should. The wayfarer wanders out of his way by night over rugged paths and into dangerous morasses. Why? Because he does not know the way which leads to the place he would reach. Such is he who forgets the love evinced on Calvary, and scorns the guidance of our everlasting King, to seek the guidance of the Virgin Mary; and who looks to her alone as protector, advocate, and mediator, although she showed only unbelief during His life, and remorse on Calvary. "Good ground" denotes the contrary to such persons as the Virgin Mary; it denotes ground that is not hard and impenetrable, nor shallow soil over a hard rock; nor ground encumbered by thorns and choked by the growth of weeds. "Good ground" represents "an honest and good heart." It is the very opposite to those of whom it is said, "Because they loved not truth, God has sent them strong delusion, that they should believe a lie."

This good ground "keeps the seed," so that the winds of doctrine should not blow the grain away,

nor "the fowls of the air" be able to pick it up. Such persons "bring forth fruit." They "prove their faith by their works." In them we perceive no ostentation; and yet they are ever doing works of mercy and undertaking unselfish labours. In them we observe no religiosity, no cant, no trust in ceremonies; but they lead Christian lives, "neither barren nor unfruitful in the knowledge of our Lord Jesus Christ."

How full of lessons for us is that parable of the sower, as every parable of our Lord is, when we understand it! There were four classes of persons before our Lord, and they suggested the parable to our Lord. To this day there are four classes of persons, with the same characteristics. There were then, as now, the Pharisees, who trusted to their religious observances; who were so punctilious in the performance of their religious duties, and fond of rites and ceremonies; so full of Scripture texts, and so ready to teach its lessons; so apt to make long prayers, and to fast, and to pose as godly and pious before men. Yet they were the lowest class of all. Their hearts were trodden down and made hard and impenetrable by worldly wayfarers, who rendered them as the wayside.

There were His mother and brothers and sisters, who enjoyed the honour and advantages of kinship with Him, but despised it. They might have learned all His most secret thoughts at home; but they cared not to do so. They might, day by day, have become imbued by His doctrines; but they thought Him

mad, and believed not on Him until He was hanging, in the throes of death, upon the cross.

There were "the common people," who heard Him gladly, and rejoiced in His doctrines, and hailed Him as their King. Yet, *mobile vulgus!* the fear of their rulers, and the desire not to anger those in power, overcame them; and the bribes offered for their support seduced them, and they cried out, "Crucify Him!" while they pleaded for a bandit's unprofitable life.

Lastly, there were His disciples, with their "honest and good hearts," who received His words, and kept them, and handed down "the form of sound words" for us to receive and keep. They brought forth fruit "with patience"; and, by their means, "God added to the Church daily such as should be saved." For their faith or trust in Christ their King was often sorely tried; and their trials and tribulations "worked patience," and patience gave experience under fresh trials, until they had learned the way that God deals with sons, before He reaps the harvest for His everlasting garner.

That was our Lord's estimation of the four classes of persons before Him. We shall presently see how the Roman Church, in slow process of time, came to discard the gospel parable, and reverse the estimation by our Lord.

THE CIRCUMSTANTIAL EVIDENCE.

LET us first remark that Christ showed Himself ten times after His resurrection. The first time He showed Himself to Mary Magdalene; but He never showed Himself to Mary His mother. It does not even appear that she was permitted to be present at His ascension. All the eleven were there to witness His last moments in visible flesh upon the earth, and His triumphant ascent into heaven; but His mother was not there. The sword was still in her soul.

Previously to His ascension, while walking to Emmaus, Christ expounded to the two disciples "in all the Scriptures, the things concerning Himself." But He does not appear to have mentioned His mother.

While yet on earth, His disciples petitioned Him thus: "Teach us how to pray!" In the model prayer which our Lord recited, He did not devote a single phrase to addressing His mother, or any saint.

In the Acts of the Apostles (xx. 17, 21) we read of Paul, at Miletus, expounding, to the elders of the Church of Ephesus, the whole counsel of God, and "keeping back nothing that was profitable"; and he summed it all up in "repentance toward God, and faith toward our Lord Jesus Christ." But there was not a word about any intercession by the Virgin Mary, or by any saint,—not a word inducing us to

offer any kind of worship either to Mary or to any saint.

When Jesus and Mary were on earth, Jesus showed an infinite love for sinners in dying for them. Mary did not. Jesus is God ; Mary is not ; and therefore the love of Jesus must be far more effectual than any love of Mary. The dying thief on the cross turned to Jesus, who was on the cross, and he was saved. He did not ask Mary, who was then at the foot of the cross, to intercede for him, or to pacify an angry God because he had just been "casting the same reproaches in His teeth" (Matt. xxvii. 44). We have not found throughout the whole Bible one single example of sinners who feared to go to Jesus, and who had to ask His mother to mediate and obtain their desire. Nor can we suppose that Jesus, by rising from the dead and sitting at the right hand of His Father, has lost His love or diminished His power. Nor have we the slightest warrant for supposing that He then gave any such tremendous power to Mary. Nor did He infuse into her soul, then pierced by the sword of remorse, His infinite and unchangeable love. Nor was there any need. If Christ's love is infinite, and His power is infinite, what need could there be for another infinite love to spur His will, and another infinite power to work out His purpose? If Christ is the unchangeable God, He must abhor such a notion, and continue to proclaim (Isa. xlii. 8), "I am Jehovah: that is My name: and My glory will I not give to another"—

not even to Mary. He must still be angry with those who (Rom. i. 25) "worship and serve the creature rather than the Creator." He must still command us (Matt. iv. 10), "Thou shalt worship the Lord thy God, and Him only shalt thou serve." He must still be warning us (John xiv. 6, 14), "No one cometh unto the Father but by Me"; and, "If ye shall ask anything in My name, I will do it." He must still be beckoning us, and calling to us (Matt. xi. 28), "Come unto Me, all ye that labour and are heavy laden, and I will give you rest."

If the Romanists urge us to worship the Virgin Mary, and call her our "advocate," and "intercessor," and "mediatrix," we will reply (Rom. viii. 26): "The Holy Spirit Himself maketh intercession for us, with groanings that cannot be uttered. . . . He maketh intercession for the saints." And of Jesus we shall say (Acts iv. 12), "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." "For (1 Tim. ii. 5) there is one God, and one Mediator between God and men, the Man Christ Jesus, who gave Himself a ransom for all." "Wherefore (Heb. vii. 25) He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them."

We accept then the warning of Paul (Col. ii. 18): "Let no man beguile you of your reward in a voluntary humility and worshipping of angels, . . . and not holding the Head, from whom all the body by

joints and bands has nourishment." We remember that when Cornelius knelt down before Peter (Acts x. 25, 26), "Peter took him up, saying, Stand up; I myself also am a man." We remember that Paul (Acts xiv. 14) rent his clothes when they would worship him and Barnabas, and said, "We also are men of like passions with you, and preach unto you that ye should turn from these vanities (*i.e.* worship of dead heroes or saints) unto the living God." We remember that John (Rev. xix. 10), impersonating the Church, fell down at the feet of the angel, and was rebuked with the words, "See thou do it not; for I am thy fellow servant, and of thy brethren that have the testimony of Jesus; worship thou God." Again, at a later period, he was thus rebuked (Rev. xxii. 8): "See thou do it not; for I am thy fellow servant, and of thy brethren the prophets; . . . worship God."

Wherefore we decide with David (Ps. xlii. 8), "My prayer shall be unto the God of my life"; and (Ps. lxv. 2) we say to God, "O Thou that hearest prayer, unto Thee shall all flesh come (to pray)." With Solomon also we reject the Virgin Mary and saints, and address God thus (1 Kings viii. 39): "Thou, even Thou only, knowest the hearts of the children of men."

To the Romanists we repeat the prophetic warning of Moses to the Church of Israel (Deut. xiii. 1): "If there arise among you a prophet, . . . saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto

the words of that prophet ; . . . for the Lord your God proveth you, to know whether ye love the Lord your God with *all* your heart, and with *all* your soul." Also the prophetic warning of Paul (Gal. i. 7-9) : "There be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed."

THE DEAD IN CHRIST.

MOREOVER, if we consider the state of the "dead in Christ," we shall perceive how contrary to reason, how absurd and foolish is the insane notion of addressing any prayer to the Virgin Mary or to any saint. And let us bear in mind that the question is not whether saints are or are not willing to intercede for those on earth ; but (1) whether dead saints can hear any of the prayers of those who are still on earth ; and (2) whether, if so, it is right for us to pray to them.

The second question has already been answered from Scripture. But the preliminary question has still to be determined ; and I assert that no one can hear prayers, except One that can search the hearts of all men, in all places, and at all times. For desire

is the essence of prayer ; while sighs, ejaculations, and words are the mere external accidents of prayer.

From a study of the Scriptures we learn that there are only two kinds of dead persons : those that are Christ's, and those that are not Christ's. We also know that (Heb. ix. 27) "it is appointed to all men once to die ; but after this, the judgment." We must all die ; we must all be judged after death. Yet we are told that "if a man keep Christ's word, he shall never taste of death" ; and "he that liveth and believeth on Christ shall never die." This apparent contradiction is explained by the fact mentioned in the Revelation, that there is a first death, or separation of the soul from its body ; and a "second death," or eternal separation of the soul and body from God. So S. Paul (Rom. viii. 10), speaking of those that are Christ's, says, "The body indeed is dead because of sin, but the spirit is life because of righteousness."

There appear also to be two judgments. Thus our Lord (John v. 24) said, "Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, *hath* eternal life, and cometh not into condemnation, but *hath* passed out of death into life." That is the first judgment, which is decreed at the end of a man's life on earth, and determines whether he is in Christ or not. Then our Lord (v. 25) mentions the first resurrection, or the resurrection of those who are dead in Christ : "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God ;

and they that hear shall live." Then comes the second or general resurrection and the last judgment (*vv.* 27, 28): "The Father hath given to the Son authority to execute judgment also, because He is the Son of man; . . . for the hour is coming in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." To this S. Paul adds the reason (2 Cor. v. 10): "For we must all *be made manifest* before the judgment seat of Christ, that every one may receive the things done in his body, according to that which he did, whether it be good or bad." So there appears to be a judgment and death in Christ; then a lapse of time, until the first resurrection at Christ's coming; and a lapse of time until the last judgment.

Now let us consider some passages of Scripture which refer to the condition of the children of God after death. The dying thief, on the cross, said to Jesus (Luke xxiii. 42, 43), "Lord, remember me when Thou comest in Thy kingdom. And Jesus said unto him, verily I say unto thee, To-day shalt thou be with Me in paradise." The expression "to-day" could not have meant twelve hours, nor twenty-four hours; because Jesus was laid in the grave, and went in spirit, while His body lay in the tomb, "to preach to the spirits in prison." David, when speaking of the dead (Ps. xc. 3-5) and of the resurrection, *viz.* "Thou turnest man to destruction, and sayest, Re-

turn, ye children of men," immediately added, "For a thousand years, in Thy sight, are but as yesterday when it is past, and as a watch in the night." Let us then assume, for the moment, that the penitent thief was told that he would be in a state of unconsciousness from the moment of his death until the second coming of our Lord to the earth, until He should come "in His kingdom," making the earth a paradise; then it would have been strictly true that he would be "to-day" with Christ in paradise; for there is no time with the dead, nor yet with pure spirits, nor yet with separate spirits. Time, like space, is merely a necessary mode of thought for man, while in the body.

The words, "preached to the spirits in prison," have occasioned much doubtful controversy. Augustine (*Sermo de Passione Dom.*) explained them thus: "Christ descended to hell (hades), and freed all the just men who were held there by the chain of original sin, and then opened the way of heaven for all men." Pope Gregory I. (in *IV. Moral.*), said: "Before our Redeemer had paid the penalty for the whole human race, by His death, the souls of all just men, after leaving their bodies, were shut up in the prisons of hell (hades); because the guilt of original sin prevented their entrance into heaven. Wherefore our Redeemer dying for the debt of our sins, went down to hell, and liberated all who looked to Him, and took them with Him to the kingdom of heaven." Pope Innocent III. similarly held (*Extra, De Parv.*

Bapt.): that "until the death of Christ, the kingdom of heaven was shut against all men; but He opened it, in His mercy, by His blood; and this is what the Church means by singing,

'O salutaris Hostia!
Per quam fracta sunt Tartara,
Redempta plebs captivata,
Reddita Vitæ præmia.
Consurgit Christus tumulo,
Victor redit de barathro,' etc.

The translators of the Authorized Version of the New Testament have rendered, by the word "hell," the two Greek words *ἄδης* and *γέεννα*. *Ἄδης*, from *ἀΐδης*, invisible, denotes the place, or rather condition of departed spirits when the soul is separated from the body and is invisible; a condition from which the dead are eventually to emerge,—“the spirits in prison.” Hell also means “invisible,” from *hillan*, A.S. to hide. This condition is to be put an end to, or destroyed, along with “death” itself (or separation of soul from body), in the lake of fire (Rev. xx. 13, 14) at the end of the world.

The word *γέεννα* is really a Hebrew word גֵּיא־הַיְנוֹם *Ge-Hinnôm*, “the Valley of Hinnom,” or (Jer. vii. 32) “the valley of slaughter; for they shall bury in Tophet, till there be no place.” It is referred to by our Lord (Matt. x. 28) as the destruction of both body and soul. Hades, on the other hand, is the same as the Hebrew שְׁאוֹל, *Sheôl*, or “the unseen

world," consisting of the shades of bad and good (Acts ii. 27, 31). He who is in Hades suffers the corruption of his body; and, as long as he is in Hades, he cannot "know the ways of life," nor can he be "full of joy with God's countenance." David, in Peter's day, was in Hades, being "dead and buried"; but Christ was not *left* in Hades—He did not *remain* in Hades; because he rose on the third day, "His flesh not seeing corruption." That condition which is called Hades may be the "Tartarus" of 2 Peter ii. 4, or "chains of darkness until the judgment." Hence the parable of Dives refers to a time subsequent to the judgment (Luke xvi. 23), for he is in hell, body and soul; while Lazarus is body and soul in Abraham's bosom.

In the Epistle to the Hebrews (x. 39 and xi.), the writer, speaking of those "who believe to the saving of the soul," and of the wonder-working of faith or implicit trust in God, mentions Abel, Enoch, Noah, Abraham, Sarah, Isaac, Jacob, Joseph, Moses, Rahab, Gideon, Barak, Samson, Jephtha, David, Samuel, and all the prophets, as prerogative instances of trustful men; passing by many others who "obtained a good report through faith," but "received not the promise, God having provided some better thing for us, that they without us should not be made perfect." Without us; that is, without all faithful men to the end of the world. For to all their souls, divorced from their bodies, and under the altar (Rev. vi. 9-11) is said: "Rest yet for a little season, until your fellow ser-

vants also, and your brethren, that shall be killed as you have been, shall be fulfilled."

The next verse in the Hebrews (xii. 1), it is true, speaks of "a cloud" or great multitude of witnesses about us; and so they were witnesses. But this has been often wrested into meaning that saints have risen from their graves and are about us. Yet those who thus distort the passage are careful not to remark that the writer has not mentioned John the Baptist in his list, nor "the Innocents," nor the Virgin Mary, nor Stephen, nor James, nor those other apostles who had suffered, nor any of the many martyrs who had died. If the "witnesses" are not those who have given their testimony and sealed it with their blood, but are living and unseen persons around us, then be it remarked that none of the saints of the Romish Church are among them.

The universal doctrine (Gieseler, *Eccles. Hist.*, div. II., § 50, A.D. 117-193) in the earlier ages of Christianity, was that the soul, after death, is kept in Ἀδης, or שְׁהַל, *Shéhl*. So Tertullian (*De Animâ*, cap. vii.) said: "If the soul were to perceive any solace in the 'prison' or separate place of the lower regions, whether in fire or in the bosom of Abraham, then this would be a proof that the soul is a material thing." In other words, the doctrine of purgatory cannot be true, unless the soul is matter; and the doctrine that saints enjoy rest in heaven before the first resurrection, or "the resurrection of the just," must, for the same reason, be false. Gieseler adds:

“The opinion that souls are taken up into heaven before the resurrection, was considered a Gnostic heresy” (see Justin, *Dial. c. Trypho*, cap. lxxx.). Tertullian also wrote (*De Resur. Carnis*. xliiii.): “No one on leaving his body goes at once to be with the Lord; unless it should perhaps be a prerogative of martyrs to be separated from others in paradise, instead of the lower regions.” It was in his day that the theory was first mooted (and soon after it was accepted without proof), that martyrs go straight to the presence of God, as separate or bodiless spirits.

The belief of all the Church in the early ages was that the godly dead are peacefully sleeping until the coming of Christ. Let those dead be our witnesses. In the catacombs of Rome we find such inscriptions as the following: “Domitianus, a simple soul, sleeps in peace.” “Irene, in peace.” “Pompeianus, the innocent, died in Christ in the calends of September, having lived six years and nine months; he sleeps in peace.” “Nicophenus, a sweet soul, is in refreshment.” Lastly: “This grief will always weigh heavily on me; may it be granted me to behold your reverend countenance in sleep! My wife! Albana! chaste and modest! I grieve at the loss of your society; for our Divine Author gave you to me as a sacred boon. You well deserving one! having left your relations, be at peace in sleep! You will arise; a temporary rest is granted you; you are buried in peace. Plancus, her husband, erects this stone.”

So Simeon said, speaking of his own death, “Lord,

now let Thou Thy servant depart in peace, according to Thy word ; for mine eyes have seen Thy Salvation." On this text Cyprian remarks (*De Mortal.*, sec. 2): "Thereby he proves and witnesses that the servants of God then have peace, and enjoy a free and quiet rest, when they are withdrawn from the storms of this world, and seek the haven of eternal peace and safety ; when they have paid the penalty of death, and look for immortality." Likewise wrote Athanasius (*De Virgin.*): "There is not any death to the just ; only a change. For the just man is changed, passing out of this world into eternal rest." Origen, again, says : "We do not celebrate the day of birth, because it is the beginning of griefs and temptations ; but we celebrate the day of death, because we then cast off all griefs, and escape from all temptations."

But Paul (Phil. i. 23) said he desired "to depart and be with Christ." One of the sons of God, inspired by the Holy Ghost, looked on death as a departure from earth and a presence with Christ. But there is here no warrant for supposing that Paul expected to be with Christ before Christ should come a second time to the earth. Nothing is said of time. It would be a fallacy to speak of it after death. At the moment of death we pass away from our bodies, we go out of sight from our friends ; but we are not told how soon, nor yet how we shall be with Christ. One thing we know, that, for one who is unconscious, a thousand years must appear but as the smallest instant. Also, "we know that

while we are present in the body, we are absent from the Lord (who is in His body in heaven, on the throne of God); for we walk by faith, not by sight; therefore we are willing rather to be absent from the body, and present with the Lord." At Christ's coming, when we shall be again joined to our bodily organs, we shall walk by sight, and not by faith. Before Christ's coming we cannot see Him, and we must walk by faith. But a separate spirit cannot be said to be anywhere. Space is not predicable of a separate spirit. Therefore "being with the Lord" cannot mean that a separate spirit is in one place or another.

SLEEPING IN JESUS.

WHAT then is the state, before the coming of Christ, of those that have died in Christ? The Holy Scriptures and, with them, the early Christians speak of the blessed dead as "*sleeping* in Jesus." Perfect sleep is perfect unconsciousness. In perfect sleep there is no measurement of time. "To sleep? perchance to dream." No; not in perfect sleep. If some parts or functions of the soul are asleep, and others awake and active, then those latter cause dreams. But when all the soul is asleep, there is entire unconsciousness, and there is no sense of time. So it appears that, when the human spirit is released from the body, it is not only free from the laws of time, as every pure spirit by reason of its

constitution must be ;—every separated spirit, I say, is not only unconscious of time, but is also unconscious of all that the bodily organs of sense would otherwise convey to it ; unconscious of the acts or sufferings of those on earth ; unconscious of the prayers and ejaculations, which may, in stupid and idolatrous error, be addressed to it.

Let not Romanists deny that important position. I appeal to their saint and doctor, Thomas Aquinas, whose writings many Popes, and last of all the present Pope in the encyclical of August, 1879, have recommended for study and pronounced to be entirely free from error. What does Thomas of Aquin say, in his *Sum against the Gentiles* (lib. II., cap. 1x.)? “Some spirits are in their nature separate, such as angels, and other purely intellectual beings ; and they have also separate operations ; for all things are on account of their operations (or effects). . . . But every operation of a Possible Intellect requires the intervention of a body. Therefore a Possible Intellect, separate from a body, may be said to be non-existent. For whenever some operation naturally belongs to a thing, then that thing also has all those attributes, the absence of which would render that operation impossible. . . . But every operation of a Possible Intellect is performed by bodily organs, in which there must be phantasms (or intellectual pictures of things). Wherefore a Possible Intellect is by nature united with bodily organs ; and a Possible Intellect is that by which the soul knows or perceives.” Again (cap.

xcvi.) : " All sensible things must be apprehended by the sense, just as intelligible things are perceived by the intellect. Wherefore every being that is capable of knowledge, and deriving its knowledge from sensible things, has a knowledge that is sensible, and must of necessity therefore be naturally in union with a body ; because sensible knowledge cannot be without a bodily organ. But pure intelligences (those that are by nature separate) have no body in natural union with them, and therefore do not derive their intellectual knowledge from sensible things. The objects of the intellect of the human soul are phantasms (or intellectual pictures of sensible things) ; but the object of naturally separate beings (pure intelligences) cannot be anything existing outside the soul, for the soul to derive knowledge from that external thing ; nor can it be a phantasm. Both a Possible Intellect and an Active Intellect are found in the intellectual soul of man ; because it derives its intellectual knowledge from sensible things ; for it is the Active Intellect that forms the pictures ('species' or phantasms) from sensible things, thus making them intelligible ; while the Possible Intellect is in a state to receive those forms of sensible things." Further (cap. xcvi.) : " Naturally separate substances (pure intelligences) are living substances, and perform no other operation or act of life except intellectual perception. Now all things which operate or act at one time, and not at another, are set in motion either of themselves or *per accidens* ; wherefore the fact that we sometimes perform an act of

intelligence and sometimes do not, arises from our being sometimes sensibly impressed by things, and sometimes not. But naturally separate substances (pure intelligences) are not set in motion of themselves, because they are not bodies; nor are they set in motion *per accidens*, because they are not in union with bodies. Wherefore their proper act, which is intelligence, is eternal in them, and not intermittent." Again (cap. xcvi.iii.): "Naturally separate substances perceive those things which are of themselves or essentially intelligible. Absolute freedom from matter constitutes a thing essentially intelligible. God alone, of His own essence, knows all things; but every naturally separate substance knows with a perfect knowledge only its own appearance or picture (*suam speciem*); while a Possible Intellect can never perceive or know at all, except by means of an intelligible picture (or phantasm). God knows all things by one, namely His own essence; but the human intellect requires, for every act of perception or knowledge, a proper, intelligible picture adapted to it. Since naturally separate substances are neither set in motion of themselves nor *per accidens*, everything in them must be at the same time potential and active; otherwise they would be frequently passing from a potential state to an active; and would thus be set in motion either of themselves or *per accidens* (cap. c.). But the human soul is inferior, in the natural order, to a naturally separate substance (or pure intelligence); for the human soul knows universals and

particular things by two principles, *viz.* by sense and intellect. But a naturally separate substance, which is a superior being, knows both universals and particulars in a superior manner, namely, by one principle, by intellect."

In the *Sum of Theology* (suppl. lxxvi. § ii. 2) Thomas Aquinas states an obvious conclusion from the foregoing position, "*Mortui non habent auditum.*" "The dead cannot hear"; no, nor see, nor know. Thomas of Aquin continues to remark that the Advent or appearing of the Son of God is spoken of as His voice, at which all nature will at once conspire to repair and reconstitute every human creature's body; and "that voice will have an effective instrumentality in restoring all the dead to life; not because the dead will hear the voice, but because the voice will be uttered" (suppl. lxxvii. § 1, ad. 1). "Wherefore all will rise together from the dead at the very end of the world." He adds, it is true, a qualification which he does not attempt to prove, and which is totally contrary to all that he has said: "But the resurrection of some will, by a special privilege of grace, not be put off until the resurrection of all men." This passage however is, I believe, unauthentic, and a later interpolation. To this passage the modern editor, of course, has appended a ridiculous note in support of the false and indefensible assumptions of the Roman Church: "That special privilege of grace was conceded to the blessed Virgin, the mother of God; which cannot be

denied without great temerity." No, nor asserted without foolhardiness, nor proved by any argument whatsoever. But Thomas himself has amply disproved the Roman assumption that disembodied spirits can hear prayers or perceive anything that is done on the earth. The Roman divines, knowing this very well, felt that, in order to defend their mariolatry and their prayers to saints, they must assert that Mary and those saints have already risen with their bodies. But here another difficulty confronted them. If Mary and the saints are in their bodies, and localized in heaven, they cannot possibly hear prayers from all parts of the earth, nor see all over the earth, at the same time. Their first false assumption therefore involved them in a whole tissue of false and absurd assumptions.

Now let us leave those vanities to resume the consideration of some passages of the Holy Scriptures. S. John (1 John iii. 2) says: "Beloved, now are we the children of God, and it doth not yet appear what we shall be; but we know that, when He shall appear (at His Second Advent), we shall be like Him; for we shall see Him as He is." That is a plain intimation that the dead will not see the Lord until He shall come to the earth in His glory; not until the dead shall rise from their graves with their bodies. Between the time of death and the Second Coming "it doth not yet appear (or it has not yet been manifested) what we shall be." The concluding sentence cannot mean that "in order to see Him

as He is we must be like Him": first, because John is speaking of "the children of God"; and secondly, because "all the tribes of the earth shall look upon Him whom they have pierced, and mourn." It must therefore mean that "we shall be like Him," because "seeing Him as He is" will transform us, the children of God, into the likeness of Him. That transformation, as we learn from S. Paul, will take place "instantly, in the twinkling of an eye," at the Second Advent of Christ. It follows that, until that moment, we shall not be like Christ, nor shall we have glorious bodies like Him. But is it to be supposed then that the Virgin Mary or any saint is in heaven now with a "vile body," "of the earth, earthy," and not with a glorious body?

What then is the meaning of "departing and being with Christ"? Whatever those words may mean, as to consciousness or unconsciousness, yet we may be sure that the expressions, "being with Christ," "sleeping in Jesus," "being present with the Lord," all denote an absence of evil. We know that sin cannot be in Jesus, nor can evil of any sort be present with Him. It follows that all who are sleeping in Jesus have been already redeemed from the power of the devil, and have had all their sins "blotted out," and that they have been thoroughly "washed" and "purged from all their sins."

Moreover there must be no more conflicts for those that sleep in Jesus; for in Jesus there can be no jarring will; nor can those who are subject to

conflicting passions or disturbing thoughts be truly "sleeping." All who are "sleeping in Jesus," to use S. Paul's expression, have "entered into that rest." In their breasts no passion can ruffle the surface, nor remorse can cause a pang at heart; no self-condemnation nor self-accusation can bear down the spirit; no repentance, no self-loathing, no pangs of sorrow can be found therein. No intercession to turn God's will, or influence His decision, can be heard from them. All is still and calm in a pervading coalescence with God's holy will. Yea, verily, "Blessed are the dead which die in the Lord, from henceforth; even so, saith the Spirit; for they *rest* from their labours." Bodily labour was appointed to man as a punishment, and as a means of reformation and consequent blessing. For labour of all kinds raises a man to a higher state. "In all labour there is profit," says king Solomon. Of course the dead cannot have any bodily labour to endure, because their souls are separate from their bodies. But labour of the spirit, must they undertake that? No; those that die in the Lord cease from all labour and enter into that rest, "as Christ hath entered into His rest."

S. Paul, in writing to the Corinthian Christians (1 Cor. xv. 23), spoke of the resurrection, in reference to the heresy of Hymenæus and Philetus, who said that the resurrection of the godly dead had already taken place, and always takes place at the death of each one. Those who teach persons to worship the Virgin Mary or saints are guilty of that heresy

(2 Tim. ii. 16-18). With "their profane and vain babblings, they will increase unto more ungodliness; and their words eat as doth a canker, of whom are Hymenæus and Philetus, who, concerning the truth, have erred, saying that the resurrection has taken place already; and they overthrow the faith of some." S. Paul explained to the Corinthians the *τάγμα*, or order of resurrection, in respect of all who rise to life, saying, "As in Adam all die, so in Christ shall all be made alive. But every one in his own order: Christ the firstfruits; afterward (*ἔπειτα*) they who are Christ's *at His coming*; then (*εἶτα*) cometh the end." *ἔπειτα* and *εἶτα* denote sequence, as "secondly" and "thirdly"; and the passage means that the dead will not rise at all with transformed and glorious bodies until the coming of Christ, when "He will descend from heaven, even as He was seen to go up into heaven," and "His feet shall stand on the Mount of Olives." At that time (1 Cor. xv. 51, 52) "we shall all be changed (even those who are alive on earth, and not 'asleep'), in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we all shall be changed."

But until that time the dead must sleep unconsciously; for human spirits cannot hear, and see, and know, without bodily organs. Therefore the righteous dead must be utterly unconscious of what is passing on earth, until Christ's coming shall raise them again with their bodies. Therefore even of

David Paul said (Acts ii. 34), "David is not ascended into the heavens." The whole of the "profane and vain babbling" of the Romanists as to mariolatry and saint worship is absurd; first, because dead saints are in their graves until Christ's coming; secondly, because they have no bodily organs; and thirdly, because, even if they had organs, they could not, without omniscience and omnipresence—properties of God alone—hear prayers all over the earth at all times. Such babblings are not only "vain," or foolish and irrational, but they are also "profane," because they attribute to dead men the properties of the living God.

I have observed that there are two resurrections: first, that of the just at Christ's coming; and then "the second resurrection" at the last judgment. So we read (1 Cor. xv. 25) that Christ, after His coming, "must reign until He hath put all enemies under His feet. The last enemy that shall be destroyed is death." Death is the separation of body and soul. I suppose that putting down or destroying death as the last enemy must be the eternal junction of soul to body, and must be the same as the second resurrection, when all the dead shall rise to eternal bliss or eternal damnation—a decision in each case which involves a last judgment. At that time, S. Paul says, our Lord will "deliver up the kingdom to God, even the Father." The eternal damnation of body and soul is "the second death."

The Thessalonians, it seems, had an idea that the

Second Advent had already taken place ; that Christ had already come, and was reigning unseen on the earth ; so that the next thing would be the second or general resurrection and the last judgment. In this sense S. Paul was accused, before the magistrates, of teaching that there was a king superior to Cæsar, "one Jesus." Paul wrote to combat the erroneous idea in these terms (1 Thess. iv. 13-17) : "I would not have you to be ignorant, brethren, concerning them which are asleep, so that ye may not sorrow like those who have no hope. For if we believe that Jesus died and rose again, even so them also which are asleep in Jesus will God (Jesus Christ) bring with Him. For this we say unto you by the word of the Lord, that we which may be alive and remain unto the coming of the Lord shall not prevent (come before) those which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God ; and the dead in Christ shall rise first" (that is, before anything else happens) ; "then we which are alive and remain shall be caught up together with them into the clouds to meet the Lord in the air ; and so (thenceforward) shall we be ever with the Lord." Christ therefore, at the time of His Second Advent, will appear in the heavens in His glorious body, visible to all men ; and His coming will be announced with a great shout, and by one of the trumpets of God. Those sounds will be heard, and His glorious appearing will be seen, both by those who are living on the

earth at the time, and by the dead in Christ, who will rise at that moment to meet Him in the air, and to return with Him to the earth. That will be (iii. 13) "the coming of our Lord Jesus Christ with *all* His saints."

THE RESURRECTION.

BUT what of the dead who are not asleep in Jesus? S. John informs us on this point (Rev. xx. 5): "The rest of the dead lived not again until a thousand years were finished." The previous verse mentioned the *souls* of them who were asleep in Jesus, who will rise at the time that Jesus comes and binds Satan for a thousand years; and those souls, of course with their bodies, will "live and reign with Christ a thousand years." If John is speaking of prophetic years, as he does throughout the book, the period denotes 360,000 ordinary years of reign with Christ. S. John adds: "This is the first resurrection. Blessed and holy is he (every one) that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years."

While Christ is descending from heaven, but before He stands on the Mount of Olives, "the dead in Christ shall rise," as the first act in the drama on earth; "the graves shall be opened, and the bodies of the saints (or holy ones) that sleep shall come forth." "But (1 Cor. xv. 35) some will say, How

are the dead raised up? and with what body will they come forth?" Not with that body exactly which was sown or buried in the earth, but with a spiritual body. "It was sown in corruption; it is raised in incorruption: it was sown in dishonour; it will be raised in glory: it was sown in weakness; it will be raised in power: it was sown a natural body; it will be raised a spiritual body. For there is a natural body, and there is a spiritual body." Because (*v.* 50) "flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." Nor are we left in darkness on this point. Our Lord showed Himself, and was seen after His resurrection. He was plainly recognised by all who had seen Him before, and He had in His side and in His hands and feet the wounds which He had received,—wounds which could be seen and felt, and into which the finger could be thrust. Yet that body could pass through closed doors, and was superior to the laws of matter. Such was His glorious body; such will be our glorious bodies. "We shall be like Him." Real bodies; identically our own bodies; capable of a wondrous locomotion, and not under the laws of space. For (*Phil.* iii. 21) "our home is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto His glorious body."

Those also who are alive and remain on earth up to the moment of our Lord's advent, will be (*I Cor.* xv. 51, 52) "changed, in a moment, in the twinkling of

an eye, at the last trump : for the trumpet shall sound, and the dead shall be raised incorruptible, and we (who are alive) shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." Then shall the dead in Christ who have risen from the dead, as well as those children of God who are "alive and remain," be all caught up, in glorious bodies, to meet the Lord in the air, and to return with Him to the earth. They all shall ascend, to meet Him as He is descending. When this will be we cannot tell ; for (1 Thess. v. 2) we ourselves "know perfectly well that the day of the Lord so cometh as a thief in the night." We know (2 Pet. iii. 10) that "the day of the Lord will come as a thief in the night ; during which the material heavens shall pass away with a great noise, and the elements shall melt with a fervent heat ; the earth also and the works that are therein shall be burned up."

In a passage to which allusion has already been made (Rev. xx. 4) the first resurrection is mentioned, and we see pictured before our eyes the godly dead rising, in their bodies, to meet their Lord in the air, and to return to the earth and reign with Him for a thousand years. That is, while they are reigning with Him, they are to be subject to the laws of time. Moreover we read this of them : "I saw thrones, and they *sat* on them, and judgment was given unto them." They will *sit* or rest as judges, and will be conscious that "there is no condemnation to them that are in Christ Jesus."

Yet somehow even those godly ones will be judged. *All* men without exception will be judged in the last judgment. That truth we learn from the lips of our Lord (Matt. xxv.). He describes a time after He has come (*ἔλθῃ*) in His glory, when "He shall sit upon the throne of His glory, and all nations shall be gathered together before Him." Then He will judge them, and separate them from each other. "Inasmuch as ye did it (or did it not) unto one of the least of these My brethren, ye did it (or did it not) unto Me." Thereupon follows (*v.* 46) not a thousand years, but "*eternal* punishment," or "*life eternal.*" Thus we perceive that the godly dead will have been so far judged before the first resurrection, that they will have been found worthy to rise and meet their Lord in the air, and then reign with Him for a thousand years. After which all men, without exception, will be judged in the last judgment. Why should those be judged who have been washed and purified in the blood of Jesus? Why should those be judged who are already clothed in Christ's righteousness? Because, as Christ declared, "My Father, which seeth in secret, shall (then, at the last judgment) reward you openly." This was the secret of Paul's joy and courage: "I have fought a good fight; I have finished my course. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me *at that day*; and not to me only, but to *all* them also that love His appearing."

We unhesitatingly conclude therefore, that all the righteous dead shall commence to live again in their bodies glorified, at the Second Advent of our Lord, and shall reign with Him for a thousand years. We conclude that, after that time, there will be the last judgment, when all men, without exception, shall appear to be judged and openly rewarded for the deeds done in the flesh, or else openly punished eternally for their faithless lives. We believe that every secret deed which we now, for very shame's sake, keep carefully concealed, will then be laid open and made known to all men, unless it has been "blotted out" in the blood of Jesus. We believe that all the souls of men will appear before the judgment seat in their bodies, so that both body and soul may be judged for all that soul and body did. We are sure that the redeemed will, at that judgment, be put on the right hand of God, to continue reigning with Him, so that S. Paul's promise shall come true, which he spoke of the first resurrection (1 Thess. iv. 17): "And so shall we be ever with the Lord." So we believe, so we know.

It is true nevertheless that "now we see in a glass darkly; but then we shall be face to face. Now I know in part; but then shall I know even as also I was known (by God)"—an infinite accession of light for seeing, and of intelligence for knowing! I say not that there will then be no disparities and ranks and orders among men; but not disparities by accidents of birth or wealth. No; the disparities will be

essential and eternal. "As one star differeth from another star in glory, so also in the resurrection of the dead" (1 Cor. xv. 42). The disparities will accrue from the rewards which Christ, the righteous Judge, will decree. One will be made ruler over ten cities; another, over five: one shall receive many stripes; another, fewer stripes. But those disparities come from the decrees of the last judgment. Among the dead there are no disparities, and but one distinction—sleeping in Jesus or not sleeping. How then can we accept the fables concerning so-called saints? How can we believe the legends concerning the Virgin Mary? Are the saints godly dead? Then are they all sleeping in Jesus until the trumpet shall sound to awake them. Are they not sleeping in Jesus? Then they have gone "to destruction," until God, at the time of the last judgment, shall say, "Return, ye children of men." In either case prayers to saints or the Virgin Mary are "profane and vain babblings."

This part may be fitly concluded by quoting some beautiful lines (*Ezekiel, and other Poems*, by B. M.: Nelson, London, 1886):

O blessèd Pilgrim ! we see thy face
As an angel's face might seem,
For, lying pale in that shadowy place,
Thou dreamest a golden dream.

The journey is over, the fight is fought ;
He hath seen the home of his love ;
And the smile on the dreamer's face is caught
From the land of smiles above.

Oh ! sweet is the slumber wherewith the King
 Hath caused the weary to rest !
 For, sleeping, we hear the angels sing,
 We lean on the Master's breast.

After the burden and heat of the day,
 The starry calm of night ;
 After the rough and toilsome way,
 A sleep in the robe of white.

The sacred chamber is still and wide,
 You listen in vain for a breath ;
 And pale lie the sleepers, side by side,
 In the cold moonlight of death.

No sighs are heard in the shadowy place ;
 No voices of them that weep ;
 They have fought the fight and finished the race ;
 God giveth them rest in sleep.

Oh ! sweet is the slumber wherewith the King
 Hath caused the weary to rest !
 For, sleeping, they hear the angels sing,
 And lean on the Master's breast.

IMMACULATE CONCEPTION.

WAS Mary conceived without sin? We must remember that, in order to take Mary out of the category of those that "sleep in Jesus," in order to place her on an equality with Jesus, and put her *now* at His right hand, upon God's throne in the heavens, the Romanist had to invent the fable of the "assumption" of Mary to heaven—a fable

for which there is not the slightest shadow of argument nor testimony, except the pagan mythology of Rome. The Assumption is founded on the postulates that Mary's "flesh saw no corruption"; and that she was bodily carried up to heaven, and invested with imperial power over heaven and earth. Those postulates were affirmed in Papal bulls. But the whole is merely a reproduction of the pagan story of Bacchus going to hell, and rescuing his mother, and carrying her in triumph to heaven, and crowning her there (Ovid, *Fasti*, iii. l. 513). Nevertheless such a godlike character was attributed to her; and, in order to ascribe a Divine nature to her, so as to qualify her for assumption, the popes excogitated the blasphemous and filthy fable of her having been conceived "immaculate," or free from the taint of original sin.

God indeed created man so that his body and his bodily powers were absolutely under the direction of his soul; and the inferior faculties of his soul—the prudential, the imaginative, the irascible, and the concupiscible—were entirely in submission to his reason; while his reason was altogether obedient to the laws and will of God. When all the man was thus in complete subjection to the eternal God, when no inordinate passions ever disturbed the peace of his soul, no change could supervene to him; he could not suffer death.

But as soon as man's reason rebelled against God, the inferior parts of his soul ceased to be in obedience to his reason, and his body no longer was in subjec-

tion to his soul. In other words, death invaded the complicated structure. Death came by sin ; or, "the wages of sin is death." When the only end of man was the will of God, then justice reigned in man's soul, man was righteous, and sickness and death found no place in him. But when the soul of man no longer looked to God as its only end, then the soul died, and death invaded his body. The death of the man is the consequence and sign of the man's sin. The fall of human nature was the introduction of that state of rebellion into all men. "In Adam *all* died."

By "Original Justice, or Original Righteousness," is denoted the peaceful state of man before the fall ; while the state of rebellion, which was the effect of Adam's first rebellion, is called "Original Sin." So Original Righteousness means the absolute subjection of man's reason and will and whole soul to the will of God, and the submission of all man's powers to his reason ; while "Original Sin" denotes the want of that subjection. To say then that Mary was conceived in sin, means that, when her soul was infused at the time of quickening, she was not in the state of Original Righteousness, which she would have been if Adam had never fallen. For every one who has been born, since the fall of Adam, has been born without Original Righteousness—has been born not in a state of absolute subjection to God's will. Seeing that every man's soul is formed after his father, all Adam's posterity have been formed in Adam's like-

ness as a fallen man. How then could it possibly be that the Virgin Mary was without Original Sin when she was conceived—unless we deny that she was a child of Adam?

At the moment of conception, indeed, the lifeless seed cannot be the subject of either Grace or Original Sin. At the time of quickening, when the soul or life is infused, she either had Original Sin, or she had not. If she had, then there was no immaculate conception of her. If she had no Original Sin, then it was impossible that she should ever contract it afterwards, or ever commit a sin. She was then and for ever holy, unless we imagine another fall like that of Adam. It follows that she never incurred the penalty of death, nor any other penalty.

Moreover, if she was not a "servant of sin," not in captivity to the devil, she needed not the redemption of Christ, and she sinned in calling Him her Saviour. She could not be *redeemed*, if she had not been "sold under sin." For her there was no remission of sins. So Pope Zosimus, condemning Pelagius, said: "No one can be made free, except he be already the slave of sin; nor can any one be redeemed, unless he be already, really and truly, in captivity to the devil. In that sense the Apostle John wrote (viii. 36), 'If the Son shall have made you free, then are ye free indeed.'"

Moreover, as Mary died, she must either have died in penalty for sin, or else she must have died, as a sinless one, to redeem the human race. If the former,

cadit quæstio; if the latter, then she is thereby put in the place of Christ. We may also offer this remark in corroboration of the idolatrous character of the doctrine: As all the human race are under sin, Mary, if she was not under sin, must have been Divine.

WITNESSES FOR THE PROSECUTION.

LET us now call some witnesses to bear testimony to what we have said. S. Augustine, Bishop of Hippo in 410 A.D. (Sermo II., *De Verbis Apost.*), wrote: "By the sin of the first man, the whole human race became captive to the devil, and was held by him under compulsion to sin. The triumphant devil possessed the human race as his own (until they were bought back by Christ). But if we are not in captivity, we need no Redeemer. For Christ came to pay the price for us captives, He not being in any way a captive, that is, not having any sin in Him. Therefore it was that He bore the penalty of our iniquity in His mortal flesh." Again (*De Nupt. et Concup.*, lib. I.): "Every descendant of Adam, having been begotten by the concupiscence of the flesh, is held captive in Original Sin, until He, whom the Virgin begat without concupiscence, shall be born in him. And, being thus begotten, He alone of all mankind was born without sin."

The Lord Christ truly took human flesh, but it was flesh without sin, because He had been spiritually

not carnally begotten ; and therefore the Apostle said that Christ was born in the *likeness* of sinful flesh, in order that He might be a fit offering for our sins. Or, as S. Augustine says (*Contra Julian.*, lib. VI.) : “ He was begotten of the Spirit, so that there should be no sin in Him ; but He was born of the Virgin, so that He should be in the likeness of sinful flesh.” Another passage of Augustine is set out in the canon law, and therefore is binding, as an article of faith, on every Romanist (*De Consecr.*, dist. iv., cap. *Firmissimè*) : “ Believe without wavering, and never doubt, that every one naturally conceived is born with Original Sin, the slave of godlessness, and subject to death ; and therefore we are all by nature children of wrath, as saith the apostle (Eph. ii. 3) : We also were by nature the children of wrath as all others were. From that wrath no one is freed except through faith in the Mediator of God and man, the Man Christ Jesus.” The glossa on that passage is as follows, “ No one is born, of the seed of man, without Original Sin, from which no adult is freed, except by faith in Christ.” To this “ Archidiaconus ” (who was Bernardus Major, Compostellanus, and Episcopus Faventinus, and wrote in 1210) adds, “ Original Sin cannot be separated from man, any more than a part of man’s nature can be separated from him,—that is to say, except by faith in the Mediator, the Man Christ Jesus.” The medulla of that same chapter in the canon law is this : “ Wherefore the blessed Virgin, and John the Baptist, and

Jeremiah were all born in the womb with Original Sin. . . . For this reason the conception of the blessed Mary ought not to be celebrated, although her birth into the world may well be celebrated, as also may the birth of John the Baptist ; for Original Sin was washed out from all three. So says Hugo" (*i.e.* Hugo de Vercellis, Episcopus Ferariensis, in 1200 A.D.). That decree, *Firmissimè*, was entirely confirmed in the Milevitane Council ; which moreover anathematized every one who should say that death does not take place in punishment for sin. Yet the prayers used by the Roman Church on the Feast of the Assumption acknowledge that "the mother of God underwent temporal death." So says also Augustine (*super Ps. xxxiv.*), "Adam died because of sin ; and Mary, who was descended from Adam, died because of sin." Further (*De Perf. Just.*): "He who denies that sin entered into every man must also deny that death is passed on every man, because death cannot enter where sin has not already entered. But since death has passed on every human being, it follows that sin must have entered every human being." Again (*Contra Fulianum*, lib. VI.): "If infants have no sin, why do they die ? and if they are not dead in trespasses and sins, then also Christ did not die for them, because He did not die except for the dead (in sins). But if He died for all, then are all dead (2 Cor. v. 15)." Further (*Contra Ful.*, lib. II.) : "He who denies that every human being is born in Original Sin is endeavouring to subvert the

fundamental truths of the Christian faith; for all Christians believe with one heart, and confess with one tongue, that by one man sin entered into the world, and so passed on all men. But your new-fangled presumptions are disproved by catholic antiquity." So wrote S. Augustine in 410 A.D.

Pope Gregory the Great, in 590 A.D., held very much the same language as Augustine (*Moral.*, xvii. 16). Again (*Moral.*, xviii. 28): "There are some who boast that they are 'whole,' and were always without sin. Yet they glory in having been redeemed by Christ! Verily their assertions are self-contradictory; for they allege that they are both innocent and redeemed. If they are innocent, then redemption has nothing to do with them. For every one who is redeemed is liberated from some captivity. How then can any one of those persons be redeemed, unless he was before captive under sin? It is plain that whoever thinks himself free from sin must be a great fool."

S. Anselm of Canterbury, also, writing in 1100 A.D. (*De Conceptu Virginis*, cap. xxii.): "It is absurd to say that there can be any Original Sin in the infant in the womb, until the rational soul has been infused into it at the quickening; just as it would be equally absurd to say that Adam had any Original Righteousness before he had a rational soul. Wherefore the supposition that a conception can be immaculate is simply ridiculous."

One more witness, and then we close the case for

the prosecution. S. Bernard, in 1130 A.D., writing to Pope Innocent II., said: "No one can join in the thanksgiving of the redeemed to God, who was not a captive under sin; and no one who refuses to acknowledge himself a captive can accept the redemption of Christ or reconciliation with God, for both these terms denote a liberation from the chains of the devil, by which Satan held them captive." That closes the case for the prosecution. Now let there be called

THE WITNESSES FOR THE DEFENCE.

FIRST, those witnesses shall be examined who have advanced arguments in favour of mariolatry; and then there shall be brought into court a crowd of witnesses to show the historic growth of the blasphemies of that idolatry which is an essential feature of Romanism.

The first testimony which is called for the defence is the evangelist Luke, who narrates that the angel spoke of Mary as "full of grace." That one word, *κεχαριτωμένη*, translated "full of grace" by the Romanists, and rightly rendered "highly favoured" in the English version, is supposed to be a sufficient argument to prove the immaculate conception and *quasi*-divinity of Mary. On cross-examination it appears that the expression was applied to Mary, not at the time when she was conceived by her mother, nor even at the time of her birth, but at the

time when she, by the power of the Holy Ghost, conceived our Lord Jesus Christ. When we come to inquire into the meaning of the word, we find that the active verb *χαριτόω* means "to show favour," "to render acceptable"; so that the passive form is "to be made acceptable," "to receive favour." Moreover Mary alone was not singled out for the reception of such an honourable epithet. Still more glorious things were said of Elizabeth and Stephen. Mary was "favoured," or "made acceptable." Elizabeth (Luke i. 41) was "filled with the Holy Ghost," Stephen (Acts vii. 55) was "full of the Holy Ghost." Do the Romanists draw thence the deduction that Elizabeth and Stephen had been conceived immaculate? Did any pope ever declare that either of them was without sin? Did any popish doctor imagine that Elizabeth was "ever virgin"? These deductions would have been far more reasonable in the case of John the Baptist than with regard to Mary, for the same witness (Luke i. 15) informs us that John the Baptist was "filled with the Holy Ghost even from his mother's womb." Moreover we are told (Matt. xi. 9, 11) by our Lord Himself, that John was "more than a prophet," and that "among them that are born of women there hath not arisen a greater than John the Baptist" (see Luke vii. 28); that is, John the Baptist was greater than Mary. And what does our Lord add?—"Notwithstanding, he that is least in the kingdom of heaven is greater than John the Baptist"; *à fortiori*, he that is least in the kingdom

of heaven is greater than Mary. Even the apostles are put by the witness, S. Luke, above the Virgin Mary; and not the apostles only, it appears, but also the 120 disciples (Acts i. 15); for we are told (Acts ii. 4) that "they were all filled with the Holy Ghost"; not merely favoured, but filled with the Holy Ghost.

King Solomon is the next witness called for the defence (Song of Sol. iv. 7): "Thou art all fair, my love; there is no spot in thee." Those words, say the Roman doctors, were spoken to the Virgin Mary, and therefore she must have been conceived immaculate, and been without sin. Indeed? You have not offered a single proof that they were spoken to Mary. It is a gratuitous assumption of yours. The poem, from which the verse has been taken, represents a conversation between Solomon and his "spouse" (iv. 11). Was Mary the wife of Christ? Did Mary address to Him the words of chap. i. 13? The great Roman commentator, Nicolaus de Lyra, and all the great Roman commentators (except Rupertus Tuitiensis, Cardinal Hugo, Hugo de S. Victore, Thomas of Aquino, and S. Ildefonsus) give a very different explanation. Nicolaus de Lyra asserted, in 1310 A.D., that the words refer to the Church—not the Christian Church, but the Jewish Church at the time of Joshua, when the idolaters had all been killed. It never occurred to the early Roman divines to allegorize the passage, and convert it into a prophecy that the mother of Jesus should be immaculately conceived; and very few went so far

as to say that it was a prophecy that Jesus should be born of a virgin intact. Even Cornelius à Lapide, the Jesuit commentator, says that the words refer to "Christ and the Church," which is "the adequate sense"; "secondly, to Christ and the holy soul; and thirdly, to Christ and the blessed Virgin."

King Solomon is again called to give testimony (Song of Sol. vii. 5): "Thine head upon thee is like Carmel." What do those words mean? The Romanists invented a sense which is physically and geographically false: "As Carmel was the highest mountain in all Judæa, and overtopped all the rest with its eminence, so is thy head, O my spouse (or wife), and thy whole self, indeed, super-eminent above all women." They add immediately: "Carmel was a mountain of Phœnicia, the most remarkable for its fertility in the production of the grape and all fruits." That is a wonderful wresting of Scripture! Does not your Jesuit commentator himself admit that the proper translation is, "Thy head is red like scarlet"? He also refers the verse to Christ and the Church, saying that the word "Carmel" is put for Elijah, Thence he deduces a wonderful allusion to the Carmelite monks, which, he said, were instituted by Elijah, and took Mary as their patron saint.

The next witness is S. John the Evangelist. The twelfth chapter of the Apocalypse is distorted into a prophecy of the Virgin Mary; and if this were conceded, it would be hard to disprove her Divine character. Thus Cardinal Newman: "There was

'a wonder in heaven': a throne was seen, far above all created powers, mediatorial, intercessory; a title archetypal; a crown bright as the morning star; a glory issuing from the eternal throne; robes pure as the heavens; and a sceptre over all; and who was the predestined heir of that majesty? Who was that Wisdom, and what was her name? 'the mother of fair love, and fear, and holy hope,' 'exalted like a palm tree in Engaddi, and a rose plant in Jericho,' 'created from the beginning, before the world,' in God's counsel, and 'in Jerusalem was her power'? The vision is found in the Apocalypse—a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. The votaries of Mary do not exceed the true faith, unless the blasphemers of her Son come up to it. The Church of Rome is not idolatrous, unless Arianism is Orthodoxy."—NEWMAN: *Essay on Development*, pp. 405, 406. The cardinal applied the prophecy of John to Mary the mother of Jesus—Mary, who was already dead—and seized the opportunity to call her a mediator and intercessor, to seat her on an "eternal throne"; to give her the name of "Wisdom," which Solomon had given to Christ, the Logos, the Reason or Word of God; to say that she was "created from the beginning, before the world," and to clothe her with the sun—I presume he meant "the Sun of righteousness," who is Christ Himself.

