

REGIS COLLEGE LIBRARY



3 1761 04832 0501

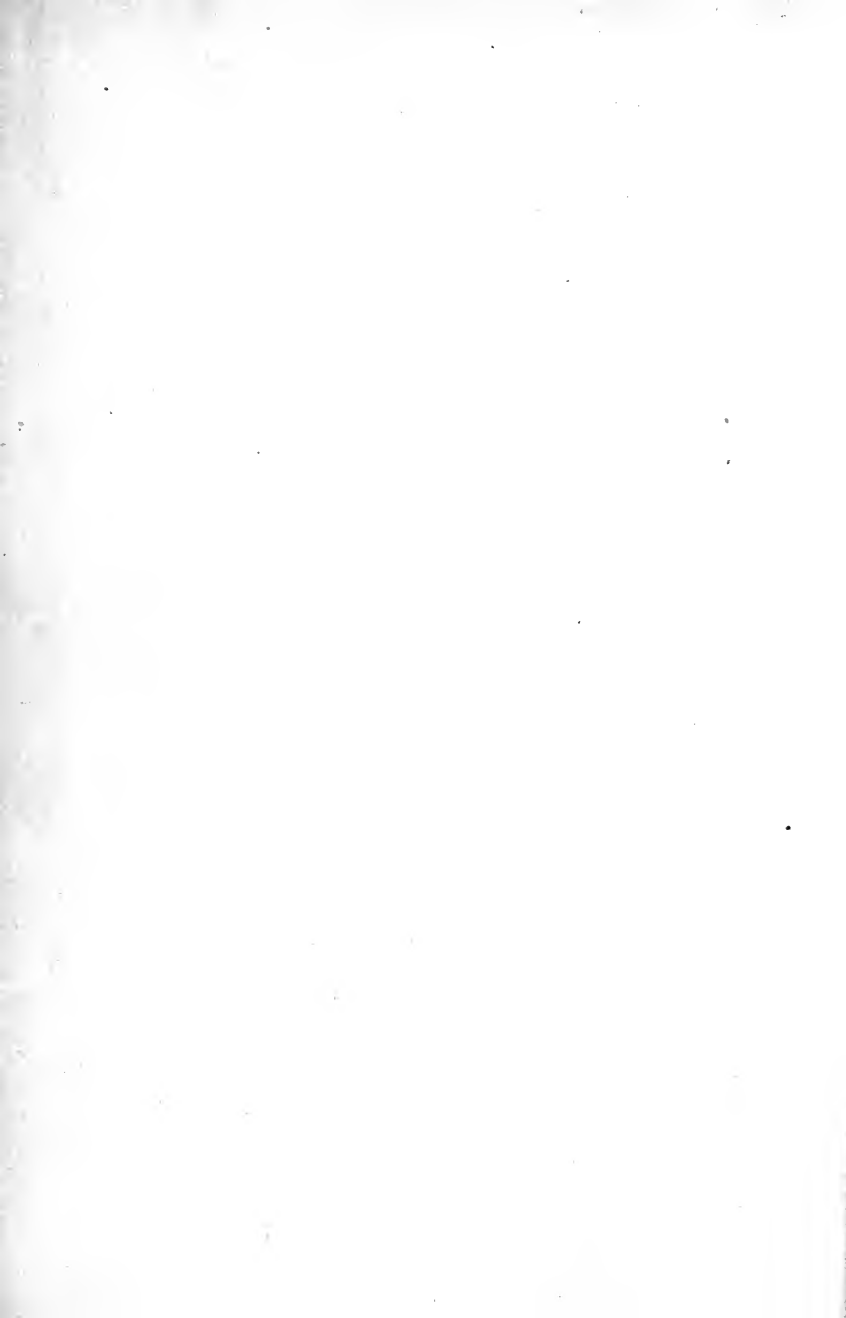




REGIS COLLEGE

TORONTO

LIBRARY



THE
CONTROVERSIAL METHODS OF ROMANISM.

THE
CONTROVERSIAL METHODS
OF ROMANISM.

BY
ARTHUR BRINCKMAN,

LATE OF ALL SAINTS', MARGARET STREET.