This is not the place to enter upon a prophetic disquisition as to the meaning of the Apocalypse,

although it would manifestly be more rational to interpret the woman as the Church of Sinai, which brought forth Christ and the Church of Christ. But let that be ; it is sufficient here to remark on the blasphemy of the other interpretation.

Who is the next witness ? The Benedictine monk, Zoller (*Conceptus Chronographicus de Conceptâ S. Dei-parâ*: 1712) has cited S. Dionysius Alexandrinus, who wrote in 247 A.D., and has put in evidence an alleged epistle of his against Paul Samosatus, quoting the words: "God preserved His own mother incorrupt and blessed, from the soles of her feet to the crown of her head." Not a shadow of argument or proof is offered in favour of such a wild assertion ; and even if Dionysius had uttered it, no weight could be thereto attached. But, unfortunately for the defence, there are not extant, I believe, any writings of that Dionysius.

Zoller next produces S. Petrus Chrysologus, who was Bishop of Ravenna in 433 A.D., and makes him say: "How could it be that she was not a mother before conception, who was a virgin mother after the birth of Christ? When was she not a mother—she who gave birth to the Author of all centuries?" Those wonderful words make a fitting parallel to the passage quoted from Cardinal Newman. They make Mary an eternal mother, just as Christ is the eternal Son. Fortunately for the reputation of Peter Chrysologus, there are none of his writings extant.

S. Sabas, the abbot, is next put forward. He

flourished in 484 A.D. The following quotations are put in (*Ex Mœneis*, January 3, Ode 3): "I put all my hope in thee, Mary, who wast never privy to any sin." Again (January 29, Ode 6): "From thee, Mary! Christ's only parent, did thy husband, who dwelt in thy womb, come forth—thou most pure lily, growing amid thorns and thistles." Here again Mary is made the wife of Christ, her Son. The idea was evidently taken from the old Egyptian mythology, which made Horus "the husband of his mother." Again (March 18, Ode 6): "O virgin mother of God! of thee alone it has been proved to the world, that thou wast pure from all eternity." Again Mary is proclaimed to be an eternal being! But how will that evidence stand cross-examination? Abbot Sabas wrote a book called *Typicum, sive Ordo Recitandi Officium*; but the book was destroyed in the wars and troubles of that time. John of Damascus was however said to have left a writing which he pretended to have been a resuscitation, from memory of course, of the lost treatise of S. Sabas. When we come to the historical account of the growth of this blasphemy, we shall see what an anachronism it was to ascribe such sentiments to the period when Sabas lived.

Let us here bear in mind that the Egyptian god, Khem, was called *Kah-mut*, "the husband of his mother." He seems to have been the same as Sēt, or Typho, who "did violence to his mother." The younger Horus was son of Osiris and Isis (brother

and sister); and he too was "husband of his mother." In Rome, it was Fortuna and Jupiter (Cicero, *De Divin.*, lib. II. cap. xli.). So also Janus, whose name was corrupted from Oannes, and was represented as double-faced, because he had lived in two worlds. Also he appeared as a fish-god, because he came from the flood. He too was both son and husband of Cybelé. In Asia, it was Cybelé and Deioius. In Greece, Cybelé was called Ceres, "the great mother," also "*Domina*," or, "Our Lady"; and she was represented holding a babe (Sophocles, *Antigone*, l. 1133). In India, we find the mother and child as Isi or Parvati, and Iswara; and there too the son became the husband of his mother.

S. Fulgentius, the African Bishop Ruspensis (Sermo, *De Dupl. Christi Nativ.*), is next adduced: "The woman, with a corrupt mind, deceived the first man; the Virgin, with virginity intact, conceived the second Man. In the wife of the first man, the malice of the devil corrupted her bewitched mind; in the mother of the second Man, the grace of God preserved whole both mind and flesh." Even granting the text to be genuine, what does it prove? It shows the opinion of Fulgentius as to Mary being a virgin intact; which he ascribed to the interposition of God, who had said that Christ should be born of a virgin.

S. Germanus, Archbishop of Paris in 555 A.D., is next produced. Some unauthentic writings called *Missa Propria*, etc., are ascribed to him; but Zoller furnishes the following passage from some address to

the Virgin Mary after the manner of the Orphic hymns of Greek paganism: "There is no end to thy greatness! There is no limit to thy protection! There is no number for thy benefits! For no one can obtain salvation except by thee, O most holy Virgin! No one can be freed from any evil, except by thee, O most pure Virgin! No one can obtain any gift except by thee, O most chaste Virgin! There is no one who is mercifully vouchsafed any grace except by thee, O thou most full of honour." The same remark may here be applied, if it be required to disprove the authenticity of the passage. It is an utter anachronism.

We pass now to the testimony attributed by Zoller to Gregory the Great, who became Pope in 590 A.D. (In lib. I., *Reg.*, cap. i.): "The blessed Mary, ever virgin, the mother of God, may be designated by the name of this mountain (Mount Ephraim), because she was a mountain which transcended, by the dignity of her election, the heights of every one of God's elect creatures. Was not Mary a mountain? let me ask. Yes, she was a mountain which reached up and attained to the conception of the eternal Word; a topmost peak of merits, above all the choirs of angels; she reared her head to the throne of the Godhead. Isaiah prophesied the most excellent dignity of this mountain, when he said, 'It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills.' Mary was above

the top of the mountains, because her high top shone above all saints." When it suited Romish writers to say that she was Mount Carmel, then Mount Carmel was the highest mountain in Judæa. Now they explain Mount Ephraim as denoting Mary; and therefore Mount Ephraim is the highest mountain in Judæa. Geographical truth must bend before the exigences of theology. We may also remark that if every one is at liberty to attach any allegorical meaning he likes to every passage of Scripture, of course every opinion may be proved to the dreamer's satisfaction.

Again Zoller attempts to foist off upon us the testimony of one, of whom, I believe, no genuine writings are extant. According to that Benedictine monk, S. Ildephonsus, Bishop of Toledo (*Sermo, De Assumpt.*) in 657 A.D., is supposed to have said: "Wherefore the womb of the Virgin was figured by the ark of the covenant, which comprised within it all the mysteries of the sacraments. For there was within, the living bread which came down from heaven; it had within, the law of the New Testament, because it gave birth to the Legislator in whom are all the treasures of wisdom and knowledge. Therefore the Virgin Mary was truly the Ark of the sacraments, above which appeared the Mercy-Seat (*sic*), and the cherubim overshadowing all; because not the least taint of sin reached extrinsically to Mary, while within her was the guardianship of the law." This fantastical allegorical interpretation of the old

law, even if it were genuine, would prove nothing at all. It evinces nothing but an imagination, which historically belongs to a much later century. A tract in defence of the Immaculate Conception, which has been ascribed to Ildephonsus, is a clumsy forgery of a much later age.

The Benedictine Zoller next brings forward a *non-sequitur* ascribed to S. Methodius, the Patriarch of Constantinople in 842 A.D. (*In Orat. ob Hypopant. Dom.*): "He who said, Honour thy father and thy mother, the same gave to His mother, in order to fulfil His own law, every grace and honour." He doubtless, as a man, honoured His mother in the flesh; but as the Judge of all the earth, He gave to His mother that amount of grace and honour which was justly due.

Zoller next quotes as genuine an oration (*de Exitu SS. Dominæ Nostræ*) ascribed to Georgius, Nicomediensis Archiepiscopus. Some genuine letters of his have been preserved, and some homilies have been ascribed to him. All these were first "discovered" and published in 1648; but none, I believe, under the name quoted by Zoller; and it has the ring of the lowest middle ages in it. Here is the passage in which that archbishop is supposed to address the Virgin Mary: "O immaculate Lamb, who wast taken up to the feast of angels, and fed with angels' food! O immaculate Lamb, victim acceptable to God, who wast offered in God's temple, and from whom was born that Lamb of God who

takes away the sins of the world ! O Lamb verily immaculate, more pleasing than every sacrifice, who wast sacrificed to the Creator, not as an offering rendered acceptable by God, but as acceptable through the excellence of her purity."

As further comment on that passage is unnecessary, we pass to S. Fulbertus, Carnotensis Episcopus in 1017 A.D. Zoller quotes from a sermon on the birth of the Virgin Mary, which he ascribes to Fulbertus, although there is considerable doubt as to the authorship: "This therefore, in the first place, we may ascribe to the Virgin Mary: that her soul, and that flesh of hers in which the Wisdom of God the Father chose to dwell, were perfectly pure from all wickedness and uncleanness; for the Scripture tells us that wisdom cannot enter the wicked soul, nor dwell in a body which is subject to sin." The argument is, that, because Mary was the mother of Jesus, therefore she was perfectly pure in soul and flesh. But that involves the question in dispute, and therefore it is the fallacy called a *petitio principii*.

We pass next to Cardinal S. Peter Damian, in 1050 A.D. (Sermo, *De Assump.*, apud Zoller). The passage turns upon a curious pun, or play upon words, in the original; "a branch" (*virga*) being confounded with "the Virgin" (*virgo*). It is as follows: "Therefore the Branch (*virga*) of Jesse comes forth from the tortuous root of human nature, and, sprouting forth from the tree of patriarchs, she, in her height (altitude) and straightness (rectitude), exhibits no knots whatever.

Thou art altogether sweet, my beloved! because thou hast become God (*deificata*); and there is no spot (*macula*) in thee, because the Holy Spirit overshadowed thee." Again (Sermo III., *De Nativ. Mariæ*): "I ask, what spot could find itself a place in the mind or body of Mary? What spot could there be in her who, like the heavens, was worthy to be the sanctuary of the fulness of the whole Godhead? For in Christ dwelt the whole fulness of the Godhead bodily. . . . Right aptly has the incomparable Virgin (*virgo*) been spoken of as a branch (*virga*); because all her desires always tended upwards to heaven, nor did she, through any blindness of sin, run into either crookedness or vice of knots." In the foregoing passage there is not a shred of argument; for punning and assertion do not stand for reason.

S. Anselm, Archbishop of Canterbury in 1093 A.D., is reported by Zoller to have uttered the following words (*De Exord. Hum.*, cap. vii.): "There is nothing equal to thee, nothing to be compared to thee, O our Lady! for all that exists is either above thee or under thee. Only God Himself is above thee, and under thee is all which is not God." If Anselm used those words, he proved nothing by them, except that he had exalted the Virgin Mary, in his own mind, very nearly to an equality with God; and that he looked upon Mary as the ruler of all creation.

Zoller the monk also attributes the following words to S. Rupertus, Abbas Tuitiensis (of Duytz),

in his sixth book on the Canticles : "Wherefore did the serpent bite the heel of Eve? Was it not because her feet were not shod? But thou, Mary! daughter of the Prince! thy well-armed feet trampled on the head of the serpent." Again, on the words (Isa. liii. 8) : "He was cut off out of the land of the living," Rupertus is reported to have said (*In Esai.*, lib. ii.) : "Isaiah said, in a most marked manner, Out of the land of the living. Not, out of the land of the dead, nor out of the land of those that die. Therefore we may understand thereby that Christ was to be born of a virgin who should never die through that horrid sin by which all in Adam die." In this passage again we observe the total want of argument or solid reason on which the Roman Church has built up the worship of Mary. Verily their worship is worse than a house built upon the sand ; it is a Church built upon a morass.

MORE WITNESSES.

EUTHYMIUS ZIGABENUS, a monk of Constantinople in 1116 A.D., is next advanced. I was not aware of the existence of any writings of that Eastern monk ; but Zoller says he wrote an "oration on the adoration of the venerable *girdle* of Mary mother of God"! and quotes the following passage from chapter viii. : "Mary is higher than every created thing, and superior to every created thing, whether visible or invisible. She is pure,

unpolluted, and a virgin intact ; the wife, most sweet and free from rebuke, of the Father who is invisible and incomprehensible." The horrible blasphemy of that passage precludes cross-examination or comment. Zigabenus could not have found notions so awfully impure even in the mythology of the amours of Jupiter.

Let us then pass at once to the next witness : Guerricus, Abbas Ignasiensis (near Rheims) in 1140 A.D. (Sermo II., *De Annunc. Beatæ Virginis*) : "Mary is the Holy Land, in the work of redemption, who gave birth to the remission of sins and the fruit of holy life for all men ; and she freed her sons from the condemnation of Original Sin." This witness has put Mary in the place of our Redeemer, and likened her to the promised land of Canaan and the New Jerusalem ; but he has not witnessed for the immaculate conception of Mary. Let him pass !

The next witness ! Petrus Blæsensis, the chancellor of the Archbishop of Canterbury, wrote in 1160 A.D. (Sermo XLIV., apud Zoller) : "From the mass of human flesh, as it were from all the corn of a harvest, the flesh of Mary was chosen out, like a wave-sheaf, and sanctified ; and then, from that most holy flesh of hers, a still more worthy little portion was selected, and the Word of God took it upon Him." Peter of Blois has given assertions, or rather analogies, of a most fantastic character, but no argument or solid ground of reason for his assertions. The wave-sheaf was an offering to God in testimony

that all the harvest came from Him ; and it pre-signified Christ, who was offered of man and for man. Peter of Blois puts Mary in Christ's place ; and, after stating that her flesh was *most* holy, he admits that it was not homogeneous, and that our Lord had to pick out a bit that was holier than the rest.

From the chancellor of Canterbury let us pass to the chancellor of the University of Paris, Petrus Comestor *seu* Manducator, in 1170 A.D. (Tract., *De Immac. Concep.*, apud Zoller) : " The world does not rejoice because Anna knew a man, but it rejoices because Anna received in herself the cause of her salvation (*i.e.* Mary) ; and, if I must say it, the world does not venerate the seed (*humores*) of Joachim, but it rejoices because Mary was conceived. The sacrament of her conception, Isaiah foresaw in the spirit, and said : A branch (*virga*) shall come out of the root of Jesse," etc. Punning is catching ; and Petrus Comestor must play upon *virga* and *virgo*, just as Cardinal Damian did before him. But the cardinal did not call conception a sacrament ; although, in the view of the Roman Church—which holds that the grace of God was sent in the conception of Mary to cleanse the seed of Adam from original sin—he might well have done so ; for an immaculate conception may be regarded as an outward and visible sign of an inward and spiritual grace. What is remarkable in the evidence of the learned chancellor of Paris is, that he passes on to Anna some of the wonderful mysteries which the Roman divines had

begun to ascribe to Mary. We shall afterwards hear S. Bernard refusing to accept the dogma of the immaculate conception of Mary, because that, if acknowledged, it could not logically be denied to Anna, nor to Anna's mother, and grandmother, and great-grandmother, up to Eve.

Let us however call the great S. Dominic, in 1215, the inventor of the rosary, and founder of the Dominicans or "Order of Preachers." Observe the style of reasoning on which he founded his belief that Mary was conceived immaculate. (Tract., *De Corp. Christi, contra Albig.*, apud Zoller): "As the first Adam was made from the virgin earth before it had been cursed, so it was fitting that the same should be the case with the second Adam, which is Christ, whose earth, that is His virgin mother, was never cursed." The pun here is between virgin earth and virgin mother; and the conclusion is that Mary was not cursed, although the virgin earth was cursed.

A greater than Dominic next enters the witness box. What says S. Thomas of Aquino (Lect. VI., *In Ep. ad Gal. iii.*)? "One man in a thousand have I found who was without all sin, that is, Christ; but one woman, among all women, I have not found to be altogether free from sin, not at least from Original Sin, nor from venial sins." So far the evidence is clean against the dogma; but Zoller is equal to the occasion; he foists in the words, "Yet the most pure Mary, most worthy of all praise, must be excepted." This interpolation is in direct contradiction to the

passage itself, and could not have been penned by that most logical doctor Aquinas. Zoller himself, seeing this, has added that the passage has been omitted from all modern editions (*i.e.* modern, more than two centuries ago) as unauthentic. The passage itself yields very good testimony as to the means employed by the Romanists to get their pet dogma accepted.

Nothing daunted, the Benedictine Zoller calls another witness, whom he styles "the blessed Gundisalvus." He was Archbishop of Toledo in 1302 A.D. Of this Gundisalvus, Zoller says (No. 515), that "whenever he offered the sacrifice on the altar, he was deservedly regaled with the apparition of the blessed Virgin herself. Once, when he was preparing, on the feast day of the Immaculate Conception, to offer the mass, the most pure Virgin presented herself before him, bringing him a chasuble, white and most beautiful, and handing it to him she said: 'My son, know that I was myself conceived without taint of Original Sin; wherefore try to bring it about that this feast day shall always be celebrated with all reverence and solemnity.' The archbishop thenceforward exerted himself, with so much ardour, to bring this about, that he succeeded in inducing all Spain to practise this singular worship [*i.e.* unprecedented worship], and incited the neighbouring provinces to yield solemn honours to the immaculate Virgin." That is no evidence, be it observed. It is hearsay, and secondhand, and far too improbable and too ridiculous in itself to be received. Yet Roman

Catholic divines imagine that the narrations of such "lying wonders" can suffice to prove their point.

Here is such another fairy tale, of the year 1317, in the old *Chronicle*: "In the city of Chester there was a convent of the Carmelites, who (according to their usual custom) named themselves Brothers of the blessed Virgin Mary of Mount Carmel. . . . In this procession, amongst other Religious, the Carmelite fathers were also present, who, passing by a wooden statue of the most pure Virgin Mary, which was held in great veneration, many of them bowed down their heads and saluted the said sacred Virgin, saying, Ave, Maria! At the same time the statue did bow down its head and saluted them again, and stretching forth its finger, which before was doubled, pointing to the pious Carmelites, did with a distinct voice pronounce three times these words, 'Behold, these are my brothers'" (See *Treatise of the Scapular*, etc., etc. Dublin, C. M. Warren, 21, Upper Ormond Quay).

Thomas Argentinensis, or Thomas of Strasbourg, Prior-general of the Augustinians in 1345, shall now be called (lib. II. dist. xxx. quæst. 1, ad. 3): "The glorious Virgin, singular in her privileges, was so prevented by the grace of the Holy Spirit, that she was never tainted by Original Sin." That is a statement of opinion, no more. He continues (lib. III. dist. iii. quæst. 1, ad. 1): "It was fitting that the Son of God should have preserved His virgin mother from the corruption of her origin (Original Sin); because it was proper that He should have observed

that honour towards His mother which every man is bound, by the Divine precept, to show to his own mother." This again is merely a statement of opinion—Thomas' opinion as to what was fit and proper for our Lord Jesus Christ to do.

S. Brigit, in the year 1360, pretended to the gift of prophecy. She imagined that she "saw visions and dreamed dreams." She asserted that the Virgin Mary had appeared to her, and said: "Know that my immaculate conception has been revealed to few; because God willed that, as the natural law and the free choice of good and evil, preceded the written law of Christ, so He willed that the written law should follow and restrain all inordinate affection: and so also it pleased Him that the friends of God should deny my immaculate conception, so that some few might exert their zeal, until, through the desire to magnify my greatness, the truth should become known." The Virgin Mary, finding it impossible to do better, evidently thought it advisable to offer an apology for the paucity of the numbers, among all the theologians of that day, who would accept the dogma as to her conception.

S. Vincentius Ferrerius, a Dominican of Valentia in 1414, and master of the pope's palace, thought it necessary to make a great sweeping assertion which should at once put the Virgin Mary out of the genus of humanity and above the race of mortals (*Sermo II., De Nativ.*, apud Zoller): "Do not suppose that it was with Mary as it is with us who are conceived in

sin ; because, at once, as soon as her soul had been created, it was sanctified, and the angels instantly began, in heaven, the annual celebrations of the Feast of the Conception."

Trithemius, or Joannes de Trittenheim, Abbot of Spanheim in 1500, praised Anna, the mother of Mary, in the following terms (*De Laud. Annæ*, apud Zoller): "She must have been truly holy who gave birth to Mary without the taint of original sin. Every child that was born without the taint of original sin must have had a mother that was truly holy. She who conceived and bore the mother of God must herself have been most pleasing to God, and the most devoted to God of all in Israel. There was none holier than S. Anna in all Israel, who, in conceiving the mother of God, formed a stainless vessel for the Holy Spirit. . . . Anna, before she had conceived the mother of God, was holy ; yet, in conceiving her, she underwent a still greater sanctification, because she was worthy of being made the dwelling of her who, beyond all creatures, was full of grace. The reliquiary and tabernacle in which relics of saints are deposited we regard as sanctified and to be venerated ; how much more then is Anna to be venerated, she in whom lay the spotless mother of God ! how much more must she be venerated as being so much the more sanctified and full of honour ! Yes, truly holy was she who bore Mary without taint of Original Sin—Mary, than whom no one was ever more holy !" Why did he not end

with the words, which closed similar addresses to Cybele, "Maria, magna dea mater"?

Cardinal Bellarmine, the Jesuit (1580 A.D.), in his *Calendar of the Virgin* (ad diem 13 Aug., apud Zoller, No. 186), and Paulus, Bariensis Episcopus (in *Anno Sancto*), say: "It certainly was a great privilege, and a most singular grace, obtained by the immaculate Virgin, that the angel Gabriel did not feel any impure desire, such as is inherited from Adam [on his visiting the Virgin Mary at the Annunciation] (*quòd angelus iste nec ullum inhonestum pruritum, ab Adamo hæreditatum, senserit*)." What do we hear? Stand down at once, Cardinal Bellarmine, and you too, Bishop Paul! how can the court be expected to receive such polluted evidence?

Then only two more witnesses shall be called for the defence: Laurentius Chrysogonus, and a modern saint and doctor of the Roman Church. The former says (*Mundus Marianus*, pars i. discours. 9, no. 7, *Apud Paulum ab Omnibus Sanctis*): "To the most holy Virgin all things are possible, because of the most high dignity of her Divine maternity, which brought her an infinite power and empire in the things of all the world. . . . Wherefore many of the holy Fathers very rightly asserted that the Virgin's power was common to her and to the Incarnate Word, a power which she properly merited to attain with the glory and dignity of her Divine maternity; by which she both was made lady (*domina*) and queen of the whole universe, and also acquired con-

dignly a power and supernatural dominion of jurisdiction and property in the salvation of souls very similar to that which the Incarnate Word also merited."

Lastly, the following evidence is given by S. Alphonsus Liguori, saint and doctor of the Roman Church, a little more than a hundred years ago: "When S. Dominic was preaching at Carcassone, in France, an Albigenian heretic, who, for having publicly ridiculed the devotion of the rosary, was possessed by devils, was brought to him. The saint then obliged the evil spirits to declare whether the things which he said about the most holy rosary were true. Howling, they replied, 'Listen, Christians, all that this enemy of ours has said of Mary, and of the most holy rosary, is true.' They moreover added that they had no power against the servants of Mary; and that many, by invoking in death the name of Mary, were saved, contrary to their deserts. They concluded, saying, 'We are forced to declare that no one is lost who perseveres in devotion to Mary, and in that of the most holy rosary, for Mary obtains for those who are sinners true repentance before they die.' S. Dominic then made the people recite the rosary, and, oh, prodigy! at every Hail Mary many vile spirits left the body of the possessed man under the form of red-hot coals; so that, when the rosary was finished, he was entirely freed. On this occasion many heretics were converted."—*Glories of Mary*, p. 502.

“Blessed Alan relates that there was a lady named Dominica, who for a time said the rosary ; but having afterwards given it up, she fell into such poverty, that one day, in despair, she gave herself three stabs with a knife. When she was on the point of expiring, and the devils were already prepared to take her to hell, the most blessed Virgin appeared to her, and said : ‘ Daughter, although thou hast forgotten me, I would not forget thee, on account of the rosary which at one time thou didst recite in my honour. But now, if thou wilt continue to recite it, I will not only restore thee to life, but will also restore thee the property thou hast lost.’ Dominica recovered her health, and persevering in the recitation of the rosary, recovered her property, and on her death-bed was again visited by Mary, who praised her for her fidelity, and she then died a holy death.”—*Glories of Mary*, p. 503.

On the Feast of the Epiphany, a priest, who had lost his tongue, prayed for its restoration, and “ behold, Mary appeared to him with a tongue *in her hand*, and said, ‘ Since thou hast lost thy tongue for the faith, and for the honour thou hast shown me, I now give thee a new one.’ When she said this, she, with her own hands, put the tongue in his mouth ; and, in the same instant, the priest, raising his voice, recited the ‘ Hail Mary.’ ”—LIGUORI: *Glories of Mary*, p. 521.

“ In the Franciscan chronicles it is related that two religious of that order, who were going to visit a sanctuary of the blessed Virgin, were overtaken by

night in a great forest, where they became so bewildered and troubled, that they knew not what to do. But, advancing a little farther, dark as it was, they thought they discovered a house. They went towards it, and felt the wall with their hands: they sought the door, knocked, and immediately heard some one within asking who they were. They replied that they were two poor religious who had lost their way in the forest, and that they begged at least for shelter, that they might not be devoured by the wolves. In an instant the doors were thrown open, and two pages richly dressed stood before them, and received them with the greatest courtesy. The religious asked them who resided in that palace. The pages replied that it was a most compassionate lady. 'We should be glad to present her our respects, and thank her for her charity.' 'She also,' the pages answered, 'wishes to see you; and we are now going to conduct you into her presence.' They ascended the staircase, and found all the apartments illuminated, richly furnished, and scented with an odour of paradise. Finally they entered the apartment of the lady, who was majestic and most beautiful in her appearance. She received them with the greatest affability, and then asked them where they were going. They answered that they were going to visit a certain church of the blessed Virgin. 'Oh! since that is the case,' she replied, 'I will give you before you go a letter, which will be of great service to you.' Whilst the lady was addressing them, they felt their hearts inflamed

with the love of God, and an internal joy which they had never before experienced. They then retired to sleep, if, indeed, they could do so, overcome as they were by the happiness they experienced; and in the morning they again went to take leave of the lady and thank her, and also to receive the letter, which she gave them, and they then departed. But when they got a short distance from the house, they perceived that the letter had no direction. They turned about, and sought first on one side, then on another, but in vain; they could no longer find the house. Finally, they opened the letter to see for whom it was meant and what it contained; and they found that it was from the most blessed Virgin Mary, and addressed to themselves. In it she told them that she was the lady whom they had seen the night before, and that on account of their devotion for her she had provided a lodging and refreshment for them in that wood. She exhorted them to continue to serve and love her, for she always would amply reward their devotion, and would succour them in life and at death. At the foot of the page they read her signature, 'I, Mary the Virgin.' Let each one here imagine the gratitude of these good religious, and how they thanked the Divine mother, and how greatly they were inflamed with the desire to love and serve her for their whole lives!"—LIGUORI: *Glories of Mary*, pp. 332, 333.

"S. Augustine asks, 'Whence have they (Mary's eyes) made thee flee, unless it be from the bosom of

Thy Father into the womb of Thy mother?' On the same thought the learned interpreter, Fernandez, says that the most humble eyes of Mary, which she always kept fixed on the Divine greatness, never losing sight of her own nothingness, did *such violence* to God Himself, that they *drew* Him into her womb. Her most humble eyes *held God in such a way captive*, that this blessed virgin, with a kind of most sweet violence, drew the Word Himself of God the Father into her womb. Thus it is that we can understand, says the Abbot Franco, why the Holy Ghost praised the beauty of this His spouse so greatly, on account of her dove's eyes: How beautiful art thou, My love, how beautiful art thou! thine eyes are dove's eyes! For Mary, looking at God with the eyes of a simple and humble dove, *enamoured Him to such a degree by her beauty*, that with the bands of love she made Him a prisoner in her chaste womb.' The abbot thus speaks, 'Where on earth could so beautiful a virgin be found, who could allure the King of heaven by her eyes, and by a holy violence lead Him captive, bound in the chains of love?'"—LIGUORI: *Glories of Mary*, p. 308: 1852.

Even in the last century such ridiculous fairy tales and "old wives' fables," and such blasphemous ribaldry could be penned by a so-called saint!

That closes the case for the defence. There now follows the summing up, or rather the

HISTORICAL RETROSPECT.—FIRST PERIOD.

THERE is, as we have seen, not the slightest hint, throughout the Holy Scriptures, about prayers to the Virgin Mary or to saints. Nor, for 360 years after Christ, was a single word said or written in favour of such a practice. The Fathers of the first six centuries never, in the least degree, advocated a worship of Virgin Mary or saints. The epistle ascribed to Barnabas does not even mention Mary. Nor does the *Shepherd* of Hermas. Clement, Pope of Rome, speaks of the Lord Jesus as having descended from Abraham according to the flesh; yet he never alludes to Mary, the daughter of Abraham, who bore Him. Ignatius speaks of the Divine and the human natures of Christ; he mentions Him as the Son of God and the Son of man; and in one place he writes the mere name of Mary without adjective or epithet. In another passage he alludes to her virginity before the birth of Christ, and says she bore Jesus Christ, who is God. Yet he never calls her "blessed" nor "ever-virgin." In the Epistle of Polycarp there is an admonition to virgins, and precepts for leading a pure and chaste life with a good conscience; and yet he never alludes in the least to Mary. Justin Martyr (150 A.D.) mentions her twice—when speaking of the nativity of Christ, and when writing of the flight into Egypt; yet he does not apply to her a single epithet denoting dignity or elevation. Let us quote the following passages as examples:

“ He therefore calls Himself the Son of man, either from His birth of a virgin, who was of the race of David and Jacob and Isaac and Abraham ; or because Abraham himself was the father of those persons enumerated, from which Mary drew her origin.” A little below he adds : “ For Eve being a virgin and incorrupt, having received the word from the serpent, brought forth transgression and death ; but Mary, the virgin, having received faith and joy, answered, ‘ Be it unto me according to Thy word.’ And of her was born He of whom we have shown that so many Scriptures have been spoken ; He by whom God destroys the serpent, and the angels and men resembling the serpent, but rescues from death such as repent of evil and believe in Him.”

In the epistle which the Church of Smyrna wrote on the death of Polycarp, in 169 A.D. (*Eusebius*, lib. IV., cap. xv.), they say : “ We were unable to forsake Christ, who suffered for the whole world of those that are saved ; nor could we worship (*σέβειν*) any other.” Then they continue thus : “ For Christ, as being the Son of God, we adore (*προσκυνούμεν*) ; but the martyrs we love (*ἀγαπῶμεν*), as they deserve, for being disciples of the Lord and imitators of Him : we love them because of their exceedingly great love to their King and Teacher, of whom may we also become partners and disciples ! ”

Neither Tatian (170 A.D.) nor Athenagoras (180 A.D.) nor Theophilus (180 A.D.) mention the Virgin Mary. Irenæus, the Bishop of Lyons in 180 A.D.,

wrote (*Contra Hæres.*, lib. V., cap. xix.): "By the sin of our first father the whole of mankind contracted death; and, by the bite of the serpent, all men were poisoned. But by the cross of Christ, who alone came without sin in the likeness of sinful flesh, and drew all things unto Himself, and gave life to the dead, we, even in our sinful flesh, are healed of the world-old bite of the serpent." Then follows a confused passage which is much relied upon by Bellarmine, in which Irenæus says that Mary's obedience counterbalanced Eve's disobedience, so that Mary was able to comfort Eve (for the Benedictine edition, vol. iii., ix. 3, explains the word as "*consolari*"). That is all. There is no allusion to any honour paid to Mary; nor does Irenæus mention her with any term of reverence. In another passage indeed (lib. III., cap. xvi.) he says that "Christ checked the unreasonable impetuosity of His mother at Cana in Galilee."

Tertullian (200 A.D.) mentions Mary four times: twice with regard to the nativity of our Lord, and twice when he speaks of Mary with indignation (*De Carne Christi*, and *Ad Marci.*, iv. 19) for seeking to deter Christ from the performance of His mission. In one other passage (*Apol.*, cap. xxx.) he says: "I cannot pray for these things, except to Him from whom I know that I shall obtain them; because He alone is able to give, and it is for me a duty to ask Him, for I am His servant, and worship Him alone." That passage is sufficient to exclude mariolatry and prayers to saints. There is, it is true, a passage (*De*

Coronâ Mil., 3) which has often been adduced to support an opposite practice. He there narrates that it was their custom, on the anniversary of the *natalitia*, to make offerings for the dead: "*oblaciones pro defunctis, pro natalitiis annuâ die facimus.*" The same custom is referred to in the epistle of the Church of Smyrna concerning the death of Polycarp. He said "they kept with rejoicing the *ἡμέραν γενέθλιον τοῦ μαρτυρίου αὐτοῦ (τοῦ Κυρίου).*" "They kept the *dies natalitia*, or the day of birth into a new life." They add: "The memory of the dead is kept as a discipline and preparation for the living." But what were the oblations? Offerings of provisions and necessaries and alms for the poor. On this point Gieseler (div. II., chap. iii., § 52) says: "In imitation of the family custom of annually commemorating, at the grave, the death of its deceased members, the Churches celebrated the deaths of their martyrs by prayer at their graves and by lovefeasts." The custom may have been the first working of "the mystery of iniquity"; but it in no way warrants a worship of the Virgin Mary or saints. There is also a passage of Tertullian in which, alluding to the fact that Christ was born of a virgin, he says she went to be married after his birth, in order that she might enjoy the two holy titles, both the title of virgin, and that of a mother once married.

Clemens of Alexandria, writing about the same time, mentions the Virgin once in reference to Christ's nativity, and records an opinion as to her virginity,

but without one word of honour. On the other hand, he, like Tertullian, says (*Stromata*, vii. 7): "Since there is only one good God, both we ourselves and all the angels pray to Him alone." Hippolytus (220 A.D.) does not, I think, mention her. Origen (230 A.D.) mentions Mary's name casually twice; and once more (Hom. XVII., *In Lucam*) he says of her that it was "the sharp point of doubt and the sword of unbelief" which pierced through the soul of Mary. The other times are as follows: In that same homily on Luke he says, "No history informs us that the Virgin was killed by a cut of a sword; nor do I think that this was predicted, since it is not the soul, but the body which is slain by iron." Again in his eighth homily, *On Leviticus*, he mentions Mary, as, before the birth of Christ, a pure virgin. Origen, on the other hand, gives very strong testimony against the idolatrous practices of mariolatry and hagiolatry. For example (*super Joann.*): "The Man Christ Jesus had among men a great boldness; for not one of mankind can truly ask, Which of you convinceth me of a sin? Only our Lord could say this, in that He had no sin." Origen made no exception in favour of the Virgin Mary. Again (*Super Levit.*, Hom. VIII.): "Every soul that is born in flesh is polluted with the filth of sin and iniquity." Again (Hom. XII.): "It was our High Priest, Christ Jesus, who alone among mankind did no sin; and (John xiv. 30) the prince of this world came to Him, and found in Him no fault. . . . Every one who comes

into this world, ex hęc ipsęc quęc in vulvęc matris positus, materiam corporis ab origine paterni seminis sumit, in patre et matre contaminatus dici potest ; for (Job xiv. 4) no one can bring a clean thing out of an unclean, not one. Therefore every man has been polluted in his father and in his mother. Only our Lord Jesus Christ entered pure among the generation of men ; and He alone knew no sin." Further (*Super Num.* xi., Hom. VI.): "The Holy Spirit rested on the holy men ; but not as He did on our Saviour. He not only rested on Christ, but in Christ, and in Him alone He remained for ever. This can be said of no one else ; for of no one else can it be said, he did no sin (1 Pet. ii. 22). . . . It follows that every other saint or holy person was under sin for a time ; and the Holy Spirit cannot be said to be remaining in a man while he is sinning."

The dogma of the Immaculate Conception is, of course, in utter contradiction to the Christian teaching in the time of Origen. With regard to the worship of saints, he says (*Contra Celsum*, lib. v.): "Every desire, and prayer, and intercession, and thanksgiving must be sent up to God, who is over all, through our High Priest, who is above all the angels, the living Word who is God. For it is absurd and irrational to call upon angels when we do not possess full knowledge concerning them, which is indeed out of reach of men." Further (in *Ep. ad Rom.*, lib. viii. cap. x.): "St. Paul said, in the beginning of his letter to the Corinthians, With all, in every place,

who call on the name of the Lord Jesus Christ, their Lord and ours. He thereby affirmed that Jesus Christ, whose name is invoked, is God. And therefore, if Enoch and Moses and Aaron and Samuel called on the name of the Lord, and if He used to hear them, then, without doubt, Jesus Christ was the Lord they called upon. And if to call upon the name of the Lord is the self-same thing as to adore God, therefore as Christ is called upon or invoked, He is adored; and as we offer up prayers to the Father, so also do we offer up prayers to the Son; and as we offer thanksgivings to God, so do we offer thanksgivings to the Saviour." Again (Hom. *In Ezek.* xvii.): "To those who place their trust in saints, we properly apply the verses, 'Cursed is the man who puts his hope in man'; and, 'Put not your trust in man'; and, 'It is better to trust in the Lord than in princes.' . . . Oh let us abandon all others, and trust in the Lord alone!" From that passage we see that in the year 230 A.D. the "mystery of iniquity was already working," and that some had turned from the Lord to worship idols. Origen traced that "falling away" to the teaching of Celsus the heretic (*Contra Celsum*, lib. viii.): "Away with the counsel of Celsus, who says that we should pray to apotheosed heroes (*δαίμοσι*); and let us not give ear to it ever so little. For we may pray to God only, who is over all, and to His Son, the First-born of all creation, the Word of God. And we must ask Him, as our High Priest, to bear aloft our prayer, when it

has come before Him, to His God and our God, and to His Father and the Father of all who live in accordance with the word of God."

Bishop Novatianus (240 A.D.) argued in a similar sense (*De Trin.*, cap. xiv.): "If Christ is a mere man, how is it that He can be everywhere present at our invocations? It is not in the nature of mankind to be present in every place at once. If Christ is a mere man, why is that Man invoked as a Mediator? for it is useless to call upon a man to save us. If Christ is a mere man, why do we place our hope in Him? for hope in man is said by God to be under a curse." Manifestly Novatian looked upon prayers to Mary or the saints as under the curse of God.

Even Cyprian, Bishop of Carthage in 250 A.D., offered not a word of honour or reverence towards the Virgin Mary. In his letter to Firmilian, Bishop of Cæsarea, he did not even mention her. Nor did Firmilian (266) himself differ in that respect from Cyprian. As to the notion that Mary was conceived without taint of sin, see what Cyprian said (*Ep. de Parvulis Baptizandis*): "Every infant carnally propagated since the time of Adam has, from the origin of its birth, contracted the contagion of the world-old death." Again (III., *Ad Quirinum, apud Hieron.*; I. and III., *Contra Pelagium*): "No one, except Christ alone, is without sin."

To the same effect wrote his contemporaries, Dionysius, Bishop of Alexandria, and Methodius, Bishop of Tyre (255); for a *Homily on the Purifica-*

tion, which was ascribed to Methodius, and which I have previously quoted, has been rejected as a forgery, even by Romanist writers. Indeed the Festival of the Purification was not invented until 542 A.D.

Gregory Thaumaturgus, Bishop of Neocæsarea (250 A.D.), similarly wrote (*Ἐκθέσει τῆς πλστews*): "He prays rightly to God who prays through His Son, who approaches Him through Christ. But no one can approach the Son without the Holy Spirit." We must bear in mind, that two homilies on the Annunciation, which used to be ascribed to this Gregory, have been proved to be forgeries of a late date, and have consequently been rejected by Du Pin and other Romanist writers. Victorinus (270 A.D.) must also be enumerated among the defenders of the exclusive invocation of God. S. Rethicius, Augustodunensis Episcopus in 312, bore testimony against the immaculate conception of Mary. For he wrote (*Contra Novatianum*), "All mankind, except Christ alone, are guilty of the first offence." While Lactantius Firmianus, about 300 A.D., spoke of Mary as "a holy virgin," chosen for the work of Christ; but without uttering one word of honour or worship, all the while that he was enlarging on the incarnation of the Son of God. Further (II. 2), he informed us that "the common vulgar people imagine that the souls of the dead hover about their tombs and the relics of their bodies." Yes, truly; that was the pagan idea, which was still haunting the more

ignorant portion of the Christian population. On this ground the *Concilium Illiberitanum*, in 305 A.D., decreed (cap. xxxiv.), "Candles may not be lit in cemeteries or about tombs during the day time, because we may not disturb the spirits of the holy dead." Lactantius himself vehemently attacked the vulgar practice of having images and lighted candles by day, in the temples and before tombs, "and such-like customs." It was the pagan practice that he attacked. But, in after times, they were all adopted, from the pagans whom he had denounced, in Christian churches. Thus he wrote: "Would a man be thought sane who should offer, to the great Author of all things, a wax light? It is true that He requires of us that we should have light; but not the smoky light of candles. No; the pure and liquid light of the mind is that which He desires. For that reason it has always been called $\phi\omega\varsigma$, because it cannot be offered by any one unless he knows God."

The year 312 A.D. was the closing of a period; the end of the first Church of Asia, which had "forsaken its first love." This Gieseler felt when he wrote (*Text-book of Eccl. Hist.*, Second Period, div. I., cap. v., § 96): "The Church, having now triumphed over its enemies, and become rich and powerful, the effect of these circumstances was seen in the increasing splendour of its ceremonial. Many of the new converts too had brought with them the pagan propensity to external magnificence in religion, either simply, or as a gratification of taste, or as the offering of superstition.

Even those who were capable of higher views yielded to this propensity, either that the pagans might be more readily won over to Christianity, or from regard to what they might deem mistaken piety.¹ But in proportion as the vital principle of piety died away, the greater stress was laid on external forms ; and an endless variety of customs, which at first had only been tolerated, thus grew into laws." The efficacy of our Saviour's perfect redemption was darkened by the doctrine that men should appease God by undergoing voluntary hardships, or by offering Him rich presents and gifts. How utterly contrary to Christianity! Instead of believing that God is "reconciling the world unto Himself," and that the Spirit, with "unutterable groanings," is interceding in us, saying, "Be ye reconciled to God"—instead of this, man put himself on an imaginary pinnacle of equality with God, and set himself to propitiate God, and to reconcile God to himself. Instead of trusting in God, and thinking of the infinite love of the Father of all men in giving His Son to die for us, the Church now taught that men should endeavour to escape God's just anger by substituting, for their own sins, the "good works" of other men, whom they were proudly pleased to judge to have been holy. Instead of believing the words of God Himself, "Whatsoever

¹ See also Baptista Mantuanus, in *Fastis* ; mense Feb. et Nov. : and Polydore Virgil, *De Rerum Invent.*, lib. v., cap. i. : and Baronius, *Ann.*, 58, § 76, and *Ann.*, 200, § 5.

ye shall ask the Father in My name, that will He give you"; instead of giving credit to the apostle, who wrote, "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous, and He is the propitiation for our sins";—instead of accepting those Divine truths, the Church taught men to pray to the Virgin Mary and various saints, and to implore them to make intercession for us; as if God were too harsh to listen, or too far off to hear. Therefore it was that the piety of the eighth century, and of those that succeeded it, consisted in building churches, and founding monasteries, and enriching prelates; in hunting for relics with a gullibility and infatuation that were extraordinary; in securing, as they vainly fancied, the patronage and protection of many saints, by means of gifts to the churches which were sacred to them, or by practising rites and ceremonies in their honour, by worshipping their images, or by making tedious pilgrimages to their shrines. Those things were done to merit heaven; while the vices they indulged in, and the crimes they committed, were securing them fitting places in hell. They feared not to offend God by continuance in sin, and thought that He must be reconciled to them by the supposed intercession of dead saints, and turned from His purposes of justice, by some powers and virtues in their false relics.

The practice of offering prayers to angels had also come so much in vogue as to demand the interference of the Church. The thirty-fifth canon of the Council

of Laodicea put under anathema every one who should practise the idolatry of praying to angels, because that, by betaking himself to that idolatry, he had thereby forsaken the Lord Jesus Christ. Before the year 320, it appears therefore that a grievous idolatry had sprung up in the Church, demanding the anathemas of a council to check it. Yet it is more reasonable to worship angels than to pray to dead men and women, however good they might have been during their lives; for angels are higher than the best of men. Even our Lord, when He had our human nature upon Him, was "a little lower than the angels." If then it was a grievous sin, in the eyes of the early Church, to offer a prayer to an angel, how much worse is it to invoke a dead saint!

HISTORICAL RETROSPECT.—SECOND PERIOD.

312 A.D.

THE year 312, however, merely saw the beginning of those grievous errors. The *Apostolic Constitutions*, which were probably composed not long after, clearly show that no religious honour was at that time generally paid to Mary. It might have been exceptional; it was not the rule. The prayer used at the appointment of a deaconess is sufficient to indicate that fact: "O Eternal God, Father of our Lord Jesus Christ, Maker of male and female, who didst fill with Thy Spirit Miriam, and Hannah, and Hulda, and didst not disdain that Thy Son should

be born of a woman," etc. The same fact reappears in the following passage: "But even have women prophesied; in ancient times Miriam, the sister of Aaron and Moses; after her Deborah; and afterwards Hulda and Judith, one under Josiah, the other under Darius; and the mother of the Lord also prophesied, and Elizabeth, her kinswoman, and Anna, and in our day the daughters of Philip; yet they were not lifted up against the men, but observed their own measure. Therefore among you also, should any man or woman have such a grace, let them be humble, that God may take pleasure in them."

Until the very close of the fourth century, there does not appear to have been any preference for the Virgin Mary above other saints (*Gieseler*, Second Period, div. I., chap. v., § 97). The writers of this time did not scruple to attribute faults and even sins to her; as Basil the Great, in 364, in his Epistle 260 (or 317) *Ad Optimum*; and Chrysostom, in his forty-fifth homily, *On Matthew*, and in his twenty-first homily, *On John*; and Augustine, in his treatise, *De Naturâ et Gratiâ* (cap. xxxvi.). As yet the writers who had advanced farthest on the road to her worship did no more than begin tentatively to assert her perpetual virginity, which idea grew naturally out of minds nurtured in monastic ideas, and falsely taught the superior holiness of celibacy. So Basil (Hom., *In S. Christi Generationem*; *Ad Matt.*, i. 25); and Epiphanius, when writing of the sect of the Antidikomarianitæ of Arabia (*Hær.*, 78); and Jerome (*Ad*

Helvidium Roman.), and Siricius (Ep. ix., *Ad Anysium Thessal.*, etc.).

Yet Ephraim Syrus, in 330 A.D., cut the ground away from under the doctrine of prayers to Mary and the saints, by writing in a sermon on our Lord's passion: "Our Saviour and Redeemer, who alone was without sin, suffered for all sinful mankind; and He was crucified for our sins, who was alone without sin." Again: "I adore Thee, O Christ! Thou holy and immaculate One; because Thou only wast without sin." And He thus prayed to Jesus: "Thou alone, O God, art without sin; Thou alone dwellest now in the holy places, for Thou alone art holy."

Athanasius, Bishop of Alexandria in 340 (*Super Lucam*), spoke nearly the same truth: "It was the singular prerogative of Christ to be holy; and He differed in sanctity from all other saints in this, that He received His sanctity with His human nature."

S. Olympius, a Spanish bishop in 342, denied the Immaculate Conception, long before that dogma was thought of, in these words: "The vice of our forefather's sin so runs throughout all his seed, that all mankind, except Christ, have been born in sin." So also Bishop Theodorus, in 347 (or 378) A.D., commenting on the Gospel of John, said: "Adam and all his posterity are justly dead, because he sinned; but the Lord died unjustly, because He had no sin. Yet, because He suffered an unjust death, therefore He freed Adam and all his posterity from sin."

A few years before (330 A.D.), Eusebius Pamphilus, Bishop of Cæsarea, wrote, and mentioned the Virgin Mary; yet he is markedly silent as to any religious honour being due to her. He records an oration of Constantine, in which allusion is made to "chaste virginity," and to the maid who was mother of God, and yet was afterwards still a maid; but he never utters the name of Mary, nor suggests that any reverence is due to her. Such an idea was alien to his thoughts. For in his *Preparation of the Gospel* (XIII., cap. xi.) he cites a passage of Plato concerning the worship of *dæmones*, or apotheosèd heroes, and then says that it was from those pagan teachings that Christians acquired the custom of going to the tombs of martyrs to pray and to honour their happy souls; because that they were, as it were, the soldiers and heroes who had fought in the cause of true holiness. The heathen converts were naturally inclined to transfer to the Christian martyrs the honour, and even the worship, which they had been used to pay to their demigods or deified heroes; and the horror which the worship of creatures used to inspire in the breasts of Christians, had now died away with the legal extinction of paganism. As the decrees of the emperors used at one time to be regarded as "Divine," "sacred," and "celestial"; and as their statues in former centuries were adored and incensed (see "Law of Theodosius II.," 425 A.D.: *Cod. Theod.* xv. 4, l. 1);—so, at this time, the writings of Christian heroes were held to be

Divine, and the tombs and images of the martyrs began to be incensed and worshipped. Just as the old Egyptians used to embalm their reputed saints, and keep their remains in their houses, so the Christians began to dig up bones of martyrs from the graves where they were mouldering, and placed them under the altars of churches for worship; associating the idea of a communion with saints and martyrs, with the presence of their relics in their churches. Such material objects of worship, which at first were merely reminders or memorials, soon became idols; and, gratifying the pagan feelings of the populace, they fomented and favoured the revival and increase of the old pagan superstitions. Constantius, in 359 A.D., exhumed the bodies of S. Andrew, S. Luke, and Timothy; that is to say, he dug up the dust and minute fragments of bones which had lain three centuries in the earth, and pronounced them to have been the bodies of those worthies, and placed them in churches for the adoration of all those who could manage to believe his *ex cathedra* pronouncements. Jerome relates the fact, and asks (*Contra Vigilant.*), "Do you think that the Emperor acted wrongly in offering sacrifices to the Lord, over the venerable bones of those dead men, Peter and Paul, as we say they are, although you call them no more than vile rubbish? Did he do wrong in regarding their tombs as altars of Christ?"

I have, however, rather anticipated myself in allud-

ing to the growth of idolatry in Jerome's time. S. Eusebius, the Episc. Emessenus, who is called the pseudo-Eusebius, thus apostrophized the Virgin Mary in 340 A.D. (Serm. II., *De Nativ. Dom.*): "The Creator of all things came from thee; and the blood which He was about to shed for the life of the world, He received from thy body; from thee He took that with which He was going to pay the debt for thee. For no one was free from the stain of original sin; not even thou, the mother of our Redeemer. For Christ alone, although He was born of a woman under condemnation of the Law, could not be held by the condemnation of the Law." There was a writer who went as far towards worshipping the Virgin Mary as he dared in that age; a man who had the effrontery to utter the gross fallacy, that the blood which the Lord shed on the cross, had once been in Mary's body; a man who played upon the expression of shedding blood metaphorically used for resigning corporal life, in order to make it appear that the soul of our Lord and that of Mary were the same. Yet even he had to confess, in deference to the strong opinion of the time, that Mary was born in sin, and was under the condemnation of the law.

Saint Athanasius, Bishop of Alexandria, in 340 A.D. (Orat. II., *Contra Arianum*), in his contest with the Arians who denied the eternal Divinity of our Lord, wrote, "Peter the Apostle, when Cornelius wanted to kneel before him, forbad him, saying:

Because I myself also am a man. The angel, also, when John wanted to kneel before him, in the Apocalypse, forbad him, saying: See thou do it not; for I am thy fellow servant, and of thy brethren the prophets, and of them who keep the sayings of this book; worship God. Wherefore, to God alone it belongs that we should kneel before Him; and this the angels themselves do know; that, although they surpass all rational creatures in glory, yet that they are all creatures, and therefore not to be worshipped; but that they too have to worship the Lord." Again: "It is written: Be my Protector, O Lord! my place of Refuge! and my Saviour! And: The Lord is the Refuge of the poor . . . let every one confess that the saints never thought of calling on any created being to be their helper and place of Refuge."

So S. Hilary, Bishop of Poitiers, in 360 A.D. (*Comm., on Ps. cxviii.*), spoke, "If the Virgin, who conceived God, is to come into the severity of the judgment, who will not fear to come before the judgment seat of God?" In order to instil into his hearers the fear of the Lord, and make them mindful of the judgment to come, he warned them that even Mary must stand before the judgment seat of Christ. Again: (*De Trin.*), "All flesh—except that flesh which came without sin in the likeness of sinful flesh—comes under the Original Sin, and is born under the law of sin; so that of every one those words are true: Behold I am conceived in iniquities, and in sin did my mother conceive me."

The pseudo-Dionysius, who is still called Dionysius the Areopagite by the Romanists, lays down the rule (*De Divinis Nom.*, cap. iv.) in 362 A.D., that "no one may dare to say, or even to think anything concerning the superessential Deity, nor even concerning those things which depend upon His mere will, excepting in so far as they have been revealed to us in the word of God."

This agrees with the saying of Pope Gregory the Great: "God has shown to the Fathers, by the Holy Scriptures, *all* that concerns the faith." How severe a blow to the theory of the developments of doctrine! How fatal to the new-fangled theories of immaculate conception and perpetual virginity, and all the other doctrines on which the worship of Mary is built! "To the law and the testimony," the prophet cried; "Search the Scriptures, for in them ye think (and rightly think) ye have the words of life." Neither speak nor utter any opinion concerning God and His worship, except in so far as it has been revealed in Scripture, said S. Dionysius. All that concerns the Christian faith has been revealed in the Scriptures, and has been there learnt by the Fathers, said Pope Gregory the Great. On that ground I have been trying to proceed. I appealed first to Scripture concerning the doctrines of mariolatry, and now I am searching the Fathers.

In 367 A.D., Titus, Episc. Bostrenus, commenting on S. Luke's Gospel, said: "No human being was

found without sin, except Jesus Christ alone, who came without sin."

The Great Basil, Bishop of Cæsarea, in 370, writing against the Manichees, gave the following testimony: "We have all of us contracted the bitterness of sin, because Eve would not abstain from the forbidden tree; and, because of this, we all need a Physician, who is not required by the healthy, but by those those that are sick." The Benedictine editors, indeed, blame Basil the Great, because "he not very nicely thinks that Mary wavered in faith at the time of our Lord's passion."

So also wrote Gregory, the Bishop of Nazianzen, in 370 A.D.: "The peculiarity of Christ is that He alone is called holy; because in Him alone was found no original sin (*de semineitate culpæ nihil*)."

At the same time S. Cyril, Bishop of Jerusalem, wrote his *Catechetical Lectures*, in which he makes no allusion to any veneration due to Mary.

S. Ambrose, Bishop of Milan, in 370 A.D., often wrote of Mary; and yet he has not let an expression escape him which looks like an invocation of her. On the contrary, he said distinctly (*De Obitu Theodos.*): "Thou alone, O Lord, art to be worshipped; to Thee alone should we pray." So, also, in his Comment on Isaiah (quoted by Augustine, I., *Contra Fulianum*; and I., *De Nupt. et Concep.*): "Every man is a liar, and no man is without sin, except God alone. Therefore it was ordained that from man and woman, from the commingling of their bodies,

no one should be ever conceived without sin ; for He that is without sin was not so conceived." Again (*De Archâ Noë*, see Aug., II., *Contra Julianum*) : " It was proclaimed that by One, the Lord Jesus, salvation should come to all nations ; because He alone could be righteous at conception. . . . Christ alone appeared righteous in the sight of God, of whom it was said absolutely (1 Pet. ii. 22), He did no sin, neither was guile found in His mouth. But we all are born in sin ; and even that most righteous man, David, said, Behold ! in sin did my mother conceive me."

Further (*Apol. pro Proph. David.*) : " I have gone astray, says David (Ps. cxix. 176), like a sheep that is perishing ; because no one whatever is without sin. To deny this is to utter sacrilege. It is God alone who is without sin ; and to confess our sins to God is the remedy for sin instead of punishment." In the *Hexameron*, he says : " The Holy Lord Jesus is above every creature in the conception of His flesh, because He alone was without sin ; He alone was without vanity ; but every human creature is subject to vanity." In his *Sermo Purificationis*, preached on a day that invited from him some confession of the supposed purity of the Virgin Mary, he said : " Such was the condition of all mortal men, derived from our first parents, that the Original Sin ran down through all their posterity, and that none escaped the condemnation, except the Word who had been made flesh. In order that He

might restore the life of all, He took upon Him the condition of all; and the handwriting against us, which touched Him only of all men, He blotted out for all of us by paying the penalty for us." He frequently is found to affirm in his writings, "the Virgin Mary was sometime under sin"; and further, he says (*Beati Immaculati*), "No child of man was ever without sin, except the Lord Jesus alone, whom the Father made a sacrifice for us, because He knew no sin. For the Lord Jesus came in the flesh, which, in Mary, had been under sin; and He fought the good fight," etc. In his comment on the 8th of Romans we find these words: "God sent His Son in the likeness of sinful flesh; because the flesh of Christ was the same in substance as our flesh, yet had not been born in the womb as ours is; for it was sanctified and born in the womb without sin; and moreover he never sinned in the flesh. Therefore a Virgin's womb was chosen by God for the conception of our Lord, in order that our Lord's flesh should excel ours in holiness. Therefore was it called the *likeness* of our flesh, because it was of the same substance, but differed in quality by not having been conceived in sin. The flesh of our Lord was atoned for by the Holy Spirit in the Virgin's womb; so that He might be born in a body such as Adam's was before he sinned."

So much for the immaculate purity of Mary. Now, what were his views as to the growing idolatry of prayers to saints? His view of the condition of

the dead in Christ precluded such a practice (*De Bono Mortis*, lib. I., cap. iv.): "Death is a haven of rest, and makes not our condition worse; but according as it finds every man, so it reserves him to the judgment to come." In his commentary on the 1st of Romans, he is more explicit: "Those men think they commit no crime in giving to a creature the honour which is due to the name of God; and, forsaking the Lord, worship their fellow servants . . . for they allege that men must approach the King through his officers and courtiers." Again: "Yet they are wont to be afflicted with shame in passing by God, and excuse themselves with this miserable plea, saying that they must approach God through the saints, just as men approach an earthly king through the appointed officials." As a miserable plea, he did indeed regard it; for, in explaining Psalm xxxix., he had said: "What is so much the peculiar property of Christ, as that He stands beside God the Father as the Advocate for all persons?" But let us continue his commentary on the 1st of Romans: "Come now! can there be any one so mad, or so reckless of his salvation, as that he should render to the King's officer the honour which is due to the King? and if there have been found some who thus have treated the question, I say that they would be legally convicted of high treason." Then comes the passage I have already quoted; and he continues: "This is the reason why men approach an earthly king through his officials: because the king is but

a man, and knows not to whom he can safely entrust the affairs of his kingdom. But in order to approach God, from whom nothing is hid, and who knows the merits of all men, no spokesman is necessary; nothing but a devout mind. For wherever throughout the world a man addresses God devoutly, God will answer him."

S. Ambrose alludes, indeed, to the growth of the prevailing superstition, in his epistle to his sister Marcellina (*Ep.* 22, *al.* 85, *al.* 54); where he speaks of martyrs' bones being put in the place where is the offering of Christ; the former under the altar, because they were redeemed by Christ's passion; the latter upon it, because Christ suffered for all. For the old Pagan notion that the *dæmones*, or apotheosed heroes, could protect living men, and could hear their prayers, and would intercede for them, had, at this time, already become somewhat prevalent in Christendom. As in Paganism, so in the Christian Church, this belief was united with the notion that the souls of the departed linger around their mortal remains, and can best be invoked at their shrines or tombs.¹

After the quotations which I have given from Ambrose's writings, it is hard to believe that the following passage can be genuine. It is most inconsistent with his declared opinions. It is as follows (*De Viduis*, c. 9): "The martyrs are to be invoked; for

¹ See Plato's *Phædo*; Tibullus, i. 6, 15, and iii. 2, 15; Macrobius, *De Somn. Scip.*, i. 9 and 13; Porphyry, *De Abstin.*, ii. 47.

their bodies, which are with us, seem to us pledges of their protection. . . . For they are the martyrs of God (or, those martyrs are gods) and the rulers of men, and the observers of all our lives and acts." The pseudo-Ambrosius, who may have been Maximus, Episc. Taurinensis in 430 A.D. (Sermo VI., *De Sanctis*) used to write in that style: "All the martyrs are to be worshipped with the greatest devotion; but especially are those to be venerated whose relics we possess. For they help us with their prayers, who helped us with their sufferings. Moreover, we have a special intimacy with them; because they are always with us, and dwell among us; that is, they both guard us while we are alive in the body, and receive us when we depart out of the body. Here they ward off the taint of sins; and there they relieve us from the horrors of hell." Thus were the attributes of God ascribed to the martyrs of earth. The departed martyrs were held to be omnipresent, although they were "all there" with their bones or relics. They were supposed to ward off the stain of sins from others, although they required to be redeemed from sins themselves. They were to protect men on earth, although they had themselves departed from this life on earth. They were supposed to hear prayers from all parts of the world, although they were "asleep in Jesus," until the trump of the arch-angel shall sound.

S. Gregory, Episc. Nyssenus, was the brother of Basil the Great. He wrote in 380 A.D. (*Contra Nova-*

tianos): "The Word of God, in taking flesh, purged and cleansed us from the taint of sin which we contracted from the flavour of the first transgression; because, as in Adam we are all dead, so in Christ are we all made alive. Therefore we honour the nativity of Christ, by which we are freed from the chain of our earthly birth, and purged from the stain of the first sin; for we are all conceived in sin, and our mothers brought us forth in iniquity." Again (*Contra Eunomium*, Orat. iv.): "The Divine Word has decreed that none of those things which have been created may be worshipped (*σεβάσμιον εἶναι*) by men. This we learn from the whole inspired Scriptures. Moses, the Tables of the Law, the Law (of the Pentateuch), the Prophets in their turn, the Gospels, the letters of all the apostles, do equally forbid our looking unto any creature. . . . We are instructed to regard every created being as foreign from the Divine Nature, and to reverence and serve the Uncreated alone." At the same time, Prudentius wrote in exactly the same sense.

In 385 A.D., Theophilus, Bishop of Alexandria, wrote these words in his Discourse on the Gospel of Luke (cap. ii.): "There have been many holy women; but not one of them gave birth to a son without sin. Therefore, in order to distinguish the Virgin Mary from the rest, it was said: 'And blessed shall be the fruit of Thy womb'; because she alone conceived a blessed Son, that is, a Son without sin."

Jerome, in 386 A.D., although to some degree

infected with the Pagan notions of saint worship, yet gave expression to the truths of Christianity. For example (in Gal. iii. 22) : "Not one of the human race is free from sin ; for God concluded all under sin, so that He might have mercy on all." Again, in commenting on the Psalms : "The soul of Christ was unique ; being the only soul that had not sinned." And in his Epistle to Theophilus (*De Lib. Arbitrio*) he says : "It is written of Christ, as the peculiar mark of Him, that He did no sin. But if that were true of me, or of you, or of any human creature, it would not be the peculiarity of Christ." Further (*Contra Pelag.*, lib. ii.) : "That men may be just, I admit. But that no man whatever can be without sin I distinctly affirm. For to be without sin, belongs to Christ alone ; and every human creature lies under sin, and requires the mercy of God." In his Epistle to Bishop Laurentius he says : "Christ trod the winepress alone (Isa. lxiii. 3) ; because He alone was without sin, and, in His mercy, washes away the sin of the world." To Helvidius he wrote : "We have all sinned ; and no one ever was pure from sin, excepting Christ, who had no sin." Yet Jerome distinctly enunciated Pagan errors, in the fierceness of his attack on Vigilantius. For example : "If the Lamb is omnipresent, then those also who are with the Lamb must be held to be omnipresent ;" and, in saying so, he both uttered a *non sequitur* and also assumed that dead saints and martyrs are those "who follow the Lamb whithersoever He goeth."

Sulpitius Severus also (400 A.D.) wrote (Ep. ii., *De Obitu Beati Martini*): "He is not lost to us, believe me; he is not lost to us. He is among those who speak of him; he is present with those who pray to him. That which he has now condescended to bestow on us, we shall see that he will often give to us now that he is in his glory; and as he blessed us but a short while ago, so he will protect us in future with a continuous benediction." The paganism of those notions was soon detected; but in the meanwhile, the custom of praying to the martyrs had taken such a hold upon the people who had so recently escaped from paganism, and were still so greatly prejudiced in favour of pagan ideas, that it could not now be eradicated.

During the fifth century it became, indeed, the general practice, although as yet not publicly authorized by the Church, to invoke those who were supposed to have lived as saints, or to have died as martyrs. For such were supposed, not only to have risen and to be already with God, but also to be possessed of vastly increased powers, amounting to an omniscience of all that was said and done on the earth, and to a faculty of hearing all the prayers that might be addressed to them in widely distant parts of the globe. Without such Divine powers, how could they be aware, in detail, of all the invocations and prayers and ejaculations that might be offered to them at once in Asia, Italy, and Gaul? Yet, strange to say, particular localities, churches, or

shrines, were held to be more frequented by those saints, than all other parts of the world ; and those places were therefore visited by thousands, who came from vast distances, to pray to those omniscient and omnipresent saints. Moreover, images of those saints, in accordance with the teachings of the Neoplatonists, were supposed to contain their disembodied spirits in some way which rendered prayers to images an efficacious way of obtaining the fulfilment of one's desires. This was exactly the doctrine of the pagan priests of antiquity. It was this doctrine which gave sanctity and power to the images of Jupiter, Mercury or Apollo. It was this doctrine which lay at the root of the practice of ignorant heathen, from the time of the primæval Chamites of Africa and the Turanians of Chaldea in their *fétiche* worship. The bones of supposed martyrs, the bits of "the real cross," the blessed crucifixes, had taken the place of the barsam, the amulets, and talismans, and charms, which were supposed, in old times, to foretell the future, to repel evil spirits, and to heal the diseases of body and mind.

It was in this fifth century that the doctrine of the purging fires of a nether world was invented, and began to gain enormous wealth for the priests who taught the doctrine, and who said masses for the relief of souls from its tortures. Just so, the Brahmins and Magi of old, used incantations and practised curious rites to break the power of devils, and to secure souls in another world against the

just punishment for the sins committed in this world.¹

Out of this doctrine there grew also the practice of submitting to rigorous and severe rules, in order to anticipate the purging fires, to appease an angry God, to pay for sins committed, and to deliver the spirit from the bondage of the body. Thus they “denied the God that bought them”; they denied the Redemption of Christ, who offered up Himself, once for all, to pay the penalty for the sins of the whole world. Thus they denied the infinity of the love of God, who gave His only Son for us, in order to prove His love to us, even while we were yet dead in trespasses and sins. They denied this, by asserting that God must be appeased by witnessing the pains of His worshippers, and reconciled to us by the miseries and self-inflicted tortures of His creatures. Thus also those pseudo-Christians and genuine pagans endorsed the Hindoo, the Magian, the Pythagorean, the Platonic, the Gnostic doctrine that the soul is something divine, while the material body is a product and instrument of the devil; and that the former has, therefore, to be freed from the latter by austerities, mortifications, and famishings. How different from the beautiful faith of Job: “I know that my Redeemer liveth, and that He shall stand, at the

¹ See Virgil's description, *Æneid*, vi. 735, etc.; and Augustine, *De Octo Quæst., ad Dulcitium*, c. xiii.; *De Fide et Op.*, c. xiv.; *De Fide, Sp̄e, et Caritati*, § 118; *Expos. in Ps.* xxxv., § 3.

latter day, upon the earth ; and after I shall awake, though this body be destroyed, yet *in my flesh* shall I see God ; whom I shall see for myself, and mine eyes shall behold, and not another (for me) ” !

At the very end of the fourth century, Vigilantius endeavoured to recall men from this superstitious and fictitious piety to an obedience, through love of God, to God's laws ; and to a peaceful and confiding trust in Him who rules the whole world, and orders every event that occurs. He denied that the old bones, or “handfuls of dust,” even if they were really the bones of saints, could operate the slightest benefit in any way. He denied that prayers at tombs were more efficacious than prayers offered to God in any other place. He laughed at laborious pilgrimages to shrines and other localities, which were by fiction called sacred. He ridiculed the false miracles and lying wonders performed by supposed saints in churches dedicated to them. He pointed out that the practice of burning wax tapers in the daytime had been borrowed by the Popes of Rome from the pagans of Rome. He maintained that prayers to dead men were fruitless. He expatiated on the evils which had arisen from “forbidding to marry,” from the monastic tie, and from conventual life ; and he asserted, as an admitted fact, that the bishops, despairing of persuading the priests to be continent, had determined to ordain only married men in future (*Centuriæ Magdeburghienses*, cent. iv., col. 603). Jerome, who was a monk, attacked him with fury and

bitterness, and silenced him.¹ He was silenced ; and enormous additions, in an evil direction, were made to ecclesiastical regulations, to religious rites and institutions, and to the modes of religious worship. The burden and load of ceremonies crushed down and oppressed all true piety, all loving faith and confidence in God's regulation of the minutest details in life, all simple and earnest obedience to God's laws and imitation of Christ's life on earth. Men pretended to serve God with limbs, and stomach, and eyes, and lips, who denied to Him their hearts and inmost thoughts. Public worship became a theatrical show, private worship an ostentation of austerity. Kneeling before images took the place of worshipping in spirit and truth. Reliquiaries, containing old bones, were more sacred than God's word ; and a consecrated wafer was of more consequence than a broken and contrite heart ; while the Monstrance was looked upon and worshipped instead of "Christ in you, the hope of the Gentiles."

Yet there were some in the midst of that prevailing folly and superstition who still went to the Holy Scriptures to learn the truth, and then spoke it fearlessly to the people. S. John Chrysostom, Patriarch of Constantinople in 400 A.D., was one of them. He said (*Hom. ad Olympian*): "Because Adam sinned that great sin, the whole human race, begotten by his seed, incurred a common damnation ; and therefore those who might have been immortal became

¹ But see Aug., *Ep. cxix. ad Januarium.*

mortal. . . . How is it that infants die, except it be that they are under the sin of the first man?" Again (*Super Matt.*): "Although Christ was not a sinner, yet he derived His human nature from a sinful woman" (*i.e.* the Virgin Mary). And (*Super Joan.*): "The singular excellence of Christ is the subject of our admiration; because no one of mankind can truly ask (John viii. 46), Which of you can convince me of a sin? He alone can ask that question who never did any sin." With regard to saint worship, Chrysostom is no less explicit (*in Col.* iii. Hom. ix.): "Therefore did the devil smuggle in that word about the angels through envy at our honour. All that is the enchantment of demons (*δαιμόνων*, apotheosed heroes, or saints). Even if it be an angel, nay, an archangel; nay, even though it be one of the cherubim who should say so, do not tolerate it. For neither will those powers themselves put up with it (the worship of them by men), but will repudiate it utterly when they perceive their Lord to be thus dishonoured by you. I have honoured you, says our Lord, I told you to call upon Me. And yet you dishonour Him (by praying to others.)" Again (*De Profectu Evang.*): "Thou needest no advocate to speak to God for you . . . for God is not so ready to hear when others pray for us as He is when we ourselves pray, even although we be full of sins." Further (*Hom. in Matt.*): "When we want aught of men we have need to expend money and servile adulation, and to run hither and thither very much,

and to make a great ado. For, generally, we cannot ourselves go straight to the great men and bestow our gifts on them, and speak with one of them; but it is necessary first to do service to their ministers and stewards and officers; both paying them and praying them, and serving them in every possible way; and then, by their means, we are enabled to get our petition granted by their lords. But with God it is not so; for there is no need of intercessors to stand between Him and the supplicants; nor, indeed, is He so ready to grant a favour when we petition for it through others, as when we pray to Him ourselves." There is a very similar passage in his fourth Sermon on Penitence; and he has repeated the argument in his exposition of the fourth Psalm, and in other places in his writings. Lastly (*Sermo in dimission. Cananæ*): "Now mark the philosophy of the woman! She does not entreat James; she does not pray to John; she does not approach Peter; but she bursts through the whole choir of apostles and disciples, saying, I have no need of a middle-man; but, taking repentance as my advocate, I will myself approach the Fountain-head; because it was for this that He descended; it was for this that He took flesh, namely, that I might speak to Him myself, . . . I need no middle-man; have Thou mercy on me." In his Homily xxxvi. on the 16th of Acts. Chrysostom says in even stronger language, that we offend God by asking others to pray for us, as if we did not dare to trust entirely to God's love

and mercy. Then he supposes the objector to urge that he is too unworthy in himself to approach God, in that he has sinned against God. To this Chrysostom replies : " Then cease sinning, shed tears, and come to Him saying, I have sinned. Thou dost not desire to have thy sins forgiven as earnestly as He yearns to forgive thee."

HISTORICAL RETROSPECT. 402 A.D.

POPE INNOCENT I., a saint of the Romanists, and fourteen other bishops, met in the first Milevitane Council, and condemned Pelagius and Celestinus for denying the taint of the original sin. That Pope wrote (see Augustine, I. and II. *contra Julianum*): " There is one faith of all Catholics : By one man sin entered into the world, and all men who have been carnally generated have sinned in him (Rom. v. 12); and unless they shall have been purged and freed from sin by the grace of Christ, they must come under eternal damnation. For the image of God in little infants would not be visited with so terrible a punishment as death, unless they had inherited original sin from their parents. This we believe with one heart, and with one mouth we confess; and we triumphantly oppose Catholic antiquity to your presumptuous novelties. Wherefore all the saints and holy priests who became famous in the study of the word of God : Irenæus, Cyprian, Rethicius, Olympius, Hilary, Ambrose, Gregory,

John, Basil, Jerome the Presbyter—I refrain from mentioning those who are still alive—they all oppose you by asserting the doctrine that *all* mankind come under original sin, and that no one is excepted but He whom the Virgin conceived without the law of sin.” In order to escape this argument, so fatal to the dogma of the Immaculate Conception, the Romanists have invented the fable that Mary was “assumed” into heaven and placed on the throne of Christ at His right hand. Yet they have made a clumsy invention, for they admit that she died and was buried first; and therefore they admit that she had sin.

In the days of Epiphanius, Archbishop of Constantia in Cyprus (386 A.D.), there were certain heretics called Collyridians, who used to address the Virgin Mary as the Romanists do now. They worshipped her with Hyperdulia, as the Romanists do now; although *in practice* there is no difference between Hyperdulia, Dulia, and Latria. Those heretics derived their name from the offerings of little wafers or cakes which they made — *κολλυρίδας τινὰς προσφέροντες*—fulfilling the words of Isaiah “They offer cakes to the queen of heaven.” Epiphanius (*adv. Hær.*, lxxviii, § 11), with regard to the mariolatry of his time, used these remarkable words: “They may seek for hints in the Scriptures, and they will not be able to find one concerning Mary, whether she died, or did not die; whether she was buried, or was not buried. . . . For the Scrip-

tures maintain an absolute silence concerning her." Of the Collyridian heresy he says (*adv. Hær.*, lxxix., lib. iii.), that it was an "idolatrous heresy," and had for followers only fickle, weak, and narrow-minded women. He adds, most ungallantly, "as no mere man can be made an object of worship, much less can the Virgin as being a woman, and therefore belonging to the inferior sex, be an object of worship." It appears from this that even the Collyridians did not suppose that the Virgin Mary was in any way superhuman. Epiphanius also utters a warning voice: "Let no man be led away by this error concerning Mary; for although the tree be pleasant to the eyes (Gen. iii. 6), yet it is not good for food." He thereby intimated his belief that mariolatry was due as much to the seduction of Satan, as was the eating of the apple in Paradise. He continues: "Yet those women, in their worship of Mary, renew the mingling of wine and water, as used to be done in the sacrifices to the goddess Fortuna; and they prepare a table for the devil, and not for God; as it is written: They eat the food of wickedness. Again it is written (Jer. vii. 18): The children gather wood, and the fathers kindle the fire, and the women knead the dough to make wafers to the queen of heaven. Let the prophet Jeremiah repress those women, and let them no more trouble the world; and let them not say any more, We are honouring the queen of heaven."

In the Mass of the Roman Catholics, they invoke Mary; they mingle wine and water in their "sacri-

fice," as the pagans used in their sacrifices to the goddess Fortuna ; and they also make and offer wafers, preparing a table for the devil and not for God.

But the most important passage for the purpose in hand is the following : " Truly the body of Mary was holy ; but she was not a God. Truly she was a virgin, and therefore in honour ; but she was not given to us to worship. No ! she herself worshipped Him whom she bore in the flesh, who had descended from heaven, from the bosom of His Father. Therefore the Gospel sounds a warning to us, telling us that the Lord said : Woman ! what have I to do with Thee ? Mine hour is not yet come. That was said in order to prevent some from holding that the holy virgin was something excellent ; and therefore he called her merely woman, as if prophesying what would come on the earth, such as these sects and heresies. This he did so that some might be prevented from yielding too much admiration to her, slipping thus into this heresy and all its madness. For that whole heresy is something too ridiculous ; a mere old-wife's fable, so to speak. For what does Scripture teach us on the subject ? Which of the prophets ever told us to worship her who was a mere woman ? A most excellent vessel truly, but still a woman, a woman with her woman's nature unchanged. . . . Elijah was a virgin from his mother's womb, and was ever a virgin, and was translated so that he did not see death. John leaned on Jesus' breast, and was loved by Jesus. Thecla was

holy. But yet Mary was in greater honour, because of the dispensation of the mystery (of the incarnation), of which she was doubtless worthy. But Elijah is not to be worshipped, because he was a man. Nor may we bow down to John, although he secured our admiration, or rather the grace of God, by leaning on Jesus' breast. No! nor may Thecla nor any other saint be worshipped. Oh! let not that error of the ancient pagans have dominion over us, making us desert the living God and bow down to creatures that have been made by Him. For the ancient pagans served (*ἐλάτρευσαν*) and worshipped (*ἔσεβάσθησαν*) the creature rather more than the Creator, and were made fools. For if God wills that we bow not down to angels, how much less would He have us worship her (Mary) who was born of Anna!"

From the beginning of the fifth century, prayers for the dead saints were discontinued. That practice was inconsistent with the more recent custom of praying to them. It was absurd to suppose that dead saints should require the prayers of living men, and yet that living men should pray to those dead saints (see Bingham, lib. xv. c. 3, § 16, 17, vol. vi.). S. Augustine was supposed to have written as follows (*Serm.* 17), although I do not believe the writing was his: "It is an insult to the martyrs that we should pray for them, for we ought rather to commend ourselves to their prayers." That passage was cited by Pope Innocent III. as "Holy Scripture"

(*Extra*, lib. iii. tit. xli. c. 6), and he alleged it as his authority for changing the old formula: "*Annue nobis, Domine, ut animæ famuli tui Leonis, hæc prosit oblatio*," into: "*Annue nobis, quæsumus Domine, ut intercessione Beati Leonis hæc nobis prosit oblatio*." I do not think Augustine could have written the passage which Pope Innocent quoted under the authority of that great name, for Augustine wrote in a very contradictory sense. For example (*De quant. Animæ*, cap. 34; *De moribus Eccl. Cath. et Manich.*, lib. i. c. 30): "Therefore it has been, by God's care, a tradition handed down in the Catholic Church, and peculiar to it, that no one may worship any creature, but that all prayers should be directed to Him alone who is the Creator of all things." Further (*De Curâ Gerendâ pro Mortuis*, cap. 13): "The prophet Isaiah (lxiii. 16) says: 'For Thou art our Father, because Abraham knew us not, and Israel was ignorant concerning us.' If such great patriarchs were ignorant what occurred to the people that had been begotten of their loins—the patriarchs who trusted to God to fulfil His promise to raise up that great people from their seed—how can any of the dead be cognisant of the affairs of living men, and know what they do, and help them? . . . The spirits of the defunct are there where they cannot see what is done on earth, and cannot come forth among living men." Further he asks (cap. 16): "Can the dead really be personally at the same time in so many different places? . . . Can they be in the

places of their memorial churches? or, away from their memorial churches, can they be everywhere they are supposed to be (so as to be invoked)?" Hugo de S. Victore quoted those words in his book *De Spiritu et Animâ*, as fitly expressing his own ideas. That book was, indeed, for a long time ascribed to Augustine, until the fraud was detected by Trithemius, and then by the divines of Louvain. It was quoted as Augustine's by Peter Lombard, Baronius, and the *Glossa Ordinaria*. Again (*De Curâ Gerendâ pro Mortuis*, cap. 14) Augustine says of Dives: "He then had some thought of the living, but was altogether ignorant what they were doing; just in the same way as we think of the dead, but know nothing whatever how it can affect them." The first custom which arose, was to repair to the tombs of the martyrs, to think of their sufferings for Christ, and then to pray to God, not for the dead, but for the living. The next phase was a very natural error, incident to praying at tombs; namely, to pray for the dead, not knowing that "as the tree falleth, so it shall lie." The third phase was the revival of the old pagan error concerning *dæmones*, or apotheosed heroes; namely, praying to the dead, as patrons, protectors, advocates, and intercessors, or mediators. The pagan notion can be distinctly traced to the African school, and particularly to the Neo-Platonist Christians of Alexandria. Those Egyptian Fathers referred to the sufferings and virtues of the martyrs in their sermons; and, with

true rhetorical instinct, pronounced panegyrics on them, and apostrophized them as living and present beings ; and finally entreated them for their intercessory prayers. Those Neo-Platonist Fathers were the first to insist on the wonder-working power of the relics of martyrs and saints, and thus encouraged a trade in old bones and other worthless and spurious articles. To such an extent had this trade spread by the year 386 A.D., that a law had to be decreed by the Emperor Theodosius I. (*Cod. Theod.*, ix. 17, l. 7): "No one may remove a corpse that has been buried ; no one may disturb the bones of a martyr, nor offer any such thing for sale."

The practice of holding up the lives and virtues of martyrs to admiration, was practised by Augustine ; but with what aim and limits, he himself says (*Sermo xciii.*, *De Diversis*): "This first virtue of the first martyr (Stephen) is commended to your affectionate attention, because his suffering is mentioned in the canonical Scripture ; while we scarcely find any record of the doings of other martyrs, so that we cannot speak of them at our solemn worship." Again (*Tract. in Joan.* xxiii., § 5 ; *Contra Faustum*, xxi. ; *De Verâ Relig.*, c. lv.): "Let not our religion be a worship of dead men, who, if they did lead pious lives, cannot be supposed to seek such honours from the living ; for they would wish us to worship Him who will give us light to emulate their virtues, and so cause them joy. Wherefore the dead may be honoured by our imitation, but not worshipped as

part of our religion. . . . Wherefore let us honour them by loving them, not by invoking them. Nor let us dedicate churches to them. For they would not wish to be thus honoured by us; for we know that, if we are godly, we ourselves are the temples of the Almighty God." It may be supposed, from some casual expressions, that Augustine wavered from his own rule, that the dead cannot know anything that is done on earth. But that is not so. Most of the Fathers held that, under the New Testament dispensation, the souls of the godly dead are waiting for a joyful resurrection at the coming of Christ, in that same condition wherein the holy souls of the Old Testament dispensation waited for His first coming. He then went and "preached to the spirits in prison." It is certainly very remarkable that the writer of the Epistle to the Hebrews should enumerate the cloud of witnesses, by whom we are surrounded, mentioning Gideon, and Samuel, and David, and so forth, without the slightest allusion to John the Baptist, or Stephen, or James, or any soul of the New Testament dispensation. According to the Apocalypse, those souls are still "under the altar." So Augustine (*in Ps. xxxvi.*, conc. 1), "*Nondum ibi eris, quis nescit?*" "Thou shalt not, as yet, be in heaven; every one knows that." That place, or rather condition of unconscious waiting, was generally called "Abraham's bosom"; although the parable does not seem to warrant such an application of the term. The whole passage of Augustine is as follows: "After this short life, you

will not yet be where those holy ones shall hereafter be, to whom it will be said : ' Come, ye blessed of My Father ; receive the kingdom which has been prepared for you from the beginning of the world.' You will not yet be there ; every one knows that. But you may at once be where that proud and unfruitful rich man saw, from the midst of his torments, that poor man, who had been covered with sores, sleeping a long way off. If you will be gathered into that rest, you may safely wait for the Day of Judgment, when you will also receive back your body, and when you shall be changed, so that you shall be like an angel." Many other Fathers, perhaps most of them, held that the souls of holy men do not go to heaven when they depart this life, and will not see God until the day of Christ's coming. Then they will again be joined to their bodies as glorified and immortal men, and no longer as separated souls. Yet the rest in which the holy dead wait for that consummation, is somehow a rest with God,—a sleeping in Jesus. The wicked dead, on the other hand, go at once to hell. So Augustine (*De Pec. et Merit. et Remiss.*, Ep. 86) : " There is no middle place (no Purgatory) for any ; so that he can be nowhere except with the devil, who is not with Christ."

Of course Augustine's views as to mariolatry and hagiolatry were in contradiction to the Romanist doctrines. Thus, in the tenth book of his *Confessions*, he says : " To whom shall I look up as my mediator ? Shall I go to angels ? Many have tried

this, and became the sport, as they deserved, of the illusions they loved. A mediator between God and man must have the nature of both." So also, in the eighth book of his *City of God*, he says: "In order to attain to a life of bliss, we do not want, for mediator, any human being, such as one of the apotheosed heroes (*δαίμων*, *dæmon*) used to be; but such as Christ only is" (see also books vi. and ix., *passim*; and x. 22, 24). Further (lib. ii., *contra Epist. Parmenian*: cap. 8): "If John had written thus: 'This I have written to you that you should not sin; and if any man sin, you will have me for a mediator with the Father, and I will intercede for your sins—just as Parmenianus regards the bishop as the mediator between God and the congregation.' If John had thus written, what good and faithful Christian would tolerate him? Who would regard him as an apostle of Christ, and not rather as antichrist?" Again (on Ps. xlv.): "Christ Himself is our High Priest, who has entered in the Holy of Holies, behind the veil, and is there alone, and of all the choir of heaven, He alone makes intercession for us. In order to prefigure that, with the people of Israel, and in the former temple, one high priest used to enter the most holy place, while all the people stood without."

Now we come to Augustine's views concerning the immaculate conception of Mary. In the *Enchiridion*, he says: "By this he clearly shows that every one who is descended from Adam is under sentence of damnation." And on 2 Cor. v. 14, he says:

(*Contra Julian.*), "All are in sin, and therefore spiritually dead; and for them Christ died. For He died for sinners only." Alluding to Rom. v. 12 (*De Nat. et Gratiâ*), he says: "Both those in olden times, and those in modern times,—both we and our posterity, are all comprised in that condemnation." The *Hypognosticon* is, I believe, not a genuine work of Augustine. The forger, in imitating that Father, however, said: "The apostle, by using the word *all*, made no exception, but condemned the whole human race; for all, without exception, have sinned." Speaking particularly, Augustine said (*Enarr. in Ps. xxxiv.*): "Adam died because of sin; and Mary, who came from Adam's loins, died because of sin; but the flesh of the Lord, a son of Mary, died in order to take away sin." Further (*Quando, cur, et quomodo Deus Homo*, cap. vi.), "It is well to understand that no one could be naturally propagated of the race of Adam, without being guilty of Adam's sin; and therefore no one could blot out the handwriting which is against us all, unless he were totally without the universal guilt of original sin, as well as without all sin of his own." In his second book on Infant Baptism, he wrote: "Among the sons of men there never was, and never will be, any one free from sin, or any one who shall attain to righteousness without having sinned, excepting only that One Mediator by whom we are reconciled to God, the enmity of our sins being removed. He alone, being made man while He continued to be God, was always free from

sin, and did not take sinful flesh upon Him, although He was of the sinful flesh of His mother." In his book against Julian (lib. v. cap. 9), Augustine enlarges on the same topic: "Do you think that the flesh of Christ, born of Mary, was propagated by the seed of Adam, like that of other men? And do you think that the flesh of Christ was, therefore, sinful flesh? Do you imagine that the Apostle made no distinction when he said that Christ was sent *in the likeness* of sinful flesh?" (Rom. viii. 3). "No, indeed; you say there is no such thing as sinful flesh. But tell me, I pray you, what is a likeness of sinful flesh, if there be no sinful flesh? . . . How can anything be like that which does not exist? There is no doubt that the flesh of Christ is not sinful flesh, but the likeness of sinful flesh. What follows? We must understand that, excepting only the flesh of Christ, all human flesh is sinful flesh. It follows, also, that the concupiscence of the flesh, by which Christ refused to be conceived, caused, in the human race, the propagation of sin; for the body of Mary, although it had been conceived by concupiscence, yet did not transmit it to the body of Christ, which was not conceived by concupiscence. Wherefore, the body of Christ is said to have come in the likeness of sinful flesh; because all other flesh of man is sinful flesh. . . . For the original sin is transmitted to all men by concupiscence; but it could not be transmitted to the flesh of Christ, because the Virgin did not conceive it by concupiscence. . . . So then,

the flesh of Christ derived the power to die from the mortality of His mother's body ; but it did not derive the contagion of original sin from it." In his literal comment on Genesis (lib. x.), he pursued the same thought : " Wherefore, although the body of Christ was derived from the flesh of a woman, which had been conceived by the propagation of sinful flesh ; yet the body of Christ was not sinful flesh, but the likeness of sinful flesh ; because it had not been conceived, by the Virgin, in the same manner as the Virgin's body had been conceived by her mother. . . . Christ derived His body of visible flesh from the Virgin Mary ; but it was not conceived of human seed ; far otherwise ; it was from above." In his first book on Infant Baptism, he says : " The likeness of sinful flesh is that in which there was the penalty without the sin ; but sinful flesh is that in which there is both penalty and sin. . . . There is sinful flesh, in which all men are born to damnation ; there was but one likeness of sinful flesh, by which all are freed from damnation." In his sixteenth sermon on the words of the Gospel, he repeats all this argument, and makes it plain that Pelagius, in asserting that a child of man was without sin, affirmed thereby that the child was of equal purity and goodness with Christ. For purity is the opposite of the taint of sin, and goodness is the opposite of evil. Whoever, then, asserts that Mary was born without sin, affirms that Mary is equal to Christ. Lastly, on Luke xix. 10, he wrote : " He who says,

I have no sin, or, I have never sinned, is ungrateful to the Saviour. There never was one, and there never will be one, of the human race who is not diseased with original sin. Let no one insinuate any other doctrine, for it would be false. This doctrine the Church has always held; this doctrine she received by faith from those former times; this doctrine she will steadfastly keep to the end of the world; because they that be whole have no need of a physician, but they that are sick (Matt. ix. 12)." He quotes this passage in his third book on Infant Baptism, and adds: "This means that Christ is not needed by those who are without sin; but He came for those who have to be saved from their sins." As Mary (Luke i. 47) called Christ her Saviour, she needed Him to save her from her sins.

There is a sermon among the *Sermones ad Fratres in Eremo*, ascribed to Augustine, which has been often quoted: "Therefore, as the Father is, so is the Son in heaven. So on earth, as is His mother in respect of the flesh, so is the Son," etc. These sermons are written in mongrel Latin, and were publicly condemned. Baronius (vol. iv. p. 400), says: "None but an impostor could have composed them," and that "*frigidus ille factor. . . multa delira, vana, fabulosa, et portentosa mendacia blatet.*"

There is a passage also which has been quoted as if from the works of S. Maximus, who lived in 415 A.D.: "The glorious Virgin was sanctified while in the womb of her mother, and cleansed by the Holy

Spirit from all the contagion of original sin before she was born." That passage admits that Mary was conceived in sin; but it pretends, without authority or reason, that she was cleansed from sin in the womb. That was the theory of a much later date; and I am confident that the passage, like most of the passages that have been quoted in favour of the dogma of the Immaculate Conception, is a forgery of the later monkish times.

ROMAN PAGANISM.


ATHOR, Ashtoreth, or Astarte, according to Wilkinson, was an apotheosed or deified heroine, an Assyrian queen who had conquered all Asia and Egypt. She was also called Cybelé, Aphrodité Semiramis, and Isis. Her son was Assarac, and was also named Horus the younger, Tammuz, Dumuzi (Ezek. viii. 14), Adonis, Apollo, and Bacchus "the Lamented," from the Phœnician *bakkah*, to weep.

The "Chaldæan Mysteries" were first established by Athor, with the purpose of forming a society of the cleverest men, drawn from every nation, who, abjuring their nationalities, their family ties, and even their individual desires and wills, should be wholly devoted to herself, and be entirely subservient to her will.¹ Over this body of priests she placed a supreme pontiff, or high priest; while she herself claimed to be the "Incarnation of the Divine Spirit,"

¹ Eusèbe Salverté, *Des sciences occultes*, p. 300.

the "Bride or Spouse of the Supreme Father," the "Queen of Heaven," the Divine Being who was to bruise the serpent's head.¹ This goddess and her infant son Horus are represented, on the cylinders found at Babylon by Sir Robert Ker Porter, exactly as the Madonna and Child are represented now.

This idolatry at length split into three schisms, which were centred respectively in Babylon, Memphis, and Thibet or Cimmeria. In Thibet it still remains unaltered (M. Huc, *Reminiscences of Tartary, Thibet, and China in 1844-46*). There we still find the images of the Queen of Heaven and her infant son, who afterwards claimed her as his spouse. There we find the body of priests in their sacred dresses, the monks and nuns, the confessional, and the doctrines of purgatory, and the merit of good works. There we find, as the prevalent and dominant notion, the idea that the Creator of the world is an angry and even a cruel Being, who had to be pacified by the death of Athor's son; so that Athor and her son were the deliverers of mankind from the wrath of God.

The initiatory rite of the priests was immersion in water, after which the neophyte pronounced a formula by which he renounced his nationality and devoted himself to the "Queen of Heaven." Then the mystic mark—Phallic and Yonic combined, namely, the perpendicular and horizontal , which

¹ See Herod., i. 181.

was also the symbol of Tammuz (the initial *Tau*),— was made on the neophyte's forehead, by the priest's finger dipped in saliva, salt, and water. The neophyte was then placed under an instructor, to whom he confessed his inmost thoughts. At last he was admitted to a knowledge of the Chaldæan mysteries, and, being sprinkled with holy water, he was presented with a small cake sacred to the "Queen of Heaven," called "*Mola*" (the very name still used by the lower Italians for the wafer of the Mass). This he ate in her honour, and vowed to remain for ever devoted to her (Jer. vii. 18). Thenceforward the initiated was bound to keep three feasts annually in her honour: that of her birth on March 25th, the day sacred to Cybelé, now called "Lady Day," or "the Annunciation;" the feast of her assumption into heaven, on September 8th, the day still sacred to the Virgin Mary's nativity; and the feast of her son's birth, at the winter solstice, exactly nine months after "Lady Day."¹ This day is observed by the Romanists, in which they have been followed by unthinking Protestants, as the day of our Lord's birth. It may have been the birthday of Assarac or Horus; it was certainly not the native day of our Lord.

This the Scriptures have put beyond a doubt. For the shepherds at the time of Christ's birth were "feeding their flocks by night." Yet we know (as for example from Maimonides), that the shepherds never

¹ Wilkinson, i. 420. Chrysostom, *Monitum in Hom. de Nat. Christi*. Tertullian, *De Idolatria*.

kept their flocks out by night after the autumnal rains, which came at the time of the autumnal equinox. The shepherds could not have lain out in the chills of the nights of December. That is intimated by the expression of our Lord: "Pray that your flight be not in the winter." Chrysostom says that December 25th had not been fixed upon as the day of our Lord's nativity more than ten years before the time when he was writing (*Mon. in Hom. de Nat. Christi*); that is, not before 370 A.D.; and Tertullian complains that, even in his day, the Christians were adopting many of the pagan festivals.

But let us return to the Chaldæan priesthood. When Xerxes destroyed Nineveh in 487 A.C., this body of priests, and their pontiff, fled to Pergamos (Chesney, ii. 185), where they established themselves. At the time of S. John, the headquarters of the Chaldæan idolatry were at Pergamos (Rev. ii. 13), "even where Satan's seat is . . . where Satan dwelleth." When the Etrurians emigrated from Lydia to Italy, according to Mrs. Hamilton Gray in her *Etruria*, they carried the Chaldæan mysteries to Rome, and set up their images of the "Queen of Heaven," and served their "Pontifex Maximus," who was regarded as above all law, and exercised a power of veto over the passing of all new civil laws, and a power of dispensation from laws already established. For he was the sole judge of all that was or was not displeasing to the Deity.

From the time of Numa Pompilius, the Roman

ruler was Pontifex Maximus, and was supreme in the ecclesiastical and political spheres. Julius Cæsar, priest of Jupiter from the age of sixteen years, became the Supreme Pontiff on the death of Caius Metellus. Moreover as Attalus, the last king of Pergamos, bequeathed to the Romans his kingdom, with his rights, powers, and titles, every Emperor of Rome became undisputed Pontifex Maximus, and head of the Babylonian priesthood.

In 218 A.D. the Roman army in Syria rebelled against Macrinus, and elected as emperor, Heliogabalus, the high priest of Cybelé at Hierapolis. Immediately afterwards he was made Pontifex Maximus; and one of his first acts was to declare himself the incarnation of Assarac, and, as such, the ruler of the world. He further asserted that his mother was Queen of Heaven, and that he and his mother were the proper objects of worship.

The Roman emperors were supreme pontiffs until 376, when, according to Milner, the Emperor Gratian "justly observed that, as the whole nature of the office was idolatrous, it became not a Christian to assume it." He therefore refused the office and title. The Romans subsequently determined to find another to hold the office, saying that if the emperor would not be Pontifex Maximus, they would find another Maximus who would be emperor. There were two candidates: Symmachus, a senator, who had been deputy pontiff for the Emperor Valentinian, was one candidate; Pope Damasus was the other.

(*Lives of the Popes*, by Bower, S. J.). Damasus had been put forward for the popedom in 366 A.D., by the monks of Mount Carmel,—the Asiatic and Egyptian successors of the college founded, not by Elijah, as the Romanists aver, but by the Chaldæan priests of Jezebel; that is (1 Kings xviii. 19), by “the priests of Baal, four hundred and fifty; and the priests of the groves (or Ashtoreth), four hundred.” In 367 A.D. Damasus was made Pope, and in 378 he was elected Pontifex Maximus, or head of the Chaldæan priesthood, and semi-divine chief of the Babylonian idolatry. The Popes of Rome have retained the title ever since.¹ Perhaps it was in reference to this position, and to his reigning over the place “where Satan dwelleth,” or “Satan’s seat,” that St. Paul called him “the man of sin,” and “the son of perdition”; while he designated the pagan idolatry, called Roman Catholicism, by the name of the apostasy or “falling away.” Certain it is that Romanism is not Christianity, but paganism. It was, indeed, at this time that paganism put on the dress of Christianity; and the name of Astarte was changed for that of the Virgin Mary, while the substance of the idolatry remained unchanged under the altered nomenclature (Bryant’s *Mythology*, ii. p. 141). For, in the second century, Basilides, the leading astrologer, and the High Priest of the Order of Mount Carmel, had formed the diabolical conspiracy to become a Chris-

¹ See the Imperial Edict in the App. to the Code of Theodosius.

tian in order to corrupt Christianity. Ammonius Saccas entered into the same conspiracy. That conspiracy flourished under Pope Damasus, who passed a decree in 381 A.D., at the Council of Constantinople, in favour of worshipping "the mother of God," namely, "the Queen of Heaven"; and the Church from thenceforward began more and more to meet the wishes and satisfy the cravings of the powerful pagan party. Paganism rapidly disappeared from outside the Church, in proportion as it grew vigorously within (Gieseler's *Handbook*, vol. ii. pp. 40 and 45; Gibbon, vol. v. chap. xxviii. p. 129). That worship of Astarte, under the name of the Virgin Mary, was enforced by a decree of the Council of Ephesus in 431 A.D. Dionysius Exiguus, the forger of false canons and decrees, persuaded the Pope in 525 that, in order to conciliate the pagans to Christianity, it was necessary to adopt and Christianize the old pagan festivals. The Pope did not perceive that while retaining Christian names, he was abandoning Christianity for paganism. Moreover Pope Gregory the Great laid down the principle, in 590, that it was necessary for Christians to meet the pagans half-way (*Lives of the Popes*, by Bower, S. J., vol. ii. p. 523), and so draw them into the Christian Church, if indeed the visible Church could be called Christian.

Pope Damasus had truly before him the choice of Hercules. Either he must maintain the purity of the Gospel, and so incur the resentment and ill-will of the powerful pagan party, bearing the cross, and

“enduring hardness as a good soldier of Jesus Christ” ; or else he must take the title which for centuries had been borne by the head of the pagan idolatry, and must introduce pagan ceremonies and rites into the Christian worship, assimilating Christianity to paganism, in order to satisfy the aspirations of the pagans, and thus enjoy popularity, acquire power, and achieve his own aggrandizement and that of his harlot Church. Who could doubt the choice which was certain to be made by that robber Damasus, who had been put forward by the pagan priests of Mount Carmel, and had waded to the Papal throne through the blood of his opponents? Of course the pagans quickly rallied round their pontiff, sacrificing only the name of paganism ; while the Christians clung to the Christian names, but sacrificed all that was precious in Christianity. There we have the origin of mariolatry. *o. B. B. B. B.*

HISTORICAL RETROSPECT. 417 A.D.

Pope Zosimus, who was made Bishop of Rome in 417 A.D., condemned Pelagius in a letter to the second Milevitane Council (see Augustine, *Ad Optatum : De Origine Animæ* ; and Pope Benedict XIV., *De Festis*, pars ii. c. 200). In that letter he thus decided : “ We are freed from sin by the blood of Christ. But no one is made free, except one who is the servant of sin ; nor can any one be said to be redeemed, unless he were before, by sin, really a captive of the Devil. So

it is written (John viii. 36) : ' If the Son has made you free, then are ye free indeed.' Through Him are we spiritually born again. Through Him are we crucified to the world. . . . Nor was there ever any one born in the world, who, before he had been freed by the grace of Christ, was not held captive by the devil and subject to sin." If, now, the Virgin was pure, and was not redeemed from sin, then it follows that the Virgin was Divine. But if she was redeemed, then, according to Pope Zosimus, she was held captive by the devil. That African Council, on receipt of the letter of Zosimus, seems to have decreed : " This is the rule of faith, without any exception, that all men naturally (*seminaliter*) descended from Adam, were conceived in original sin."

Pope Boniface I., in 419 A.D., decreed, in the Council of Carthage of that year (*De Consecr.*, dist. iv. cap. *Placuit*) : " Whoever shall say that the first man, Adam, was created mortal, so that, whether he should or should not sin, he would in any case die—that is, that his soul would go out of his body by a necessity of nature, and not as a punishment for sin—let him be anathema. For we assert that death was the punishment for sin. We decree, also, that whoever shall say that infants do not inherit original sin from Adam, let him be anathema. For the words of the Apostle (Rom. v. 12) : By one man sin entered into the world, and death by sin, and so death passed on *all*, as *all* have sinned;—are not to be otherwise understood than as the universal Church has understood

them. For, by this rule of faith, infants, who could not themselves have already committed any sin, are therefore baptized for the remission of sins, so that that should be purged from them by regeneration which they had inherited by carnal generation. For whoever has been generated by concupiscence must needs be afterwards spiritually regenerated, in order to attain to the kingdom of God, and be freed and purged from the condemnation of sin."

The same Council of Carthage decreed : " That no one, in praying, shall address his prayers to any one except God the Father." Such a decree was felt to be most necessary. For, at that time, few men addressed their prayers to God. They preferred to entreat some saint to intercede with God for them. We may quote the words, probably penned in 420 A.D., which Ambrosiaster applied to them (*ad Rom. i. 22*): " Struck with shame when charged with neglecting God, they usually mutter some miserable excuse, that they have to approach God through some saint, just as a king is approached through his chamberlain," and so forth. Chrysostom, also, has much of the same sort.

Pope Celestinus was a Nestorian. He held that Mary was not the mother of Christ,—not the "mother of God," but the mother of Christ's human nature only ; merely the mother of His flesh. Laurentius Valla (*De Donatione Constant.*, p. 16) vouches for that fact : "*Papa Celestinus sensit cum hæretico Nestorie.*" Yet, according to the decree of 1870, that

Pope was infallible in his *ex cathedra* pronouncements on faith and morals. Nestorius was made Patriarch of Constantinople in 428 A.D., just as Celestinus was made Patriarch of Rome in 422. At the elevation of Nestorius, the disappointed claimants, especially Cyril, felt envy, and watched him with prejudiced eyes. When Nestorius denied that Mary was *θεοτόκος*, "the bearer of God," not *θεομήτηρ*, "mother of God," affirming that she bore the Man Christ Jesus, "born in the world," but not the Godhead "begotten before the worlds," Cyril attacked him, and charged him with heresy. Cyril, finding that he was not listened to, resolved on the ruin of Nestorius. He misrepresented the Nestorian doctrines to Pope Celestinus, and endeavoured to show that they were the logical outcome of Pelagianism. Nestorius was thereupon condemned at the Synods of Rome and Alexandria in 430; and twelve anathemas were issued against him by Cyril. They were answered by as many counter anathemas of Nestorius. Cyril confounded the two natures in Christ; while Nestorius asserted that Mary was the mother of the humanity of Jesus, but not mother of the Godhead. Cyril's anathemas were therefore rejected by the Eastern Churches, and refuted by Andreas, the Bishop of Samosata, and by Theodoret, the Bishop of Cyprus (who died in 457). Thereupon the Emperor Theodosius II. assembled a General Council at Ephesus, in 431 A.D. There Cyril attempted to procure the condemnation of Nestorius, before the arrival of

the Western bishops; but he failed in his precipitancy; and when the Western bishops came, Cyril, and some of his adherents, such as Memnon, the Bishop of Ephesus, were deposed. Cyril then bribed the monks of Constantinople, and many of the great men at the emperor's court. By this means the emperor was persuaded to restore Cyril, and condemn Nestorius (who died 440 A.D.). It was, then, in consequence of the bribery and misrepresentations of Cyril that the doctrines of Nestorius were condemned. Yet that doctrine was that Christ "was born of the Virgin Mary, as touching His humanity (*κατὰ τὴν ἀνθρωπότητα*), but of equal substance (*ὁμοιουσίον*) with the Father as touching His Godhead." Now Pope Leo (*Epist. ad Leonem Augustum*; Ballerini, 165) wrote: "Let Nestorius therefore be condemned because he says that the blessed Virgin Mary is not the mother of God, but merely the mother of a man; so that of the flesh of Christ he makes a separate person, and another person of His Godhead; and he does not believe that the Word of God and the flesh are one Christ; but he asserts that they are distinct and separate (*separatim atque seunctim*), the one being the Son of God, and the other being the Son of man." Pope Leo was in utter error, in consequence of Cyril's misrepresentations. For Nestorius had said nothing of the kind. The Eastern theologians replied that the doctrine of only one nature in Christ was the condemned heresy of Apollinaris. But, through the influence of the

emperor, the Egyptian doctrine of Cyril and Pope Leo prevailed.

Nevertheless, the Archimandrite (or Abbot) Eutyches was condemned by a Synod at Constantinople, in 448 A.D., for holding those very doctrines of Cyril and Leo. Pope Leo wrote a letter to Flavianus, approving of the condemnation, in which he said: "He who is very God is also very man; and in that unity of the two, there is no deception; for there is on one side the lowness of the man, on the other the eminence of the Godhead. For as God is not changed by the lowliness of the man, so the man is not absorbed by the sublimity of God. Each form has the action which is proper to itself, in communion with the other: the Word doing the office of the Word, and the flesh doing what belongs to the flesh," etc.

Metaphysically speaking, Pope Leo disproved his own case by asserting that there were two "forms" in Christ, each with its proper operation. And if what he said was true, Mary was the mother of only one of those forms. It would have been otherwise had he asserted that man was created in the image of God;—the perfect image, for God saw that it was good. Therefore human nature, in so far as it is perfect, is exactly like the Divine; and the more perfect a man is, the more is he like God. But in Christ there was the perfection of both natures, Divine and Human; and they were perfectly alike. However, the Council of Ephesus, in 449, decided in favour of Eutyches' and Cyril's Egyptian doctrine, in order to please the

Emperor Leo and the court; and Pope Leo (*ad Pulcheriam*, Ep. 75) sneered at the Council as "*Latrocinium Ephesinum*." It would seem, then, that the Roman Church was Nestorian. Indeed, an Œcumenical Council was held at Chalcedon in 451 A.D., which declared the Eastern bishops to be orthodox, and therefore by implication condemned Cyril; and which made the doctrine of Pope Leo, as expressed, in his letter to Flavianus, to be the rule of faith. Of course, the Churches of Egypt declared this decision to be the Nestorian heresy; and thus began the Monophysite controversy.

At the same time the idolatrous and essentially pagan practice of praying to saints received a forward impulse. It was allied with a "will-worship"; for each man chose his own patron-saint, and selected those austerities or pretended self-denials to placate the Deity, which best suited his own disposition or frame of mind. There is a remarkable passage in the works of Theodoret, Bishop of Cyprus, on Colossians ii. He wrote in 430 A.D. It is as follows: "Those heretics counselled that this should be done, pretending humility, I suppose, and saying that the God of all, being invisible and inaccessible and incomprehensible, must be approached by means of angels whenever we would acquire His goodwill or favour." Again (*Græc. affect. curat. Disp.*, 8, Ed. Schultze, vol. iv. pp. 902 and 921), he speaks of the opinion that the saints wander about the sky (as long as their bodies are not buried in their own tombs,

but are divided up and partitioned among cities and towns and families) in the capacity of the "healers" of men, and the "saviours" of men's souls and bodies; so that they are generally revered as "the guardians and defenders of cities. . . . If men are sick, they run to their guardian angel or patron-saint to be made well; those who are childless ask him to give them boys; and the sterile women pray to him to be made mothers; οὐχ ὡς θεοῖς αὐτοῖς προσιόντες, ἀλλ' ὡς θείου ἀνθρώπους: not as gods do they approach those saints, but as apotheosed or deified men. To them they make their votive offerings—the image of an eye, or a foot, or a hand; whether made of gold, or of silver, or simply of wood. Then they keep the festivals of those saints,—not indeed the Dionysiacs or feasts of Bacchus, nor the feasts of Apollo, or of Jupiter, or of Cybelé; but feasts of Peter and Paul, and of Thomas, and of Sergius, and of other martyrs." Such is in effect, and almost in the very words, the description which Theodoret, in justly indignant rebuke and scorn, gives of the Christians of his day. How could those Christians have answered the reproaches which Arnobius had, one hundred and thirty years before, hurled against the pagans of his time (*adv. Gentiles*, vi. 6)? "It has been shown that many of your temples cover the ashes and bones of your heroes or demi-gods, and are, in fact, but the shrines of their corpses," etc.

Cyril, Bishop of Alexandria, the Egyptian opponent of Nestorius, whose rage was successful through

the influence of an Eastern court, may be said to have flourished about 430 A.D.—the same time as Theodoret. Although his envy exploded in the cause of the Virgin Mary, yet he gave no manner of support to any worship of Mary. Writing on Luke, he said: "Peace on earth was brought about by Christ, because He reconciled all mankind to the Father by taking sin from us,—sin which caused our enmity against Him. Therefore He was rightly called Jesus or Saviour, because He was incarnate for the salvation of the whole human race." That was the key-note of Cyril's teaching; it had no evil flavour of mariolatry in it.

The Venerable Sedulius, a bishop and an Irishman, flourished at the same time—a fitting forerunner of that great Irish Protestant, S. Patrick. In the Commentary of Sedulius on the Romans (chap. i.) he wrote: "To worship any other person than the Father, Son, and Holy Spirit, is an impious crime." Again (chap. ii.): "If the soul shall have paid to any other than to God what it owes to God, it commits adultery." Further (*ap. Pasch.*, lib. ii.): "The Virgin once lay, with a vitiated nature, under the dominion of death; but when Christ was born she was born again."

Pope Leo the Great came to the throne in 440 A.D. What is his testimony, now regarded as infallible (*Sermo viii., De Passione*)? "In Christ alone was human nature without sin." Again (*Sermo in Assump.*): "This admirable virgin was found worthy

to give birth to Emmanuel, who came to redeem both her and the whole human race." Further (Sermo v., *de Nativ. Domini*): "Our Lord Jesus, alone of all men, was conceived without sin; because He alone was begotten without concupiscence. . . . Christ was begotten on the Virgin without seed of Adam. According to the angel's testimony, she was with child not by human intervention, but by the Holy Spirit. And since, in all other women, conception does not take place without the pollution of sin (?), therefore the Virgin alone, among women, was enabled to be washed from her sins by the Son whom she conceived." We have S. Paul's testimony that, in the case of married women, that premiss is false, and "the bed is undefiled" by sin. The falsehood of the monastic idea, which caused the decree of celibacy, vitiated the conclusion which Pope Leo drew from it. In the same sermon there is a passage quoted by Zoller, which strangely puts the baptismal water on a level with the Virgin Mary: "That first Cause whom the Virgin received in her womb, Christ put into the baptismal font. He gave to the water what He gave to His mother—namely, the power of the Highest, and the overshadowing of the Holy Spirit. That which made Mary give birth to the Saviour, also makes the water regenerate the believer." In the fourth Sermon on the Nativity he says: "That earth—namely, human flesh—which was cursed in the first sinner, brought forth a blessed fruit in that sole birth by the Virgin—a fruit which lacked

all the vice of its parents." In fourteen other passages Leo the Great declared that, of all mankind, Christ alone was without sin. Yet the writings of Leo, as will have been perceived by the above extracts, contained the germs of the errors of Rome.

Once the people had succumbed to the notion that other intercessors were required besides the one Mediator and Intercessor, Christ Jesus ; once they had returned to the pagan practice of praying to dead and deified heroes, the next step, of course, was speedily taken, and the number of intercessors, protectors, patrons, and guardians was quickly increased, and most recklessly multiplied. Not only martyrs, not only distinguished bishops, but unknown monks, and even Old Testament characters, were huddled into the worshipful ranks of hagiology. Joannes Cassianus, Bishop of Marseilles, in 440 A.D. (*Collat.*, v. c. 1), relates that a number of monks in Palestine having been put to the sword by the Saracens, all the places in the vicinity at once claimed the glory and safety of having those monks as their guardians ; and their monkish bodies and monastic clothes were quickly torn to pieces by those who were anxious to possess relics of them. At this period, indeed, every obscure grave was held to be the grave of a martyr, and was accordingly ransacked of its decaying contents, to feed the superstitions of a decaying Christianity. Unknown martyrs were invented, and appeared in vision to enthusiasts, announcing their places of burial, which no one but

the enthusiast himself already knew ; the result was a stampede to a sort of gold-finding of relics, at which those few who knew any anatomy contemptuously sneered as bones of dogs or apes (Sulpitius Severus, *De Vita Martini*, c. ii. ; Ambrose, Ep. 22, *ad Sororem* ; Augustine, *De Civ. Dei*, xxii. 8). Even Faith, Hope, and Charity are entered in the Roman Martyrology, issued by Pope Gregory XIII. (Rome, 1583), as three virgins and martyrs, who ought to be worshipped ; while Bacchus himself even appeared in the Christian hagiology, to grace the pagan festivals of Rome. October 7th, in the Popish Calendar, is sacred to "Saint Bacchus, the martyr." This day was the festival of Bacchus in ancient Rome, at the time the vintage was finished. On October 9th, there was a festival of the pagan Romans to "Dionusus Eleutherius," the Greek Bacchus. He was called, "Dionysus Liber" (Pausanias, *Attica*, p. 46). The day was called "Festum Dionysi Eleutherii rusticum." It was a rustic's or countryman's holiday. In the Popish Calendar, for October 9th we find : "The festival of Saint Dionysius, Saint Eleutherius, and Saint Rustic." There is also a Saint Orestes, to whom a convent, close to Rome, was dedicated. But as it stands on Mount Soracte, Addison suggested that Soracte had been changed into "S. Oracte," and read "Saint Oracte" ; and then further metamorphosed into "Saint Orestes." There is also a Saint Quirinus, Saint Romula, Saint Redempta, Saint Concordia, Saint Nympha, Saint Mercurius, etc. ; so

that Mabillon (*Iter. Ital.*, p. 225) exclaimed: "They should be more scrupulous, and not forge so many fabulous stories of saints, without any certain name."

The testimony of Cassianus against the Immaculate Conception was as follows: "It is one thing to be holy,—which can be said of many men,—and it is another thing to be immaculate and without sin, which is the peculiarity of our Lord Jesus Christ's majesty alone. Of Him the Apostle said, as quite a singular distinction, that 'He did no sin, neither was guile found in His mouth.' . . . Christ is distinguished from the whole human race by that exception, in which He is alone. None of us can be without sin; but He was without sin, for He alone was (Ps. xlv. 2) 'fairer than the children of men'; and, therefore, when He took upon Him the infirmities of our flesh, He came under the condition of death, although He never suffered contact with the taint of sin. . . . How can we understand that passage of the Apostle's writings (Rom. viii. 3) that He came in the likeness of sinful flesh, if any one of mankind can have flesh unpolluted by any stain of sin? For the Apostle ascribes this to Christ, as something quite peculiar: that God sent His Son, who did no sin, in the likeness of sinful flesh; because He, indeed, took upon Him true flesh, but without sin in it; so that we must believe that He took only the appearance of sin."

S. Prosper, *Episc. Regiensis*, in 456 A.D. (*De Vita Contempl.*, lib. ii. cap. 21), was no less explicit:

“Adam, by committing that grave offence, damned the whole human race ; for he transmitted to all his posterity both the crime and the penalty. Christ alone was conceived without sin, and could not become obnoxious to our crime ; but, by taking upon Him our penalty, He wiped out both our sin and the penalty ; for He died not for any sin of His own, but for our sin ; and every one of us dies to sin, not by our own deaths, but by His.”

S. Fulgentius, Afer ; Ruspensis Episc., wrote to Donatus in 460 A.D. (*De Mystério Mediatoris*) and said : “Our Mediator was alone without sin, and underwent death in order that He might free from sin all that put their trust in Him.” He repeated the same words in his epistle to Theodore the senator ; and again in his epistle against Faustus, the defender of Pelagius.

HISTORICAL RETROSPECT.—S. PATRICK.

NOW we come to that excellent old Protestant called Saint Patrick, who flourished in the year 464 A.D. He never once, in his writings, addressed a prayer, petition, or even ejaculation to Mary, or to any saint or angel. In the whole of his writings he never once so much as mentioned Mary ; and as for purgatory, he wrote these words : “There are three habitations under the eye of the Almighty God : the highest, the lowest, and the middle. Of these, the highest is called the kingdom of God, or

the kingdom of heaven; the lowest is called hell; and the middle place is the present world." The ancient Irish were taught by Saint Patrick; and concerning them we have the testimony of the Venerable Bede (lib. iii. 4), "They observed only those works of piety and chastity which they learned in the writings of the prophets, the evangelists, and the apostles." That is to say, they were very good Protestants; and it was not until Pope Adrian gave Ireland to Henry, for him to Romanize, with fire and sword, that they began to imbibe the noxious and nauseating tincture of Popery.

In France, at the same time, there flourished S. Remigius, Bishop of Rheims. Treating of Psalm xxii. 1, "My God, My God, why hast Thou forsaken Me," what did he say? "The blessed Virgin Mary was cleansed from all the stains of her sins, so that she might conceive a Man, Christ Jesus, without sin. For as Original Sin comes to us in the very moment of conception; so, in the very beginning of the conception of Him, the Godhead of the Word was united to that Man by whom the world was redeemed from all sin." He repeats the same when treating of Isaiah ii.; when writing on the Epistles of Paul; and when commenting on Romans viii.; on the 2nd Epistle to the Corinthians; and on the seventh chapter of the Epistle to the Hebrews.

In 492, Pope Gelasius I. came to the throne of the Roman Pontiffs. He too denied the Immaculate Conception of Mary. In 498, S. Peter of Tripoli,

who collected, out of the works of Augustine, commentaries on all the Epistles of Paul, wrote the following exegesis on the fifth chapter of the Epistle to the Romans: "Since Christ was born of a virgin, without the copula of carnal concupiscence, therefore He was not conceived in iniquity, nor did His mother nourish Him in sins within her womb. But that Infant was the only one who was ever innocent; and the reason was that He was not conceived by the operation of Adam. . . . It is the most fundamental proposition of the Christian faith, that: By one man sin entered into the world, and passed down to all men, so that all have sinned. Further, it has been declared that no one, born of Adam, is free from the chain of sins, and from the sentence of damnation; and that no one is freed from sin and damnation, except by Christ, who alone came into the world without sin. This we must believe firmly, and we must know that he who denies it, can by no means attain to faith in Christ." Again (on 2 Cor. v.): "All, without any exception, are dead in sins, both Original and Voluntary; and, for all those so dead, the Living One died; that is, He who had no sin."

It was about this time that the "Apostolical Canons" were written. Yet there is in them no reference whatever to Mary, nor a single expression implying worship to her, nor invocation of her name. It is curious that the Romanists should have forged those canons at this time, attributing them to the

apostles; and yet should have refrained from any reference to Mary, knowing that it would betray their date and origin.

In 520 A.D., Cassiodorus, the senator who had become a monk, wrote, on the words: "Oh Lord! Thou hast searched me and known me" (Ps. cxxxix. 1, 23, 24) as follows, "The Psalmist adds a prayer: See if there be any wicked way in me. That prayer no one else could utter, excepting He who said (John xiv. 30): The Prince of this world cometh, and hath nothing in Me. For He was distinguished from all mankind by being without sin, and by bearing the sins of all men."

Andreas, the Bishop of Crete, flourished in 560 A.D.; and bore testimony against the dogma of the Immaculate Conception. In a sermon on the Nativity of the Virgin, he said: "The Son of God, in order to effect a blessed reformation of human nature, took flesh upon Him of a virgin, purging her, by His Holy Spirit, from the dust of sins in which she, until that time, had walked."

The third Council of Toledo was held in 589 A.D., and the following canon of that Council is embodied in the Canon Law (causa xiii., quæst. 2, cap. 29), and is *de fide*: "It must be confessed that the dead do not know what is done upon the earth; at least, not while it is being done; although they may hear some things from those who die afterwards and go to the dead; but they cannot hear everything; only such things as the newly dead are permitted to

report, provided that it is important that those who died before should hear them." The wise and inspired king (Eccles. ix. 5) was less reserved in his assertion: "the dead know not anything." Yet even the decree of Toledo, which, as being part of the canon law, is part of the faith of every Roman Catholic, is a fatal blow to the practice of praying to Mary or to the saints. How much more deadly would the blow have been, if the bishops in that Council had remembered the express statement of S. Paul, that those who are dead in Christ will not rise until the last trump, when they shall rise to meet their coming Lord in the air. The gloss on the Canon of Toledo, is as follows, "Gratian puts a very pertinent question: Whether the dead know what is done on earth by the living? And he replies that the dead cannot know; proving this by the authority of the prophet Isaiah lxiii. 16: Abraham is ignorant of us, and Israel knows us not." In the same *Cause*, chapter 20, the words of Jerome are given: "While we live together in the present world, we can help each other by prayers to God, and by advice to each other. But when we shall be called away to the tribunal of Christ, neither Noah, nor Daniel, nor Job can pray for any of us; but every one of us must bear his own burden." If the Romanists are obliged to believe that, what utter fatuity it is in them to invoke Mary or the dead saints!

In 590 Pope Gregory the Great was elected. He

too denied the dogma of the Immaculate Conception of Mary. He wrote (*Moralia* xi.): "Only Christ was pure from sin in the flesh; because He did not come to the world by means of carnal pleasure." Again (*Moralia* ix., cap. 7): "By incarnation, the Son of God was made the Redeemer of mankind. He, alone among men, was righteous; and He, alone without sin, suffered the penalty of sin." Further (*Moralia* xviii., cap. 35): "Although we may be made holy, yet we are not conceived holy (*sancti efficiamur, non tamen sancti concipiamur*); because we are bound by the conditions of our corruptible nature, so that we may say, with the prophet (Ps. li. 5): Behold, I was conceived in iniquity, and in sin did my mother conceive me. He alone was truly born holy who was not conceived by carnal commingling; in order that He might overcome the condition of our corruptible nature." Also (*Moralia* xiv.): "There was never any of mankind who appeared just, before God; wherefore the Son of God made Himself Man, for the sake of men; and He alone appeared just in the sight of God." In his eighth Homily, on Ezekiel, he remarks as follows: "In one Redeemer alone was God well pleased; because, in Him alone no fault was found. . . . What is meant by the word loins, except the propagation of mortality? For the Virgin Mary came out of the loins of Abraham," etc. As to the worship of saints, he shows, indeed, to what an extent the practice had spread, and on what a very slender basis of fact it was founded (lib. viii. Ep. 29,

ad Eulogium, Episc. Alexan.): “Except those facts concerning the deeds of the holy martyrs which are contained in the books of Eusebius, there are no accounts in the archives of our Church, or in the libraries of the city of Rome, so far as I know, except a few bare scraps contained in a single volume. Yet we have, entered in one book, the names of all the martyrs, with the days and modes of their deaths; and every day of the year we offer masses in the worship of them. We have not in that book what each one underwent, but merely the name of the martyr and the day of his death.” During the reign of Gregory the Great, two feasts were added to the festivals of the Church: the Purification, on Feb. 2nd; and the Annunciation, on March 25th (*Bingham*, ix. 107, etc.). That the latter day was a Pagan Feast, we have already seen. February 2nd was sacred to Ceres, or Juno Februata; and was adopted by Pope Gregory as the Feast of the Purification, or Candlemas.

Zoller the Benedictine, in spasmodic vehemence to find arguments in favour of mariolatry,—or rather, in his fraudulent efforts to invent authorities in favour of the practice, has quoted some words of Pope Gregory,—I know not whether they are genuine,—from a commentary on the first chapter of the first of Samuel (1 Reg. cap. i.). He makes Gregory allude to the well-known passage in Isaiah, and in Micah iv. 1, and then say concerning Mount Ephraim: “The most blessed Mary, the Mother of God, may

be designated by the name of this mountain. For she was a mountain, in that she transcended, by the dignity of her election, the altitude of every elected creature. Is not Mary a sublime mountain? She reached up to conceiving the Eternal Word. She reached the topmost peak of virtues. She reached up above all the choirs of angels; even up to the throne of God Himself." This resembles, in its flowery bombast and extravagant hyperbole, the sermon of an Irish priest much more than a Homily by Gregory the Great. Such as it is, it is a good specimen of the only arguments upon which mariolatry can be based. Whether Pope Gregory penned the passage or not, it certainly reflects the irrational and grovelling tendency to idolatry which was prevalent among the people, and all the lower type of the clergy, of that period.

*HISTORICAL RETROSPECT.—THIRD PERIOD,
627 A.D.*

GIBBON, the historian (ix. ch. 50, p. 258), gives the following description of the century upon which we are now just entering: "The Christians of the seventh century had insensibly relapsed into a semblance of paganism. Their public and private vows were addressed to the relics and images that disgraced the temples of the East. The throne of the Almighty was darkened by a cloud of martyrs

and saints and angels, the objects of popular veneration; and the Collyridian heretics, who flourished in the fruitful soil of Arabia, invested the Virgin Mary with the name and honours of a goddess." As if to mark on the Papal Cæsarism, which in that day was fast rising to universal power, the distinctive character of the Pagan Cæsarism of the Roman emperors, the Pope dedicated, in 607 A.D. the temple of the infamous Cybele—the goddess always represented with towers on her head—and of all the pagan gods and goddesses, to the Virgin Mary—the Papal goddess designated as "*Turris eburnea*,"—and all the saints. In two or three years, Pope Boniface III. persuaded Phocas, Emperor of Byzantium—a usurper who had attained the throne by murdering his master, the Emperor Mauricius—to take the title of Universal Bishop from the Patriarch of Constantinople, and to confer it upon him and his successors on the papal throne (Baronius, *An.*, 606). Anastasius the Librarian (*De vitis Pont.*) says that Phocas "constituted the see of Rome as the head of all the Churches." Paulus Diaconus (*De rebus gestis Longobard.*, iv. cap. 37) and Muratori (*Script. rerum Italic.*, I. pt. i. p. 465) assert that Phocas decreed the primacy to the Roman Church, which had before been assumed by the Patriarch of Constantinople. The words of Paulus Diaconus, and those of Anastasius differ but slightly, are these: "*Hic (Phocas), rogante Papâ Bonifacio, statuit sedem Romanæ et Apostolicæ Ecclesiæ*

caput esse omnium Ecclesiarum; quia Ecclesia Constantinopolitana primam se omnium Ecclesiarum scribebat."

In 623 A.D. Isidorus, Hispalensis Episc. (*De Vita et Obitu Sanctorum*), says of Mary that she did not die by a material sword; but that her soul was killed by the sword of doubt. Again (lib. i., *Sententiarum*, cap. 12): "From the first man, sin was propagated in all his posterity. For, as from the first sin, death came into the world from Adam; so sin also was handed down from Adam to all men." In a sermon on the Nativity, he said: "Because our first parent fell, and so spread the root of sin in all his posterity, so the Son of God took upon Him human nature without sin,—taking on Him that which He was not, that He might free that which He had made."

In 639 Pope John IV. implicitly denied the Immaculate Conception of Mary, as indeed Pope Boniface III. himself had done. A quotation is given by Wolfius, in his *Memorabilia* (I. 188), from the ecclesiastical historian Nicephorus Callistus Xanthopulus (lib. xv. cap. 28), to the following effect: "Peter Graphæus, who had violently invaded the see of Antioch, and governed that Church without any right or qualification, decreed that, in all prayers, the name of the Virgin Mary should be associated with that of God, and that she should be invoked;—a thing which had never been heard of before that time, and which was directly contrary to the example of the

primitive Church." (See also Theodorus Lector, *Collect.*, lib. ii.) During the patriarchate of Peter Graphæus, therefore, mariolatry was actually commenced in Antioch, as a novelty which had been unknown in the primitive Church. The following from S. Ildephonsus, Bishop of Toulouse, in 640 A.D., is a specimen of the arguments upon which the notion of the holiness of the Virgin Mary at her conception, was founded (*De Virginitate B. M.*): "Unless the Holy Virgin had been sanctified in the womb of her mother, her nativity could not at all have been an object of worship. But, as it is celebrated by the authority of the Church, it follows that her holy birth must have been free from all Original Sin. And therefore, after her birth, she could not have been guilty of any sins; nor could she even have contracted the stain of Original Sin in her birth, as she had been already sanctified in her mother's womb."

In 681 A.D. a council was held in Constantinople, during the reign of Pope Agatho. Among the Acts of that Council (Actio xii. No. 7. Mansi ii. 875) we find the words: "Christ took flesh, and was born of our most holy and unpolluted Lady, the mother of God, and ever-virgin Mary." On reference to the Jesuit Harduin's edition of Labbé and Cossart, it appears that the original for the word "impolluta," was ἄχραντος; which means "undefiled," or "a virgin." It has not all the sense of "immaculate." Moreover, the words were not adopted or decreed by the

council, but merely occur in an interpretation by a Bishop of Cyprus.

We have not as yet, therefore, got to more than the mere beginning of the doctrine. Moreover, no actual precedents can be found for prayers to the Virgin Mary until the eighth century. The prayers to saints, at this time, were founded on little more than a vague notion that saints go straight to heaven when they die, and there employ themselves in praying for any persons that ask them to do so. Pope Gregory II. indeed acknowledged that the departed are bound among the dead ; but he decreed (*Causa xiii. quæst. 2, cap. 22*) that the souls of the dead may be loosed in four ways : by the offering of masses ; by the prayers of saints ; by the alms, to the Church, of their friends ; and by the fastings and mortifications of their relatives. The Pope did not trouble himself with the thought that his decree was in utter contradiction to the plain assertions of S. Paul.

In 720, the Venerable Bede (*Comm. in Luke ii.*) acknowledged that a sword of doubt had pierced and killed the soul of Mary ; so that he virtually denied her immaculate conception, and contradicted the doctrine that she never sinned. In his Homily on John, he says, " And John His forerunner, when he recognised Christ, rightly called him the Lamb ; for Christ differed from all mortals by this peculiarity, that He alone was innocent and clear from all sin." In his Homily on the Octave of the Epiphany,

he wrote: "Behold the Lamb of God! That was as much as saying: Behold the innocent Lamb who is free from all sin; because He inherited no taint of sin from the sinful flesh of His mother." Further (on Luke i.): "For the Son of God took on Him flesh and soul; but they were not burdened by any weight of sin; and He issued like a bridegroom from a virgin womb. Therefore it was said: The holy thing that shall be born of thee, etc. The angel said that Jesus should be born holy; so distinguishing Him from the holiness of any or all of mankind. We may be made holy; but not one of us is born holy. Because we are under the condition of our corruptible nature; so that every one of us must, sighing, declare with the prophet: Lo! in sin hath my mother conceived me. He alone can truly be said to have been born holy, who was not conceived by any carnal comingling. . . . This is My Son, in whom I am well pleased. He meant that every one, by sorrowing for some sinful deed that he has done, acknowledges, by the very act of sorrowing and mending his ways, that he has displeased God. And the Almighty Father, in order to be understood by men, spoke as a man, and said: I repent Me that I have made man; meaning that He was not well-pleased with the sinners whom He had created. So, in respect of His only-begotten Son, our Lord, and Him alone, God was well-pleased, and He did not repent when He looked on Him alone of all mankind; because in Him alone He found no sin." Lastly (Homily on *Missus est*):

“The Holy Spirit overshadowing the Virgin, cleansed her mind from the pollution of every vice ; and from the lust of carnal concupiscence, He purified her heart.” This latter passage was thought worthy of being put in the *Glossa Ordinaria*. It must be observed that, although Bede seems to admit that the Virgin was purified, yet he expressly asserts that it was only at the moment that she conceived Jesus. Moreover, Bede does not say that she remained pure ; on the contrary he tells us that the sword of doubt had killed her soul. Lastly, by his admission, he expressly denies that she had been made pure before. He never dreamt of her having been purified when she herself was conceived by Anna.

Among the incredible, and ridiculous, and palpably false quotations alleged by the Benedictine Zoller to prove the Immaculate Conception, there is one which he pretends to have taken from the works of S. John Damascene (Orat. i., *De Nativ. B.V.*): “Oh ! blessed loins of Joachim, wife of Anna, from these verily flowed the immaculate seed ! Oh ! most eminent womb of Anna, in which, by slow degrees, there grew and was formed by her, that most holy child Mary ! Oh ! most blessed body of Anna, which bore the living Heaven (Mary), which was greater than the heavens.” If John Damascene, or Zoller, imagined that such a rhodomontade, such a farrago of words, could prove anything, they were greatly mistaken. Nay ! I err ; the one thing it proved was how utterly baseless and ridiculous is the whole system of mario-

latry, which is put to such a hard shift for arguments, as to be compelled to adduce such stuff as that. But I believe the quotation was an outrageous fraud of the Benedictine himself. First; because that, in the year 740 A.D., when S. John Damascene wrote, such balderdash concerning Mary would not have been uttered. Secondly; because that writer expressed thoughts concerning her in no way differing from those of the Venerable Bede. For example (*Sententiarum*, liber iii.): “The Holy Spirit overshadowed the Virgin, purging her from sin, and giving her power to receive the Word of God, and to generate a Son.” That is: Mary was a sinful woman until the Holy Spirit overshadowed her, when she conceived the Lord Jesus. Again, in his Sermon on the Assumption: “The Father predestined this virgin Mary; the sanctifying power of the Holy Spirit overshadowed her, purged her from her sins, and made her holy. But Thou, O Word of God the Father! didst take from her Thy body and soul without sin; and, granting redemption to the whole human race, Thou wast made the Mediator between God and men. Thou didst take away the enmity. Thou didst dispel false thoughts, and didst illuminate obscure thoughts concerning God, and didst make those who were burdened with their sins to be partners in Thy glory.”

Pope Adrian, in 772 A.D., has intimated to us that not only the Virgin Mary and saints were worshipped in his day; but that the people and priests,

in their eagerness to leave the living God and worship other gods, had revived the early heresy of angel worship. For, in the epitome of the canons, which he presented to Charlemagne, he wrote: "Cursed be he that shall leave the Church by presuming to worship angels."

The Capitularies of Charlemagne, of 789 A.D., furnish us with much insight into the condition of the Roman Church. First (*Capit. Aquisgran.*, cap. 68): the bishops are required to see that the priests do not neglect to baptize; that they understand the prayers of the Church, and particularly the Lord's Prayer; and so forth. Evidently, the priests were in the lowest depths of ignorance, and therefore very likely to accept any form of idolatry. The bishops could not have been much better, or they would not have required Charlemagne to instruct them in their most obvious duties. Secondly: (c. 76) there is a chapter against legends and fables: "*De pseudographiis et dubiis narrationibus.*" In the Capitularies of Frankfort, of 794 A.D. (cap. 40), we read this decree of Charlemagne: "No new-fangled saints may be worshipped nor invoked; nor may memorials of them be set up by the roadsides. Only those may be venerated, and that in the Church, who have been rightly selected by reason of their sufferings, or the holiness of their lives." So pure was Charlemagne's religion that books have been written—as for example the books of Christopher Nifanius, published in Frankfort in 1670 and 1679—to show that Charle-

magne was by no means a Roman Catholic, in the modern acceptation of the term. Yet fables of the most ridiculous kind were still manufactured; and tons of pseudo-relics were brought from the East, and from Rome; and the ignorant people believed that those old relics possessed the power of working miracles. (See a catalogue of such legends in Mabillon, *Act. Ord. Benedicti.*, Sæc. iv. pt. 1, p. 114.) In 813 A.D., the Festival of the Nativity of the Virgin, on Sept 8th, was added to the festivals of the Roman Church. The Capitularies (lib. i. c. 158) thus enumerate the Church Festivals: Christmas, St. Stephen, St. John the Evangelist, The Innocents, the Octave of Christmas, Epiphany, the Octave of the Epiphany, the Purification of St. Mary, eight days of Easter, the Greater Litany, the Ascension, Pentecost, St. John the Baptist, St. Peter and St. Paul, St. Martin and St. Andrew. The Council of Mayence in 813 (Canon 36) added the Feast of the Assumption of the Virgin Mary. The day of All Saints was instituted by Gregory IV., according to Durandus. He was, says Platina, an extremely bad man, who began to disgrace the Papal throne in 827 A.D.

Alcuin, the great master of Charlemagne, wrote in 790 A.D. (*Sentent.*, lib. i. cap. 18): "Although the flesh of Christ was derived from the flesh of the Virgin, who was corrupt through Original Sin; yet His conception was not effected by carnal concupiscence, but by the power of the Holy Spirit. For it is not called Original Sin because the flesh is derived from a flesh

corrupted by sin ; because then Christ would have had Original Sin. But a person is said to have inherited Original Sin, because he was generated by libidinous propagation." Again (lib. iv. cap. 8) : "The flesh which is now the flesh of Christ, was infected by sin, before it became the flesh of Christ ; but the flesh of Christ was not infected by sin, because it was purified from sin before Christ took it on Him. Nor was it only the flesh, which Christ took on Him, that was purged at His conception, but also the remainder of the Virgin's flesh, in which the lust of sin was extinguished, so that she could not afterwards commit sin." At the earlier periods, nothing was thought about the purification, or even holiness of the Virgin ; but the period of Bede and Alcuin evinced that phase which attributed to her a purification from sin as taking place at the time that the Virgin conceived our Lord, but not before.

S. Nicephorus, indeed, wrote in 795 A.D. (*Ep. ad Leonem III.*, in Baronius) : "He dwelt in the womb of the most holy and uncorrupted virgin mother of God, who had been beforehand cleansed by the Spirit, both in soul and body." Nicephorus agreed with the other theologians of the time, that Mary was polluted with sin, and was cleansed before she conceived our Lord. The only difference was a fervour towards Mary which caused Nicephorus to call her "most holy and uncorrupted," and would have caused him, had he lived a thousand years later, to fall into all the extravagances of mariolatry.

Rabanus Maurus, Abbot of Fulda, flourished in 825 A.D., and wrote (*on Matt.*): "This is My beloved Son, in whom I am well pleased. With the first man I was displeased; but with this Man, and with Him alone of all mankind, I am well pleased; because in Him alone I have found no sin."

At the same time, John Scotus wrote (*in Sentent.*, iv. dist. 45, q. 4): "I say that it is not necessary that, by reason of blessedness, a saint should be cognisant of our prayers, neither continually nor universally cognisant of them in Christ; because there is nothing which is necessarily consequent on blessedness. Nor does it follow that our prayers should be revealed to the saints; because such revelation is not necessarily consequent on blessedness. . . . Yet it is *probable* that God reveals to those who may be in bliss, the prayers which are offered to Christ, or to God in Christ's name." The metaphysical Irishman is clear only on this point, that saints, even if they be in heaven, cannot know anything of any prayers offered to them by men on earth. If that be true, there is an end to hagiology.

The great and renowned commentator, Haymo, Bishop of Halberstadt in 840 A.D., writing on the Apocalypse (lib. ii.), said: "Christ alone is truly called Holy, because He did no sin. For, although there are many who are called saints, yet, in comparison with Him who was without sin, all men are unrighteous. Although some might have been saints, yet, as they were merely men, they could not have

been without sin. Christ alone is holy ; because He had no sin, neither was any guile found in His mouth." Again (lib. i. *on Apoc.* i. 13): "That angel, who represented Christ, was not the Son of man, but was : Like the Son of man ; because, although Christ took on Him our flesh, yet He had no sin, but appeared in the likeness of sinful flesh. It is the property of man not to be without sin. Therefore, as Christ had no sin, He said, by the mouth of the prophet (Ps. xxii. 6) : I am a worm, and no man."

Pope S. Leo IV. came to the throne in 847 A.D. Anastasius (*vita cv. Leonis IV.*), declares that he decreed that the Octave of the Assumption should be observed in the Roman Church, which it had never yet entered the heads of the Roman prelates to do : "*quæ minimè Romæ antea colebatur.*" Pope Leo also granted plenary indulgences to every one who should visit the church of the Carmelites on each of the following days : Christmas, Easter, the Feast of S. Peter and S. Paul, Whit-Sunday, the Assumption, the Nativity of the Virgin, the Annunciation, the Purification of the Virgin, S. Michael the Archangel, All Saints, the two Feasts of the Holy Cross, the Nativity of John the Baptist, the Feast of Fabian and Sebastian, and Good Friday. This grant of indulgences is rehearsed in the bull of 1477 by Sixtus IV. It will be observed that the Feast of the Immaculate Conception had not then been thought of.

It was in 849 A.D. that Reichenau composed the

Glossa Ordinaria on the Bible. For centuries it was regarded, by the Church of Rome, as of absolute authority in the interpretation of all passages of Scripture. What then is the gloss on Ecclesiastes vii. 28?—"One man among a thousand have I found; but a woman among all those have I not found"? It is as follows: "That is, there never was a woman without sin."

Pope Nicholas I., "the Great," received the tiara in 858 A.D., just after the publication of the false Isidorian decrees; and that pope did not fail to quote them at once, as undoubted authorities, to the bishops of Gaul and Britain, although he took care not to refer to them when addressing any of the more learned bishops of Italy. We have seen how Scripture stood in the way of the evil practice of mariolatry. What did Pope Nicholas do? He put (*Dist.* xix. cap. 1), the decrees of the Popes on the same level of authority with the words of Holy Scripture. Pope Leo IV. had already done the same in part (*Dist.* xx. cap. 1); while Gregory the Great had not ventured to go further than to declare that he revered the Canons of the first four Councils as much as he did the four Gospels.

According to Nicephorus Callistus (*Hist. Eccl.*, xvii. c. 28), who wrote at this time, the Emperor Mauritius commanded the celebration of the *κοίμησις τῆς Θεοτόκου*, the *Dormitio*, or death of the Virgin, on the 15th of August in every year. Bede (*De Locis Sanctis*, c. 7) believed that there was, in the

Valley of Jehoshaphat, a church dedicated to Mary, in which there was an altar over a vacant tomb, in which Mary was supposed to have been buried, for a few days, until she was "assumed" into heaven. Bede honestly added: "*sed a quò, vel quando sit ablata Maria, nescitur.*" "No one knows who took her body out of that tomb, nor yet when it was done." Nevertheless, the mere report or suggestion that such was the case, was considered quite proof enough that it was so, in that superstitious and ignorant age.

The Carmelite Order, or Confraternity of S. Mary of Mount Carmel, had taken its rise in the East. The Carmelite writers protested that it was founded by Elijah when he slew the prophets of Baal! They had already received indulgences from Pope Leo IV. In 867 A.D., Pope Adrian II. conceded more indulgences to them; as did also Stephen V. in 885 (see bull of Sixtus IV. in 1477). We shall see presently how many million years of indulgences every one of the confraternity, and every one who wears a scapula, may gain. At least so they fondly imagine.

The fatuous superstition of that age is perhaps more fitly illustrated by the third Canon of the eighth General Council, which was held at Constantinople in 870 A.D.: "We decree that the holy image of our Lord Jesus Christ, the Liberator and Saviour of all men, shall be adored equally with the book of the holy gospels. For as, by uttering the syllables which are found written in that book, we all attain our eternal salvation; so also by the operation on the

imagination, of the colours of the image, we all, learned and unlearned, derive an equal advantage. . . . Every one, therefore, who does not adore an image of our Saviour, shall not behold Himself when He comes in His glory to be glorified with and to glorify all His saints; but such a one shall be debarred from all communion with Him and His glory. The same rule applies to the image of Mary, His pure mother and the mother of God. So it does also to images of the holy angels . . . and also to images of the most praiseworthy apostles, and prophets, and martyrs, and holy men; and to the images of all the saints. We must honour and adore all those images also; and if any one should omit to adore them all let him be anathema from the Father, and the Son, and the Holy Spirit" (Har- duin, vol. v. p. 900 B).

That universal idolatry of images, commanded by an infallible Pope under pain of damnation, is enough to prepare us for any wickedness and absurdity which the superstitious brains of monkdom could invent. Yet here is another specimen for the special information of those who deny that the Roman Church is an idolatrous harlot. It is exhibited by the Benedictine Zoller, who pretends that it is a quotation from the works of St. Georgius, Archiep. Nicomediensis (Homily, *In present. V. M.*), who flourished in 880 A.D.; although it is extremely doubtful whether there are any genuine writings of his. None were known until the year 1648, when

some documents were published under his name. This is the extract: "O our Lady! nothing can withstand thy power; nothing can resist thy strength; all things obey thy command; all things are subservient to thy power. Without any effort, thou dost compass all thy desires."

Yet Odo Gallicus, Abbas Cluniacensis, in 923 A.D., wrote (*Sermon on the Virgin*): "Three births are celebrated by the Church, viz. those of John the Baptist, of the Blessed Virgin, and of our Saviour. But the conception of the Blessed Virgin, and that of every other saint, excepting only our Saviour's, is not celebrated; because the Blessed Virgin, in her conception, inherited both sin and the punishment of sin; although, indeed, she was sanctified in her mother's womb, at some time of which we are altogether ignorant. That she afterwards could commit venial sins, we believe; but did she actually sin? We know not. However, when conceiving our Saviour, the Holy Spirit so overshadowed her that she could not afterwards sin." So also (*Hom. Super Evang.*): "As the Virgin had contracted Original Sin, she was cleansed from it, by sanctification, in her mother's womb, and was sinless ever afterwards." Joannes de Cervo (III. Sent., Dist. iii.) says just the same. Here, then, we are landed in the new phase of opinion concerning Mary. The immaculate conception of her is denied; but her sanctification while yet in her mother's womb is affirmed. Œcumenius, Bishop of Tricca (950 A.D.), also denies the Immaculate Conception.

HISTORICAL RETROSPECT.—FOURTH PERIOD.

942 A.D.

IN 1020 A.D. the great canonist, Burchardus, Episc. Wormatiensis, flourished. He adhered firmly to the old opinion (*Summa*, lib. xx. cap. 11): "By the falsehood of Adam all men naturally lost their innocence; and no one can rise out of that abyss of destruction, unless the grace of a commiserating Redeemer shall raise him. Pope Innocent clearly defined this in a letter to the Council of Carthage." According to the present faith of the Romanists, that definition of Pope Innocent was infallibly true; although it was directly contradicted by another infallibly true definition of Pope Pius IX.!

Now we come to Cardinal S. Peter Damianus in 1050 A.D. (*Sermo* xlv., *idest in Nativ. B. V.*, *Sermo* I.): "Thou Mary dost come and stand before that golden altar of human reconciliation, not praying, but commanding (thy Son); as a queen, and not as a handmaiden. . . . There is given to thee, O Mary, all power in heaven and in earth; and nothing is impossible with thee." He utters the same blasphemy in Sermon x. on the Annunciation; and in Sermon xl. on the Assumption. A further blasphemy he elsewhere wrote: "God could not become man without the consent of Mary." The period of Cardinal Damian is an epoch in mariolatry.

The practice of saying the "Office of the Virgin Mary" was first begun at this time in convents. It

had its origin in mere hymns to her praise, which were introduced into the daily service by Ulrich, Bishop of Augsburg, in 924 A.D. (Mabillon, *Annales Ben.*, lib. xlii. no. 71). According to Peter Damian (*Opusc.*, xxxiii. c. 3), Saturday was sacred to the Virgin as early as 1000 A.D., just at the time when the new idea, as to her sanctification in her mother's womb, first took its rise. The "*Salve Regina*" has been ascribed to Hermannus Contractus, in A.D. 1050. There Mary is called "the blissful gate of heaven," and is prayed to "loose the chains of us criminals; and give light to us who are blind." The "*Ave Maris Stella*" probably dates from much the same time. Therein Mary is prayed to exert the maternal authority over our Lord Jesus, and command Him to save us: "*Monstra te esse matrem.*" Such were the ideas of that period. Yet Theophylact, who flourished in 1077, denied the Immaculate Conception of Mary. This Franciscus Peyna admits in his *Directorium Inquisitorum* (P. ii. Comment. 21); he admits too that all the great Fathers of his Church had also denied that dogma.

In 1080, Anselm, Archbishop of Canterbury, wrote (*Cur Deus homo*, lib. ii. cap. 15): "For although the conception of Christ was pure and without the sin of carnal pleasure; yet the Virgin, from whom He took flesh, was conceived in iniquities and in sin did her mother conceive her; and she was born in sins": "*est in iniquitatibus concepta, et in peccatis concepit eam mater ejus.*" Addressing God in his *Meditations*,

he says : “Thou didst create the soul of the glorious Virgin Mary with the taint of Original Sin ; but afterwards Thou didst purify her from that primal contagion, and didst clothe her in the robe of righteousness, and didst subsequently strengthen her in the purity of holiness.” Again, in his book, *De Conceptu Virginali*, cap. 2, he says : “If Adam had not sinned, he would have transmitted, to his posterity, that nature which he had received from God. So, after his sin, he transmitted that nature which he had, as sin had caused it to be. Wherefore all children of men are born subject to the debt of Adam, and have to give satisfaction for the first sin.” (Cap. 8) “God gave, to our first parent, grace to be just and rational. . . . But when Adam would not remain in subjection to God’s will, he lost that grace, and could not transmit it to his posterity. . . . How then could the Virgin’s Son not be subject to sin, and to the death of Adam ? This is not hard to understand : Adam was created just and free from sin, and from the debt and penalty for sin ; and that state, or Original Righteousness, he could have preserved . . . but, as he did not preserve it, but threw away that grace, he became subject to the contrary ; he became the servant of sin, and of injustice, and incurred the debt ; and therefore every one who descended from him lost that Original Righteousness, and became subject to the opposite evils.” (Cap. 13) “Although Christ assumed flesh from the sinful mass (of Mary), yet He did not

receive any of the sin of the sinful mass." This is repeated in chapter 16; and in chapter 19 he says: "No one can be born naturally without sin; on which follows damnation; for all the children of Adam, except the Virgin's Son, are sinners and children of wrath, as the Apostle says." (Chap. 20) "From Adam to the Virgin, the mother of Jesus, all were propagated naturally, and the seed was sown by the will and desire of the parents, and germinated according to nature; and so, by that natural course, they all derived their being from Adam. But the will of no creature sowed the seed in Mary, nor was there any germination according to nature. But it was the Holy Spirit, and the power of the Most High which miraculously propagated that Man. The Virgin conceived Him of the Holy Ghost; and therefore He was born without original sin, which all the children of Adam derive from their origin; for with Original Righteousness the Son of that Virgin was born."

Two books, *Miracula de Festo Conceptionis*, and *De exordio humanæ salutis*, have been falsely ascribed to Anselm. They were written long after Anselm's time, and were two of the very numerous forgeries of the Church of Rome. It seems to me that the *Liber de excellentiâ B. V.* must be another forgery. Let the reader judge whether a divine who had composed the foregoing passages could have penned the following: (cap. 6) "Salvation is often more quickly obtained by invoking the name of Mary, than by

calling on the name of Jesus, her only Son." (Cap. 8) "Accompanied by thousands of thousands, yea, by an infinite number of armies of angels, God Himself came to His most pious mother, as she was about to die and depart from the earth, and He exalted her above all the heavens, and gave her an eternal right to rule over all creation, and placed her by Himself on the throne of His glory." (Cap. 11) "As God, by His power, made all things, and is therefore Father and God of all; so Mary, the blessed mother of God, by restoring or regenerating all things through her merits, became the mother and queen of all."

Pope Urban II., he who sanctioned the indiscriminate murder of all excommunicated persons, came to the Papal throne in 1088. While presiding over a council, he made the following declaration, and all the members of the council shouted "Amen": "The hands of all priests are exalted to an eminence denied to all the angels; for priests create God, the Creator of the Universe; then, with their hands, they offer Him up for the sins of the whole world." (Labbé and Cossart, *Concil.*, vol. x. col. 617. Ed. Paris, 1671). I quote this here because of the commentaries of two Jesuists: that of Cornelius à Lapidé on Ecclesiasticus xxiv. 29; and that of Salazar on Proverbs ix. 4, 5 (quoted by Dr. Pusey, in his *Eirenicon*, part i. 168-172). For both of them assert, as Catholic truth, that Mary is bodily present, with Christ, in the Sacrament, and is there fed upon

by the communicants! Priests therefore are greater than even that wicked Urban II. declared them to be; for they create both Mary and Jesus, and then offer them both up for the sins of the whole world.

Cardinal Goffridus flourished in that same year 1088. In his eighth sermon we read: "If," it is hypothetical, "If any saint can obtain, from the just Judge, whatever the saint has a right to demand; much more may the Virgin Mary, who is the Judge's mother, be sure of not being defrauded by Him of her mother's right. . . . The blessed Mary, mother, virgin, and wife, intact and most holy, will obtain from her most Holy Son, that not a single one shall perish for whom she has prayed but once. And no wonder; for if she chooses, she can save the whole world by her prayers; and she is most ready to pray for the whole world; and all the world will be saved, if they only make themselves worthy of her prayers."

All the divines of that day were not quite as foolish as Cardinal Goffridus. For Petrus, Archiepiscopus Mediolanensis (*in Apparatu*; cap. *Firmissimè*. De Consecr. Dist. iv.) wrote: "The Conception of Saint Mary should not be celebrated; because she was conceived in Original Sin; although she was afterwards made holy."

Let us pass to Euthemius Zigabenus, who wrote in 1116 A.D. I believe that no genuine writings of his are extant; nevertheless, the Benedictine Zoller has forged or extracted the following quotation (*De Zonâ Deiparæ*): "Protect us, in thy great and abundant

mercy, by thy never-failing intercessions, oh thou most best of all ! Recommend us to thy Son, our God, the merciful and just Judge ; for thou hast a mother's authority and infinite boldness with God, and canst do all things."

Pope Innocent II. was made Pope in 1130 A.D. Preaching on the Assumption of the Virgin, he said : " Eve was indeed created without sin ; yet she brought forth children in sin. The glorious Virgin was born in sin, and yet brought forth a Son without sin." How was it that an infallible Pope in 1130 could contradict, not only the dogma of the Immaculate Conception, but also the notion that the Virgin Mary was born holy ?

Perhaps it was due to the great authority and influence of Hugo de S. Victore, who flourished in 1120 A.D. In his book of *Sentences*, he says : " The flesh of Christ, as Augustine avers, was at the first in His mother subject to Original Sin ; but, by the operation of the Holy Spirit, before the Word of God took that flesh on Him, it was cleansed from all sin." Again : (*De Sacramentis*, pars ii. cap. 4) " The definition of the Catholic Faith asserts that the Son of God, who was born of sinful parents, and for sinners, took on Him flesh which was free from sin, although it was derived from the Virgin's flesh which was tainted with sin. His flesh was free from sin, because it had been freed from sin ; not because it was never sinful flesh, but because it had ceased to be sinful flesh. For, as He took it on Him, it was

purged from the lust of sin. . . . That flesh which Christ took on Him, was by grace cleansed from the sin which had affected it since the time of Adam ; and, being cleansed and made free from sin, it was assumed by the Son of God." Among the Benedictine Zoller's numerous forgeries, there appear the following passages, attributed to Hugo de S. Victore (*De Propriet. et Epithet. rerum*, iv. 2). "The blessed Virgin was poor, humble, obedient, quiet, modest, simple-minded, wise, announced by the angel, and sanctified in the womb." Again : (*Apolog. de Verbo incarn.*, c. 3.) "In heaven, the Son is as the Father ; and on the earth, the mother is as the Son. In heaven the Son is the image of the Father ; but on earth the Son was the imitator of His mother."

Now we come to the great opponent of the dogma of the Immaculate Conception, the great S. Bernard (1130 A.D.) ; although he was a devoted worshipper, as very many at his time were, of the Virgin Mary. That great Abbas Clarævallensis said, in a sermon on the Advent : "The Virgin brought forth her own Redeemer, and the Redeemer of all mankind." In another sermon, on the Assumption : "It is on every ground quite clear that the blessed Virgin was cleansed from her sins by the grace of God." Again : (*De Error. Abailardi*, c. vi.) he wrote, "If One has died for all, then have all died ; that is to say, so that the satisfaction given by One should be reckoned to all ; just as He bore the sins of all." That doctrine,

which comprised the Virgin Mary in its terms, involved a renunciation of all merit and good works in every child of Adam. It was discarded by the Council of Trent, in favour of the "inherent righteousness" of some men; nay more, in favour of a supererogatory merit in some men and women, which may be put to the credit of others. In the time of S. Bernard, the doctrine of the Immaculate Conception was invented (1140 A.D.) by some Canons of Lyons. Of course the invention gave rise to a great public controversy. Some said that, as Christ was conceived without the taint of Original Sin, therefore His mother must have been perfectly holy from the first instant of her conception. S. Bernard very logically retorted that such an argument would also prove that, not only she herself, but also Anna her mother, and every one of her ancestors up to, and including Eve, must have been conceived without sin. And if that were so, then David spoke falsely when he declared: "In sin hath my mother conceived me." The Jesuit Malagrida, and various other writers also, were bold enough to extend this privilege to Anna, the mother of Mary. But every divine shrank from logically proceeding *in infinitum*. S. Bernard, the great panegyrist and worshipper of Mary, seeing the falseness of the reasoning, wrote with great vehemence against the doctrine. I shall quote a few extracts from his letter; but I wish first to remark that the time when this doctrine was invented, was a period of the most awful profligacy of the clergy; and that

Lyons was one of the most profligate places, even at that wicked time. It is also a fact that every step in mariolatry has been taken at times of debased morals, and also by persons who were distinguished by their excessive corruption. The Epistle is 174 *Ad Canonicos Lugdunenses*. S. Bernard declared that he was "very much puzzled to know what could have been the object of some of you Canons, in desiring to alter the present excellent settlement of religious worship, by introducing a new celebration, which was quite foreign to the ritual of the Church, and was not approved by reason, nor recommended by any ancient tradition. Do you imagine that you are more learned, or more pious than the Fathers of the Church? It is a very dangerous thing to presume to introduce anything in religion which their prudence carefully passed by." He then stated his belief that Mary was sanctified in her mother's womb, just as Jeremiah was (i. 5), and John the Baptist (Luke i. 41), and David (Ps. lxx. 6, 21); but he adds these significant words: "but how far such a sanctification could have been operative against Original Sin, I have not the temerity to assert." His argument as to the sanctification of Mary is worth recording: "If therefore the blessed Virgin could not possibly have been sanctified before she had been conceived, because she did not exist before conception; so also, in the act of the conception of her, she could not have been sanctified, because of the concupiscence involved in that act; it remains therefore for us to believe

that she received sanctification while in the womb, and subsequent to conception; which, supposing no other sin to have occurred, would have made her birth holy, but not her conception. Wherefore, although it has been given to very few children of men to be born holy, yet to not a single one has it been given to be conceived in holiness; and this was in order that the prerogative of a holy conception might be reserved to One who should sanctify all; and He alone, of all men, came without sin, and purged away all sin. The Lord alone was conceived of the Holy Spirit. He alone was holy in conception. . . . That being so, what, I ask, is the sense of a Festival of the Conception of Mary? Or how can that conception be alleged to have been holy, which was not of the Holy Spirit; not to say, which was of sin? And why should that be celebrated, by a festival of the Church, which was not at all holy? The virgin queen would gladly forego that honour whereby either an act of sin will be honoured, or else a false holiness alleged." S. Bernard rehearsed the argument of the Canons as follows: "We must honour the conception of her, because we have already decreed honours to her birth of Him." And he replied: "But what if some one should allege the very same ground for decreeing festivals to each of Mary's parents, because they produced a holy Mary? Then we have, again, exactly the same ground for decreeing festivals to her grandparents, and her great-grandparents; and so we should have to proceed *in*

infinitum ; and we should have numberless festivals on every day of the year." He then showed that the notion was totally opposed to both reason and authority.

It was a very remarkable inconsistency in S. Bernard to pray to Mary, and yet to assert, in accordance with the general faith of the apostolic Church, that the souls of the righteous will not see or hear before the day of the Lord's coming. That was the belief of the Church ; nor was it altered until the Council of Florence in 1439 A.D. His fatuous devotion to Mary may account for it ; I will give three examples from his writings (Sermo, *In Nativ. B. Mariæ de Aquæductu*, § 7) : " But perhaps you are in awe of Jesus' Divine majesty ? Because, although He has made man, yet He continued to be God. Yes ! you want an advocate, even with Jesus ? Well then, run to Mary. The humanity in Mary was pure ; and not merely pure from all contamination, but also pure by a prerogative of her nature. . . . The Son will hear His Mother, and the Father will hear the Son." Again (Sermo I., *In Salve Regina*) : " She is fitly called the Mother of Mercies, because she is believed to open the abyss of Divine love to whom she will, and when she will ; so that every sinner, how enormously however he may have sinned, should not perish, when she has given him the most holy suffrage of her advocacy." Further (Sermo, *De Verbis Apoc.*) : " Mary is become all things to all men ; she is debtor to the wise and the unwise, through her super-abun-

dant love ; and has opened her bosom of mercy to all, so that we all may receive of her fulness ; the captive obtains, from her, redemption ; the sick receives health ; the mourner gets consolation ; the sinner is given pardon by her ; the just man acquires grace ; the angels, joy ; and the whole Trinity receives glory.”

Peter Lombard, Archbishop of Paris, the great “Master of Sentences” (A.D. 1140), was precise on the point under consideration (III. Sent., Dist. iii. q. 1) : “Verily we must believe, in accordance with the united testimony of the saints, that even the flesh of the Son of God, as it existed in Mary before He was conceived, was under sin, just as the rest of the Virgin’s flesh was. But after the operation of the Holy Spirit had come over her, His flesh was so cleansed from the contagion of all sin, that it was united, free from all sin, to the Word of God ; only the penalty for sin remained, not of necessity, but because it was voluntarily assumed. Moreover, the Holy Spirit, by coming into Mary, cleansed her entirely from sin, and freed her from the desire to sin.” It will be observed that the supposed purification of Mary took place, according to the “Magister Sententiarum,” at the time when she conceived the Lord Jesus. This he makes more plain in the following passage. Having quoted John Damascene, viz. “The Holy Spirit, overshadowed the Virgin, cleansed her from sin, and gave her power to receive the Word of God, and to generate a Son” ; he added : “From that authority, what we have already said is made

clear beyond doubt, that, the Holy Ghost, anticipating the conception of the Son, purified the Virgin entirely from every taint of sin." But let us return to the former passage. Peter Lombard continues: "Christ was begotten without human concupiscence, and therefore the flesh of the Word was not under sin. . . . But it was only His flesh alone that was not sinful flesh; because He alone was conceived by His mother by grace, and not through concupiscence. . . . He alone had none of the pollution which comes from the (parental) motion of concupiscence and carnal pleasure at the time of conception." With regard to prayers to Mary and the saints, Peter Lombard says (IV. Sent., Dist. 45): "We ask the saints to intercede for us, that is, that their merits might be applied in satisfaction for us; and also that they might wish well to us; because if they determine to do us good, God will decide to do so, and it will be done." He adds: "But perhaps you will ask: Do the saints hear the prayers of us suppliants, and do the desires and vows of those who pray come to their knowledge? It is not incredible that the souls of the saints, which are in the hiding-place from the face of God, should be comforted with a ray of true light, and should, by contemplating Him, be able to know things which take place on earth, so far, at least, as would be necessary to give to them joy, or to us assistance."

Guerricus, Abbas Ignasiensis, near Rheims, writing at the same time, took the same view as the great

Master of Sentences: "The blessed Virgin, and all other human creatures except Christ, were conceived in Original Sin. Therefore the Scripture says: One man among ten thousand have I chosen,—meaning Christ;—but among women have I found none,—that is, there never was a woman without sin."

HISTORICAL RETROSPECT.—PURIFICATION
BEFORE BIRTH.

PETRUS COMMESTOR, "Magister Historiarum," flourished in 1145 A.D., and was Chancellor of the University of Paris. In a sermon on the Virgin Mary he said: "For the blessed Virgin was conceived in sin, and was subject to the penalty of sin; and therefore her conception should not be celebrated as a Feast. But, since she was sanctified in the womb and cleansed from Original Sin, therefore her nativity may be celebrated. For, when the grace of the Holy Spirit came upon her and the power of Highest overshadowed her, she was then purified from sin, and, as we may suppose, the lust of sin in her was extinguished. But yet there remained the penalty for sin, which was only alleviated, but not dispensed with."

Gilbertus Porretanus, Bishop of Poitiers in 1147 A.D. (*super Boëthio*) wrote: "The body of Christ was derived from the body of the Virgin; and she, like all the rest of mankind, was subject to sin and death, by reason of the sin of our first parents."

So also Zacharias, Episc. Chrysopolitanus, a Præmonstratentian, writing in 1150 A.D., on the words : "the Holy Spirit shall come upon thee," said (*De Concordiâ Evangel.*) : "Although we may be made holy, yet not one of us is born holy ; for the Prophet says : In sin did my mother conceive me. Jesus was the only one that ever was born holy, because He was not conceived by carnal commingling."

At the same time Sicardus, Bishop of Cremona, narrated the supposed origin of the Feast of the Conception of the Virgin. (*Summa de Divinis Officiis, vel Mitrale*, lib. viii. cap. *de Nativ. Virg.*) : "Some persons used to celebrate the conception of the blessed Virgin—and perhaps they do so still—because of a revelation which they say was made to an abbot, when he was being shipwrecked. But the story is not authentic ; and therefore it seems proper that such festivities should be prohibited, because the Virgin was conceived in Original Sin."

Arnoldus Carnotensis, Abbas Bonævallis, in 1153 A.D. (*Tract. De Laud. Virg.*), asserted that : "The Virgin has been put over the whole of creation ; and whoever bends the knee to Jesus, also falls down on the ground to pray to the mother ; and, as I conclude, the glory of the Son is not so much common to the mother, but is one and the same glory." This is the way in which he thinks he proves his assertion : "The mother cannot be alienated from the domination and power of her Son ; for Mary and Christ have one and the same flesh and spirit, and one and the

same love. That was the meaning of the words addressed to her: The Lord is with thee; and she inseparably enjoyed the promise and gift. For unity admits of no division, nor can it be separated into parts; and although two are made one flesh, yet they cannot be again separated. I therefore assert that the glory of the Son, and the glory of the mother are not so much common to both, as identical."

Joannes Beletus wrote his *Rationale Divinorum Officiorum*, in 1162 A.D. In chapter lxxi., he says: "the candles on Candlemas or the Feast of the Purification of the Virgin Mary, have no authority, except that they have come down from an ancient custom of the pagans. For, of old, there was a custom in Rome, of lighting the city at the beginning of February, and going in procession through the streets, each one carrying a lighted candle; which was called *Amburbale*. This custom of the pagans, at the beginning of February, was adopted by the Christians at the Feast of Mary." Again (cap. 146, *Rubrica de Assumptione B. Virginis*): "Some used at one time to celebrate a Feast of Conception (of the Virgin), and perhaps they celebrate it to this day; but it was never authorized nor approved of; indeed it should rather be put a stop to, because the Virgin Mary was conceived in sin."

That turbulent, seditious, headstrong, overbearing, worldly-minded, obstinate and insolent prelate, Thomas à Becket (1164 A.D.), who deserved to be flogged at a cart's tail until he had been thoroughly

humbled, is now worshipped as a saint, and suffers under cold encomiums and spiritless panegyrics from Cardinal Manning, simply because he, the saint, was an outrageous scoundrel; and although the bishops, abbots, and clergy of his own day condemned his behaviour as rash and criminal, and in no way suitable to a saint. They called him always "*Regni turbator et Ecclesie.*" In very plain language they wrote an account of his conduct to the Pope and cardinals. Pope Alexander, in 1164, sent him a decretal letter, enjoining more prudence,—"*consulimus et omnimodis exhortamur,*" said the Pope; and bidding him "*Regi in omnibus et per omnia deferre,*" by all means to defer to the king and give way to him in all things. In other letters, the Pope urged more discretion, more circumspection, and less precipitation, "*ad gratiam et benevolentiam illustris Regis Anglorum recuperandam*" (*Epist. et Vita Div. Thomæ*, Brussels, 1682). Cardinal Wilhelmus and Cardinal Otto wrote also to Pope Alexander, accusing Becket of traitorous and revolutionary practices. Perhaps that accounts for the sudden change in Pope Alexander's demeanour; for that Pope canonized Becket four years after Becket's "happy despatch."

It may be well to halt our procession of witnesses for a few minutes, while we shortly consider the canonisation of saints; that is to say, the manufacture of deified heroes, by the Roman Church, out of a raw material which is verily but little available for the purpose. A remarkable instance of the kind is that

of S. Amphibolus, Bishop of the Isle of Man, and fellow martyr of S. Alban. Archbishop Ussher has incontrovertibly shown (*De Brit. Eccles. Primord.*, c. 14), that it was nothing but a stupid blunder. The old legend of S. Alban was misunderstood. The shaggy cloak of ecclesiastics, in that age, was called an Amphibolus; and naturally it went to martyrdom with its owner, and so was made a saint by an ignorant pope. That was worse than making that large cut of beef, still carved in the Guildhall, a "Baron"; and worse than Heliogabalus making his horse a "Consul." S. Veronica is another example. She is supposed to have lent her handkerchief to our Saviour; and a picture of His face was alleged to have been miraculously impressed on it. There are two of these handkerchiefs in Rome, each claiming to be the true one,—the one at S. Silvester's Church, the other at S. Peter's. There is also a prayer addressed to this picture-pocket-handkerchief, in the Offices: "Conduct us, O thou blessed picture, to our proper home, where we may behold the pure face of Christ." There is also an altar at S. Peter's, built to that rag, by Pope Urban VIII. Thus the rag has been honoured more than the British bunting; and yet it has been proved by Mabillon to be an hoax (*Iter. Ital.*, p. 88): "*Hæc Christi imago, a recentioribus Veronicæ dicitur; imaginem ipsam veteres Veronicam appellabunt,*" etc. That author asserted that the name of the rag—which the Romanists assert to have been the pocket-handkerchief of the supposed woman called Veronica—was

itself called, in former times, *Veronica*, which was a corruption of the words *verum icon*, or "correct portrait." Thus was a female saint imagined and manufactured out of ignorance and a blunder as to a name. Similarly, Faith, Hope and Charity, were imagined to have been virgin martyrs. The Jesuit Garnet, who helped to contrive the Gunpowder Plot, and said the mass for the murderers, and gave those dynamiters absolution in advance, on the morning of the intended explosion, was for a long time described as a saint on his pictures at the Gesù in Rome, and also at S. Omer. He was one of those firebrands who earned his popish sainthood by plotting a most diabolical wholesale murder of innocent persons. That Garnet, and a lot of his rebel crew, have this year been canonized by the great beatification office of murderers and filibusters at Rome.

Now let the procession of witnesses move on! Ricardus a S. Victore, who flourished in 1164, gives the following evidence: "It is indeed very clear that, unless the blessed Virgin had been entirely purged from her sins, she could not have borne that sublime fruit. What I have said, I will repeat more strongly; unless the Virgin had been cleansed from every contagion of vices, she could not have given birth to the Son of God. . . . For, at the very time when the Virgin was subject to the assault of every vice, by the Holy Spirit overshadowing her, the soil of our sinful nature obtained full peace, and was cleansed from the root of all sins. But her Son, Emmanuel,

never had in Him anything which required to be purged out; for, from the hour of His conception, He received all the fulness of holiness, and grew and was perfected in every good thing." Mark! up to the moment when the Virgin conceived our Lord, by the Holy Ghost overshadowing her, she "was subject to the assault of every vice." What a stout denial of that ridiculous theory of the Immaculate Conception of Mary! In the face of that calm and scientific statement, how can we read in patience, the staring forgery which the Benedictine Zoller has attributed to that great writer, in order to prove the dogma of the Immaculate Conception (lib. ii., *in Cant.*, c. 26): "The Virgin was a terror to the princes of darkness, so that they dared not approach her, nor tempt her. The flame of her love frightened them away. The fervour of her prayers, and the ardour of her devotions, singed them. They were dumb-founded to find one who was without sin. . . . Thus was fulfilled what was promised, The power of the Highest overshadowed her, and strengthened her, so that it was impossible she should ever commit sin; and from the moment that she became the Temple of God, she was so privileged that she could not be marked by any stain." What a clumsy forgery! It ends by a denial of Zoller's pet dogma; and attributes the supposed purification to the time that she conceived her Saviour, when she "became the Temple of God." Zoller gives another pseudo-quotation (*De Emman.*, lib. ii. c. 26): "Unless Mary had been com-

pletely purged from every taint of vice, she could not have given birth to God the Son of God. For the Virgin to conceive Him, for the Virgin to bear Him, it was necessary that she should be *infinitely* holy, and *infinitely* pure." That is to say, at the time when she conceived our Lord, but not before, she became a goddess,—“infinitely holy, and infinitely pure.”

Jacobus, Pictaviensis Episc., in 1170 A.D., took the view which was novel in his time (Sermo, *Annunc.*): “Without doubt the blessed Virgin Mary had the guilt of Original Sin; but she was immediately afterwards purged by grace.” Again (Sermo, *Nativ. Virg.*): “Although Mary was conceived amid the thorns and briars of vices, yet she was purified in her mother’s womb from the stains of sin.”

But Saint Maurice, Archbishop of Paris in 1175, in conjunction with the University of Paris, forbade the celebration of the Feast of the Conception of the Virgin Mary, on the ground that “she was conceived in Original Sin, as taught by Gulielmus, Altissiodorensis Episcopus.”

Another bishop, Raynaldus, Episc. Salernitanus, in 1179 (Dist., cap. *De Archâ. apud Paulum ab omnibus Sanctis*), made the like assertion, that: “the blessed Virgin was born in Original Sin, for she was generated by the seed of Adam.”

So also Cardinal Petrus Capuanus, in 1190 A.D. (*Summa de Trin., De Incarn. Verbi*): “Not until after the blessed Virgin Mary had been quickened, was she cleansed from Original Sin, by God’s grace.”

In 1198 A.D. that Pope of Popes, Innocent III. came to the throne ;—he who proclaimed the doctrine of Transubstantiation, and yet wrote a book against that doctrine ; he who assembled a Council to deliberate, and then proclaimed scores of dogmas, suddenly, in spite of the Council. In a sermon on the Purification of the Virgin, preached by that Pope in 1204, he said : “The Holy Spirit first came to the Virgin while she was in her mother’s womb ; and purged her soul from Original Sin. He afterwards overshadowed her, so that He might free her soul from the lust of sin, so that she might indeed be without wrinkle or spot or any such thing.” As so many cardinals, bishops, divines and saints had dated the Purification from the time that the Holy Ghost overshadowed Mary, that wily Pope, in order to work out the dogma of the Immaculate Conception, invented another purification, which he said was before the birth of Mary. But then I ask, if she was then freed from Original Sin,—from *φρόνημα σαρκός*, from the tendency to sin,—how was it that, at the time just before she conceived our Lord, her soul required to be “freed from the lust of sin” ?

In the year 1200, Joannes Semeca, Teutonicus, Glossator and Bishop of Halberstadt (Sermo, *Nativ. B.V.*), said : “We must hold that the blessed Virgin was conceived in Original Sin ; and that she remained under the guilt of it for some time. Yet it is credible that that time was short ; perhaps, very short.” Again (*De Consecr.*, Dist. iii., cap. *pronun-*

tiandum, in Glossâ): "Concerning the Feast of the Conception of the Blessed Virgin, we shall say nothing, because it should not be celebrated; seeing that she was conceived in Original Sin, as all the saints were, excepting only the Person of Jesus Christ."

In the same year Hugo de Vercellis, Bishop of Ferrara, a renowned canonist, tried to compromise the matter after the fashion of Pope Innocent III. (*De Consecr.*, Dist. iv., cap. *Firmississime*): "There are two births; one in the womb, and one out of the womb; the first, when the soul is sent into the body (*i.e.* embryo); the second, when the body issues out into the light of day. Mary, and John the Baptist, and Jeremiah, were born in the womb in Original Sin. Wherefore the conception of the Virgin Mary should not be celebrated, because she was conceived in sin."

Gulielmus, Altissiodorensis Episc., flourished in 1206 A.D. In the third book of his *Summa* he says: "Since the Virgin Mary was in the loins of Abraham, and descended from him by an act of concupiscence (on the part of her parents), therefore she contracted Original Sin when she was conceived. It was on that ground that Maurice, Bishop of Paris, prohibited the celebration of the Feast of the Virgin Mary's Conception."

The same doctrine was proclaimed by Præpositivus Lombardus, a learned doctor, and Chancellor of Paris in 1207. He was styled "Vir mirabilis," and said (*Summa*, cap. *De Sanctific. Virg.*), "The blessed Virgin contracted Original Sin in her conception, but

was cleansed from it by sanctification in her mother's womb."

So also the great Alanus de Insulis, Bishop of Auxerre, who was styled "Doctor Universalis" (*Expos. Symboli Athan.*): "After the blessed Virgin had been quickened, she was purified and freed from Original Sin by God's grace."

Now Saint Dominic, the inventor of "the Rosary" and the founder of the Order of Preachers, or Dominicans, desires to render his testimony. He gives it through his biographer, Nonatus (*Hist. S. D.*, tom. ii. cap. 11), who narrates with a grave face that Dominic, in 1215 A.D., had communications with Satan, and compelled the evil spirits to come and answer this question: "Which of the saints, after Jesus Christ, is there in heaven whom the devils most fear, and whom men should therefore most worship?" And they answered unanimously that: "No one is ever damned who perseveres in the worship of the Virgin Mary, and in obedience to her; for one sigh of hers, offered by her to the Holy Trinity, exceeds in value the prayers of all the saints put together; and we fear her more than all the saints in Paradise; nor can we ever prevail against her faithful servants." It is a great pity that S. Luke did not know that fact when he was writing the Acts of the Apostles; because he has narrated the doings and sayings of the apostles, and has ignored Mary. But then S. Luke drew his inspiration from the Holy Spirit, and had no commerce with the devils. Moreover, we learn from that

story that the devils are not so clever as we have been taught ; for they cannot keep their own counsel.

In the same year of the Lateran Council, 1215 A.D., Lotharius wrote a book (*De miseriâ conditionis humanæ*), in which he testified that, not until after Mary had been vivified in the womb, was she purified, by God's grace, from the taint of Original Sin.

In 1216 Pope Honorius III. mounted the throne of the Emperors of Rome. In preaching on the Purification of the Virgin, he enlarged on a text, which he misquoted, misinterpreted, and grievously wrested : " A river shall make glad the holy place of the tabernacles of the Most High. God is in the midst of her ; she shall not be moved " (Ps. xlvi. 4). " Those tabernacles, which mean the blessed Virgin Mary, were sanctified by the Most High, because He cleansed her from Original Sin, while she was in the womb of her mother, Anna. The Virgin had this prerogative, that she was not only cleansed from sin, but also afterwards, when she was conceiving her Son, she was freed from the lust or desire to sin ; so that thenceforward she could not commit any sin. Therefore it was that the Psalmist added : God is in the midst of her, she shall not be moved. God found a place of rest in the Virgin, and there only, when she conceived her Son ; because, from that time forward, He found no sin in her, nor any desire to sin. In all other saints He found a place of turbulence ; because He found, in them, desires to sin, from which they were never freed, while in this life." Again, in a sermon on

the Assumption of the Virgin, he said: "From the stain of Original Sin, which sin the soul contracted in its union with flesh that had been carnally propagated, some few, by a special privilege, were freed before birth, while yet in the wombs of their mothers; namely, Jeremiah, John the Baptist, and the blessed Virgin; although, indeed, with regard to the blessed Virgin, we find no hint given in the Scriptures." Incautious Pope! you have admitted in your infallibility that the Virgin Mary was conceived in sin, and therefore required to be "freed from Original Sin." Moreover, you have, also, admitted that no hint of all this is to be found in the Holy Scriptures, although another of your infallible Popes has declared that the Scriptures reveal everything that is necessary to be believed! Incautious Pope! you cannot keep your counsel better than Dominic's devils. Honorius nevertheless, repeats this evidence, at a later period, in a sermon on John the Baptist; and also in a sermon on Passion Sunday.

A Franciscan monk of the name of S. Anthony of Pádua, in 1220 A.D. testified that "The blessed Virgin was sanctified by grace, while in her mother's womb, and then born free from all sin." So! S. Anthony denied the Immaculate Conception!

In the same year Laurentius Cremensis, Glossator (*De Consecr.*, Dist. iv. cap. *Per baptismum*), laid it down that "The birth of the Virgin Mary in the womb, is not celebrated as a feast, because she was conceived in Original Sin; but her birth out of the womb may

be celebrated." He repeats this under the head of the third Distinction of *De Consecr.*, chap. *Pronuntiandum.*

Joannes Gallus, Gallicus, or Gilles, a Dominican doctor of the University of Paris, in 1220 (*Summa*, lib. iii.), likewise asserts that : "while the flesh of Christ was in the blessed Virgin it was subject to sin, and was necessarily in sin ; but before it was united to the Word, it was purged from all contagion of sin." Again : "The Virgin Mary was born with the taint of Original Sin ; for she had been propagated by the seed of Adam."

In the same year Jacobus de Vitriaco (*in Litaniâ Majori*) declared that "We invoke the saints in order that they may intercede for us ; that is, in order that their merits and good works may be imputed to us, and in order that they may be well disposed towards us ; because, if they are so, God will also be well disposed to us, and what we desire will be done." So much had the worship of Mary and the saints increased and been consolidated in the Roman Church, that God's love was denied ! The fact that He had been "reconciled to us, even while we were dead in trespasses and sins," was denied ! and the sufficiency of the intercession and mediation of Christ Jesus was denied !

Jacobus de Casa, a Franciscan (*De Conceptu Virginali*), nevertheless declared that "the blessed Virgin was conceived in Original Sin ; but, afterwards, while in her mother's womb, she was more sanctified than other men."

An Ecclesiastical Council was held at Oxford in 1222, and there (cap. 8) it was decreed: "that all the Feasts of the blessed Mary should be kept with due reverence, except the Feast of the Conception." Yet "the Conception" of Mary is found in the list of festivals as early as 1247 A.D. (*Mansi*, xxiii. pp. 764 and 870; and xxiv. p. 813). The Franciscans, in the general Chapter of the Order, at Pisa in 1263, first admitted the Feast of the Conception in their Order.

Alexander de Ales, the "Doctor Irrefragibilis," in the third book of his *Summa*, in the year 1230, left no doubt on which side he cast his authority in the balance: "Since every human being who has been carnally generated has of necessity contracted Original Sin, it follows that the blessed Virgin, who had been carnally generated, contracted Original Sin. . . . The Virgin was not holy in conception. Christ alone was conceived of the Holy Spirit, and therefore He alone was holy in conception; and, excepting Him, all mankind must confess what David confessed (Ps. li. 5): In sins did my mother conceive me; and therefore the blessed Virgin was conceived in sins. If she were not conceived in sin, she would have had no guilt; and having no guilt, she would not have needed the redemption achieved by Christ; for redemption was effected only because of sin. But it is contrary to the Catholic faith to say that the blessed Virgin Mary was not redeemed by the blood of Christ." Alexander de Ales repeats this argument in many other places.

In 1225, Conradus de Saxoniâ asserted that the Virgin Mary was conceived in sin; but that, after quickening, she was made more holy than others.

Now that great authority, Albertus Magnus, Episc. Ratisbonensis, comes to the witness table and gives his testimony (III. Sent., Dist. III.): "We assert that the blessed Virgin contracted Original Sin, and that she was not sanctified before conception, nor in conception, but after conception. To assert the contrary is a heresy, which has been condemned by S. Bernard, and by all the theologians of the University of Paris."

S. Raimundus de Pennafort, the Compiler Decretalium, Cardinal, and Penitentiary of Pope Gregory IX., is no mean authority. None was esteemed more highly than he, for centuries. What does he witness? (*Summa* I., tit. *De Feriis*): "Let us not touch upon the conception of the Blessed Virgin, because it should not be celebrated; seeing that she was conceived in sin, just like all the rest of mankind, excepting only the Person of Christ, who was not conceived of human seed, but by a mystical inspiration."

Bartholomæus Brixiensis was the renowned Glossator of the Canon Law, in 1236 A.D. He deposes that (*De Consecr.*, Dist. III. cap. *Pronuntiandum* in Glossâ): "The Feast of the Conception of the Blessed Virgin should not be celebrated, because she was conceived in Original Sin."

Thomas de Ales, a Franciscan, and Doctor of the

University of Paris in 1240, wrote (*De Vitâ B. V.*) "The blessed Virgin was conceived in sin; but subsequently she was sanctified, while yet in her mother's womb, beyond other men."

The renowned Cardinal Hostiensis wrote his *Summa Aurea* about the same time, and says (*De Pe. et Re.*, § *Quis debet confiteri*): "No one who was conceived by a woman, and human seed, was ever conceived without Original Sin; although we read legends of some who were made holy in the maternal womb; such as Jeremiah, John the Baptist, and the glorious Virgin Mary." Yet even Cardinal Hostiensis so base and benighted were the times, could permit himself to pen the following: (201) "There is a state of marriage existing between God and the blessed Virgin Mary (*est etiam matrimonium inter Deum et B. V. M.*) Wherefore it is said (Cant. i. 15): Lo! thou art fair, my love; behold thou art fair; thou hast dove's eyes." What awful blasphemy! A marriage between the Almighty God and the Virgin Mary! Surely this is another of the foul importations from the pagan mythology of ancient Rome. Nor can the Romanists escape by saying that it is a blasphemy invented by Henry de Segusio, Cardinal Hostiensis. For concerning that "marriage" we read in the canon law (*Causa* xxviii. q. ii. § 1 et 2): "The angel Gabriel was sent, etc. Then the contract was made between the parties by the words: Thou hast found favour with the Lord; and: Lo! thou shalt conceive and bear a Son. The

ratification of the contract was contained in the words : The Holy Spirit shall come upon thee. The consummation took place when Mary said : Behold, the handmaid of the Lord. Then there followed, ineffably and indissolubly and without necessity for any repetition, the marriage of the Divine nature with the human nature, in the womb of the glorious Virgin Mary, thus reuniting the two natures. The contract was contained, on the one part, in the words of Gabriel : Hail, Mary, full of grace ; the Lord is with thee ; and on the other part, in the answer of the Virgin : Be it unto me according to Thy word. Thus was the marriage contracted by mutual consent. . . . It is manifest from the foregoing that God had for wife a human being incorrupt, unique, and a virgin both before the birth, during the birth, and after the birth of her Son ; namely, the blessed and glorious Mary, within whom the Son of God took upon Him a pure and immaculate human flesh, as well as both natures—Divine and human—and ineffably and irrevocably united them. But He (the Son) also married a wife, spiritual, immaculate, and virgin—I mean the marriage of the Son of God and the Church," etc. etc. Such blasphemies was it necessary to utter, in order to make a semblance of proof of the immaculate conception of Mary !

Another Cardinal, Joannes de Villa Albatis, Archiepiscopus Bisuntinus and Doctor of the University of Paris, in 1240, declared (*Sermon on the Purification*) that : "The Virgin was purified from Original Sin,

while yet in her mother's womb, after her quickening." He repeated the same in another sermon on the Assumption.

Vincentius Bellovacensis, who was surnamed "Speculator," in the same year (*Summa Summarum*, tit. *De Feriis*, q. 8) wrote: "The Feast of the Conception of the Blessed Virgin should not be celebrated, as they do now in many places; so we learn by the Gloss on *De Consecratione*, *Distinctio iii.* chapter I, where the reason is given, viz. Because she was conceived in sin."

Cardinal Hugo de S. Theodorico, or S. Chiaro, wrote, at the same time, in his *Postilla* (super *Eccles. vii.*): "The blessed Virgin Mary contracted Original Sin in her conception; for which reason her conception is not celebrated. Or if some few do celebrate it, they excuse themselves by saying that they have respect only to the sanctification which followed the conception."

Next year, 1241, Joannes e Wildeshufen, *Episc. Bosinensis*, declared that (*III. Sent., Dist. 3.*): "From the Scriptures we learn that One alone of all mankind was free from sin, namely Christ. But, of women, not one was free from sin; for the Virgin Mary was tainted with Original Sin."

In 1244, Vincentius Historialis Burgundus, *Ord. Præd., Doctor Parisiensis et Episc. Bellovacensis*, wrote (*Tract. De Laudibus B. V., tit. de Sanctif.*): "The blessed Virgin was sanctified after quickening, and purged then from Original Sin, so that she might

be born in perfect purity." That is, she was conceived in sin, but then purified from it while in the womb; of which purification no proof whatever is offered.

Joannes Genesius (Qualeus), Parmensis, testified in 1249 (*De Rosario*, cap. v.): "The Virgin was born in sin, for she was conceived of the seed of Adam."

HISTORICAL RETROSPECT.—FIFTH PERIOD.

1257 A.D.

SEGERUS PAULUS (*Chronologia Vitæ S. Simonis Stock*) mentions a fable, that the Virgin Mary appeared in 1251 A.D. to an Englishman of the name of Simon Stock, and gave him a miracle-working scapular, which would insure eternal salvation and a joyful resurrection on the Saturday next after the death of every one who should wear it. This scapular he was not only to duplicate, but to multiply to any extent, and give to all who should enrol their names in the confraternity. That same Simon Stock died of fever in 1265. Nor is the tale unsupported by papal authority. John Baptist de Lezana (*Annal. Carmel.* ad an. 1251; and *Lib. De Patronatu Mariano*, cap. 5, No. 10) informs us that a number of Popes had affirmed that the virgin goddess, "Diva Virgo," had really appeared to Simon Stock in 1251, "accompanied by multitudes of angels, and holding in her hand the scapular of the Order of the Carmelites, and saying: This shall be

your mark, and the privilege of every Carmelite ; that every one who dies while wearing such a scapular shall never enter hell-fire." The curious part of the story is that the Virgin Mary and a vast host of angels should have appeared with a pattern of the *Modes et Nouveautés*, and yet that not a single contemporary writer, nor yet any writer at all for many years afterwards, should have mentioned the supposed fact. For very many years after 1251 no one seems to have heard the marvellous fable. Theophilus Raynaudus, a Jesuit (*Lib. Scapulare Partheno-Carmeliticum, illust. et defensum*), thought he proved that Simon Stock really saw such a vision, by saying that such a vast number of poor deluded creatures wore the scapular in his day (which I think must have been in the year 1680), believing that they were certain of thereby escaping hell-fire, however bad their lives had been, and however unedifying their deaths.

Gulielmus of Coventry, a Cistercian monk, writing, in 1348, a book called *Scutum Carmelitarum*, gave the following as the prayer of Simon Stock (who has, by the way, been canonized)—the prayer which prevailed on the Virgin to come to him, with her enormous retinue of angels, and give him the pattern of dress : "*Flos Carmeli, Vitis florifera, Splendor cali, Virgo puerpera singularis, Mater mitis sed viri nescia; Carmelitis da privilegia, Stella maris.*" Then, the charm having been pronounced, the mystic words having been uttered—with what talismans or cab-

balistic signs we are not told—the Virgin appeared, scapular in hand, and said: “This shall be a sign to you and to every Carmelite, that, if you die with such as this upon you, you will escape hell-fire.” In these days the scapular has dwindled down to a square inch of cloth, which is hung round every beguiled Romanist’s neck by a string, where it soon becomes very filthy.

But let us return to our procession of witnesses. Bishop Martinus, Polonus; Penitentiary of Pope John XXI. (*Sermo de Nativ. B. V.*) witnessed that: “The blessed Virgin, before her birth, and while yet in the womb of her mother, was cleansed by sanctification from Original Sin.” It was in 1255, four years after the supposed appearance of the Virgin, that the Pope’s Grand Penitentiary declared that the Virgin had been conceived in sin.

There now approaches the witnesses’ table a name of far renown, a saint and doctor of the Roman Church, Thomas of Aquino. On January 25th, 1882, Pope Leo XIII. wrote a letter to all the archbishops and bishops of the Roman Church, commanding them to see that all the Romanist youth should be taught the doctrines of Thomas Aquinas, which are incomparably necessary for the refutation of the errors of this day. Pope Urban IV., in 1255, declared the like, in a bull, in these words: “Considering with what knowledge blessed Thomas Aquinas has been endued by God, and how he has shed his light on the Order of Dominicans, and on the universal Church ;

how, in following closely in the footsteps of S. Augustine, he has adorned the universal Church with many dogmas; we desire, and by the tenor of these presents command you to follow, the teaching of Thomas, as being true and Catholic doctrines; and to endeavour, with all your might, to make those doctrines known," etc. Also Pope Innocent VI., in 1352, declared that "The wisdom of this doctor, Thomas of Aquino, excelling all other wisdom, excepting the canons, . . . so that no one who strictly adhered to it was ever seen to have deviated from the pathway of truth; and whoever differed from it was always alien from the truth," etc. Now let us look into the doctrines which Thomas taught about the year 1255, as a preservative against heresies (*De Verit.*, q. xxiv. § 7): "To have the will confirmed towards good is the peculiarity of the Divine nature, which is absolutely unchangeable;" and, therefore, unless the Virgin Mary was Divine, she had *always* Original Sin. Again (I^a, II^a): "To assert that the blessed Virgin or any other mortal was not redeemed by Christ's passion is contrary to the Catholic faith, and is the Pelagian heresy." Also (*Sum. Th.*, III. xiv. 3): "The flesh of the Virgin was conceived in Original Sin, and therefore she contracted these defects. But the flesh of Christ took its nature, pure from fault, from the Virgin." Further (*De Malo*, q. iv. § 6): "It is false to assert that any one, naturally (*seminaliter*) derived from Adam, can be without Original Sin. If there could be such a human being,

he would not require the redemption which was worked by Christ." This doctrine he enforces in other places also (IV. Sent., Dist. xliii. q. 1, § 4, ad. 3. —*Sum. Th.*, I^a, II^a, q. lxxxii. § 1 and § 2). Further (*Quodlibeta* VI., q. 4, § 1): "The blessed Virgin was conceived with Original Sin, because she was generated, like every one else; and she was also included in the universal proposition of the Apostle Paul (Rom. v. 12): In that all have sinned, etc. But Christ did not come under that universal proposition, because He was not in Adam's loins at the fall." And (*Super Salutat. Angel.*): "The blessed Virgin was conceived in Original Sin, although not born in it, because she was cleansed therefrom in her mother's womb. But Jesus differed from the Virgin in that He was conceived without sin." And (III. Sent., Dist. III., art. 1): "The blessed Virgin was conceived in Original Sin. Wherefore Saint Bernard wrote that her conception should not be celebrated;" and (art. 2): "It is generally supposed that the blessed Virgin was cleansed from Original Sin by her first sanctification; but the lust or desire to sin remained, although restrained; and this lust was entirely taken away by her second sanctification" (*i.e.* when she conceived our Lord). Further (*Sum. Th.*, III. q. 27, § 1): "As to the sanctification of the blessed Mary, that she was sanctified in her mother's womb, we know absolutely nothing from the canonical Scriptures, which also say nothing at all about her birth (being holy)." (§ 2) "If the soul of the blessed Virgin were never

polluted by the contagion of Original Sin, this would be in derogation to the dignity of Christ ; He would not be the Saviour of *all* men. . . . Although the Church of Rome does not celebrate the conception of the blessed Virgin, yet it tolerates the custom of some Churches in celebrating it. Wherefore such a celebration must not be absolutely condemned. But yet, on the other hand, we may not conclude, from the fact that some Churches celebrate her conception, that therefore she was holy in her conception." Thomas Aquinas plainly and explicitly condemns the notion that Mary was holy in conception, and his doctrines have been absolutely confirmed by Pope Leo XIII. Besides, not another of the Schoolmen, until Duns Scotus, attempted to defend the doctrine. Further, Thomas Aquinas declared (*Sum. Th.*, III. q. 27, § 2) : "No sanctification could take place before she was quickened, nor yet at the moment of quickening, but at some time after the quickening. For she would not otherwise have incurred the stain of Original Sin, and consequently she would not have needed the redemption and salvation worked by Christ ; which could not possibly be true." Again (ad 4^m) : "The blessed Virgin Mary contracted Original Sin, because she was conceived by the commingling of her parents." He repeats the same in his *Compendium Theologiæ*, and also in the *Summa* (III. q. 27, § 3, and also § 5). Again (*Sum. Th.*, III. xvii. 1) : "The blessed Virgin was not sanctified until she had been born from the womb . . . and she could not be cleansed from

Original Sin while she was yet in the act of her origin that is, while she was still in her mother's womb. At what time, then, after the birth of Mary into the light of day, did Thomas Aquinas think she was sanctified? At the time when she conceived our Lord (III. Sent., and also *Sum. Th.*, III.): "The Holy Spirit overshadowing the Virgin, cleansed her mind from the pollution of every vice."

But Thomas Aquinas, in his subtlety, did not abjure all worship to Mary and the saints, although he denied that she was born without Original Sin. His Church worshipped Mary and the saints, and it was his business to do the same, and to find excuses for the practices of his Church. At all events, he had to excuse it to his own conscience. Therefore he distinguished, and said there were three species of worship: *δουλεία*, *ὑπερδουλεία*, and *λατρεία*; that is, the worship accorded to saints, the worship rendered to Mary, and that given to God. What the differences in those three species may be, it is impossible to say. In practice,—and prayer or worship is a practice, not a theory, nor a philosophical entity,—there is no such distinction. The poor Romanist prays, in exactly the same way, to God, or to the saints. Cardinal Bellarmine (*Disput. Controv. de Sanct. Beat.*, I. 12) confesses as much: "As to external acts of adoration, it is not easy to make distinction; for, generally speaking, the external acts are common to every species of worship; and the only exception, the only peculiar rite to be reserved for the worship of God

Himself, is sacrifice." It is remarkable that, in the Canon of the Mass,—in the supposed sacrifice of the Church of Rome,—it is *δουλεία* which is rendered to God: "*Hanc igitur oblationem servitutis nostræ*"; "*obsequium servitutis meæ.*" Those expressions were in accordance with S. Paul's teaching (Acts xxvii. 23): "Whose we are, and (therefore) whom we ought to serve." Can we say of saints, "Whose we are?" Have the saints redeemed us? Have the saints bought us at a great price? The New Testament always speaks of *δουλεία* as that which is due to Him who has redeemed us; so that our Lord says, "Call no man your master on earth, for One is your Master," etc. That is: render service or *δουλεία* to no man, whether or not he be called a saint; but serve God alone. There is, indeed, another service or *δουλεία*, which excludes the service of God; that is, Bondage to the devil; or service to sin; or captivity to Satan. But it is from that very captivity that Christ has redeemed us with His blood. He, as our next of kin, has paid the price, and then said, "Ye are not your own; ye are bought with a price." We have, therefore, to choose our service; either we render the one *δουλεία*, or the other. We cannot render both. "Ye cannot serve two masters," etc. Nor, practically, can we halt between the two opinions; for, "His servants ye are, whom ye obey" Although we are God's servants by right, not only of creation, but of purchase, yet it is possible for us to render *Dulia* to the devil. This we do, although Christ's "service is easy, and

His burden is light ;” wherefore He said, “ Henceforth, I call you not servants, . . . but I have called you Friends.” Still more, then, ought we to render to Him, and to Him alone, that service which is due to Him alone.

We cannot serve two masters. We cannot render *δουλεία* to Christ and to saints. If Jehovah be the Lord, we must serve Him ; but if Baalim—and Baalim denoted the deified heroes of Babylon—if Baalim be the God, serve Baalim. Yet Romanists, with the dread of death before them, and with the thought of the judgment-seat of Christ in their minds, turn from the Lord to serve Baalim. “ *Ora pro nobis peccatoribus, nunc et in horâ mortis nostræ.*” Yes ; the Romanists have been aptly described by the writer of the Epistle to the Hebrews (ii. 15) : “ They who, through fear of death, were all their lives subject to service (*ἔνοχοι δουλείας*).” The third and fourth books of Athanasius’ Treatise against the Arians, furnish arguments enough to prove that those who yield any sort of worship or service to a creature are guilty of paganism. They are pagans, not Christians. The Roman Church is the paganism of Rome.

Nor is the service of bondage rendered by Romanists to saints alone. Thomas Aquinas (*Sum. Th.*, III. xxv. 3 and 4) declares that the same service or worship has to be paid both to the person and to the image of the person ; the same to an image of Christ, as to Christ Himself ; the same to Mary and to an image of Mary ; the same to a saint and to an image

of the saint. As Christ is to be worshipped with *Latria*, therefore an image of Him must be likewise adored with *Latria*. Further, Thomas Aquinas says: "Mentioning the cross on which Christ was crucified we say that a cross is to be worshipped with the worship due to God. . . . And for this reason we supplicate a cross, and we pray to a cross, as if Christ Himself, hanging on the cross, were before us." So the Roman *Pontificale* (*Ordo ad Recip. procep. Imperat.*) orders that: "The Legate's cross shall be on the right, because *Latria* (the worship due to God) is due to it." Yet, hear the echoes of the prophet's warning (Hab. ii. 19): "Woe unto him that saith unto the wood, Awake! and to the dumb stone, Arise, it shall teach! . . . The Lord is in His holy temple; let all the earth keep silence before *Him*."

To saints and to the images of saints, says Thomas, *δουλεία* is to be rendered. To the Virgin Mary, and to images of Mary, *hyperdulia* must be given. So said Thomas and the Roman divines of the period. But the Almighty God said: "Thou shalt not bow down to them, nor serve them";—thou shalt not render *dulia*, or service, to them; and still less may you give *hyperdulia*, or extra-service to them.

Let Thomas Aquinas give place, on the witness table, to Cardinal Bonaventura, a saint of the Roman Church; and let us prepare ourselves to be shocked at the saint's blasphemies, remembering that he was canonized by that horribly wicked Pope, the king of

Sodom, Sixtus IV., in 1482 A.D., who declared of Bonaventura's writings that "the Holy Ghost seems to have spoken in him." What then says he? "Whoever yields her due worship, will be justified; and whoever neglects her, will die in his sins" (*Psalt. B.M.V.*). We have always thought that "there is one Mediator, Jesus Christ the righteous" (1 Tim. ii. 5); yet Bonaventura agrees with the Church of which he was a cardinal and saint; for, in the office of the Virgin Mary for Saturday, our salvation is ascribed to "*precibus et meritis beatæ Mariæ semper virginis.*" In his *Crown of the Virgin Mary*, Bonaventura thus addresses her: "O our empress and lady most benign! by thy maternal rights command thy most beloved Son, our Lord Jesus Christ, to vouchsafe to turn our minds from the love of earthly things, and direct them to heavenly thoughts." The next two extracts have been advanced by the Benedictine Zoller. Here follow the blasphemous and extraordinary arguments of that pretended saint (III. Sent., Dist. iii. q. 1): "Since the blessed Virgin is the advocate for sinners, the glory and crown of the righteous, the wife (*sponsa*) of God, and the couch (*triclinium*) for the whole Trinity to lie upon, and the most beautiful bed (*reclinatorium*) for the Son to prostrate Himself upon,—therefore sin had no place in her." Again (*Sermo* II., *De Assumpt.*): "I assert in the first place, that our Lady was full of grace in her sanctification; that is, full of a preservative grace against the foulness of the Original Sin, which she

would have contracted in the natural conception of her, if she had not been preserved, and if this had not been prevented by a special grace. . . . Only the Son of the Virgin was free from Original Sin, as well as His mother, the Virgin. For we must believe that, by the new kind of sanctification, at the beginning of the conception of her, the Holy Spirit redeemed her, or bought her off from Original Sin,—which, indeed, was not in her, but might have been in her,—and preserved her by a grace peculiar to her.” Further, he argued: “If the blessed Virgin had not been conceived in Original Sin, then she, of her own merits, would have been free from death; and it follows that she either was made to die unjustly, or else she died for the salvation of mankind. To suppose the former, would be an insult to God; to assert the second, would be a derogation from the merits of Christ. Again: If she had no sin, then if she had died before the passion of Christ, she must have entered at once into heaven, which we cannot suppose; therefore, etc. Again: If she had no sin, she was not redeemed through the death of Christ, which it is wicked and impious to suppose. We must therefore assert that the blessed Virgin was conceived in Original Sin, and that her sanctification took place some time after she had contracted the taint of Original Sin. That is the doctrine held by nearly every theologian; and the truth of it is proved by her many sufferings and her death. For these she must have suffered, either unjustly, or for the redemp-

tion of mankind, or in punishment for her sins. . . . Moreover all saints except Christ alone from the universal proposition, 'In Adam all have sinned'; and not a single saint can be found who has said that the blessed Virgin was free from Original Sin in her conception. . . . You cannot exaggerate the excellence of the mother, without taking from the glory of the Son. . . . For the excellence of the Son is infinitely greater than that of His mother." As to the sanctification of the Virgin, "*quantum ad congruentiam temporis*" (q. 1), he says: "The flesh of the blessed Virgin, before she was quickened, was not sanctified. To this position we adhere, . . . and therefore let us hold to the general opinion, that the sanctification of the Virgin took place after she had contracted Original Sin."

Now we come to the *Psalter of the Virgin Mary*,—a work of Bonaventura which is extolled by Cardinal Bellarmine, and largely quoted and praised by S. Alphonsus Liguori. It was published in Rome, as late as the time of Gregory XVI., and with his express approbation. That *Psalterium* consists of the whole of David's psalms, with the name of the Virgin Mary substituted for that of Jehovah. For example (Ps. cix.): "The Lord said to our Lady, Come and sit, My mother, on My right hand, until I make thy foes thy footstool." (Ps. i.) "Blessed is the man who loveth thy name, Virgin Mary; thy grace will comfort his soul." (Ps. ii.) "Come unto her, all ye who labour and are heavy laden, and she

will give you rest, and comfort unto your souls. . . .
 Come to her, when in tribulation, and the light of her countenance will establish you." (Ps. iii.) "Our Lady, how are they increased that trouble me! But thou art a shield for me; with thy power thou shalt pursue and scatter them. Have mercy upon me, O our Lady, and heal thou my sickness; take away the sorrow and misery of my heart." (Ps. xx.) "Hear us, O our Lady, in the day of trouble; and turn thy merciful face to the voice of our prayer, and cast us not off in the hour of our death." (Ps. xxx.) "In thee, our Lady, do I put my trust, let me never be ashamed; receive me in thy grace. Bow down thine ear to me, and in my mourning give me joy. To thee, O our Lady, have I cried, while my heart was cast down; and thou didst hear me from the top of the eternal hills. Into thy hands, O our Lady, do I commend my spirit." (Ps. xxxix.) "I said, I will take heed unto my ways, O our Lady," etc. (Ps. xliii.) "Judge me, O our Lady, and plead my cause against an ungodly race; oh deliver me from the wicked serpent and pestiferous dragon." (Ps. lxxxiv.) "How amiable are thy tabernacles of righteousness, O our Lady! how lovely are the courts of thy redemption." (Ps. xcv.) "O come, let us sing unto our Lady; let us make a saving praise unto Mary our Queen. Let us come before her presence with thanksgiving, and praise her with psalms. . . . O come, let us adore her and bow down before her; let us kneel before her and confess our sins." (Ps. c.)

“Make a joyful noise unto our Lady, all ye lands ; serve our Lady with gladness, and come before her presence with singing.” (Ps. civ.) “Bless the Virgin Mary, O my soul,” etc. (Ps. cxxx.) “Out of the depths have I cried unto thee, O our Lady ! O our Lady, hear my voice ; let thine ears be attentive to the voice of my supplications !” etc.

Those few examples are sufficient to enable every one to perceive the blasphemous nature of the book. In the Paris edition of 1852, there is the *Te Deum* similarly altered : “We praise thee, O Mary ! we acknowledge thee to be the Virgin. All the earth doth worship thee, the wife of the Eternal. To thee all creatures continually do cry : Holy, holy, holy, Mary, mother of God, mother and virgin. The glorious company of the apostles praise thee, as the mother of their Creator,” etc. The Litany runs thus : “Be merciful unto us, and spare us, O our Lady ! From the wrath and indignation of God ; Deliver us, O our Lady ! In the ordeal of the Day of Judgment, and from the torments of the damned ; Deliver us, O our Lady !” etc.

HISTORICAL RETROSPECT.—ORD. PRÆD. AND
O.S.F.

LET those two contemporary saints pass away. After them we hear the clangour and strident arguments of the Franciscans, who have taken up mariolatry, and are being vigorously confuted by

the Dominicans. The former follow Bonaventura the Franciscan; and the latter, Thomas of Aquin the Dominican.

Yet, in 1261 A.D., another Cardinal, Hannibaldus de Hannibaldis, Romanus, Ord. Præd., wrote (III. Sent., Dist. iii.): "The blessed Virgin was conceived in Original Sin; and she was not sanctified before the infusion of her soul (or life); nor yet at the moment of that infusion, because at that time it was that she contracted Original Sin, or else she would not have been redeemed. But it would be pious of us to suppose that she was sanctified very soon after the infusion of her soul."

Gulielmus Durandus, Mimatensis Episc. in 1262, who also was surnamed "Speculator," says in his *Speculum* (tit. *De Feriis*): "All the feasts of the Virgin should be celebrated, excepting the Feast of Conception, which should not be celebrated, because she was conceived in Original Sin. Nevertheless, from an excess of devotion, it is celebrated in many places; but I do not approve of such a devotion." In his *Rationale of the Divine offices* (pars vii. cap. vii., *De Purificatione B. V.*), he says: "Some persons hold a Feast on the Conception of the blessed Virgin, arguing that, as the day of martyrdom of a saint is celebrated, not because of his death, but because he was then received at the eternal wedding-feast; so they celebrate the Conception of the Virgin, not because she was then conceived,—for it is true that she was conceived in sin,—but because it was the mother of

God that was then conceived. And they allege, in proof of their assertion, that this was revealed to a certain abbot, while he was being shipwrecked. But the fable is not authentic. Therefore the said Feast should be forbidden, because that the Virgin was conceived in Original Sin, or, in other words, by her father's knowledge of her mother. However, although she was conceived in sin, yet that sin was afterwards forgiven, and she was made holy, while she was in her mother's womb; just as Jeremiah was, and also John the Baptist. And therefore on the same grounds, the birth of John the Baptist is celebrated by the Church." Again, with regard to the Assumption, Durandus writes thus (cap. 24): "Jerome says: How the blessed Mary was assumed (into heaven) whether in the body, or out of the body, I cannot tell, God knows. Augustine says (?) her assumption was in the body. But the truth is, that, at first it was an assumption of her soul alone; but whether her body remained in the earth, is not known; it is better to indulge pious doubts on this subject. . . . Yet it would also be pious to believe that she was assumed whole and altogether at once (into heaven)." Such was the only foundation for the fable of the Assumption of the Virgin Mary! A falsehood, without any more show of reason than: "It would be pious to believe." Beletus, however (*Rationale*, cap. 141), says that the fable rests, not on the contradictory statements of Jerome and Augustine,—statements which were not I believe

made,—not by the latter at all events,—but on “a revelation” which an old woman of the name of Elisabeth, who lived in Saxony, said she had received. But her story, says Beletus, was not believed, and was disapproved by the Roman Church. Truly! that was “an old wife’s fable.”

In 1267, Petrus, Pataviensis Episc. (*Sermo De V. Nativ.*, and *Sermo De Passione Dom. apud Paulum-ab-omnibus-Sanctis*), wrote: “Although the Virgin had Original Sin, yet she never actually sinned.”

A Franciscan Professor of the University of Paris, of the name of Gilbertus, in 1270, similarly asserted that (*Postilla super Prov. Salom.*, cap. xxv.): “The blessed Virgin was cleansed after her quickening, and freed from Original Sin by God’s grace.”

In 1276, Pope Innocent V. mounted what was called the chair of Peter, but which was proved, when the troops of Napoleon I. were in Rome, to be a Mahommedan chair, with that Saracen inscription: “There is but one God, and Mahommed is His prophet.” That Pope wrote (III. Sent., Dist. 3, quæst. 1, § 1): “The blessed Virgin was made holy while yet in the womb of her mother; but not before her quickening; because before she had life, she could not receive grace. Nor yet was she sanctified at the time of quickening; because, by that time, she had not contracted Original Sin, and therefore did not stand in need of Christ’s redemption of all mankind. Yet it is a pious thought (*piè credendum est*) that she was made holy soon after quickening; perhaps the

same day, perhaps the same hour, but not in the same minute; yet she, as we may piously suppose, was purged by grace and made holy." There the Pope distinctly denies the dogma of the Immaculate Conception of Mary; and then he supposes that it would be pious to believe that she was made holy at some time or another of which there is no record. Further, he says (§ 2): "The purity of the Virgin was less than that of Christ, who is God. But, if she had not been tainted by Original Sin, her purity would have been equal to that of Christ; but this must not be said." Again (quæst. 2, § 1): "As the blessed Virgin stands between the Holy of Holies and all other saints, it is fitting that she should have an intermediate degree of holiness. But as Christ was always free from all sin, and as there have been some saints who have always been free from every mortal sin, but yet not free from either venial sins, or from Original Sin; therefore it is fitting to suppose that the Virgin should have had Original Sin, but without ever committing any actual sin, mortal or venial"; which is about as absurd as to say that a person has a tendency to inebriation, although he never drank a drop of fermented liquor in his life; or to call a man a kleptomaniac, although he never appropriated any property of another person. But he who was guilty of penning that absurdity, was the infallible Petrus de Tarantasia, Pope Innocent V,

Richard Middleton, or, as he is usually called, Ricardus de Mediâ Villâ, in 1280 A.D., averred that

(III. Dist. 3, and also IV. Dist. 43): "The soul of the blessed Virgin contracted Original Sin, in its union with her body."

In the same year, Guido Baisius, "Archidiaconus" Bononiensis, in his "Rosarium," wrote, with a Gladstonian hairsplitting (*De Consecr.*, dist. iv., cap. *Firmissimè*): "There are two births, one in the womb, when the soul is infused (*i.e.* the quickening); and the other out of the womb, when the child is brought to light. The blessed Virgin Mary, and John the Baptist, and Jeremiah, were born in Original Sin, within the womb. . . . Wherefore the conception of the blessed Virgin Mary should not be celebrated; but her nativity out of the womb may well be worshipped, as also that of John the Baptist, because they were made holy in the womb, and their Original Sin was pardoned."

The Augustinian, Ægidius Romanus, Episc. Bituricensis, wrote (*Quodlib.* vi.): "The blessed Virgin Mary was conceived in Original Sin; and Christ alone never contracted Original Sin, for His flesh was not conceived of carnal lust. . . . Christ was also without any sin; but not a single one of His members was without sinning. Therefore, to say that the blessed Virgin was not conceived in Original Sin, is to contradict the Scriptures and the saints; and it is the same as saying that she was not conceived in the natural manner,—it is the same as saying that she was not a member of Christ," etc.

At the same time Henricus de Gandavo, Doctor

Parisiensis (XV. *Quodlib.*, quæst. 13), said : "Speaking of the perfected conception, which is also called the birth in the womb (or quickening), the blessed Virgin Mary contracted Original Sin at the first instant of that perfect conception ; and yet it is permissible to suppose that she did not remain more than an instant in Original Sin."

In 1286, Jacobus de Perusio, Episc. Florentinus (*Sermo De Annunc.*), gave expression to the current opinion of his time : "The Holy Spirit came to Mary, while she was in her mother's womb, and not only cleansed her from Original Sin, in so far as it was a stain on her soul ; but also He confirmed her in goodness, by imposing a restraint on the lust for sin." All those good people seemed to know, or to imagine that they knew, a great deal more than it seemed good to God to reveal to them in the Holy Scriptures. S. Paul never preached such a gospel ; but he prophesied to the Galatians (i. 7-9) : "There be some that trouble you, and would pervert the gospel of Christ. But though we (apostles), or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again : If any man preach any other gospel unto you than that ye have received, let him be accursed."

Jacobus de Voragine, Archiepiscopus Januensis, in 1290 A.D., was thus described by Ludovicus Vives (lib. ii., *De Tradend. Discipl.*) : "That Archbishop of Genoa was a man of brazen forehead and leaden

heart ; with little wit, a mind with scanty judgment, and a soul of cruel disposition." He was the man who composed the Legends of the Saints, and said (I. *Sermo De Assump. B. V.*): "Christ was both conceived and born without Original Sin. All the other saints were both conceived and born with Original Sin. But the Virgin Mary held a middle course, because she was conceived with Original Sin, but born without Original Sin." That expression he repeated in three other places (second and third Sermons *On the Nativity of the Virgin*, and in the *Mariali*).

Augustinus Triumphus de Ancona, O.S.A., wrote, in 1290 (Fol. c. 2, quæst. 9, *De exhibit. Honoris Papæ*): "The flesh of the Son was the same as the flesh of the mother. Therefore, as the flesh of the Son was incorruptible, the mother's flesh was incorruptible ; and as the Son took His flesh upon Him, the mother likewise took hers upon her. Wherefore the same honour and worship must be paid to the mother as is given to the Son." Verily ! God had sent him the spirit of strong delusion, and so blinded was his mental eye that he could not detect the fallacies of his reasoning. He might just as well have continued thus : And as the flesh of Christ was the flesh of the Son of God, therefore the flesh of the mother was the flesh of the Son of God ; and so it follows that Mary was the Son of God ! Yet, wonderful to relate, this same Augustinus, in two places (*Postilla super Lucam*, and *super Ep. Pauli*)

shows, by many proofs, that the Virgin Mary was conceived in Original Sin.

In that opinion he was followed by Ugolinus de Urbe Veteri (II. Sent., Dist. xxx., quæst. 3), by Giraldus de Stenis, by Jacobus de Viterbo (*Quodlib.*), by Facinus de Ast, and by many others. For that was the phase the question had taken in their day: conceived in sin, but cleansed from sin while yet in the mother's womb.

So Joannes Monachus, Cardinalis, in 1294 A.D. (III. Sent., Dist. 3): "The blessed Virgin was conceived in Original Sin, but was cleansed from it by sanctification, before her birth."

And Ægidius Zamorensis, Bituricensis Episc., in 1295 (*Summa*, cap. *De Maria*): "The blessed Virgin Mary was conceived in Original Sin; but afterwards, and before her birth, she was freed from it by the grace of sanctification. This is the opinion of all the Saints and Doctors, and it is the opinion most likely to be true."

Joannes de Rupella, Gallus, *Ord. Min.*, in 1242; Robertus Cotton, or Contion, "Doctor Amœnus," O.S.F., in 1340; and Beatus Lucas Manzolio, Cardinal, in 1395, bore the same testimony.

In 1297, Gotifredus de Fontanis, Doctor Parisiensis, (*Quodlib.* viii., quæst. 8), wrote: "The blessed Virgin was not sanctified as soon as she had contracted Original Sin, nor even directly afterwards; but, according to the prevalent belief, she continued to have Original Sin for a moderate time; and then, when

grace overshadowed her, at the last instant of that time, she was sanctified." Thus he put off Mary's sanctification until she conceived our Lord; and he called that "the prevalent belief."

Joannes Teutonicus, Bishop of Bossena, in 1298, and the "Compiler *Summæ Canonicae* qui incipit: Qui justè judicat," wrote (cap. *Firmissimè*): "The blessed Virgin was born in the womb of her mother (*i.e.* quickened) with Original Sin; although we believe that the sin was afterwards taken away. Wherefore her conception should not be generally celebrated, but only her nativity." Further: "The blessed Virgin, according to the unanimous consent of all Doctors, was for some short time in Original Sin. Wherefore the Feast of the Conception of Mary cannot have reference to the seminal conception, which was impure; nor to the conception of the human being when her soul was infused into her body (quickening), because she then contracted Original Sin, according to the unanimous opinion of all Doctors; therefore it must have reference to the reception of that grace which was infused into her at some time after quickening."

In the same year, Reginaldus Umber, Cardinal Archbishop of Rouen (III. Sent., Dist. 3) wrote: "As it would have been a derogation from the honour of the Virgin, if she had not been sanctified in her mother's womb; so also it would have been a derogation from the honour of Christ, if she had been conceived without Original Sin. For it is the pecu-

liar privilege of Christ alone to have been conceived without sin. It is, therefore, indecent to attribute such an honour to the Virgin."

Joannes Duns Scotus, "Doctor subtilis," in the year 1300, was the first of the schoolmen who ventured to defend the doctrine of the Immaculate Conception of Mary; and, acute dialectician as he was, his defence was dubious and lame (Sent., lib. iii. dist. 3, quæst. 1, § 9): "God could have ordained that Mary should never have been in Original Sin; or He could have ordained that she should remain only for one instant in sin; or He could have ordained that she should have remained for some time in sin, and then that she should have been purged at the end of that time. . . . But which of those three courses, which we have proved to have been possible, God really adopted, that only God Himself knows." If that is true, then the doctrine of the Immaculate Conception was defined in utter and irremediable ignorance of the subject.

A Carthusian monk, of the name of Ludolfus Saxo (*De Vitâ Christi*, pars. ii. cap. 68), in the year 1300, and Chrysostomus a Visitatione (*De verbis Dominæ Mariæ*, tom. ii. lib. ii. cap. 2), at a subsequent period, preached another gospel, different from S. Paul's, when they wrote: "Salvation is very often more quickly obtained by calling on the name of Mary, than by invoking our Lord Jesus her only Son."

Yet the very next year, a Franciscan, of the name

of Jacobus de Benedictis, or "Jacobonus," as he was nicknamed, wrote that: "The Virgin Mary was born in Original Sin, because she was sown of the seed of Adam."

In 1302, Gulielmus Paraldus, Doctor Parisiensis, was Bishop of Lyons, where the controversy was started, and wrote (Sermo, *De Purif. et Nativ. B. Virg.*): "The blessed Virgin was purged from Original Sin before her birth"; and Cardinal Gualterus (Winterbornus) Anglicus (*Summa* ii., *De Pec. Orig.*) thus expressed himself: "The blessed Virgin was conceived in Original Sin, but very soon after the quickening, she was cleansed therefrom by sanctification."

In 1308, Gulielmus Parisiensis, Chancellor of the University of Paris, in his *Summa*, declared that: "Christ, at the beginning of His conception, took on Him death, which is the punishment for sin, although He had no sin; but the blessed Virgin contracted, in her conception, the corruptibility of sin and the punishment for sin; yet, after the grace of sanctification, there remained in her only that corruptibility which is the punishment for sin."

The great commentator of the middle ages, Nicolaus de Lyra, who flourished in 1310 A.D., next passes before us to give his testimony (*Super Luc.* i. 35): "The Holy Ghost first came upon Mary, and the Power of the Highest overshadowed her, she being yet in the womb of her mother, and purged away her Original Sin, as it is generally understood.

But in the conception of the Son of God, the Power of the Highest again overshadowed her; that is, He came to her a second time, to confer on her a fulness or plenitude of grace." The Angel Gabriel visited Mary when she was grown up, and foretold to her: "The Holy Ghost *shall* come upon thee, and the power of the Highest *shall* overshadow thee," etc. Is it not extraordinary how a preconceived theory, however erroneous, causes men to turn from the plain words of Scripture, and then twist and wrest those words to suit their theory!

The well-known Ubertinus de Casali, the Spiritual Franciscan, in 1310 (*Arbor Crucifixi*) wrote: "Although this cannot be found in any history, yet the Church does not doubt but that the Virgin Mary, after quickening, and before birth, was sanctified from her sin, in her mother's womb." Yes! it is true that no authority whatever can be found for such a statement.

In 1311, Pope Clement V. thus defined the Roman Catholic doctrine, in the General Council of Vienne, in the Dauphiné (*Clementines, De Sum. Trin. et Fide Cath., cap. Fidei*), and it is embodied in the Canon Law of Rome: "The Word of God willed, not only to be nailed to the cross in the humanity He had assumed, but He willed also to die, in order to achieve the salvation of *all* mankind." It will be observed that the Pope and Council did not except the Virgin Mary from this general proposition. They admitted, in fact, that Mary was guilty of sin, and needed redemption. They also decreed: "With the

approbation of the Holy Council, we have chosen, as the more probable opinion, and as the more consonant with the writings of the Saints and Doctors of the Church, that, by reason of the general efficacy of the death of Christ,—which is applied to all men by Baptism,—informing grace and virtues are conferred by Baptism, both on children and adults.” Our Lord was baptized by John ; it seems that all His apostles were baptized (Acts i. 22). Paul was baptized by Ananias (Acts ix. 18). Was not Mary baptized ? If not, then the Church of Rome must condemn her as an unbaptized person. But if she was, then at what age was she baptized ? and had baptism any effect ? If so, what effect ?

On the other hand, Guilielmus, Episcopus Mimatensis, in his Apparatus on the *Summa* of Raymundus (tit. *de Feriis*), in 1312 A.D. wrote : “ The Feast of Conception should not be celebrated, because Mary was conceived in Original Sin. Some, however, say that the Feast of Conception should rather be a feast of sanctification in the womb, and not a feast of carnal conception.”

The following is the doctrine of the great Hervæus Natalis, Doctor Parisiensis, and General of the Dominicans in 1312 (*Quodlibeta*, quæst. ult.) : “ It was proper that the blessed Virgin should have been conceived in Original Sin ; first, because it was necessary for the honour of Christ that the whole human race, which descended *seminaliter* from Adam, should stand in need of the redemption effected by Christ ;

secondly, because it was necessary for the dignity of Christ that He alone should be free in death, and should not be held, as a debtor, by death. It is moreover a fact that the Virgin Mary did contract Original Sin ; first, because she had descended *seminaliter* from Adam by the union of her two parents ; and secondly, because this is in accordance with the teaching of the Holy Scriptures and of the saints."

Likewise in 1315 A.D., Joannes de Neapoli, Doctor Parisiensis, Ord. Præd., who was surnamed "Doctor Solemnis," wrote (*Quodlib. i., quæst. 12*) : "The blessed Virgin was conceived in Original Sin ; first, because she was descended, in the ordinary way, from Adam ; and secondly, because the Scriptures include *all* under sin, excepting only Jesus Christ ; and thirdly, because Augustine, Pope Gregory, Pope Leo, Anselm, and Bernard expressly and literally affirm it."

S. Vincentius Valentinus, in 1316 A.D., on three separate occasions declared the same (*Sermo de Concept. Virg., Sermo de S. Annâ, Sermo de Nativ. Virg.*), "The blessed Virgin was conceived in Original Sin ; but soon after her quickening, the same day and even hour, she was cleansed by sanctification from the sin she had contracted." How much better it would have been if Vincenzo of Valentia had remembered the words of the wise king (Eccl. xi. 5) : "Thou knowest not what is the way of the Spirit, nor how the bones do grow in the womb of her that is with child."

Jacobus de Ossa, or de Cusa, mounted the papal throne as John XXII. in 1316 ; and, as even Platina

avers, an exceedingly and horribly wicked man he was. Therefore we are prepared to hear that he did much to increase the worship of Mary. On March 3rd, 1317, he declared that before he was Pope, and while merely Cardinal Portuensis, the Virgin Mary had appeared to him, and bargained that she would make him Pope, if he would promise to confirm the scapular of the Carmelites. Certainly Mary proved thereby her utter want of appreciation of character, and of the modest retirement which might have been expected of her; otherwise she would certainly not have appeared by night to a man of such loose morals and such unscrupulous principles. It was, to say the least, not in good taste. As for John, he certainly, after having been honoured by such a visitor, evinced a very morbid jealousy in issuing the bull, *Sacratissimo uti culmine*, without making the slightest allusion to Simon Stock's rival revelation. However, to make amends, Pope John instituted the *Angelus*.¹ Pope John XXII. also, with great generosity, granted 700 years' Indulgence for each time that any person should kiss, in adoration, "the exact measure of the Virgin Mary's shoe," reciting three "Hail-Mary's," or rather, three times a half Hail-Mary.

In 1317 A.D. Jacobus de Lausana, Ord. Præd.

¹ The last clause of the "Hail Mary," namely, "Holy Mary! mother of God! pray for us now, and at the hour of our death," was not invented till 1507, and was not sanctioned until the Bull of Pope Pius V. in July, 1568. The first part of the "Hail Mary" was first used in Rome in 1198, and not in England until 1247.

Episc. Lausanensis, declared three times (*super Ecclus. vii.* ; in III. Sent., and *Sermo in Purific.*) that: "the Scripture tells us that, of all mankind, One alone was found free from all sin, namely, Christ. But, among women, not one was found free from sin ; because even the blessed Virgin Mary was infected with Original Sin."

Petrus de Palude, Patriarch of Jerusalem in 1318, also wrote (III. Sent., Dist. 3) : "The blessed Virgin was not sanctified before conception ; nor yet in conception, when her soul was infused into her, because it was then that she contracted Original Sin ; but she was sanctified between the quickening and her birth."

At the same time Durandus de S. Portiano, Episc. Meldensis, wrote (III. Sent., Dist. 3) : "Although the blessed Virgin might have been preserved from sin, yet it would not have been fitting that she should have been so preserved, because the peculiar conception of Christ should alone enjoy that peculiar privilege. Only Christ's conception was without sin. But that privilege would not have been peculiar to Him, if the blessed Virgin had not contracted sin. . . . That it is a fact that she was not preserved from sin, is shown by the Apostle (Rom. v.) : In Adam all have sinned. The Apostle excepted no one, but Christ. So also Augustine, Anselm, and Bernard have expressly asserted that she was conceived in Original Sin."

A cloud of witnesses flourished in the year 1320. First : Alvarez Pelagius, Penitentiary of Pope John

XXII., and Legate to the King of Portugal, in his *De Planctu Ecclesiæ* (lib. ii. § lii. fol. 169): "The asints, and especially Augustine and Bernard, held that the mother of Christ never actually committed any sin ; but yet that she was conceived in sin, just like the rest of mankind, who have been conceived in the ordinary way. Moreover, no one is excepted from the saying of David : Behold, in sins did my mother conceive me ; only Christ was excepted, because He was conceived, not *seminaliter*, but by the Holy Spirit. Besides this is decreed in the Canon Law. Moreover all the old theologians say the same ; as, for example, Alexander de Ales, Thomas Aquinas, Bonaventura, Ricardus de Mediâ Villâ, etc. It is only some of the younger theologians of this day who take it upon them to depart from the common doctrine of the Church, and to hold contrary to the Church. But, in their endeavours to appear to be filled with devotion to our Lady by putting her on an equality with the Father and the Son, they are really just the contrary. Let, then, that novel and fantastic opinion be entirely abolished from all the faithful." That great Penitentiary of Pope John gave clear and decisive testimony for us ; and he is a most unimpeachable witness. Joannes Ricardus, Episc. Draconariensis, witnessed the same. So also did Cardinal Bertrandus de Turre in this same year, 1320 A.D.

Joannes Friburgiensis, Ord. Præd., Bishop of Ossia, wrote : in his famous *Summa Confessorum* (pars ii.,

cap. *Festum*), "The Feast of the Conception of the blessed Virgin should not be celebrated, because she was conceived in Original Sin."

Gerardus, Archiepiscopus Moguntinus, in a sermon on the Nativity of the Virgin, says, apostrophizing her, "O happy Virgin! who, although conceived in sin, wast purified from all sin, and afterwards didst conceive thy Son without sin."

William of Occam (II. Sent., Dist. 30, § 1 ad 6), wrote: "I admit that the blessed Virgin Mary was conceived in Original Sin. This has been fully proved by S. Augustine and S. Anselm. Yet it is likely that shortly after she had contracted sin, perhaps directly after, she was sanctified."

Bombologninus Bononiensis, Doctor Parisiensis (III. Sent., Dist. 3, quæst. 1, § 2) also held that: "The Virgin was not sanctified before quickening, nor yet at the moment of quickening, but after quickening; because that, if she had not contracted Original Sin, she would have had no need of the infinite satisfaction and redemption of Christ; and such a notion would be in direct contradiction to the Apostle, who said that *all* have come short of the glory of God. Nor would it have been consonant with the honour due to Christ that it should have been participated in by a mere creature (Mary). But to be without sin is an honour belonging to Christ alone."

Joannes de Bublico, Bononiensis, says the same in his *Quodlibets*.

The great Joannes Andreas, Bononiensis, the

glossator of the Papal Decrees (*Novellæ*, pars ii. tit. *De Feriis*, cap. *Conquestus*), taught as follows: "There are four feasts of the Virgin Mary, viz. the Annunciation, in spring, the Assumption, in summer, the Nativity, in autumn, and the Purification, in winter. The feast of her passive Conception is not included, although it is celebrated in many places through a reprehensible devotion, as we are told in the *Speculum*. We should say that her conception, which was by human agency, should not be venerated. We must come to that conclusion, for she was conceived in Original Sin." In the year 1320 only four feasts of the Virgin were celebrated. How many more are celebrated in these days! One of those four was the Purification, which is kept on February 2nd. By the law of Moses, the purification of a woman took place forty-two days after the birth of her son (Luke ii. 22; comp. Lev. xii. 2). If our Lord was born on December 25th (which he was not, for he was born, it seems, in August), then the Virgin Mary was "unclean" until February 5th, on which day her Purification took place, and the sacrifices were offered, as "sin-offerings," to make "atonement" for her, so that she might be "cleansed"; and until that time she was commanded by the eternal God to "touch no hallowed thing." Is not that conclusive against the fancies of foolish divines that the Holy Ghost had already perfectly purified her?

Joannes de Poliaco, Doctor Parisiensis (III. *Quodlib.* quæst. 3), wrote: "It seems to me that no one may

hold the opinion, or rather, I should say, the heresy, that the blessed Virgin did not contract Original Sin, or that she was preserved from Original Sin ; because such a notion is contrary to Scripture and contrary to the assertions of the saints and doctors—Augustine, Anselm, Bernard, and the rest. And if any one should have such hardihood and temerity as to presume to assert, contrary to the testimonies of such great doctors of the Church, that the Virgin Mary did not contract Original Sin, he should undoubtedly be treated as any other heretic, and be proceeded against, not with arguments, but with fire and the stake.” There could be no mistake or doubt as to the decision of that learned doctor.

Nor is that less dubious which is given by Guido de Perpiniano, vel de Terrano, General of the Carmelites, and Episc. Majoricensis, in 1321 A.D. (III. *Quodlib.*, quæst. 13) : “ Following the arguments and authorities of the holy doctors and canons, I assert that, saving the purity of the Virgin, she was conceived in Original Sin ; and if I were to say otherwise, I should come under Saint Augustine’s condemnation as a heretic.” Just fancy burning Pius IX. and all his bishops!

HISTORICAL RETROSPECT.—POPE JOHN XXII.

IN the year 1322, the wicked and immoral Pope John XXII. issued a bull, in which he says : “ As the chorus of angels never ceases to cry : Holy,

holy, holy ; so the whole Church never ceases from pouring out praises to the great Virgin, saying : Virgin, Virgin, Virgin, thou art both our mirror and our exemplar." Then he decreed that all who enter the Order of Carmelites shall be "released and absolved from a third part of their sins on the day of their admission into the Order . . . while the Professed Brothers of the Order shall be freed both from their sins, and the punishment due to them" ; and "on the Saturday after any Carmelite dies, the Virgin will go down to purgatory to fetch him or her and take him or her up to the mountain of eternal life." That certainly is very amiable of the Virgin to spend every Saturday half-holiday in the year in going to such a remarkably unpleasant place as purgatory. Only one does not see why she should go herself, if she is really so powerful. Has she no servant she could send to fetch her dead Carmelites ?

In 1322, Hugo de Prato thus preached (*Sermo xxxv.*) : "We should pray to the apostles and the other saints, whenever we are in any difficulty ; because they are our advocates and our mediators between God and man, through whom God has decreed to give us all things freely." Are we, then, to conclude that Jesus Christ is not a willing, or not a successful Advocate and Mediator ? And does God give us nothing through His only Son ? (1 John ii. 1). The Apostle John did not teach us, nor even hint to us, that : "If any man sin, you have me for

an advocate with the Father." No! no! John the Apostle, so far from wishing us to pray to him, preferred to class himself openly among the sinners who have to pray to "Jesus Christ the Righteous," who is "a propitiation for *our* sins," said he; and therefore he proclaimed that "*we* have an Advocate with the Father, Jesus Christ the Righteous"; and He is the "one Mediator between God and man." I see then, that Hugo de Prato was "preaching another gospel," which the Apostles did not preach. Therefore Hugo de Prato, and all of the present day who agree with his opinion, are "accursed," says St. Paul. They are idolaters.

Bishop Stephanus, Postillator, and Doctor of the Paris University in 1324, wrote (*Super Ep. ad Rom. ; et ad Hebr.*): "The union of a soul with a body after the sin of Adam, could not take place without Original Sin, except in Christ alone; yet, by the grace of sanctification, sin was taken away from the Virgin Mary while yet in the womb of her mother, and subsequently the corrupt desire to sin was extirpated."

We perceive what a persistent war had been carried on for centuries on this subject. On one side holy men and learned doctors and a few good Popes striving to protect what was left of the primitive faith; and on the other side a number of cunning and depraved theologians and monks, headed by all the immoral, debased and wicked Popes, who were labouring to introduce and spread the worship

of Mary, as if she were a goddess, and of the saints as apotheosed heroes or demi-gods. The Dominican, Father John Adé (*Bulæus*, iv. 641), in 1328 A.D., saw clearly whither his Church was drifting, when the doctrine of the Immaculate Conception was first enforced, and exclaimed: "*En voulez-vous, donc, faire une Deesse.*" Do you then want to make her your goddess? This they have since succeeded in doing, and they worship her accordingly. In Lisbon, for example, according to Professor Gibson (*Scottish Protestant*, vol. i. p. 464), the Italian Church has the following inscription, in large letters, on its façade: "To the Virgin Goddess of Loretto, the Italian race, devoted to her Divinity, have dedicated this temple." It was in that very year, 1328, that the Archbishop of Canterbury, in the Council of London (*Mansi*, xxv. 829; *Acta*, cap. 2), decreed that the Feast of the Immaculate Conception should be solemnly observed throughout the kingdom.

Yet in 1329, Gerardus de Odonis de Castro Rodolphi, Patriarch of Antioch (*lib. De Figuris*, cap. *De Stella*), wrote: "The Virgin was born with Original Sin, because she was conceived of the seed of Adam." Again (5^o *Serm. de Nat. Dom.*): "The Virgin was cleansed from Original Sin before her birth, in order that God and a sinless man might be born of her."

But Galvaneus, or Gualfaneus Flamina, Mediolanensis, Ord. Præd., in 1330, gave this opinion: "The Feast of the Conception of the Virgin Mary

should not be celebrated, because she was conceived in Original Sin."

In the same year Adamus Goddamus or Woodhamiensis, Anglicus, Ord. Min., Professor Oxoniensis et Doctor Parisiensis, declared (III. Sent., Dist. 3): "If we are to believe what the saints have told us, we must hold that the blessed Virgin was conceived in Original Sin; and not a single saint can be found who asserted the contrary." No! but a great number of wicked, corrupt, and most immoral Popes have asserted, and "infallibly" decreed the contrary!

Yet Landulphus Caracciolus, Neapolitanus, Ord. Min., Archiepiscopus Amalphanus, in 1330, wrote (*Postilla super Luc. i.*): "The blessed Virgin was born in sin, because she was generated by Adam's seed."

So also, in 1333, Richardus Radulphus, or Fitzralph, Archiepiscopus Armachanus, et Cancellarius Universitatis Oxoniensis, wrote (II. Sent., quæst. 7, § 2): "The blessed Virgin was conceived in Original Sin, and was then freed from it before her birth, as all saints teach us." No, Archbishop! the penultimate clause has been slipped in and accepted, like a bad sovereign between two halfpence. All saints do not teach us that Mary was freed from Original Sin before her birth.

A cloud of witnesses of the year 1340 now crowd on to the witness table: Bernardus Parentinus, Ord. Præd. (cap. *Pronuntiandum*), deposes that "The conception of the Virgin Mary should not be celebrated,

because she was conceived in Original Sin, like all the rest of mankind, excepting only the Person of the Lord Jesus Christ."

Robertus Melidunensis, Episc. Herefordiensis (*Summa*, lib. ii.) says: "The blessed Virgin Mary, and John the Baptist, were conceived in Original Sin; but they were subsequently sanctified by grace."

So Philippus de Monte Calerio, seu de Janua, Ord. Min.: "The blessed Virgin Mary was born in sin, because she was conceived of Adam's seed."

Joannes de Exfordiâ says exactly the same in his *Summa* (cap. *De Conceptione*; and cap. *De Pecc. Orig.*).

Richardus, Anglicus, who was the same, I think, as Richardus Rollus Hampole, Archbishop of Canterbury, an Augustinian, wrote (II. Sent., Dist. xxxi. quæst. 1; and III. Sent., Dist. 3): "Not until after the Virgin Mary had been quickened, could she have been freed, by God's grace, from the taint of Original Sin."

The famous Joannes de Calderinis, Bononiensis, also wrote (*Extra. De Feriis*, cap. *Conquestus*): "The conception of the Virgin Mary should not be celebrated; because she was conceived in Original Sin; as S. Bernard wrote to the Canons of Lyons, rebuking them for celebrating that feast."

Morover Bartholomæus de Pisis in his *Summa* (cap. *De Feriis*) wrote: "Although the Roman Church tolerates the custom of some Churches which celebrate the Feast of the Conception of the blessed Virgin; yet we are not thereby to under-

stand that she was holy in her conception. It is not known at what time she was made holy; therefore, on the day of the Conception, we celebrate the Feast of her Sanctification, rather than a Feast of Conception. . . . The blessed Virgin was conceived with Original Sin; but was subsequently made more holy than others are."

In 1340 A.D. Paulus (Saluccius) de Perusio wrote (III. Sent., Dist. 3): "The blessed Virgin was conceived in Original Sin, because, as the Magister Sententiarum (Peter Lombard) says, she was afterwards purged and purified from it." He then adduces twelve arguments in support of this position, and quotes S. Augustine, S. Bernard, Jerome, Anselm, Pope Leo, and the Canon Law as of the same mind with him.

In 1342, Pope Clement VI. mounted the papal throne. Preaching on the text, "There shall be signs in the sun and moon," he said: "It seems to me that there should not be any Feast of the Conception of the Virgin Mary. This I say, first, on the authority of S. Bernard, who wrote to the Canons of Lyons, rebuking them for celebrating such a feast. Secondly, because no feast is celebrated except in reverence for the holiness of the person whose feast is celebrated. But the conception of the Virgin was not holy, because she was conceived in Original Sin. That is plainly proved by the authority of a great many saints. Therefore it should not be celebrated by a feast. For I assert that this much is true and

clearly proved : that the blessed Virgin had, in her conception, contracted Original Sin. . . . Not to have sin, is the prerogative and peculiarity of Christ alone ; therefore the blessed Virgin was tainted with Original Sin, for some short time, at least ; being soon afterwards sanctified."

Baldwin, Bishop of Paderborn, nevertheless, in the year 1343, introduced the Feast of the Immaculate Conception of Mary into his diocese.

But Angelus (Acciajolo) de Bononiâ, Episc. Florentinus in 1345, wrote (III. Sent., Dist. 3) : " The blessed Virgin was in Original Sin, not only at the first moment of her conception, but also for some time after ; although she had been baptized in the meanwhile, as many of the saints have testified. For since Christ is the Head of the whole Church, it is proper that all mankind should be redeemed by Him. But if the blessed Virgin was without Original Sin, she was not redeemed by Christ ; which is clearly a falsehood."

Nevertheless, Robert Holcoth, an Englishman, and Doctor of the University of Paris, in the same year, took up the prevalent opinion of his day (lib. *Sapientia*, cap. xiv. lect. clx.) : " The blessed Virgin was sanctified in the womb of her mother, because she was cleansed from Original Sin ; and the lust of sinning was so restrained in her, that she never fell into any actual sin. In her second sanctification, when she was conceiving the Son of God, the lust of sinning was entirely removed, and she was confirmed

in all goodness, so that she was thenceforth unable to commit any sin." He added concerning his own Church (lib. Sap., Lectio clxxxiii.): "The priests of this time are like the priests of Baal; they are the fallen and apostate angels; they are akin to the priests of Dagon; they are priests of Priapus, the foul god; they are angels of the bottomless pit."

So also Richardus Armachanus, Archbishop of Armagh, in 1350 A.D. (Sent. III., Dist. 3): "The blessed Virgin, after her quickening, was cleansed from Original Sin, in her mother's womb, by her first sanctification; and, when conceiving her Son, the lust of sin was entirely extirpated."

But Durandellus, Doctor Parisiensis, Ord. Præd., the nephew of Durandus, wrote, in 1350 (III. Sent., Dist. 3): "The blessed Virgin had Original Sin. This is proved, first, because she was redeemed; and redemption presupposes a slavery to sin; just as restoration to health presupposes illness; and, secondly, because S. Augustine expressly asserts that she was captive to sin."

In 1357, Gregorius de Arimino, an Augustinian, who was surnamed "Doctor subtilissimus" wrote (III. Sent., Dist. 3, quæst. 2): "It is more in accordance with Scripture and with the teaching of the saints, to say that the blessed Virgin was conceived in Original Sin. For Scripture says that all without exception, who descended from Adam in the natural manner, were conceived in Original Sin. . . . Moreover, remission of sins, through the death of

Christ, is necessary for every one thus descended from Adam." So said also, I believe, Bernardus Cliveri, Episc. Darcucensis, in the sixth book of his *Quodlibets*.

Now we come to two saints of the Roman Church, both reputed to be prophetesses : Bridget of Sweden and Catherine of Siena. They were contemporaries, and flourished about 1360 A.D. S. Brigitta (*Revelat.*, lib. i. cap. 50) pretended to a revelation, in which she heard our Lord addressing His mother in these words : "Thou art blessed by Me, thy blessed Son ; and therefore no prayer that thou shalt ever offer Me, shall be refused ; and all who seek mercy through thee, accompanied by an intention to amend, shall certainly receive grace ; because, as all heat proceeds from the sun, so does all mercy proceed from thee, My mother." At the end of the fifth book of her pretended revelations, she declared that she had received the following from God : "From the root of Adam there came out the Branch or Virgin (*Virga seu Virgo*), and she was born of sinful parents, although she was conceived without sin, in order that My Son might be born of her without sin." Bridget did not perceive the logical consequences. If, in order that Jesus might be born without the stain of sin, it was necessary that His mother should have been conceived without sin ; then it follows that Anna, Mary's mother, must have been conceived without sin, in order that Mary should be born without the stain of sin ; and so on, up to Eve herself.

Bridget further pretended to prophesy (lib. vi. cap. 49), in Mary's name, and uttering her words: "It is the truth, that I was conceived without Original Sin, and was not with any sin." Again (cap. 55) she claimed to be the mouthpiece of Mary: "know thou that the truth of my conception was not made known to all; because it pleased God that His friends, even, should have pious doubts concerning my conception." The Dominicans vehemently opposed these ridiculous revelations, and the absurd doctrine which they announced, just as S. Bernard had done two centuries before. Therefore it was that Bridget found it necessary to explain, by a revelation, why God had made the saints and most holy doctors of the Roman Church oppose the dogma: saying that God wished His friends to remain in doubt as to the truth. How at variance was such a revelation with the words of Christ: "He that doeth My will, shall know of My doctrine, etc.!" How different from what God Himself has told us: that He hides nothing from His servants the prophets; and that He hid nothing from Abraham! The curious fact was, that S. Catherine of Siena, also pretended to have received revelations from God; and that Catherine's revelations contradicted Bridget's. For S. Catherine prophesied strongly against the doctrine of the Immaculate Conception of Mary. But Pope Benedict XIV. proclaimed the revelation of Bridget to be true and authentic.

Yet here arises another difficulty. In those au-

thentic and true revelations, we find these words : "The Pope is a murderer of souls ; he destroys the flock of Christ, and fleeces it. More savage is he than Judas, and more unjust than Pilate, and worse and more wicked than Lucifer. He has exchanged all the ten commandments of God for this single one of his own : give me money, money, money. . . . The Pope, with his clergy, are the forerunners of Antichrist, rather than the servants of Christ. . . . The Pope's court on the earth plunders the heavenly court of Christ. The clergy never read the book of God, but are ever studying the book of the world. For them the wisdom of God is reputed to be but folly, and the salvation of souls a mere fable." She adds : "I once loved priests more than men and even angels ; but now they disgust me more than all the Jews and Gentiles, and all the devils too. . . . The 'kiss of peace' of those fornicating priests is the kiss of Judas when he betrayed our Lord" (See Jo. Wolfii, *Lectio. Memor.*, i. 670). Those were awkward words for a saint and prophetess to have used ! Cardinal Cajetan tried to escape from it by observing (*De Concept. Virg.*, p. 140), that Bridget "was canonized during the great schism of the West, when there was no undoubted Pope"—that is, no Pope at all, in accordance with the maxim : "*Papa dubius, Papa nullus.*" The Jesuit Cardinal Bellarmine pleads (*De Beat. Sanc.*, i, cap. 7, 8), that "the Pope's canonisations are doubtful, and subject to error." Perhaps that was the reason why Pius V., who

bribed Ridolfi to assassinate Queen Elizabeth, was canonised.

But here again we get into a difficulty. "The Pope's canonisations are subject to error"? Good! But Cardinal Manning, in his *True Story of the Vatican Council*, p. 89, positively asserts that the canonisation of saints comes under the head of "Faith and Morals," in all which cases the Pope's judgment is infallible, they say. Putting the two Cardinals together we get this result: the Pope's infallibility is fallible and subject to error! To make matters worse, Cardinal Newman, in the preface of 1887 to his *Via Media*, p. lxxxiv., says of canonisation: "The infallibility of the Church must certainly extend to this solemn and public act (canonisation); and that, because on so serious a matter, affecting the worship of the faithful, though relating to a fact, the Church, that is the Pope, must be infallible." So then the canonisation of Bridget was infallible, and her revelations were authentic and true, and therefore it follows that the Pope is a "murderer," and "more savage than Judas, and more unjust than Pilate;" and that "he has exchanged all God's ten commandments for this one of his own: give me more money, money, money." Verily that throws some light upon the matter; for Moroni, the Pope's chamberlain, a short time ago published a book called *Le Capelle Pontificie, etc.*, in which he declares that the canonisation of S. Bernardine of Siena cost 25,000 ducats of gold; that of S. Bonaventura 27,000 ducats; that

of S. Francis of Sales, 31,900 scudi; and so forth. I wonder how much was given to him for the canonisation of Garnet, Campion, and all those 261 ruffians, rebels, and murderers this year? Or whether he canonised them merely because they were rebels?

But let us turn to Saint Catherine of Siena. In her *Orationes* xxii., *ab ipsa in raptu et extasi ad Deum prolata*; or, Twenty-two prayers offered by her to God while she was in a state of rapture and ecstasy—we read (*Orat.* xvi.):¹ “The Eternal Word was given to us by the hand of Mary; and of the substance of Mary, He put on Him our nature without the stain of Original Sin; and that was because that conception was caused, not by man, but by the inspiration of the Holy Spirit. But that was not so in the case of Mary; because she did not proceed from the human race by the operation of the Holy Spirit, but by the operation of man; and because all the human race was a putrid mass, her parents could not implant her soul in any but a putrid nature; nor could her soul be purged except by the grace of the Holy Spirit. But a body is not a susceptible subject of grace; only a rational or intellectual spirit can be a subject of grace; and therefore Mary could not be purged from the stain of that sin, except after that her soul had been infused into her body; and then it was done out of reverence to the Divine Treasure

¹ The passage is wanting in the Cologne Edition of Saint Catherine's works, 1553; but is cited in the *Summa* of S. Antoninus, Archbishop of Florence, Pars I. tit. viii. c. 2.

who was to repose in that vessel." Catherine clearly denied the doctrine of the Immaculate Conception, and she was a prophetess too, they say. In the decree canonising Catherine of Siena, Pope Pius II. used these words (and be it remembered that it was not during the great schism of the West): "By the authority of our Lord Jesus Christ, and of blessed Peter and Paul His apostles, and by Our Own, we declare that Catherine of Siena was received into the heavenly Jerusalem, and was enriched with the crown of eternal glory. . . . And we ordain and define that she is to be publicly and privately worshipped as a saint." Very well; before we fall down and worship her, although the decree be infallible, let us dip into the inspired prophecies of that saint. (Cap. 125) "Monks and nuns enter the religious state as angels; but soon they are nearly all worse than devils. . . . They are soon turned into weapons of the devil, corrupting religion, both in their conversations among themselves in the monastery, and also when they go into the world and converse with secular persons." (Cap. 132) "Secular persons are seduced by those blind leaders, who are ignorant idiots, presumptuous hypocrites, avaricious, simoniacal, given to luxury, full of envy." (Cap. 124) "The prelates of the Church are like candles on candlesticks, meant to be of use in the surrounding darkness; but they do not understand the Holy Scriptures; they have no receptivity for Divine grace; but are full of uncleanness, ignorance, lust, inquisi-

tiveness, and avarice." As extraordinary care and circumspection is always observed in the work canonisation, we must presume that Pope Pius II. had made himself acquainted with the revelations which Catherine of Siena pretended to have received. If they were fraudulent and false, the infallible Pope could not have declared her to be a saint. But if they were true, then they proved the iniquity of the Papacy. Catherine of Siena contradicted Bridget as to the Immaculate Conception; but the two would-be prophetesses agreed in one thing, which was that the Pope is the Son of Perdition, and Antichrist; while the Papacy is the Mystery of Iniquity and the Harlot of Babylon.

In 1367 the Order of Jesuates was established in Siena by S. Giovanni Colombino, and confirmed by Pope Urban V. It was a mendicant order. The Order of Jeromites was established in Spain and Italy; and an Order of S. Bridget was founded by Bridget herself, in 1363, at the Convent of Wadstena, and confirmed by Pope Urban V. in 1370. This Order of Bridget was common to both monks and nuns, who lived in the same convent! A very convenient arrangement considering the decree of the Pope "forbidding marriage." The order was dedicated to the Virgin; and according to chapter 12 of the rules, the "*Abbatissa, Caput et Domina esse debet; quia ipsa Virgo, cujus Abbatissa geret vicem in terris, ascendente Christo in cælos, Caput et Regina extitit apostolorum et discipulorum Christi.*" "The abess

must be head and queen, because the Virgin, in whose stead the abbess rules on earth, is the head and queen of Christ's apostles and disciples, ever since Christ ascended to heaven." Each convent of the order was bound to contain 60 sisters to 13 priests, 4 deacons, and 8 lay brothers; 60 nuns to 20 monks!

Pope Gregory XI. mounted the infallible throne of Peter in 1370 A.D., and condemned, as heretical and false, the proposition (*Directorium Inquisitionis*, pars ii. quæst. 10): "That the Virgin Mary, at the time when she conceived her Son, was so full of grace that she could not afterwards grow and increase in grace;" that is, he defined as a false heresy the notion of the Virgin Mary's "plenitude of grace," after the imaginary "second sanctification." In spite of his own infallible definition, Pope Gregory XI., in 1372, instituted the Feast of the Presentation of the Virgin Mary, for November 21. In 1380 the University of Paris, which had hitherto opposed the Feast of the Immaculate Conception, resolved that it should be observed by the whole French nation. Of course the dogma spread far and wide after this time, and the feast was more and more celebrated. The effect was that the Dominicans, or Order of Preachers, thought it their duty to oppose it with increased energy, at Paris, in 1384; so much so that the university and the populace rose in the utmost fury against them. In 1387 the university passed a condemnation of any denial of the doctrine of the

Immaculate Conception, as a heresy. The Dominicans, and especially Joannes de Montesono, appealed to the Pope; and in January, 1389, the Pope's decision was given in favour of the university, thus declaring on his infallible authority that the doctrine of Mary's Immaculate Conception was part of the faith of the Roman Church.

HISTORICAL RETROSPECT.—THE GREAT SCHISM.

IN 1389 A.D. that bad man, who called himself Pope Urban VI. (for the Jesuit Maimbourg declares that his election was, at the least, doubtful), instituted the Feast of the Visitation of the Virgin Mary, for July 2nd. But this was during the great schism of the West, when it was very doubtful whether there was any Pope at all; or if there was a true Pope, it was utterly unknown which of the two or even three rival claimants was the true one. The schism lasted thirty-six years; and three things are certain: (1) that if one of the three rivals was a true Pope, then the true Pope was deposed by a council, which canon law declares that no council has the power to do; (2) that the supposed Council of Constance was not a real council, according to canon law, it not having been summoned and presided over by the Pope; and (3) that the supposed Cardinal Colonna, whom the supposed council called Pope Martin V., was no real Pope. Nor has there been any Pope, in accordance with canon law, ever since. Nor, for that matter, was

there ever one before. Perhaps the ritualists will not object to read a history written by a Jesuit. If so, let them read Maimbourg's *History of the Great Schism of the West*, and then ask themselves whether they can conscientiously give the least credit to the ridiculous theories of "Orders," and "Apostolical Succession," and all that sacerdotal rubbish, fit only for ecclesiastical waste-baskets.

The successor of Urban VI., namely, Pope Boniface VIII., in 1389 A.D. (*in Privileg. Visitationis V.*), thus made his little apostolical declaration: "God, in His clemency and goodness, determined to abolish the sentence of damnation and the taint of sin which the posterity of Adam, namely, the whole human race, had incurred by Adam's fall. Wherefore He chose out a virgin of the family of David, within whose womb the Word of God received flesh, by mystical inspiration; and He selected a place, Nazareth, for Him to be conceived in, where the beginning of our redemption took its rise; and there the first day of our sanctification shone forth,—the day which brought us hope of salvation." To that declaration there cannot be much objection; but there needed not a Pope to declare it in the full panoply of his apostolical vestments. The remarkable part of it is, that he blinks the dogma of the Immaculate Conception, which had so recently been made a part of the Catholic faith. Perhaps he had some infallible doubts on the subject.

In the year 1401, John Gerson, the Chancellor of

the University of Paris, tried hard to reconcile the recent papal definition to his conscience, in a sermon *De Conceptione Beatæ Mariæ Virginis*. And yet he had considerable practice in reconciling things to his conscience ; for he and the council he presided over, broke their pledge of honour, and violated the safe-conduct they had given Huss, by burning him. Gerson however, took a hint from Bridget, on the Doctrine of Development, and handed it on to Cardinal Newman : " It must be that the Holy Spirit sometimes reveals to the Church, or to some recent doctors, some meaning or exposition of sacred Scriptures, which He had not revealed to their predecessors. Thus Moses knew more than Abraham ; the prophets knew more than Moses ; the apostles knew more than the prophets ; and the doctors of the Church have added many truths beyond what the apostles knew. Wherefore we may say that this truth : The blessed Virgin was not conceived in Original Sin, is one of those truths which has been only recently revealed or defined, partly by the miracles which we read of, and partly by the fact that the majority of the Holy Church holds that opinion." Burke denied the notion that the vote of a majority is a sufficient authority to establish truth ; and I think it was Niebuhr who said that a majority is always wrong, because that a majority consists of pot-boys and ploughmen. Gerson continued : " There was a time in which this dogma was not generally held : viz. the Virgin Mary is now in Paradise, with body and soul ; yet that doctrine

is now believed. Likewise after the institution of the Feast of the Nativity of S. John, the Feast of the Nativity of Our Lady was decreed solely through the instrumentality of a single woman. There are a great many such examples." Yes, in the Roman Church there are. Poor, honest Gerson! on this occasion, and on others too, you did violence to your conscience! Why did you not remember S. Paul's twice repeated asseveration to the Galatians: "Though we (apostles) or an angel from heaven preach to you any other gospel than that I have delivered, let him be accursed." On whom has the curse lighted?

More honest, or more brave, was Cardinal Joannes Dominici, Florentinus,—also a Romanist saint. In 1406 A.D. he wrote (*super Magnificat*): "To say that the blessed Virgin was not conceived in Original Sin, is to contradict all the former doctors of the Church, and especially S. Augustine, who expressly say that the blessed Virgin was conceived in Original Sin." Again (*super Genesim ad Lit.*, lib. x.), he makes the same assertion; and again (Tract., *De Concept.*): "The blessed Virgin was conceived in Original Sin, as all the saints and all the doctors assert. To say otherwise is heretical, both because it takes after the condemned heresy of Pelagius; and also because it is contrary to the truth of our faith; and thirdly, because it is due to a false interpretation of Scripture; fourthly, because it is in opposition to the authority of the Church and of its councils; and fifthly, because it is a denial of Mary's redemption by the sufferings

of Christ ; and sixthly, because it is the same as asserting that she was of equal purity with Christ ; and seventhly, because it amounts to an assertion that she never could have died."

Cardinal Joannes de TurreCremata—not the Torquemada of the Inquisition—wrote the same in 1431 A.D.

In 1408, Robertus Anglicus, Episc. Sarisburiensis, and Cardinal Hostiensis (II. Sent., Dist. 31, quæst. 1, § 1, and III. Sent., Dist. 3), wrote : "The blessed Virgin was conceived in Original Sin, just as much as all others who have been conceived by the conjunction of parents ; but she was afterwards sanctified in the womb of her mother."

The next year, 1409, Petrus de Candia, namely Pope Alexander V., issued a bull testifying to the authenticity of the handwriting of Pope John XXII., as exhibited in the bull before mentioned ; which bull, Pope Alexander declared that he had been fortunate enough to have seen and copied out. This fact proves that grave doubts were entertained whether Pope John had ever issued such a bull, and whether the document was not a forgery. Pope Alexander, however, said he had seen it ; but the bull did not exist in his day ; and if the Pope had not declared that he had seen it in the handwriting of Pope John (though how he should have recognised Pope John's handwriting I know not), no one would have given credit to the document. Pope Alexander, further, vouched for the truth of the vision of Pope John XXII., as well as the truth of the vision of Simon Stock, which

Pope John either had not heard of, or which he ignobly ignored.

S. Bernardinus, Senensis, swam with the stream towards an outrageous mariolatry. It is true that he asks tentatively (*Sermo* xlvi.iii.): "Whether or not was the blessed Virgin conceived in Sin? The Church does not condemn as an error, the proposition that she was born in sin; but yet it would be more pious in us to believe that she was not conceived in sin, than to believe that she was. But then he attempts to prove that she was not conceived in sin. It was necessary, he thought, that Mary should be made equal with God, and far above every creature. These are his words (*Sermo* lxi. § 1, c. 12): "In order to become the mother of God, the blessed Virgin had to be raised to an equality with the Trinity, so to speak, by being made infinite in perfections and graces;—an equality which no creature ever attained." Bernardine asserted, without proof, that it was necessary, and thus imagined he had proved that it was. In the same sermon (cap. 6), he says: "He who is the Son of God and of the blessed Virgin, desired, so to speak, to make His mother's sovereignty or empire equal to that of His Father. He who was Himself God, served and was subject to His mother on earth.

. . . Yes, this is true: All things are subject to the empire of the Virgin; even God Himself is subject to her. . . . (Cap. 8) From the time that the Virgin-mother conceived the Word of God in her womb, she obtained, so to speak, a jurisdiction or

authority over all the procession of the Holy Spirit in the world; so that no creature whatever could obtain any grace or power from God, except in virtue of the dispensation of His Mother. . . . And since the mother of God's Son is such—God's Son who produces the Holy Spirit; therefore all the gifts, all the powers, all the virtues and graces of the Holy Spirit are administered by the hands of the Virgin, to whom she will, whenever she will, however she will, and to any degree she will. . . . (Cap. 11) The blessed Virgin, all alone, did more for God, or at least as much, so to speak, as God did for the whole human race. . . . Rendering, then, to each their due,—that is to say, what God did for man, and what the blessed Virgin Mary did for God,—you will perceive that Mary did more for God, than God did for man. And this we may say for our comfort, that thanks to the Virgin Mary, whom nevertheless God made, God is under a greater obligation to man, than man is under to God. . . . (§ 3, Cap. 3) There is no grace comes from heaven to us, unless the Virgin Mary dispenses it to us. For this office she, and she alone, obtained of God from all eternity; as is testified by Proverbs viii. 23: I was set up from everlasting; that is, as the dispenser of all heavenly gifts." Was ever such blasphemy heard of, as that which has proceeded from the saints of the Roman Church! Verily, verily, it is true that the Church of Rome, and all her calendars of saints, are "full of the names of blasphemy."

Joannes Palæonydorus, in 1410, wrote thus (lib. iii. cap. 11—apud Wolfii Lect. Mem., i. 958): “John XXIII. (*i.e.* XXII.) asserted that Mary, the mother of Christ, appeared in a vision to him, shortly before his election to the Papacy, and said: I will free you from your adversary, and will raise you to the highest rank; for it is I who make all the Popes. But you must do something for my brethren, the children of Elijah (Order of Carmelites). You must solidly approve the rule confirmed by Pope Innocent; and you must give me this privilege: that whoever shall enter that order, of monks or nuns, shall be freed from all the guilt and penalty of sin, and be saved eternally; because Christ does not save any one without His vicar, the Pope.” John Palæonydorus mentions the consequences of this pretended vision, which seemed to exalt the Pope, not only over Mary, but over Christ Himself. The results were that the most extravagant indulgences and liberations of souls from Purgatory were granted for all the feast days of Mary. They were confirmed by Pope Clement VII. in 1530, in return for a heavy payment in cash, made by Nicolas Audetus, Master General of the Carmelite order. We shall hereafter see how many millions of years of indulgences any one might easily gain in a year.

It is refreshing to turn even to Nicolaus Vischel, a Cistercian, in the same year (*Sermo De Nativ. V.*): “Although the blessed Virgin was tainted with Original Sin, yet she never sinned in act.”

Cardinal Peter d'Alliaco was one of the deputies sent, in 1411, by the University of Paris, to the Pope. In d'Argentré we learn how the difficulty, occasioned by the teaching of Thomas of Aquin, was got over by him: "Although S. Thomas may have said that the Virgin was born in Original Sin, yet neither in that place, nor elsewhere, does he say that the opposite opinion is expressly contrary to the Faith. . . . Now, it is lawful, in this matter, to assert a Probable Opinion, and to hold that side (which has some probability in favour of it); or we may maintain a doubt as to both sides; but it is not lawful to assert a Probable Opinion, or remain in doubt concerning any point, which is expressly contrary to the faith."

Paulus, Episc. Burgensis, and Patriarch of Aquileia in 1415, declared (*Scrutinium Scripturarum*) that: "The blessed Virgin was *cleansed* from Original Sin, by the grace of God, after she had been quickened in the womb." Therefore she was conceived in sin.

Petrus de Braconiâ wrote in his *Repertorium*, in 1416, that: "The Feast of the Conception of the blessed Virgin Mary may not be celebrated; and the reason is, that she was conceived in Original Sin."

In the same year Joannes, Abbas Cisterciensis, attempted to argue thus (*De Laudibus B.V.*): "The Virgin was cleansed from Original Sin, while in her mother's womb, in order that she should be born perfectly pure; for the Father then commanded the Holy Spirit (Prov. xxv. 4) to take away the dross from the silver, and there shall come forth a vessel

for the refiner. That is, take away Original Sin from the Virgin after she has been conceived, and there shall be a perfectly pure vessel to hold the Lord Jesus." That is a sample of "wresting the Scriptures to their own destruction."

In 1417 A.D. Cardinal Leonardus Status de Florentiâ, General of the Dominicans (*Sermo De Annunc.*), declared that "The blessed Virgin Mary was cleansed from the stain of Original Sin as soon as possible after conception; and subsequently she was entirely freed from all desire to sin."

"Magister Romanus," as Ludovicus Senensis was called, refurbished the old story (III. Sent., Dist. 3): "By the first sanctification, the blessed Virgin, while she was in her mother's womb, was cleansed from Original Sin; and, by a second sanctification, she was freed from the lust of sin."

In 1431, Pope Eugenius IV. exerted his supposed infallibility by promulgating the bull *Cantate Domino* (*Codex Dogm. Fid. Cath.* 1876, i. 181) in which he declared that: "The most holy Roman Church firmly believes, professes, and teaches, that no one, conceived by a woman and man, ever at any time was liberated from the domination of the devil, except through the merits of the Mediator between God and man, our Lord Jesus Christ." That was very true. It follows that Mary was not liberated from the domination of the devil, until Christ's redemption and mediation had been worked out. Moreover, she was still under the "works of the law" until the new

dispensation, or covenant of grace had begun (Gal. iv. 4).

In the year 1431, Cardinal Joannes de Turre Crematâ (Torquemada), to whom Pope Pius II. gave the title of "Protector totius Fidei," wrote as follows (*De Consecr.*, Dist. iv., cap. *Firmissime*): "The blessed Virgin Mary was conceived in Original Sin; first, because she had descended from Adam by human propagation; and, secondly, because she had need of the redemption of Christ; and thirdly, because Augustine, Eusebius, Pope Leo, Pope Gregory, Anselm, and Bernard have expressly said so; and fourthly, because very nearly every doctor of note, and theologians and canonists, whom we have enumerated by hundreds, have asserted it." He added that he had collected all those authorities, in order to support a decree, in the Council of Bâsle, against the Immaculate Conception; but that the schism occurred at that time, and he withdrew from the council. After his departure, and that of the legates of Pope Eugenius, the council, or conciliabulum, — which then favoured the Pope, or anti-Pope, Felix,—decreed that the Virgin was not conceived in Original Sin. The Romanists, however, declare that the Council of Bâsle had, by that time, become a conciliabulum; and that Felix was not a true Pope, and that the decrees of the conciliabulum were invalid, as being merely the resolutions of a schismatical, heretical, and sacrilegious Meeting. If the legates of Pope Eugenius IV., and Torquemada,

and others had remained, the decree against the Immaculate Conception would have been passed. It may be remarked that the great Abbas Panormitanus, Archbishop of Palermo, was one of those who remained and supported Pope Felix.

Cardinal (Nicolaus) Cusanus, the same year, went with Panormitanus, and the decree of the concilia-bulum; in so far that he wrote (*Excitat.*, lib. viii. *Hoc cedit*, p. 616): "The Virgin needed no deliverer to redeem her from the sentence pronounced against Adam and his posterity."

Yet Laurentius Calcanus, Brixianus, in 1431, agreed with Torquemada and Pope Eugenius IV., and wrote (*De Laud. B.M.V.*): "It is a fact that the blessed Mary contracted Original Sin; nor was she preserved from sin. This doctrine has been upheld by all the holy doctors and all theologians of any repute, and all the canonists of note."

A sanctuary, or rather little house, at Recanati, dedicated to the Virgin Mary, was, at this time, declared by Flavius Blondus, the Pope's secretary, to be the veritable chamber in which Mary had lived at Nazareth (*Italia illustrata*). Flavius Blondus would never have undertaken such a responsibility as to make that declaration, unless he had had the highest authority and bidding of the infallible Pope to back him up. Moreover he was rewarded by "the Man of Sin," in that he retained the comfortable post as secretary to every successive Pope, until his death in 1463, under Æneas Sylvius, Pope Pius II. The

chamber in question was supposed to have been carried by angels, through the air, from Palestine. The poet, Baptista Mantuanus, General of the Carmelites, was the first writer who attempted to write the wonderful fiction (*Redemptoris mundi matris Ecclesiæ Lauretanæ Historia*). He said that the angels first lifted it up and flew with it from Palestine to Tersato in Illyria, in the year 1291 ; but that the angels made a bad selection of locality, and had to move it in 1294 to Recanati. They again bungled, however, by dropping it in the middle of a wood, and had subsequently to shift it up a hill. It seems to have given the angels a good deal of trouble in one way and another. The first regular account of the "lying wonder" was published between 1450 and 1480 A.D. I shall therefore lay the subject aside for the present.

In the year 1438, Pope Eugenius IV., in the Council of Florence, decreed, concerning the Armenians : " The most holy Roman Church firmly believes, professes, and teaches, that no one conceived by woman of a man, was ever freed from the domination of the devil, except by faith in Jesus Christ our Lord, the mediator between God and men ; who alone was conceived without sin, was born, and died without sin, and overthrew the enemy of mankind by blotting out the sins of the whole human race ; and He alone, by His death, conquered the devil, and opened the gate of the kingdom of heaven, which the first man, Adam, by his sin, had closed against himself and his whole

posterity." That was the decree of a "true Pope" in a general council.

The next year the conciliabulum of Bâsle, now declared to be schismatic under the anti-Pope Felix, in its 36th session, on Sept. 17th, 1439, issued this decree, to which allusion has already been made: "We having diligently inspected the authorities, and considered the reasons, and seen various other documents bearing upon the subject, and having weighed them carefully, define and declare, as a doctrine to be believed by all Catholics, that Mary, the glorious Virgin-mother of God, by a peculiar prevenient and operative grace of God, was never actually under Original Sin, but was always free from all Original Sin, and from all actual sin; and was holy and immaculate; and that this is a pious doctrine, and in accordance with the practice of her worship by the Church, and consistent with the Catholic Faith, and right reason, and holy Scripture; and we declare that it is not lawful, in virtue of any decree to the contrary, to preach or teach otherwise." That was the decree of a false conciliabulum under a false Pope. Nevertheless Pope Pius IX. preferred this to the former.

S. Antoninus was Archbishop of Florence in 1446, and a saint of the Roman Church. He was a devoted worshipper of Mary, as will be seen by the following extracts from his Theological Summa (Pars IV. tit. xv. cap. 17, § 4): "The prayers of the saints do not rest upon anything in themselves, but only on the

mercy of God. But the prayers of the Virgin rest on her own grace, by natural right and by evangelical righteousness. For the Son is bound, not only to hear His mother, but also to obey her, according to the injunction of the apostle: Children, obey your parents in all things. This also is the law of nature." Again: "As it is impossible that those should be saved from whom the Virgin Mary averts her merciful eyes, so it necessarily follows that those to whom she turns her eyes, in her advocacy, should be justified and glorified." Again (cap. 29, § 9): "Mary is, through Christ, the empress and absolute monarch of the whole world. . . . She is the supreme lady and the one ruler of heaven and earth." Further (tit. xxv. cap. 2.): "There never was any one so holy, or so disposed to the salvation of mankind, and every good thing for a Christian people, as the blessed Virgin Mary." Those few extracts are sufficient to prove what a fervent mariolater S. Antoninus was.

Now let us see what he says of Original Sin (Pars I. tit. viii. cap. i.): "All men are born with that kind of sin called Original Sin, of which S. Augustine says (*De Consecr., Dist. iv. c. 3. Firmissime*): Most firmly adhere to the belief, and never allow yourself for an instant to doubt, that all mankind that are conceived of man and woman, are born with Original Sin. Therefore it is that children, soon after birth, are taken to baptism, as if to wash off from them the infection of sin. So the Catholic faith confesses; and to hold otherwise is heresy—the heresy of Pelagius;

as says S. Thomas of Aquin I^a, II^o, quæst. lxxxii." Again (cap. 2): 'If we give heed to the teaching of the holy Scriptures, and the decisions of the doctors, ancient and modern, those even who were most devout towards the glorious Virgin; we must arrive at the clear conclusion, from their words, that she was conceived in Original Sin. Those who hold a different opinion wrest and distort those writings from the obvious intention of the authors. . . . (After rehearsing many passages of Scripture he continues): "The doctors, and the saints of the Church, and all whose doctrine has been approved by the Church, have distinctly said the same. . . ." (Then he quotes from many Fathers and doctors, and continues): "Yet it would seem to be fitting and credible, although the holy Scriptures give no hint on the subject, that, soon after the quickening of the Virgin, perhaps the same day, or even the same hour, but not in the same minute, she was sanctified. . . . It is more consonant with faith and piety, and more in accordance with the authorities of the saints, for indeed the saints are unanimous on the point wherever they touch the subject, that Christ alone can be excepted from that sweeping condemnation that, In Adam all have sinned. For not a single person have I ever heard of, who believed the immunity from Original Sin of the Virgin Mary. . . . By no means may Mary be excepted from that sweeping condemnation, lest, while magnifying the glory of Mary, we should be found to be robbing the Son

of His glory." He says the same in the 3rd part of his *Summa* (tit. *De statu comprehens.*), and in his *Chronica* (tit. i. cap. 14, and tit. v. cap. 1), so that there is no doubt at all about his decided meaning. The following Dominicans, I find to have urged the same doctrine.

Ulricus Argentinus.

Thomasinus de Ferraria (III. Sent., Dist. 3) (1390 A.D.).

Hugo de Argentina (1270 A.D.).

Nicolaus Traveth.

Bernardus de Claro-Monte.

Thomas Anglicus.

Joannes Sterlingatii.

Thomas Sutton de Svetonia (1290 A.D.).

S. Albertus de Brixia.

Nicolaus Gorran (1400 A.D.).

Gulielmus de Alchono (1330 A.D.).

Petrus de Poloniâ (*Postilla super Luc. i.*).

Joannes Parisiensis (III. Sent., Dist. 3) (1320 A.D.).

Joannes Balbus, Januensis (1286 A.D.).

Jacobus de Benevento (*Sermo de Nat. V.*) (1360 A.D.).

Aldebrandinus de Tuscanella.

Constantinus de Monte Budello.

Gulielmus de Româ.

Bartholomæus de Bononiâ (*Postilla Luc. i.*).

Joannes de Verdiaco.

Joannes Dieppurg de Francoforte (*super Job xiv.*)
(1494 A.D.).

Petrus Calo, Clugiensis (1310 A.D.).

Guido Gallicus (1450 A.D.).

Nicolaus de Esculo.

Bonifacius de Cremonâ.

Antonius de Azaro.

Joannes de Sancto Geminiano (*Sermo de Annunc.*
and *Sermo de Nat. V.*) (1244 A.D.).

Petrus Galdini.

Petrus Jeremiæ, Siculus.

Leonardus de Utino.

Joannes de Gallicis.

Antonius de Bononiâ.

Episc. Petrus de la Scala, Veronensis (1290 A.D.)

Joannes de Monte-Nigro.

Jacobus Ægidius de Barchmonâ.

Joannes Britius.

Rainerius de Pisis (Summa, Pars ii.).

Raphael de Pornasio, Januensis, Generalis Inquisitor
(1430 A.D.).

Dominicus de Cataloniâ,

and many others.

In the year 1448, Joannes Leuchtenberg, Episc. Ratisponensis (*Sermo de Nativ. Virg.*) wrote thus: "The Scriptures tell us that one alone, of all mankind, was found to be free from all sin; and that was Christ. But, among women, not one was found free from sin; because the blessed Virgin was infected with Original Sin."

Dominicus de Dominicis, Episc. Brixiensis, Referendarius Apostolicus in 1465, declared that, after quickening, the Virgin Mary was cleansed, by the Grace of God, from Original Sin.

But Jacobus de Valentiâ, Bishop of Christopolita in 1468 (*Expos. Cant. Magnificat*) wrote: "It was necessary that Christ should constitute His beloved mother as the mediatrix between Him and us. . . . And so, in this our pilgrimage, there is not left any other refuge, no other resource in our adversities and tribulations, than to run to our mediatrix, the Virgin Mary, and to ask her to appease the wrath of her Son." How utterly contradictory of the gospel of Christ! Not only does it create another mediator besides the "one Mediator between God and man, the Man Christ Jesus"; not only does it put a human creature in our Lord's place, as our only refuge in tribulation; but it denies the infinite love of God in giving His Son, and of Christ in dying for us; it denies also that God is reconciled to us, and that the Holy Ghost is interceding in us, saying: "Be ye reconciled to God." It is "another gospel," and not the gospel which the Apostles preached.

In 1475, the Dominican, Vincentius de Bandellis de Castro Novo, Professor of Theology in Bologna, and then Magister Generalis Ordinis Prædicatorum (died 1506), was the most distinguished opponent of the dogma of the Immaculate Conception of Mary, in his book, *Liber de veritate Conceptionis Gloriosæ Virginis Mariæ*, 1475; and *Tractatus de singulari puritate et prærogativâ Conceptionis Salvationis nostri J. Christi*, 1481. In the latter book he says: "I have collected innumerable authorities from holy Scripture, and from the writings of holy men,

which all assert that: The blessed and most holy Virgin, having been begotten of the seed of man, contracted the stain of Original Sin at conception . . . and that Christ, our Redeemer, alone was conceived without sin; He alone was pure from sin at conception; He alone was free among the dead. Of all others who died, not one suffered death, except as a penalty for sin." He thus explained the dogma against which he struggled: "When we say that the blessed Virgin was conceived in sin, we mean nothing else than that, at the instant of her quickening, she was without that Original Righteousness which she ought to have had, but which Adam lost by sinning; which he lost, not only for himself, but for all his posterity naturally begotten."

HISTORICAL RETROSPECT.—POPE SIXTUS IV.

PLATINA, the Papal historian, confesses that Pope Sixtus IV., who came to the throne of Rome in 1471, was an extremely foul and wicked man. Cornelius Agrippa de Nettesheim records of him (*De vanitate et incertitudine scientiarum*, cap. lxiv. *De lenocinio*) that: "Lupanaria utrique veneri erexit; Cardinalique cuidam, masculæ veneris usum, certis mensibus indulsit." Again: "Romæ nobile admodum lupanar extruxit." (See also Bayle, *Dict. Hist. et Crit.*, § Sixte IV.) On his tomb the following lines were placed:—

Sixte ! jaces tandem ; deflent tua busta cinædi,
Scortaque, lenones, alea, vina, venus.

Those sorts and conditions of persons who wept over his tomb, could not have imagined that they were praying to a saint! Yet, bad as he was in morals, he was worse in worship; for he set himself up as a god. On a triumphal arch erected on the bridge of S. Angelo in Rome, in 1484,—the year when death made him yield the tiara to, if possible, a worse Pope (according to Rohrbacher), who, in 1492, gave place to a still worse one,—on that triumphal arch, erected to his honour by his creatures, these lines were inscribed:—

Orâclô vocis, mundi moderaris, habenas,
Et meritò in terris diceris esse Deus.

Thy words an Oracle, which all obey;
That thou art God on earth we truly say.

This horrible man hired assassins to kill the Princes of Medici while at mass; and the elevation of the host was the preconcerted signal for the murderers to strike with their poniards. He moreover enriched himself by imposing a tax on the inhabitants of brothels; and, to increase his exchequer, he encouraged their multiplication, so that, at last, Rome was said to be one vast brothel,—a veritable “Mother of Harlots.”

Such being the character of the man, we expect him to encourage mariolatry. Let us see. In 1476 he issued a bull, which is embodied in the canon law (*Extrav. Comm.*, III. tit. xii. c. 1), in which he recommended the Festival of the Conception of the Immaculate Virgin—not the Festival of the Imma-

culate Conception of the Virgin;—giving remission of all sins to every one who shall observe it, and the same absolution as might be gained at the Feast of Corpus Christi. Those indulgences must have been somewhat stale, after Boniface VIII., in 1489, granted such a plenary indulgence to every one who should deliver a heretic to the inquisition to be tortured; the Pope asserting that it was an act of equal merit with joining in a crusade against the Saracens. Verily, the Popes try to appear like lambs, but have the mouths of dragons! But to return to the bull of Pope Sixtus IV. In that bull he said that “after the birth of our Lord, Mary still continued to be a Virgin immaculate,” and that God “had prepared her, by His Holy Spirit, to be the dwelling of His only begotten Son.” By “prepared” he evidently meant the removal of Mary’s sins; because he added that “human nature, by the sin of the first man, Adam, had come under the condemnation of eternal death; yet that which is attributed to any nature *secundum se*, must be attributed to all substances in which that nature is found”; thus including the Virgin in the condemnation. But “Human nature was reconciled, by Jesus Christ, to God, its Author”; and thus the Virgin Mary was reconciled to God by Jesus Christ. Pope Sixtus ordained the Feast of Conception to be kept on December 8th in every year (the date on which, according to the tradition of the Roman Church, Anna and her husband Joachim first came together),

instead of February 25th, which is eighty days after, or the period of quickening. But on December 8th there was certainly no soul of the Virgin Mary in existence, and therefore no subject for either sin or freedom from sin. The bull, therefore, was clearly absurd.

In the Office of the Conception, passages of Scripture, which were written concerning our Lord, are applied to Mary. For example, the passage of Proverbs: "By me kings reign," etc. In the "Secundâ Lectione" a pretended passage of S. Augustine is given, which Augustine never wrote. It is a forgery. It begins: "Beata Virgo, mox ut in mundum," etc. In the "Tertiâ Lectione" there is a similar forgery ascribed to S. Ildephonso: "Beata Virgo, nisi in utero matris sanctificata." The same may be said, I believe, of all the pretended quotations. So necessary was forgery to the support of the dogma.

In the Prayer-books of this time, there is a prayer to the Virgin Mary, to which Pope Sixtus IV. had attached an indulgence of 11,000 years for all who should devoutly recite it (*Amort.*, I. p. 52). In a Dutch Prayer-book of the beginning of the next century (*Archief voor kerkelyke Geschiedenis*, I. 241) there is a prayer to Mary which carries an indulgence of 100,000 years, together with many other such graces of shorter periods. Joannes Major (in *Sent.* iv. Dist. 20, quæst. 2), rightly says: "Some of those indulgences of 20,000 years to every one who shall say five *Paternosters* before such and such an

image, are idiotic and superstitious. . . . Really the Bishops should repudiate and put them down, because they bring the system of indulgences into contempt and derision ; and besides they cannot be true."

On the kalends of April, 1477, Pope Sixtus issued a bull in favour of the Order of Carmelites, saying that they had often been approved by former Popes, and by himself, "having been designated by a special title by Mary, the glorious Mother of God, ever Virgin ; so that, by reason of their veneration for the Virgin, the whole Order may properly be fully venerated by all the faithful in Christ ; who, aided thereto by the suffrages of the Virgin Mary, may, with greater ease, obtain the prizes of eternal rewards."

In 1479, that infamous Pope attached an indulgence to Bonaventura's *Psalterium Beatæ Mariæ Virginis* (*Amort. De Indulg.*, i. p. 170) ; and gave one also to every one who shall daily say as many Ave-Marias as there are Psalms (*viz.* 150), "in honour of the blessed Virgin, and as a preservative against imminent dangers to the world." In 1482, the wicked Pope canonized Bonaventura, who composed that blasphemous edition of Psalms. The next year, the Pope promulgated another bull, which also is set out in the canon law, against "the diverse Orders of Preachers (*Fratres Prædicatores*, or Dominicans), who, in their public sermons in various cities and countries, have to this day not blushed to affirm and to preach daily, that all those commit a mortal

sin (*i.e.* idolatry) and are heretics who hold and profess that the glorious and immaculate mother of God was conceived without the stain of Original Sin; as also are all those who say the Office of the Immaculate Conception. . . . Not content with preaching, those preachers have also written and published books on the subject; whence a grave scandal and stumbling-block has arisen in the minds of the faithful, and threatens, day by day, to assume a more formidable character." Pope Sixtus also pronounced the sentence of excommunication against every one who should in future accuse of heresy either the advocates or impugnors of the doctrine, as the point had not been decided by the Holy See. He evidently felt that the dogma would not bear investigation, and that the less said about it the better.

Cardinal Gabriel Biel, in 1477 wrote his book on the Canon of the Mass. There he says (lect. 30): "By these and similar reasons, the aforesaid heretics who taught that we should invoke the dead to pray for us, were deceived. And many Christians in our time are similarly deceived" (lect. 31): "We must say that the saints are not aware of any prayers uttered by those who are living on the earth; they cannot hear either vocal prayers or mental prayers, because of their enormous distance from us. . . . Neither is it an essential part of blessedness that the saints should see in the minds of Jesus every morning, either our prayers or anything we may do.

And whether it belongs accidentally to their state of blessedness to see our prayers in Christ, is very doubtful. . . . Yet it is a Probable Opinion that, although it is no necessary part of the bliss of saints to hear our prayers, yet by reason of congruity it may be that God reveals to them all the offerings that we make to them." Yet the Jesuit Cardinal Bellarmine (*De Eccles. triumph.* lib. i. cap. 20) says: "If the saints need such a new revelation as that, the Roman Church would not say so boldly to all the saints: Pray for us; but she would, at least now and then, pray to God to be good enough to reveal our prayers to them."

Further, Cardinal Biel wrote (lect. 80): "We fly for refuge, first and foremost, to the most blessed Virgin, the Queen of Heaven, to whom the King of kings, the Heavenly Father has given the half of His kingdom. That fact is made known to us by the history of Queen Esther, who, when she went to King Ahasuerus to pacify him, the king said to her: I will give thee even to the half of my kingdom. So the Heavenly Father has a kingdom of which the chief elements are justice and mercy; but the justice He keeps to Himself, while the mercy He has given away to His virgin mother." That quotation is a fair sample of the confusion and utter folly in the minds of even the best divines of the day.

Towards the close of this fifteenth century, through the malign influence of Pope Sixtus IV., there was a recrudescence and exacerbation of idolatrous

devotion to Mary. A Franciscan of the name of Bernardinus de Bustis flourished in 1480; and in 1494 he published at Milan a series of blasphemous and ridiculous sermons in her honour, calling the book by the name *Mariale*. The first part consists of eight sermons, "*De Conceptione Mariæ.*" Then comes his "*Officium Immaculatæ Conceptionis gloriosæ Mariæ,*" which was confirmed by Pope Sixtus IV. His fundamental doctrine is that no mercy comes from God to us, except from the hands of Mary; for she is the one mediator between God and man, our salvation, our justification, our reconciliation, our means of communication with God. More than that; he bids us appeal, from God's court of justice, to Mary's court of mercy, "*a foro justitiæ Dei appellandum est, ad forum misericordiæ matris Ejus.*" For this raving monk, who is a saint of the Roman Church, had adopted the Sistine theory announced by Cardinal Biel. Thus (*Mariale*, Pars III., Sermo 3): "Since God has both justice and mercy, He retained the justice for Himself for exercise in the present world; but the mercy He made over to Mary His mother. And so, if any one should feel that he has been hardly dealt with or oppressed in God's court of justice, he may appeal to the court of His mother's mercy." There Bernardine differed from the inspired writings (Heb. iv. 16): "Let us come boldly unto (Christ's) throne of grace, that we may obtain mercy, and obtain grace to help in time of need." Again, Bernardinus de Bustis says (vi. 2,

num. 3): "Verily, oh most lovely Virgin, if I may say so, thou hast in a manner done much greater things for God than God has done for thee and for the whole human race. I desire to publish what thou, through modesty, hast not mentioned. For thou didst sing only: He that is mighty hath done to me great things; but I sing and proclaim that: Thou hast done greater things for Him that is mighty." Further (ix. 2): "The ornament of an earthly kingdom is to have a king and queen. And therefore when any king has no wife, his subjects approach him, and petition him to get one. Therefore the Eternal King and Almighty Ruler, wishing to ornament the kingdom of heaven, created this most blessed Virgin, so that He might make her the Ruler and Empress of that kingdom and empire; and thus was fulfilled that prophecy of David (Ps. xlv. 9): Upon thy right hand did stand the Queen, in gold of Ophir." Before that he had asserted (III. 3): "The most blessed Virgin is the Empress, because she is the wife of the Eternal Emperor of whom it was said (Jno. iii. 29): 'He that hath the Bride is the Bridegroom.'" Further (ix. 2): "Since the blessed Virgin is the mother of God, and God is her Son; and since every son is by nature inferior to his mother, and is her subject, and the mother has the pre-eminence and is superior to and above her son; it follows that the blessed Virgin is superior to and above God, and God is her subject, because of the humanity which He derived from her." Just imagine any Pope approving of such blasphemy,

and declaring the writer to be a saint! Again (x. 1, p. 2): "Perhaps, O Lord, lest a doubt should assail Thy heavenly court, as to which of the two we should rather have recourse to in prayer—to Thee, O Lord, who tookest flesh in order to come and seek Thy kingdom; or to Thy Queen, who ascended into heaven after having obtained her own kingdom in virtue of her mother's right," etc. This blasphemy has been copied by the Jesuit Sebastian Barrad (*Concord. Evang.*, lib. vi. cap. 11) and by many others. Further (xii. 1, p. 1): "O our Queen, most serene; thou canst indeed say, in the words of Esdras: The Lord hath given to me all the kingdoms of the earth. And we can say to thee (Tobias xiii.): Thy kingdom is from everlasting to everlasting; and (Ps. xlv. 13): Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations; and (Dan. ii. 44): It is a kingdom which shall never be destroyed. Come, then, O Mary, and assume thy dominion over us; for we may say of thy kingdom (Ps. ciii. 19): Thy kingdom ruleth over all things; and (Luke i.): Of her kingdom there shall be no end." Again (xii. 2, p. 1): "From the instant that the Virgin Mary conceived the Word of God in her womb, she received a jurisdiction and authority over the whole of the temporal procession of the Holy Spirit, so that no creature can obtain any grace or power or virtue from God, except by the dispensation of His holy mother." In the *Speculum vitæ Francisci*," etc., by Bernardinus de Bustis (Pars. II. cap.

45), there is described a red ladder reaching to heaven, on the top of which Christ is leaning; from this ladder, those who try to mount, fall off backwards and are killed; but there is another ladder, which is white, and the Virgin Mary is on the top of it, holding out her arms; and all who step on it mount with ease to the top, and none fall off backwards. In other words, "the faithful" are taught to discard Christ as a Saviour, and to look for eternal life to the Virgin Mary.

The effect of appealing from "God's Court of Justice," to "the Court of the Mother of Mercies," was very speedily seen. That infinite mercy was shown in the burning of four Dominicans at the stake, in Berne, in the year 1509.¹ The occasion was as follows: John of Tritenheim, or Trithemius, had published an anonymous work in 1494: "*De Laudibus Sanctæ Annæ*," in which he maintained the doctrine of the Immaculate Conception of Mary. The Dominican, Wigand Wirth, of Frankfort, attacked the work, disputing the doctrine of the Immaculate Conception. This brought out a number of works in defence. The Dominicans then tried to obtain, in Rome, a condemnation of the work of Trithemius, but failed (*Trithemii Chron. Spanheimense*). Wigand Wirth was next condemned by a Papal Commissary. Upon

¹ *De quatuor hæresiarchis Ordinis Prædicatorum de Observantiâ nuncupatorum, apud Switenses, in civitate Bernensi combustis*, AD. 1509, reprinted in Hottinger's *Hist. Eccl. Sæc. XVI.*, seu Pars V. p. 334.

this, the Dominicans held a Chapter in Wimpfen, in the year 1506, and secretly planned some miracles, after the fashion of those always common in the Roman Church, in support of their own view. Next, the Prior, Subprior, Lector, and Procurator, in 1507, played off, upon a poor, bigoted tailor of Berne, some pretended visions of St. Barbara virgin, St. Cecilia, and St. Catharine of Siena, after the manner of the visions of Bridget. They made on him "the five wounds of Christ," they soaked Hosts (or consecrated wafers) in blood, they made an image of the Virgin weep, and so forth. Then they made to him certain revelations against the doctrine of the Immaculate Conception. At last he discovered the imposture, and they tried to poison him, and save themselves; but he escaped and informed against them. For the imposture, the Dominicans could not well be punished, for false miracles, as Lyra informs us, were very general in the Romish Church in all ages. But for working against mariolatry they could be burned alive; and they were.

We have now arrived at the sixteenth century. Let us pause to consider the state of the controversy on mariolatry. In the year 1500, Paulus Cortesius, Prothonotary of the Pope (III. Sent., Dist. 4), wrote these words: "A very bitter contest is arising as to whether the goddess mother (*Dea Mater*, the pagan name of Cybele) was or was not contaminated by Original Sin. The Divine Thomas (Divus Thomas) asserted that, without the smallest doubt, she, as a

descendant from Adam, was in captivity to the devil." We see then that the controversy was becoming extremely bitter, even to burning opponents alive. The doctors and "saints" were on one side; on the other were Popes, and feast days, and the worship of the Romish Church. Let us pause on the latter point. The Roman Breviary, which every priest must daily read aloud, (Sep. 9) addresses Mary as "the only hope of sinners"; "*tu es spes unica peccatorum.*" Of the churches and chapels in Rome, 15 were dedicated to our Lord, as against 121 consecrated to the Virgin Mary; and in the porch of "S. Maria delle Grazie," close to the Vatican, a garbled text from Heb. iv. 16 is set up: "Let us come to the throne of Mary the Virgin, that we may obtain mercy." The rosary was the common, if not the only form, of private prayer, and consisted of: The Creed, 15 Paternosters, 15 Gloria Patris, 3 Salve Reginas, and 150 Ave Marias. The Ave Marias, from the year 1507, had this clause annexed: "Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death;" although this clause was not formally ordered until the bull of Pope Pius V., in July, 1568. The Angelus was recited three times a day, consisting of three sentences, three Ave Marias, and a prayer to Mary. As to the feast days of our Lord, these were the following: Circumcision, Epiphany, Passion Sunday, Good Friday, Easter Day, the Transfiguration, the Holy Redeemer, the Nativity. I do not count the following days, sacred to material things: Invention and Exaltation

of the Cross, Holy Name of Jesus, Spear and Nails, Winding Sheet, Five Wounds, Precious Blood, Crown of Thorns, the Sacrament (*Corpus Christi*). The feasts of the Virgin were: the Espousals, Purification, Annunciation, Blessed Lady Help of Christians, Visitation, Joseph Spouse of Mary; Anne Mother of Mary; Blessed Mary in the Snow, Assumption, Nativity of Mary, Holy Name of Mary, Seven Dolors of Mary, Rosary, Maternity of Mary, Purity of Mary, Patronage of Mary, Presentation of Mary, Immaculate Conception, Expectation of Mary. Thus was the worship of our Lord most heavily handicapped in the race against mariolatry and other idolatries.

Still some witnesses feebly raised their weak voices. In 1500, Nicolaus Gilles, Gallicus (*Postilla super Luc. i.*), wrote: "When the Holy Spirit overshadowed the Virgin (when Jesus was conceived) He freed her from the lust of sin; and before that time, while she was still in her mother's womb, he cleansed her from Original Sin." Guido de Arbona said the same in a Sermon on the Virgin's Nativity. Michael de Furno, Doctor Parisiensis, in the same year wrote that (*Sermo de Annunc.*, and *Sermo de Assumpt.*) it was only after quickening that the blessed Virgin was freed from Original Sin, by God's grace.

In 1513 Pope Leo X. virtually denied the dogma of the Immaculate Conception. On the other hand, in 1520, Cardinal Bembo (*Epist. ad Carolum V.*) called Mary "Our Lady Goddess," "Dominam Deam nos-

tram." But, in the same year, Radulphus, the Cistercian (*De Vitâ Christi*) wrote: "The blessed Virgin was conceived in Original Sin, from which, by a peculiar privilege, she was cleansed while in the womb."

The Penitentiary of Rouen, Ricardus a S. Laurentio, however, in 1525 proclaimed mariolatry in these words (*De laud. Virg.*, IV.): "As the mother and Son have one and the same power, which is omnipotent, because the Son is omnipotent; and as there is no power except from Him; therefore Mary says, with her Son, All power is given to me in heaven and earth. Yet she is more supremely powerful in the Church triumphant; wherefore she says: My power is in the heavenly Jerusalem; a power, namely, to command whatever I choose, and to rule not only the Angelic Powers, but also all holy souls; and a power, moreover, to introduce any one she chooses into that heavenly kingdom. Of her it was truly said by Solomon (Ecclus. xlii.): All things are compelled to obey her. (Lib. ii.) The blessed Virgin can not only pray her Son for the salvation of those who worship and serve her; this any saint can do; but she can also command Him with a mother's authority. Wherefore the Church prays to her in these words: Show thyself to be a mother—meaning, Demand this of thy Son, with a maternal, and therefore imperious authority."

In the year 1528, Pope Clement VII. was at Orvieto (Urbevetanâ), and issued a bull renewing and confirming the bulls of John XXII. and Alexander V.

Paulus-ab-omnibus-Sanctis gives a list of all the indulgences which may be gained, on each day in the year, by every member of the Carmelite Order, under that bull of Clement VII. The result is astoundingly ridiculous. Each member may in every year gain $232\frac{2}{3}$ plenary indulgences; may liberate 73 souls from Purgatory; and may further gain 19,841,042 years and 27,753 days of indulgence! Fancy 233 plenary indulgences, and twenty million years of indulgence, besides liberating 73 souls from Purgatory! and that for every year of every Carmelite's life! Moreover, it is to be observed that, in the bull, Clement VII. vouches for the authenticity of the bulls of John XXII. and Alexander V. That he should have thought it necessary to do so, is a proof that a very considerable and widespread doubt was entertained on the subject.

In 1530, Thomas de Vio, Cardinal Cajetan, wrote a tract on the Conception of the Virgin Mary, in which he distinctly maintained that she was conceived and born in Original Sin. But he was as a voice crying in the wilderness. Nearly all had been carried away in the overwhelming flood of folly and wickedness.

Pope Paul III., Alexander Farnese, whom Platina declares to have been a wicked man, issued a bull called "*Provisionis Nostræ*," in which he vouched for the truth of the bull of Pope Clement VII., and endorsed it. Yet, in 1540, the year that the Jesuit Society was confirmed by the Pope, Marinus, a Cistercian, wrote (*Sermo de Nativ. V.*): "All women

who conceive, conceive in sin ; Christ only was conceived without sin."

In the same year, John Aventinus, the author of the *Annales Boiariæ*, in a tractate, "*Ex quò inter alia*," etc., traced back all this mariolatry to its true source. Writing of "Candlemas," or the Purification, he says (Wolfii Lect. Mem., ii. 276) : "The primitive Church scoffed at the pagans for having mendicant priests, and for lighting candles in their temples. Your gods have bad eyes, said they, and cannot see in your temples ; therefore you are compelled to light candles for them." It is not alone at Candlemas that Romanists light candles, but at every mass. They also make a conflagration, with a perfect blaze of light, at benediction.

Cardinal Hosius, explaining the Angelic Salutation in 1542 (cap. lx. p. 238) said that the custom had obtained in the Catholic Church, and that not in recent years, of joining the angelic salutation, or Ave Maria, to the Lord's Prayer. Then he speaks of the "image or symbol" of that "*door* of heaven," namely, Mary, the glorious divinity, which he considers to have been prophesied by Ezekiel (xliv. 1-3). For, said he, the Prince of Peace entered in and went out, without violating its integrity, but only consecrating the sanctuary. "The words of the prophet (said Cardinal Hosius) are : The gate of the outward sanctuary looketh towards the east, and it was shut. Then said the Lord, This gate shall be shut, it shall not be open, and no man shall enter in by it ; because

the Lord, the God of Israel, hath entered in by it, therefore it shall be shut ; it is for the Prince. Yes ! the gate was shut in Mary : *clausa fuit in Maria virginitatis porta, per quam intravit Dominus Deus Israël, et per ipsam processit, et in æternum porta Virginis clausa, servatâ virginitate, permansit.*" He continues to assert that as God is a consuming fire, therefore every sinner who approaches Him must be melted like wax. "Therefore we must of necessity have a mediatrix to approach for us to the Mediator ; namely, Mary, who is the Minister of Reconciliation." As to the symbol of the door which the Cardinal mentioned above, we have doubtless all seen it in churches, especially in the churches of the Jesuits.



The Lamb is represented within an oval ; and we are reminded of a worship which, I believe, is still found in India, and was the Yoni worship of many ancient nations. So pagan is Popery in its character ! It worships a representation of the Lamb before His birth, and within the *Vulva*.

Let us turn from such a subject to another Cardinal. In 1544, Cardinal Catharinus, in his oration before the Council of Trent (Sess. 2; *Crabbe*, iii. 988), called Mary, "fidelissima Dei socia,"—the most faithful fellow and companion of God! While S. Thomas of Villanova, Archbishop of Valentia, declared that "she is something infinite, as she is the mother of Him who is infinite." Henricus Stephanus also said (*Apol. pro Herod.*, Wolfii Lect. Mem., ii. 751) that, "As a Franciscan taught in Sicily that S. Francis annually went, on his feast-day, to hell, and brought back to heaven the souls of all who had given money or gifts to the Friars Minor; so the Jacobites of Mary the Virgin teach that the Virgin Mary descends to purgatory every Saturday,—the day sacred to her honour,—to bring back with her to heaven the souls of all who had made any gifts to any of the Orders devoted to her."

Yet in the year 1546, Melchior Cano, Bishop of the Canary Islands, wrote (*Loci Comm.*, vii. cap. 1): "All the saints which have mentioned the subject, have asserted unanimously that the blessed Virgin was conceived in Original Sin."

The Fable of the Assumption of the Virgin dates back to Gregorius Turonensis, in 573, in whose writings it first appeared (*De Gloriâ Mart.*, i. cap. 4). But Petrus Canisius the Jesuit, in 1550, did not believe the absurd story, for he says: "It is not for me to decide, in this little work, on matters concerning which the most learned writers cannot agree. This

much we believe and profess with the utmost certainty, agreeing therein with the universal Church, that if the most revered body of Mary, in which God took flesh, is still buried somewhere in the earth, there it will remain until the destruction of Antichrist, when it will rise and be seen."

In the same year, the Jesuit Alphonsus Salmeron (*Ep. ad Rom.*, lib. ii. Disp. 51) let out the secret as to how the doctrine of the Immaculate Conception had been forced on the Roman Church: "For in that most famous University of Paris, no one was held worthy to receive the title of Master in Theology, unless he had first bound himself with a solemn vow and oath to defend and vehemently fight for this privilege of the Virgin" (see also *Laur. Sur. Commentar. rerum in orbe Gestarum*, 1501). To know that belief in any dogma, or rather a professed belief, could only be obtained by bribery, would be sufficient to open the eyes of every sensible man and cause him to doubt the truth of the dogma. Yet Salmeron was a fervent worshipper of saints, and thus expressed himself upon the subject (*in 1 Tim. ii. vii. § ult.*): "The Church, having the Spirit of God, approaches God through the saints; the Church hardly ever approaches God immediately. Moreover, to address God by means of invocation of saints argues a greater humility, such as that which the centurion showed." The centurion approached God directly, but added that it was not necessary for Jesus to come to the house, as it would be sufficient for Him to speak the word only. The

Romanists do not themselves approach God, but ask the saints to do so; and they do think it necessary for God to be corporeally present, as expressed in their false doctrine of Transubstantiation. Moreover Salmeron has convicted the Romanists (Col. ii. 18, 23) of "a voluntary humility and worshipping of angels . . . and things which have a show of wisdom in will worship and humility."

In the Council of Trent, the Franciscans made strenuous efforts in favour of the dogma of the Immaculate Conception; but the Council decreed, in its fifth session (*De Pecc. Or.*), in 1546, no more than this: "Nevertheless, this Holy Synod declares that it is not its intention to comprise, under this decree; concerning Original Sin, the blessed and immaculate Virgin Mary, the mother of God; but that the Constitutions of Pope Sixtus IV. of blessed memory are to be observed, under the penalties there mentioned; which Constitution this Synod renews." For that Council decreed that, by Adam's fall, he and every man at once lost the holiness and righteousness in which God had created man, and came into captivity under the power of the devil, the old serpent, who thenceforward had empire over death (*Codex dogmatum*, p. 181). If the Virgin Mary was naturally begotten, she too was in captivity under the power of the devil; and if she was not naturally begotten, she must have been divine. The limitation of the council above quoted points, therefore, to the Divinity of Mary.

HISTORICAL RETROSPECT.—ROMANCE OF
LORETO.

POPE Julius III., a warrior, and, according to Platina, a very depraved man, mounted the papal throne in 1550. Petrus Paulus Vergerius, Episc. Justinopolitanus, and Papal Legate, wrote a book: *De idolo Lauretano*, in which he declared that Pope Julius III. made the following decree approving the fable of the church at Loreto: "The Church of blessed Mary of Loreto was the chamber of the house of the blessed Virgin Mary, the mother of our Lord Jesus Christ. That house was in the vicinity of Jerusalem, in Judah, in a town of Galilee called Nazareth; and in that room the blessed Virgin Mary was born; and there she was brought up; and there she was subsequently saluted by the angel Gabriel; and there, at length, in that very room, she brought up her son Jesus Christ, until His twelfth year. At length, after the ascension of our Lord Jesus Christ into heaven, the Virgin Mary abode there with the apostles and the other disciples of Christ, who, perceiving that many Divine mysteries had been performed in that chamber, decreed, with universal assent, to make a church of that chamber, in honour and memory of the blessed Virgin Mary. This was done; and then the apostles and disciples consecrated that chamber as a church, and there celebrated Mass; and blessed Luke the Evangelist, with

his own hands, made there an image in portraiture of the blessed Virgin, which remains in the chamber to this day. That church was then inhabited, and honoured with great devotion and reverence, by the Christian people who dwelt in those parts, as long as that people remained Christian. But at length the people lost the faith of Christ, and received that of Mahommed. Then the angels of God took away that church and carried it to a part of Sclavonia, and placed it at a certain camp called Flumen ; but there it received less honour than the blessed Virgin Mary had counted upon. Therefore the angels took it away a second time, from that place, and carried it over the sea to a part of the territory of Recanati, and placed it in a wood which belonged to a noble lady of the town of Recanati, whose name was Loreta. Thus the church came to take its name from that lady who owned the wood, and was called the Church of Holy Mary of Laureto. At that time, by reason of the great crowds of people who visited the wood in which the church was, a vast number of robberies and other crimes were committed there. Wherefore the angels, a third time, took it up in their hands, and carried it to a mountain which belonged to two brothers ; and those brothers, for the sake of gain, charged very exorbitantly, in money and other things, for admission. They also quarrelled bitterly among themselves about the profits. Wherefore the angels again, a fourth time, and in like wise, took it away from that place on the mountain, and carried

the beloved church to the side of a high road, and placed it there, and fixed it firmly on the ground, in the spot where it now is, with many signs and innumerable graces and miracles. Then it was that the whole people of Recanati came to see that church, which was placed on the ground, without any foundation in the ground. Wherefore the people, considering that most wonderful miracle, and fearing lest the church should be thrown down and fall to pieces, surrounded the church with another wall, which had a good, deep, and broad foundation; as is seen to this day. Yet not a single one of them knew whence the church had been originally brought, nor the other places from which it had been removed. But those facts, be it observed, came to be known in the year 1290; because the blessed Virgin appeared in a dream to a holy and devout man, to whom she revealed the facts above stated. He at once divulged them to some other good men in that province. They deliberated how they might ascertain the truth of the matter, and determined to choose sixteen good men of note, who should travel together to the Holy Sepulchre, and to that part of Jerusalem in Judah where is the town of Nazareth, and should investigate these alleged facts. This they did, taking with them the measurements of the church; and they found there the foundations of the church, answering exactly to the measurements; and, on one of the walls near at hand, there was an inscription, narrating that the church used to be there, and had then gone

away. At length those delegates returned to the Province of Recanati, and vouched for the truth of the facts above related. Thus it became known that the church had been the chamber of the holy Virgin Mary; and thenceforward all Christian persons entertained, and still entertain, a great devotion towards it. For every day the blessed Virgin, as we know from experience, works an infinite number of miracles through the instrumentality of that church.

“There dwelt in a hut in that wood, near the church, a hermit of the name of Paulus de Sylva. Every morning he was in the church to say Mass. He was a man of great asceticism and a holy life; some one told me concerning him, that ten years ago, or thereabouts, on the Feast of the Nativity of Mary, which is the 18th of September, two hours before dawn, in a time of great calm, Brother Paul went out of his hut, and was proceeding to the church, when he saw a light descending from heaven upon the church. The light was twelve feet high, by six feet broad. When it reached the top of the church it disappeared. Wherefore he said that it must have been the blessed Virgin whom he had seen coming down from heaven to see how they celebrated her feast; and no one else saw her, except that one holy man.

“In testimony to those facts, two good inhabitants of the village said, and repeated often to Teremanus, the rector of that church, the following facts. The name of one of them was Paulo Renalduti, and the

other was Prior Francis. Paul told Teremanus that his grandfather's grandfather saw the angels carrying the church over the sea, and placing it in the wood; and visited the church often while it was in the wood. Francis frequently repeated to Teremanus that his grandfather, who was 120 years old, asserted that his grandfather had often gone to the church while it stood in the wood. Francis repeated this very often.

. . . Moreover, the said Francis asserted that his grandfather's grandfather dwelt in a house near to the church while it stood in the wood; and that it was in his time that it was lifted up by the angels, from its place in the wood, and carried to the mountain which belonged to the two brothers, and there set down, as above narrated. God be praised! Printed at Venice by Benedict de Bindonis. 1544."

To the Italian copy there is added a note: "In proof of the above statement, we make known that the whole of it was copied from the authentic original, which is deposited in the church of S. Maria di Loreto, on March 20, 1492. I, Don Bartholomew, monk of Valombrosa, and Prior of S. Viridiana in Florence, translated this from the Latin into Italian."

Was ever such a tissue of outrageous falsehoods penned as a religious document? With what a reckless disregard of truth, and in what silly ignorance, was that infallible edict framed! Nazareth was not in Judah, but in Zabulon; not in the vicinity of Jerusalem, but seventy-three miles due north of it, as the crow flies. After the ascension, Mary did not

abide in Nazareth with the apostles, because they hired and lived in "an upper chamber" in Jerusalem. The gospel narrative of the occurrence when Jesus was twelve years old ought to have been enough to have informed the Pope, if he had ever read his Bible, that Nazareth was some days' journey from Jerusalem. Another error, proceeding from ignorance of the Scriptures, occurs in the next sentence. Papal infallibility asserted that the chamber was that in which Mary and Jesus were born and brought up. The house, if Mary was born in it, must have been the dwelling of Joachim, Mary's father. Yet when the angel appeared to Joseph he said to him: "Fear not to take unto thee Mary thy wife"; that is, fear not to bring her home to thy house as thy wife. The universal custom in the East was for the bridegroom to take his bride home to his own house. Joseph did as he was bidden, "and took unto him his wife." It would have been remarkable if Joseph had gone to live with Joachim and Anna.

Those errors, glaring as they are, are outdone by the monstrous falsehoods which follow them. After Christ's ascension it is asserted by the Pope, not only that the apostles and disciples went to live at Nazareth with Mary, but that they consecrated the chamber as a church, in honour of Mary. In what chapter of the Acts of the Apostles does Luke mention such an incredible occurrence? Can we believe that he would have omitted to mention it, if it had been true? Would he not have seized that opportunity

for inculcating a doctrine so alien from the Old Testament Scriptures—that it is our duty to dedicate churches to the Virgin Mary or other saints? Would he not have also made it clear that churches should not only be dedicated, but also consecrated, before they can be used for religious worship? Would he not, further, have settled for ever a question which has much perplexed Christians, and have told us that the apostles celebrated Mass? Would he not also have taken that opportunity of forestalling the disputes which arose before the second Council of Nice; and have closed the door on the iconoclasts, by asserting that he himself had made an image of the Virgin Mary, and set it up in the church, for the adoration and the reverential gaze of worshippers, as at this day (for Infallibility assures us that the same image is there still)? It was certainly Luke's duty to have informed us of that stupendous alteration in God's law: "Thou shalt not make to thyself any graven image, nor the likeness of anything," etc. He ought, also, most certainly, to have made known to us the duty of honouring church buildings "with great devotion and reverence"; because many Christians have been, doubtless, misled by the words of the prophet: "The Temple of the Lord, the Temple of the Lord, the Temple of the Lord are these," etc. Besides, S. Luke actually makes statements in contradiction to the infallible decree of the Pope, when he says that the apostles abode in an upper room in Jerusalem, and continued there in prayer "with the

women, and Mary the mother of Jesus, and with His brothers."

Numerous chronicles and ecclesiastical histories were written during the first ten or twelve centuries, such as those of Socrates and Sozomen, Eusebius, Pamphilius, Ruffinus, Theodoret, and many others; yet not one of them makes the slightest allusion to any of the Pope's wonderful allegations. How was it that Jerome, who went to Bethlehem and wrote about the stable which was the place of Christ's nativity, and about other places celebrated in Christ's life, yet never said a word about the alleged room, the supposed dwelling of Christ in His infancy? (see *Ep.* 72, *ad Eustochium*). He mentioned the stable of Bethlehem, Mount Calvary, the Sepulchre, the room where the apostles and disciples were assembled when the Holy Ghost descended on them; but not a word did he say about the room in Nazareth where the apostles and Mary were supposed to have dwelt, and which the apostles were fabled to have dedicated to Mary, and consecrated as a Mass-house. About the year 700, Callistus Nicephorus, a very superstitious Greek, wrote a great budget of foolish fables about Joachim, and Anna, and Joseph, and the stature and appearance of Mary, and her supposed miracles, and her death, and her funeral, and so forth. But he does not make any allusion to the far more wonderful tale of Pope Julius III.

Then we are informed by Infallibility, that when the people of Judæa abandoned Christianity and be-

came Mahommedans, the angels of God cut off the room from its foundations and carried it off to Sclavonia, leaving the foundations where they were. It was a very few years after 622, I think in 635 A.D., that the Saracens conquered Judæa, and made all the people Mahommedans. Was it then that the room was carried away, through the air, from Nazareth? Or did the angels wait to see the upshot of Mahommedanism, before undertaking their pious but laborious exertions? If it was in 635, how was it that such an industrious and credulous historian as Nicephorus, had never heard of it? Yet it was a wonderful miracle, that of cutting a house off its foundations and carrying it some two or three thousand miles through the air, without letting it tumble to pieces by the way! If, on the other hand, the angels waited some centuries before executing that wonderful feat,—if they really put up with the Mahommedanism of the population until 1290, as the Pope said they did—how was it that they allowed the room to be polluted for so many centuries by such a heresy? Or, if they could put up with circumambient heresy for so many centuries, why did they not leave the house, until now, in the place where Christ chose to spend His infancy and boyhood? But if it was necessary to rescue so holy a structure as the chamber wherein Mary was born, why did they not also rescue the stable where Christ was born? and the Sepulchre? and Calvary itself, which had received drops of Christ's blood, and seen Him expire? It could not

be because the angels were ignorant of those places ; because the heavenly host came to announce the place of His birth. Indeed, if we are to come to particulars, may we not suppose that they also carried to Rome, the hell into which Christ descended when He "preached to the spirits in prison" ?

The angels, it appears, made a mistake when they planted the ecclesiastical chamber in Slavonia ; because we are told that the Virgin Mary was disappointed and displeased at receiving less attention, in that place, than she considered to be her due ; and therefore the angels had to brace themselves to a new effort, hoist the church on their backs again, and carry it across the Adriatic ; and that one man alone was permitted to see it *in transitu*. Here they made another error in judgment, in laying it down in the middle of the copse of Madame Laureta. It is a serious pity that "the Queen of Heaven," and "our Advocate and Mediator," and "the Star of the Sea," who sits on Christ's throne at His right hand—it is a pity, I say, that she should be so badly served, even by the best intentioned angels. Perhaps that was in order to teach Mary, the "Tower of Ivory" (as they call her), that she must make allowances for the shortcomings of mortals, when even angels make such repeated blunders. Be that as it may ; as the angels were unable to put a stop to the serious scandal of so many robberies, and other crimes, and peccadilloes occurring in the wood, so near the miraculous sanctuary, the angels had to make a third attempt.

This time, for a change, they tried the effect of mountain air and Alpine scenery. As the church had left its foundations behind, it was a wonder that the high winds, which prevail on mountain tops and high elevations, did not blow it over and scatter its sacred stones. This renewed miracle ought to have been enough to have secured rest and peace to that perturbed chamber. But no! the avarice of the brothers, and their unseemly bickerings over the profits of pew-rents and tickets of admission, disgusted the Virgin; and she commanded the angels to lift it again, and place it in all the dust of the roadside. For fear lest they should be called on to make a fifth effort, we are told that they were cunning enough to "fix it firmly on the ground." However, the people of Recanati did not think much of the angels' idea of firmness, particularly after the migrations of the church, nor of the stable propensities of that very wandering chamber; and they feared lest "the church should be thrown down and fall to pieces"; and they built a wall round it "with good, deep, and broad foundations," so as to realize their idea of firm fixing.

The most wonderful thing of all is, that all these things were carried on so secretly that, until 1290, no one had the slightest suspicion of what was being done. Then it was only perceived in a dream, by a stertorous monk. Without a hint from the Holy Scriptures, nay, contrary to all the declarations of Scripture, that sleeping and dreaming monk learned

what had been hidden from holy men of old, and from chronographers and historians for a thousand years ;—he learned that Christ had been brought up in the room that His mother had been born in, and not in the house of Joseph the carpenter, the husband of Mary ; not in the house where the Scriptures inform us that He was “subject to” Joseph. The monk learned that the twelve apostles, and more than a hundred disciples, lived with Mary in that little room, and then consecrated it to her as a church, and said Mass in it. The monk learned further all the voyages and travels, and the *tot discrimina rerum* of that house, ending, at last, by the road-side near Recanati. All this he saw in a dream, and gravely took it for truth !

But, in order to prove the truth of it to an incredulous world, the superstitious, somnolent monk dispatched sixteen nobles to Judæa, with the measurements of the chamber in their pockets, to look for the foundations which the angels, in their bungling way, had unfortunately left behind. They not only were lucky enough to find the foundations, but they also saw the remainder of the house still standing, with the gap in it from which the chamber had been extracted. Moreover, they perceived, chalked up on the walls—in what language, Greek, Latin, Arabic, or Hebrew, deponent sayeth not—a wonderful inscription, which left no doubt at all upon the subject.

It was more than fortunate that the Mahommedans, who carried fire, and sword, and black ruin, and

desolation everywhere, and always scrupulously destroyed everything connected with Christianity, should have had the kindness to safeguard the whole house and that particular chamber, at first ; and afterwards, the foundations of the chamber and the remainder of the widowed house—especially the chalk marks on the wall. And that for so many centuries ! If the angels had only foreknown this, they might have spared themselves the trouble, and saved the house the risk, of so many changes.

But it is not only the Mahommedans to whom all Christianity owes its grateful thanks. We must cheerfully yield no less to those cruel and unsparing Romans. Titus and Vespasian utterly destroyed and razed to the ground the Temple and all the city of Jerusalem, but spared that little chamber ! There were desolations of Palestine, and annihilations of its cities and villages by Trajan and others ; and especially that utter depopulation, and ravaging, and overthrow of everything, by Adrian in 123 A.D., at the time of Bar-Chocheba's rebellion. But yet, even Adrian spared that miraculous chamber ! The historian Dio Cassius minutely describes that universal cataclysm, but he was discreetly silent as to the successful efforts to save that chamber, lest by mentioning it he should direct attention thereto and cause its downfall. Even the wolves and hyænas which, as we learn, infested the whole of Judæa after it had been utterly denuded of all its inhabitants, refrained from disturbing any one who lived near those sacred precincts, which in-

volved such precious memories. Our thanks are also due to the hyænas.

But there can be no doubt that the Church of Loreto really was the bedroom of Mary, because she performed an infinite number of miracles every year through its instrumentality. Such a doctrine used to be regarded as heresy by even the Roman Church, which used to assert that God alone can work miracles, although (as they came to think in later times) He might do them at the intercession of Mary or a saint. That was the notion at a later period. In early times they taught that whatever God does, He does of His own infinite goodness and wisdom; and that Christ is the only intercessor for us; so that no one has any power at all to work miracles or to do any other good thing, unless it be given him of God. Of course the numerous votive offerings of every kind—pictures and statues, anchors and swords, crutches and eyes, articles of clothing and models of different portions of the human body—which have ever and anon been placed in the church, are meant to testify to miracles having been wrought there. But not one of them, nor the sum total of all of them, proves that a single miracle was really wrought. Even the Roman commentator, Lyra, admits that miracles have always been manufactured, by sleight of hand, in the Roman Church. Miracles, true or false, serve admirably “to draw” (as they say in theatres), and that good end sanctifies the fraudulent means. Even real miracles would not suffice to prove the holiness of the place :

“And there shall arise false prophets and false Christs, and will do great signs and wonders, so as, if possible, to deceive even the very elect.” Great signs and wonders may, therefore, proceed from false prophets. They are, indeed, a mark of antichrist: “And that Man of Sin shall be revealed, the Son of Perdition, . . . even he whose coming is after the working of Satan, with all power, and signs, and lying wonders.”

But if the miracles were a sufficient proof, why did the Pope adduce another argument? Why did he mention a certain “hermit,” or Augustinian monk, called Paulus a Sylva, and his supposed vision, on September 18th, “the day of the Virgin’s Nativity”? He said he saw the Virgin, and that she was twelve feet tall and six feet thick—enormously corpulent in proportion to her height! Nebuchadnezzar’s image was sixty cubits high to six cubits thick. Of course, we are warned that he saw this vision in the morning, two hours before daylight; and we are expected to receive not only the hermit’s narration of the vision, but also his interpretation of it, namely, that it was the Virgin Mary. We are not told whether Luke’s image of her was like the vision or not. But we are told that she came to earth and to Recanati to see how her Feast was celebrated. Here, then, a remarkable difficulty arises. If she could not see the celebration of the feast without arriving on the spot, how can she hear the millions of Romanists who pray to her at all hours in all parts of the world? Why, also,

should she get up so early and come down to earth two hours before daybreak and long before the celebration had begun? Why did she not time her arrival so as to witness the procession and see the priests in their gay clothing, and regale her sight on the silver censers, and the banners, and all that sacrosanct paraphernalia of idolatrous devotion?

Yet even that vision was felt to be insufficient. Two rustics had to be brought forward to say that the grandfather's grandfather of each—that is, their great-great-grandfathers—had said to a grandson, who had repeated it to his grandson, that they had seen something! Was that evidence? Did it even amount to hearsay evidence? Not a magistrate in the kingdom would accept such evidence. As one of the great-great-grandfathers was 120 years old, the other must have been about the same, when they both spoke to their grandsons. And what evidence have we that they were not doting?

Besides, the two great-great-grandfathers did not even corroborate each other's testimony. They spoke to totally different events. Nor were they reported at third-hand to have stated what they had seen, but only some gossip that they had heard. We know how easy it is to impose upon stupid rustics, and we know how marvellously a story is improved upon repetition.

No; it is true that one of the great-great-grandfathers was reported to have seen the angels carrying the house across the sea and setting it down in the

copse. It is marvellous that he did not at once run to the town of Recanati, and interview the mayor, and make his depositions and swear them, and get cross-examined before a Notary Public. We, therefore, do not know how many angels it required to carry a house, nor yet how they were dressed, nor whether they had wings, nor the colour of their plumage, nor whether they expressed themselves as fatigued with their journey. Yet these would have been very interesting facts from a physiological point of view.

But, more marvellous still, no women, no children, no other rustics, and, above all, no monk or priest, no learned man or saint was permitted to see the wonderful prodigy; so that the secret well-nigh died with Paul's great-great-grandfather.

The great-great-grandfather of Francis—when he was 120 years old, and when he was probably a garrulous, toothless, hairless, and doting old man—said he had seen the chamber when it was in the copse. Yet, strange to say, no one else seems to have seen it there. At least, no further witnesses were forthcoming. Moreover, no one could testify to the exact spot it occupied in the wood, or point to the foundations where it lay. But no; the foundations had been left behind in Judæa. At least, some one ought to have shown a spot in the wood which was bare of trees; for we suppose that the angels cleared a place for it to stand on.

Lest we should require any other proof of those

remarkable occurrences, we are told that the authentic originals of the witnesses' depositions were placed in the Church of Loreto in 1490; that is, during the reign of that "monster of iniquity," as the Jesuit historian calls him, Pope Alexander VI. The Italian copy was printed at Venice in 1544, during the reign of Pope Paul III., namely, Alexander Farnese, who, when Bishop Hostiensis, sold his own sister Julia Farnese to Pope Julius II., nephew of Sixtus IV., for a cardinal's hat, and was, as the papal historian Platina asserts, almost as bad a Pope as Alexander VI. The supposed marvel—the "lying wonder"—was, therefore, first published during the wickedest, most debased, most criminal, and most mendacious period of the Papacy.

But it is said that the facts were first revealed in 1290, at the time that, according to the Pope's statement, the church still resided in the wood, resting after its sea-voyage from Sclavonia. That was the year before Pope Nicolas IV. died. The see of Rome was then vacant for two years three months and two days. In that year there were Councils of the Church at Salzburg, London, and Milan. The next year there was a Council at Aschaffenburg. But neither Pope Nicolas nor any of the assembled Fathers had heard of the momentous occurrences. In 1294, Pope Saint Celestinus V. was elected, also in ignorance of the great miracles which had been vouchsafed so near to him; and so disgusted and horrified was he at the wickedness of the whole papal

court, that he insisted on resigning at once, and Boniface VIII. was elected the same year,—he who established “the tax of the Roman Chancery,” whereby the prices of sins were fixed, for absolution to be bought beforehand, for ready-money. In 1302 there was a Council held at Rome, also in ignorance of the wonderful prodigies; and, in 1305, the Popes—so heedless were they of the Virgin’s presence and shrine—actually quitted Italy to reside in France, at the imminent peril of causing the Virgin to receive as scant attention as she did in Slavonia. In fact all the churches in Rome and Italy did go to ruin. In 1296 there was a Council at Ancona itself, at which sixteen Legates were present; and although they were quite close to Recanati, the extraordinary miracles never reached their ears.

In 1290 Jacobus de Voragine wrote his *Legenda* of the Saints, which he called his *Lombardic History*. But the great news had escaped even his cognisance. Also that egregious Ultramontane, Augustinus Triumphus, of Ancona, wrote his voluminous work, within gunshot of Recanati, and said not a word of it. Besides these authors, Ægidius Romanus, Paulus Æmilius, and John of Paris, wrote without making the slightest allusion to the subject. In 1296 Gulielmus Durandus composed his *Repertorium*, and Cardinal Cajetan also indited treatises. In 1310 Lyra penned his commentary, of which it was said :

“Si Lyra non lyrasset
Totus mundus delirasset.”

But his commentary contains no allusion to the subject, except it be in that paragraph where he warns us that, in all ages, the Roman Church has been guilty of exhibiting false miracles. In 1312, Hervæus Natalis; in 1318, Petrus de Palude; in 1320, Alvarez Pelagius and the great John Andreas wrote. How unaccountable was the combined silence of all these great writers on such a momentous miracle and portentous prodigy.

Dante was born in 1260, and died in 1321. Petrarch was born in 1304, and died in 1374. Boccaccio was born in 1314, and died in 1372. Surely those writers could have found something in those wonders, on which mariolatry has been chiefly based, to inspire their poetic pens! They did not indite a word on the subject, nor even record the journey to Judæa, and the "Palestine Exploration Fund," of the sixteen noble legates. Petrarch narrates the tour of his Milanese friend in Judæa, and describes the place of Christ's nativity, and His sepulchre, and so forth. But he made no allusion to the travelling chamber and vagabond angels. Petrarch also wrote a work: *De Rebus Memorandis*—concerning things worthy to be remembered; but yet he found no place for the most memorable occurrence of all, except it be in this passage concerning Rome: "School of errors! Temple of heresies! Once Rome, but now Babylon; false, and worthless." In another book, On Mountains and Rivers, he wrote, "*De Monte Anconæ*" and "*De fluvio Mosono*,"—both of them close to

Laureto. But no word was wasted on the travelling church. Bocaccio composed his *Decameron*, with the same unsatisfactory result.

In 1446 S. Antoninus de Forciglione, Archbishop of Florence, and highly superstitious and credulous, published a Chronicle,—a most painstaking, diligent, and minute record of events bearing on the Church, beginning with the year 1200. He dilates with fervent pleasure and devout ecstasy on the Stigmata of Francis of Asisi, and of Catharine of Siena (regarding neither of them as impostures); he sermonizes on the Spanish monk, called S. Anthony of Padua, who used, in the superfluity of his benevolence and Christian zeal, to preach to fishes, as Francis of Asisi preached to birds. He relates the revelations of Bridget, and so forth. Yet, even in the year 1446, he never alludes to an event which, if true, was a strong corroboration of the truth of his Church; and which, if false, was sufficient to disprove the dogma of the Infallibility, and knock down the whole vast structure of the Papacy.

A short time before S. Antoninus, a Spanish monk of the name of Vincentius wrote a sermon on these words of S. Paul: "We live in the Spirit, let us walk in the Spirit," and interpreted the words as a command to make pilgrimages, urging his hearers to organize a devout and pious journey to Nazareth, where Christ had been brought up in the house of Joachim, his reputed father. Yet he never suggested to those who were deficient in time or means for

such a journey, to go and visit that very chamber in Loreto, which had been brought from Nazareth. He had evidently not heard of it.

Lastly, we are told that, as the foundations had been left behind in Palestine, the people were afraid that the miraculous church, which had braved the Mahommedanism of Palestine, the unbelief of Sclavonia, the storms of the Adriatic, and the tempests of the mountain of Ancona, might be thrown down by the dusty breezes of the Recanati road, and fall to pieces, without chance of rescue by either the angels or the Virgin Mary; so that they laid broad and deep foundations, and raised a wall around it; and, in fact, encased it in a substantial building. The Jesuit editors aver, in their *Conversations Lexicon*, that Pope Paul II. began that wall, before that foul and unnaturally inclined Sixtus IV. was Pope; that Sixtus IV. continued the work; that it was carried on by those aged monsters of lust, Innocent VIII. and Alexander VI.; and by those debauched men, Julius II., Leo X., Paul III., Julius III., and Pius IV.; and finished in 1587 by Pope Sixtus V.

The Jesuits, Petrus Turrianus and Horatius Tursellinus, defended that ridiculous story in 1599, although the Council of Trent, which commenced its sittings on Dec. 13, 1545, and closed them on Dec. 4, 1563, did not think fit to give credit to it; and Matthias Berneggerus, Professor of Strasbourg, utterly refuted it, in his *Hypobolimæa Divæ Mariæ Deiparæ Camera, sanctum idolum Lauretanum*.

HISTORICAL RETROSPECT.—SIXTH PERIOD.

1572 A.D.

LET us return to the course of our history of the development of mariolatry. In 1555, Pope Marcellus, who was Pope for only twenty-one days, found time to evince his opinion against the dogma of the Immaculate Conception. But Pope Paul IV., in the same year, rehearsed the bull of John XXII., "*Sacratissimo uti culmine*," and so confirmed both the bull and the indulgences and privileges conferred by the Scapular.

In 1559, the Jesuit John Azorius (*Instit. moral.*, tom. I. lib. ix. cap. 10) thus declared the faith of his Church: "We not only honour the saints as men who excelled in virtue, wisdom, power, and every real dignity; but we also yield them that Divine worship and honour, which constitute an act of religion. Because that worship which is conceded to the most exemplary men does not amount to an act of religion."

After the close of the Council of Trent, Pope Pius IV. promulgated his creed, which, with two additions (the Immaculate Conception and the Infallibility) is now professed by every Roman Catholic. One clause of that creed is as follows: "All and everything which the holy Council of Trent hath defined and declared, in the matter of Original Sin and Justification, I embrace and receive." The decree concerning Original Sin is comprised in an

introduction, four long canons, and an appendix, which declares that Mary does not come under the law concerning it which was and is true of all human creatures. Yet Cardinal Cajetan urged (*Opusc.*, p. 141: Lugd., 1586), that: "At the period of the Council of Florence (1438), the Universal Church excepted Christ alone from the taint of Original Sin; which was not true, if the Virgin Mary is also to be excepted." In other words, either the General Council of Florence, or the General Council of Trent, decreed a falsehood; and so did the two Popes who affirmed their respective decrees, in the full exercise of their Infallibility. The doctrine of Justification is contained in an introduction, sixteen chapters, and thirty-three canons. When the subject was proposed in the council, Cardinal Pole, the only English prelate, urged the ancient doctrine of Justification by faith in Christ. But he was put down; and immediately left the assembly, never to return. Cardinal Contarini maintained the same doctrine as Cardinal Pole, and wrote a treatise on "Justification." This book was published at Lyons, in 1571, but was afterwards garbled and altered by some monks, and published under the Cardinal's name. Cardinal Cajetan, it may be remembered, had propounded the same doctrine in his Commentary on the Epistle to the Romans.

The eighth article of the creed of Pius IV. teaches the worship of saints and the veneration of their relics. The Council of Trent, in its twenty-second session, on September 17th, 1562, asserted that the

Roman Church "implores their patronage, and that they may deign to intercede for us in heaven." Our Lord declared that He is "the Way," the only way, to heaven. Thus he forbade us to try to invent bye-ways for ourselves. Yet a modern Deborah might well sing of Rome (Jud. v. 6, 8), "The highway was unoccupied, and the travellers walked through bye-ways . . . they chose new gods." Our Lord's second temptation was not to transfer worship from Jehovah to another god; but to yield an indirect worship to a creature, along with a worship of the true God also. But our Lord replied in words taken from the Book of Deuteronomy: "Thou shalt worship the Lord thy God, and Him *only* shalt thou serve." Is it not derogatory to Christ, who has given us a direct access to the Father through His name, when we choose for ourselves bye-ways, and say that we will approach God through saints? Do we despise the way that God has provided? Do we deem it inadequate? or do we hold that He who died for us does not love us enough to listen to our prayers? We show contempt either for His power or for His goodness. Instead of "one Mediator, the man Christ Jesus," we seek for ourselves a host of mediators who were merely men, and now are merely dust. What makes it more wonderful that we should do this is the fact, as expressed by Cardinal Cajetan (in II^{am}. II^o. quæst. lxxxviii. § 5): "We have no certain knowledge whether the saints can be aware of our prayers."

On May 12th, 1566, Pope Pius V., by the bull "*Supernâ dispensatione*," approved all the aforementioned bulls of former Popes, relating to mariolatry. Yet in the same year, Franciscus Dominicus, Episc. Astensis, asserted that the Virgin Mary was born in Original Sin, because she came of the seed of Adam.

By the bull "*Ut laudes*," of September 18th, 1577, Pope Gregory XIII. commended, in the largest terms, the Scapular of the Carmelite fraternity, and affirmed that the bulls of John XXII., Alexander V., and Clement VII., were authentic.

But Otho Gualtperius, in 1590 (*Oratio de doctrinâ Lutheri*), after showing that very many of the doctrines and practices of the Roman Church—such as Meditations, the Suffrages of Saints, Patron Saints, the doctrine of Good Works, Guardian Angels, etc., etc.—have been adapted from Plato's philosophy; asserted that the Popish prayer to Saints Cosma and Damian: "*O medici piissimi! qui meritis clarissimi in cælis refulgetis, a peste clade corporum præservetis*," etc., has been taken bodily from Plato's address to Æsculapius. So also the prayers of the rosary are merely pagan prayers, with the name of Mary instead of that of Trismegistus: "*O virtutum vasculum, Regina Cælorum, Christi Receptaculum, salus anxiorum, tutum Propugnaculum, Salvatrix languidorum, audi conquærentium præces famulorum, et pro nobis miseris Deum deprecare; nam quicquid petieris, vales impetrare*," etc.

In the year 1603, Pope Clement VIII. gave an indulgence of 700 years for every time that any person should kiss any measure of the Virgin Mary's foot, accurately taken from the measure guaranteed by Pope John XXII., adding, that this indulgence is applicable to the souls in Purgatory.

Yet the fact that such a ridiculous means of gaining indulgences was granted, must not be taken as a proof that mariolatry had gained full possession of the Church of Rome. For, two years after (1605), we find Franciscus Antonius a Treio, Bishop of Carthage, addressing Pope Paul V. in these words (*Oration IV.*): "Our most holy mother Church is now grievously tormented by the dispute of so many of the faithful concerning the holiness of conception of the Virgin Mary (by her mother Anne); yea, the Church is greatly burdened by all those quarrels of her most dear children; and therefore her principal prelates, and the princes of the whole world, with nearly all Christians, pray thy Beatitude to resolve their doubts, and altogether set at rest their disputes, by defining what they must believe." The next year, however (1606), Pope Paul V. merely confirmed all the previous bulls on the subject. This he did again in 1609; while the Congregation of Sacred Rites, under Pope Urban VIII., in 1628, reaffirmed all the indulgences and privileges of the Carmelites. The disputes waxed warmer; and Pope Paul V., in 1617, found himself compelled to forbid the subject being discussed in public. In private the opposing factions

made up in rancour for what they lost in publicity ; and Gregory XV., in 1622, decreed that it should not be broached either in public or in private. Nor would this have been unnecessary if the Pope had desired to put a gag on the utterance of blasphemy. This is a specimen thereof (*Promptuarium discipuli, de miraculis B. M.*, Ex. xiv.: Mogunt., 1612). Mary is supposed to say : "The will of the Holy Trinity and my will are one ; and the Holy Trinity, with ineffable favour, consents to everything that pleases me." That is a parody on John x. 30 : "I and My Father are one," etc. Again, in the *Paradisus Sponsi et Sponsæ*, or *Paradise of Jesus and Mary, Husband and Wife*, published in 1617, A.D., by the author of the *Pancarpium Marianum*, there is a plate of the Crucifixion, with Mary at the foot of the Cross, having a sword in her breast (p. 181), and the inscription : "*Dilectus tuus Filius carnem tu vero animam immolasti ; immo corpus et animam*" : "Thy beloved Son did offer in sacrifice His flesh for us, but thou didst offer in sacrifice thy soul,—yea, both thy body and thy soul." Here is another specimen, not so blasphemous, perhaps, but more bombastic and ridiculous. Franciscus a Jesu-Maria, a Carmelite, wrote about 1650 (*Comm. in Apoc.*, vol. ii. cap. xix.): "We honestly and sincerely profess that the glory and goodness of Mary is far greater than the glory of all the saints and angels put together. Yea, it exceeds by as much as the whole circumference of the heavens exceeds the most minute point ; as much as the brilliant efful-

gence of the mid-day sun excels the flickering of the smallest rushlight ; as much as the whole ocean transcends the very smallest drop of water ; as much as the whole earth is larger and more solid than the tiniest grain of dust."

In the large cities of Spain, as well as in other countries, the controversy was carried on with a vehemence which resulted in much bloodshed. Philip III. and Philip IV., in order to put an end to the carnage, urged Pope Paul V. and Pope Gregory XV. and Pope Alexander VII. to declare the notion that Mary was conceived immaculate by Anne, to be a dogma of the Church and an article of the Roman Faith. But the answer of Infallibility was, that such a doctrine had not been revealed in the Holy Scriptures, nor taught by the Apostles, nor suggested by any of the Fathers of the Church ; nor had it been believed, nor preached by the Church as an Article of Faith. To Pope Alexander VII. belongs the questionable honour, attributed to him by Pope Pius IX., of having first made a dogmatic declaration concerning the Immaculate Conception, and to have established a solemn rite and festival in honour of it. Yet, in the year 1661, he forbade any one from stigmatising, as heresy, the denial of the Immaculate Conception of Mary. He therefore asserted that it was not a doctrine to be believed by the whole Church of Rome.

The Jesuits were however active in promoting mariolatry. The dogma of the Immaculate Con-

ception they made peculiarly their own. Viegas the Jesuit, for example, in his Commentary on the Apocalypse (xii. com. 2, § 2, No. 6) wrote: "Just as a man dies when his breath is stopped, so when the patronage of the Virgin is taken away, the sinner cannot exist a moment longer." The Protestants on the other hand were strong in their indignation at the practice of mariolatry; while the Jansenists asserted that: "Praise offered to Mary, as Mary, is vain." This proposition was condemned by Pope Alexander VIII., on Dec. 7th, 1690.

The Carmelites, by reason of the enormous privileges and indulgences which they believed themselves to enjoy, were as strenuous advocates as the Jesuits for mariolatry. Here is a specimen from a book on the subject, called *Clavis aurea*, written by Paulus-ab-omnibus-Sanctis, in 1669: "John XXII. had a singular devotion to the mother of God, and, on bended knees, prayed her to appear to him and grant him immunity against the attacks of all his enemies." John declared that she promised this, on condition that he would grant her Carmelite children the privilege that their souls, at death, if they died in the scapular, should go straight to heaven. "In the first year of his reign, or as some say, in his sixth year, he remembered the desire of the Virgin, and issued the bull at Avignon in 1317; or, as others say, in 1322, on the 3rd of March, which he said was the day on which, as he well remembered, the Virgin had appeared to him." It is remarkable that he should

have remembered the day of the month so exactly, and yet have been so very uncertain as to the year of his reign, or the year of our Lord, on which he issued the bull—if indeed any bull was promulgated. “That John XXII. was called Jacobus de Cusa (? Ossa), before his pontificate, a Frenchman by birth, and Bishop of Avignon. He had been created Cardinal Portuensis by Pope Clement V. He began to rule the Church in 1316, on the 7th of August, the Feast-day of S. Albert, a noted saint of the Order of Carmelites ; and it was on this day that Daniel-a-Virgine-Mariâ, Provincial of the Carmelites in Flanders, said, in his *Vinea Carmeli*, that the Mother of God deigned to appear to him.” There seems then to have been a doubt even as to the day of the month on which the wonderful appearance took place. Paulus-ab-omnibus-Sanctis continues : “The promise of the mother of God to liberate John from all his enemies, and to free all the brothers and associates of the Carmelite Order from hell, every Saturday, was confirmed in heaven by the Lord Jesus Christ, out of respect to His mother’s merits ; but this fact is beyond human knowledge, and transcends the faculties of man.” If that is so, why did the writer take upon him to assert it? But all Romish doctors meddle with things that “are too high for them,” in oblivion of King David’s precept not to do so. Further : “The empire and power of the virgin mother of God is not metaphorically and improperly, but truly and peculiarly her own, and due

to her in all the severity of justice; because that empire and power is the same as the empire and power of the Son. . . . For the power and empire which belongs to the Son by nature and in virtue of His merits, flows to the most holy Virgin by her right as a mother. . . . But as all the government and powers which, by nature, belong to the Son, have been transferred to His mother, by the natural law which excludes civil law; there is no doubt that the power of sanctifying souls, and preserving them from the pains of hell, has necessarily been transferred to the most holy Virgin, in virtue of her maternal and natural rights. This is that spiritual empire of which we have before spoken. . . . Wherefore, we may fully trust to the promise made by the Virgin, that whoever dies while wearing the scapular, will not suffer the pains of hell. For since the most holy Virgin is truly and really Queen, and, by a parent's right, has an empire over all souls; therefore, in virtue of that imperial power, she can immediately require such helps and benefits of Divine grace as should perfect the salvation of those who are clothed in the sacred garb of the Virgin. . . . We must here pay attention to the ground on which the power and empire of the most holy Virgin is asserted: namely, because He, who was born of the Virgin, is King of the whole earth; and therefore, by her maternal right, the most holy Virgin must necessarily have vindicated to herself that kingdom, not improperly and metaphorically, but properly and

really. For, as we have said, the kingdom and empire of the Son must, of necessity and by natural law, have been transferred to the mother; not by analogy or rule of congruity, but as a property, and as hers by natural right." "Exceedingly good senseless!" as Sir Toby said, "and very illogical!" Two points have, however, to be remarked: (1) That Mary is there made the mother of God; and not merely the mother of Christ "as touching His manhood;" and (2) That Mary is spoken of as superior to and above Him, commanding Him to do what she wishes. That error is symbolized by the Romanists, and inculcated into the minds of the ignorant, by representing the Virgin as an adult woman crowned, and holding in her arms an infant, also crowned. Such a representation is, moreover, a servile copy of the mother and wife of Horus, and other pagan representations. Pope Clement XI. was completely under Jesuit influence; and, in 1708, he made the Immaculate Conception a feast, *de præcepto*, for the whole Church.

HISTORICAL RETROSPECT.—LIGUORI.

NOW we come to Saint Alphonsus Liguori, who flourished in 1730. His *Glories of Mary* is a theological work by a doctor and saint of the Roman Church; and therefore all Romanists are bound to accept all that he says, or renounce the Roman Church as not being the true Church. Moreover, the Congregation of Rites, in 1803, after an

examination, for twenty years, of Liguori's works, decreed that "in all the writings of S. Alphonsus Liguori, there is not a single word that can justly be found fault with." The edition of 1852 received the imprimatur of Cardinal Wiseman, who wrote that he approved of it and "cordially recommended it to the faithful." Another edition was published in 1868, and it was "heartily commended" by Cardinal Manning. At the very commencement, Liguori quotes approvingly from Bonaventura's *Psalter of Mary*. He then pretends that he takes the following from Anselm: "S. Anselm, to increase our confidence, adds, that, when we have recourse to the Divine Mother, not only may we be sure of her protection, but often we shall be heard more quickly, and be thus preserved, if we have recourse to Mary, and call on her holy name, than we shall be if we call on the name of Jesus." That passage, as Liguori must have known, and as the divines of the Congregation of Rites must have known, is from a treatise which is a notorious forgery, and not by Anselm at all.

Liguori also quotes S. Bernard as saying: "At the name of Mary, every knee shall bow;" and he places beside it a false reference to one of Bernard's Sermons on the Annunciation. Yet the passage is not to be found either there or anywhere else in the writings of Bernard.

He also quotes the martyr Ignatius as saying that without the help and favour of Mary, no one can be saved. He further alleges that Chrysostom had

vouched for the authenticity of the passage. The passage is not in the works of Ignatius, nor could he have uttered it, as it is inconsistent with the tenor of all his writings. Chrysostom never alluded to such a passage. This Liguori must have known, and the Congregation of Rites must have known, and yet they never appended a warning note to the writings of Liguori, to which they gave their most unqualified approval.

Similarly, Cardinal Wiseman was very fond of quoting spurious works as genuine ; as for example the *Christus Patiens*, falsely attributed to Gregory Nazianzen, but rejected as spurious by Cardinal Baronius, Du Pin, Labbé, Bellarmine, Natalis Alexander, and many other Romanist writers. The Benedictines, who edited Gregory's works, assert that the *Christus Patiens* was written at least five hundred years after Gregory's death.

So also Cyprian has been quoted as a witness in favour of the Immaculate Conception of Mary. Yet the quotation is from a treatise by Arnoldus Bonævallensis in the twelfth century, and not by Cyprian at all. The Benedictines added it to their edition of Cyprian's works, but printed it in small type to show its unauthenticity.

But, as the Roman Church has recommended Liguori's works as a true exponent of the Roman faith, let us see what he teaches :—

(P. 4) "It is the will of God that all graces should come to us by the hand of Mary."

(P. 5) "To reverence the Queen of Angels is to gain eternal life."

(P. 8) "All graces are dispensed by Mary; and all who are saved, are saved only by means of this Divine Mother."

(P. 14) "The Eternal Father gave the office of Judge and Avenger to the Son; and that of showing mercy, and relieving the necessitous, to the Mother."

(P. 16) "We believe that she opens the abyss of God's mercy to whomsoever she will, when she wills, and in the way she wills; so that there is no sinner, however great a sinner, who is lost if Mary protects him."

(P. 19) "Let us always fly to the feet of this most sweet Queen, if we would be certain of salvation."

(P. 21) "I am thine, O Mary; save me."

(P. 34) "We can say of Mary that she so loved the world that she gave her only begotten Son to die for us,—when she granted Him permission to deliver Himself up to death." He repeats this towards the end of the book.

(P. 43) "Thou hast all power to change hearts; take mine, and change it."

(P. 53) "Neither on earth, nor in heaven, can I find any one who has more compassion for the miserable, and who is better able to assist me, than thou canst, O Mary."

(P. 57) She is "the only hope for sinners; for by her help alone can we hope for the remission of sins."

(P. 60) "Thou, Mary, art proclaimed and called by the whole Church, and by all the faithful: The Refuge of sinners."

(P. 67) "He falls, and is lost, who has not recourse to Mary."

(P. 84) "Hail, O certain salvation of Christians,
. . . and salvation of the world."

(P. 85) "God has placed the whole price of Redemption in the hands of Mary, that she may dispense it as she will." "Thou, O Mary, art the propitiation for the whole world."

(Pp. 90, 95) "Our only city of refuge"; "the only Advocate for sinners"; "the only hope of sinners." And later: "O our Lady! in heaven we have but one Advocate, and that is thyself."

(P. 98) "It is true, O Lord, that at that time (the old dispensation) there was no one to raise up sinners, and to withhold Thy wrath; for Mary was not yet born. Before Mary, there was no one who could thus dare to restrain the arm of God. But now, if God is angry with a sinner, and Mary takes him under her protection, she withholds the avenging arm of her Son, and saves him."

(P. 105) "I worship thy holy heart; through thee do I hope for salvation."

(P. 112) "We often obtain more promptly what we ask for, by having recourse to Mary, and calling on her holy name, than we obtain it if we call on the name of Jesus"; and "Many things, which we ask

of God, are not granted; they are asked of Mary and obtained."

(P. 116) "To thee does it belong to save whomsoever thou willest; and whomsoever thou choosest to save, will be saved. . . . O salvation of those who call upon thee." And afterwards: "Our salvation is in her hands. . . . He who is under the protection of Mary will be saved; he who is not, will be lost."

(P. 128) "Mary was made the mediatrix of our salvation."

(P. 129) "The intercession of Mary is ever necessary to salvation."

(P. 132) "In Mary we shall find life and eternal salvation."

(P. 136) "All gifts, all virtues, and all graces are dispensed by Mary, to whomsoever, whensoever, and howsoever she pleases."

(P. 141) "All men, past, present, and to come, should look upon Mary as the means and negotiator of the salvation of all ages."

(P. 143) "The way of salvation is open to no one, otherwise than through Mary." "No one is saved, except through thee."

(P. 144) "Our salvation is in the hands of Mary; . . . our salvation depends upon thee."

(P. 145) "There is no one, O most holy Mary, who can know God, except through thee."

(P. 175) "She is the whole ground of my hope."

(P. 197) "It is impossible for any sinner to be

saved without the help and favour of the most blessed Virgin."

(P. 248) "O immaculate Virgin! we are under thy protection; and therefore we have recourse to thee alone; and we beseech thee to prevent thy beloved Son, who is irritated by our sins, from abandoning us to the power of the devil."

(P. 249) "Through thee we have been reconciled to God." "Thou art the salvation of the whole world."

(P. 251) "Thou art omnipotent to save sinners."

(P. 330) "Let us, therefore, go with boldness to the throne of grace, that we may obtain mercy, and find grace to help in time of need. The throne of grace is the blessed Virgin Mary. If then we wish for graces, let us go to the throne of grace, which is Mary."

(P. 344) "There is no one saved, but by thee; no one who receives a gift of God, but through thee."

(P. 570) "Moreover, as she is the Universal Advocate of all men, it is fitting that all who are saved, should obtain salvation by her means."

(P. 479) "Jesus Himself said: Were it not for the prayers of my mother, there would be no hope of mercy."

What an outrageous falsehood! Our Lord Jesus never said anything of the kind. It will be observed from the foregoing extracts, that Liguori denied that Jesus is our only Saviour, Advocate, Mediator, and Intercessor. Liguori has put Mary in His place and

denied Him; and the Roman Church has endorsed the opinions of Liguori. Now (1 John ii. 22, 23) "He is Antichrist that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father." The Roman Church has denied the Son; and is therefore, Antichrist.

Moreover Liguori forgot his Bible, if he ever read it. What contradictions we find there to the teaching of Liguori! (1 John iv. 14) "The Father hath sent the Son to be the Saviour of the world." (1 John ii. 1) "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous." (1 Tim. ii. 5) "For there is one God, and one Mediator between God and man, the Man Christ Jesus." (Isa. xliii. 11) "I am the Lord; and there is no Saviour besides Me." (Acts iv. 12) "Nor is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." (John x. 9) "By Me, if any man enter in, he shall be saved." (Matt. xxviii. 18) "And Jesus said unto them: All power is given unto Me in heaven and in earth."

After asserting that the Virgin Mary "is Queen of mercy, as Jesus is the King of justice," Liguori (p. 200, in Duffy's Ed., Dublin, i. 337) rehearses the following myth: "In the Franciscan chronicles it is related that Brother Leo once saw a red ladder, on the summit of which was Jesus Christ; and a white one, on the top of which was His most holy mother; and he saw some who tried to ascend the red ladder,

and they mounted a few steps, and fell; they tried again, and again fell. They were then advised to go and try the white ladder; and by that one they easily ascended, for our blessed Lady stretched out her hand and helped them, and so they got safely to heaven." Is not that a denial that Jesus Christ is our Saviour? Is it not a substitution of Mary for Him? Yet Liguori uses this silly and blasphemous vision of some inebriate, shaveling Capucin as a proof that salvation is by the Virgin Mary, and cannot be attained through Jesus. He imagines that he thereby demonstrates that (p. 538) "she is the sinner's ladder; she is my greatest confidence; she is the whole ground of my hope."

Having put her in the place of Jesus, this authorized teacher of the Roman Church proceeds to make her almighty: "queen, mother, and wife of the King; to her belong dominion and power over all creatures." Again (p. 155): "God has placed the whole Church not only under the patronage, but even under the dominion of Mary." (P. 214) "This Mary herself confirms in the Book of Proverbs, saying: By me kings reign and princes decree justice." Again (p. 569): "Mary commands in heaven"; and (p. 476): "Behold the power of the Virgin Mother! she smote and took captive the heart of God"; and (p. 155): "At the command of Mary, all things obey; even God (*Imperio Virginis omnia famulantur, etiam Deus*). And (p. 154): "All power is given to thee, Mary, in heaven and on earth; and nothing is im-

possible to thee"; and (p. 214): "By her own right she possesses the kingdom of her Son."

Nor has Liguori been discarded in after years; on the contrary, his teaching has borne fruit on the Popes, and been extended. Thus Pope Pius VIII., by the decree of April 28th, 1807, granted 300 days' indulgence for every ejaculation of the following words:

"Jesus, Mary, Joseph! I offer you my heart and soul!"

"Jesus, Mary, Joseph! assist me in my last agony!"

"Jesus, Mary, Joseph! may I breathe forth my soul unto you in peace!"

So on August 15th, 1832, Pope Gregory XVI. issued an encyclical, in which he declared that "the Virgin Mary is our greatest hope; yea, the entire ground of our hope." That, indeed, is what every priest declares in saying his Breviary (Sept. 9): "*Tu es spes unica peccatorum*": "Thou art the only hope for sinners." That is a distinct denial of the Father and the Son. Those words, supposed infallible, therefore infallibly mark out Antichrist. Further, Pope Gregory, in 1840, granted an indulgence of 100 years every time the following ejaculation is made: "O, immaculate queen of heaven and of angels, I adore you. It is you who have delivered me from hell. It is you from whom I look for all my salvation." That is mariolatry, not Christianity. We have Mary, for adoration, on one side; and Christ, our only sal-

vation, on the other. Which do we each choose? The necessity for choosing the one or the other was put before us by the dream of the two ladders.

The Romanists have declared their choice in the *Office of the Virgin Mary*: “*Precebus et meritis B. Mariæ semper Virginis, et omnium Sanctorum,*” etc. They look for salvation not to the merits and intercession of Christ Jesus, but to “the prayers and merits of blessed Mary ever Virgin, and to those of all the saints.” It continues: “*Nos cum prole piâ benedicat Virgo Maria.*” They look for blessing, with their whole Church, from the Virgin Mary. Further: “O Mary, mother of grace, do thou protect us from Satan, and receive our souls in the hour of death.” Throughout the *Offices* she is addressed as the intercessor and mediatrix for men, and is called “the happy gate of heaven,” as if no one can enter heaven except by her. In the same *Offices* an omnipotence is ascribed to her, by calling her “Queen of heaven,”—*Regina Cæli*; adding: “In thee we trust, on thee we place our hope; do thou defend us to all eternity.” Further: “O happy mother! who dost atone for our sins!”—*nostra pians scelera*. Then she is told to prove herself to be a mother, by commanding her Son. Is not that sufficient to prove that the Romanists (Rom. i. 25) still “worship the creature rather than the Creator”?

There is a sodality, administered by the Jesuits, called “The Society of the Blessed Virgin.” The rules ordain that every member should daily pray

“to God, TO THE BLESSED VIRGIN MARY, to your guardian angel, to your patron saint,” etc. ; and while the word “God” is printed in ordinary type, “the B. V. Mary” is printed in large capitals. Every member is bidden to remember daily that he “is the child of MARY,”—not a child of God. There, again, the word “Mary” is printed in large capitals, so that we shall make no mistake as to the exclusion of God. The decree of March 6th, 1776 (!), wonderful to relate, gave enormous indulgences to the members of this society, as if it were to take the place of the Jesuit Society, which the Pope had just pretended to abolish. One of their prayers, *Saluto te humillimè*, runs thus: “Behold! I throw myself at thy feet, O refuge of the miserable! O mediatrix between God and men! and I humbly pray thee, and I pray thy maternal bosom, by the love thou bearest,” etc. The prayer *Memorare* runs thus: “Remember, O most gracious Virgin Mary, that never was it known that any one who fled to thy protection, implored thy help, and sought thine intercession, was left unaided. Inspired with this confidence, I fly to thee, O Virgin of virgins, O my mother! To thee I come, before thee I stand, a sorrowing sinner; praying thee to adopt me as a son of thine for ever, and to take on thyself the care of my eternal salvation,” etc. To this prayer there was granted, by Pope Pius IX., in 1846, an indulgence of 300 days for each time it is said, and also a plenary indulgence for each month in which it is said daily.

In 1849, Pope Pius IX. addressed, from Gaëta, an

encyclical to all bishops, inviting them to state how far the dogmatic definition of the Immaculate Conception would meet their wishes, and the wishes of the congregations under their charge. That is to say, the dogma had not yet been "revealed by God," as Pope Pius asserted in the bull "*ineffabilis Deus*," of Dec. 8th, 1854. Yet he vouched for the following statement: In the eighteenth century, a monk, of the name of Leonard, pretended to have seen the Virgin, and heard her say to him that the definition of the dogma of her Immaculate Conception would for ever put an end to wars, heresies, and schisms. Pope Pius IX. was persuaded by the Jesuits to credit the story; and he himself then fancied he had a similar vision while at Gaëta, and to have been told, by the Virgin, that he would never return to Rome until he had vowed to proclaim the dogma (Chiniquy, 573). This he fulfilled on Dec. 8th, 1854, by a bull which declared that she enjoyed the exclusive prerogative of our Divine Saviour; which asserted that Mary was without sin; which denied (Rom. iii. 22, 23) that "all have sinned and come short of the glory of God," and "that there is not one righteous, no, not one." That bull not only proclaimed that Mary was conceived immaculate, but ordered "the Immaculate Conception to be worshipped in the public worship and veneration of the Church." Then it alluded to the Psalterium of Bonaventure: "The very words which the Divine Scriptures use regarding the uncreated wisdom, and by which they represent His

eternal origin, those very words the Church has been accustomed to transfer to the Virgin and to express her origin, both in the ecclesiastical offices, and in its holy liturgy." Further, Pope Pius declared: "God, who from the beginning, and before ages, chose and ordained a mother for His only begotten Son; He loved her above all creatures, and in her alone was well-pleased, and endowed her with the fulness of all heavenly gifts, far above all angelic spirits. . . . She is the most safe refuge in all danger; the most powerful mediatrix and conciliatrix in the whole world . . . who hath destroyed all heresies, and delivered us from many threatening dangers, and, by her most powerful patronage, causes that the sinful may obtain pardon; the sick, healing; the afflicted, consolation; and all who are in error, relief from spiritual blindness." That passage is unparalleled by the number of falsehoods crammed into it, in order to transfer to a creature that which belongs absolutely and finally to our Lord. That "definition" and proclamation of the Immaculate Conception of Mary, by her mother Anne, was made against the opinions of Popes, saints, doctors, and fathers of the Roman Church; and, of course, against the Holy Scriptures. It was made in obedience to the alleged vision of some unknown monk; and the vision promised that the proclamation of the dogma would "put an end to wars, heresies, and schisms." Let us see whether the vision was true. The proclamation was made in 1854. Was there not

a great war in 1859, when the Pope lost the Romagna? Did not Garibaldi war against the Pope in 1860, and Italy was unified? Did not the Jesuits, especially those in London, stir up the Secession war in the United States, in order to weaken and humble a great Protestant power? and did they not get up that Mexican business to support the Southern States against the North? Was not the Danish war promoted by them, in 1864, in order that Romish Austria might seize the hegemony of Germany, to the humiliation and weakening of Protestant Prussia? Was not a similar scheme in preparation in 1866, when Bismarck took time by the forelock, and got the hegemony for Prussia? Did not the Jesuits, and the Empress Eugénie, urge the French to humiliate Prussia in 1870, and destroy her as a Protestant power? Then wars have not ceased with the proclamation of the dogma, and the vision was false. But perhaps heresies and schisms have come to an end? That is to say, heresies against the Roman Church, and schisms from it. Is Protestantism out of date? So the foolish aristocracy and still more foolish Prime Ministers of England comfort themselves by saying, but "surely they swear falsely." Yes, it is as false as the despatch of April 1st, 1878. Are heresies and schisms at an end? Perhaps English lands and English bishops are advancing rapidly, on their ritualistic line, towards Romanism, and thereby preparing most assuredly, in the near future, the disestablishment and disendowment of

the English Church,—a Church which will have Romanist enemies on one side, and Protestant enemies on the other, and no real friends, except the receivers of money inside. But have heresies and schisms come to an end? Why, then, does the Pope complain of being “a prisoner in the Vatican?” Why did the Jesuits write a furious onslaught on the Pope for making friends with Germany? Why have the Jesuits fomented, and why do they still foment the Nationalist conspiracy in Ireland, against Protestant England, if indeed England’s Government be now Protestant? Verily Friar Leonard and Pope Pius IX. were false prophets.

Before passing on, let us recall to mind a few of the passages of Holy Scripture which contradict the bull of December 8th, 1854. (Col. ii. 9) “In Him (Christ) dwelleth all the fulness of the Godhead bodily.” (1 Pet. i. 19) “We are redeemed with the precious blood of Christ, as of a lamb without blemish and without spot” (*i.e.* a Passover lamb). (1 Tim. ii. 5) “There is one God and one Mediator between God and men, the Man Christ Jesus, who gave Himself a ransom for all.” (2 Cor. v. 21) “For He (God the Father) hath made Him (Jesus Christ) to be sin for us, who knew no sin, that we might be made the righteousness of God in Him.” (Heb. iv. 15, vii. 26) “For we have not an High Priest who cannot be touched with the feeling of our infirmities—an High Priest who is holy, harmless, undefiled, separate from sinners.” (1 Pet. ii. 22) “Who did no sin, neither was

guile found in His mouth." (1 John iii. 5) "And ye know that He was manifested to take away our sins ; and in Him was no sin." (2 Cor. v. 18) "God hath reconciled us to Himself, by Jesus Christ, and hath committed unto us (apostles) the word of reconciliation." (Col. i. 21, 22) "And you that were sometime alienated, and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh, through death." (2 Thess. ii. 16, 17) "Our Lord Jesus Christ Himself, and God, even our Father, hath loved us, and hath given us everlasting consolation and good hope." Wherefore our Lord's blessed words remain and echo in the hearts of all sinners who turn to Him (Matt. xi. 28) : "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." There is a strong antidote to the whole theory of mariolatry ! There is the strong contradiction to the truth of the Pope's bulls ! There is the curse for those who have preached "another gospel."

There are two more points which it is well to mention. The worship of the Virgin began, as we have seen, in the eleventh century ; a new worship, that of Joseph, took its rise in the eighteenth. Here are two prayers, as examples, from the *Raccolta* :—

"Benign Joseph, our guide!—protect us and the holy Church."

"I pray and beseech thee (Joseph) by these two dear pledges, Jesus and Mary, that, being preserved from all uncleanness, I may, with spotless mind and

chaste body, ever most chastely serve Jesus and Mary. Amen."

The other point is this: that the Roman divines now seem not to care that their congregations should pray to those whom they regard as the greater saints, so much as to lesser and more doubtful saints. There is no indulgenced prayer to John, whom Jesus loved, nor to any of the apostles, except Peter and Paul, nor to Stephen, the first martyr. But there are indulgenced prayers to Aloysius Gonzaga, Stanislas Kotzka, Nicolas di Bari, etc. It seems as if the "greater saints" are "trop près de l'Ennemi," and they prefer those that are as far from God as possible. It is true that the major part of their worship is to the Virgin Mary. But first, what account do the Scriptures give of Mary? I have answered that question in the first part of this work. Secondly, their worship of Mary is so idolatrous that it does the devil's work as well as worshipping those doubtful saints. I conclude with this one example from the Indulgenced Votive Mass in the *Raccolta* of prayers:—

"I acknowledge thee, and I venerate thee, most Holy Virgin, Queen of Heaven, Lady and Ruler of the Universe, as Daughter of the Eternal Father, Mother of His beloved Son, and the most loving Spouse (wife) of the Holy Spirit. Kneeling at the feet of thy great majesty, with all humility, I pray thee," etc.

I have now, at the beginning of the seventh period, completed the task which I set before myself. I

have exposed the nature of the mariolatry of Rome, or rather that part of the idolatry which consists in the worship of *Dæmones*, or apotheosed heroes. I have shown that every postulate on which it has been founded is distinctly denied in the Holy Scriptures. I have proved that the apostolic Church did not hold it, and that the immediate successors of the apostles expressly abjured it. I then passed in review a long procession of witnesses, consisting of Popes supposed to be infallible, saints, doctors, and divines of the Roman Church, who have all deliberately declared against it. I have also pointed out that those who supported it were the worst, the most immoral, the most debased of men, who were merely imitating the pagan worship of Rome; and that the arguments, if arguments they may be called, by which they defended their wicked and senseless idolatry, were the most fantastic, absurd, baseless, and irrational assumptions; as well as outrageous misquotations and misinterpretations of Scripture, mixed up with fables as impossible as the *Tales of Jack the Giant Killer*, and more ridiculous than the *Adventures of Baron Münchhausen*.

I now leave the case in the hands of my readers, and await with confidence their verdict. Of course, if they find for the prosecution, declaring against the worship of Mary, the worship of saints also falls to the ground. Moreover, as the worship of Mary and the worship of the Conception of Mary have been defined by Popes, when these fall, the doctrine of the

infallibility of Popes is denied, and the whole of the papal system, of which that is the basis and foundation, is destroyed in general cataclysm.





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