"Would to Heaven it were granted us, even at the expense of our own blood, to hasten the return of our brethren, for whom we feel all possible tenderness! Woe to those who would retain the least possible animosity against them! Charity ought to be the characteristic of the Catholics, because it is inseparable from unity, and he is destitute of that virtue who loveth not all mankind with sincerity, or who suffers the natural aversion he ought to have for errors, to inspire him with hatred against the persons of their maintainers." ("Discourses of Ganganelli, Pope Clement XIV.," vol. iii., pp. 286-289.) *Quoted from Union Review.*



LONDON:
SWAN SONNENSCHN, LOWREY & CO.,
PATERNOSTER SQUARE.

1888.

79039

BX
1766
B7

P R E F A C E.

IT is not very easy to write anything new upon the Roman Controversy, and I should not have written and published this little book if the writers in the *Tablet* had only confined their abusive remarks to myself. Extracts (written and printed) from the *Tablet* were sent to some members of the congregation of All Saints', Margaret Street; and I then resolved that all interested should see the whole of the correspondence, and learn my reasons for giving a warning from the pulpit not to trust any statements made by Roman controversialists.

When Mr. Upton Richards died, there was an interval of several months before his successor, Mr. Berdmore Compton, was appointed. The congregation was very anxious during that trying time of suspense, hoping, of course, that the new Vicar would prove a worthy successor to his lamented predecessor. As one of the staff of curates, I know I was frequently called upon to counteract the efforts of the Roman clergy, who tried hard in that time of anxiety and suspense to win over what members of the congregation they could. "All Saints' is now quite done for." "Like all things that are rotten, it must soon have its end." "We are receiving members daily into the Catholic Church; they, like others who are coming, were only waiting for Mr. Richards' death; they are coming so fast that we are seriously considering if we had not better fix one particular day to receive the congregation *en masse*." This was the sort of thing I was constantly hearing, and so on the Sunday after Mr. Compton' farewell sermon, I thought I was simply doing my duty in warning the congregation not to put implicit credence in any statements emanating from a Roman

controversial source. Thirteen years before, after Mr. Upton Richards' death, the Romans were very energetic trying to proselytise. As far as I can remember, at the outside perhaps, they won over six persons during the interval; in the longer one, before Mr. Whitworth was appointed, I heard of no case of secession, and no special Roman proselytising efforts among the congregation. In fact, it looked as if the poachers were tired of their game; for knowing the keepers were on the alert, they seemed to make no sign, whereas in the former interval their energy was really amusing!

One well-known controversial Jesuit would come occasionally to evensong, just to see if our members were thinning to any appreciable extent, I suppose. So much then for the reason why I warned my hearers against any Roman statements they might hear while awaiting the appointment of the new vicar.

In using the word Roman or Romanism I disclaim any intention of giving needless offence. I have simply entitled my book in the way that best answers to the title of the attack in the *Tablet*.

If I have used any expression harsher beyond what the truth demands, and the person who feels himself aggrieved tells me so, and gives me any reasonable reason for feeling hurt, I will do my best to alter, soften, or retract it. I have no personal feeling of animosity against any one of those who are fighting, and, as I think, not in the fairest, most honourable way, against the Church of England. So far from anger with them it is rather sorrow I feel to see men carrying on a work they profess to be for God and souls in such a manner. My conviction of Roman controversial untrustworthiness is not formed from second-hand, but from what has been directly experienced by myself; and the anecdote which has exasperated the *Tablet* gives point and proof to the assertions I now deliberately make. That the controversial methods of Romanism are most unfair, that if I heard of any trick, deceit, or untruth in the efforts of clergymen of the Church of England to win converts I should be surprised, but if I heard of the same thing said or done by Roman ecclesiastics of the greatest eminence (let alone the generality of their controversialists) it would not astonish me in the least. I am sorry, of course, to confess

this, for I have no wish to call names or say hard things of any one. I certainly have no wish to swell the chorus of fanatics, such as the *Rock* or *English Churchman* newspaper type; I can, as I say, only speak from my own experience, and I must say that, knowing what I do, I am not surprised at so many people believing almost anything bad of Romanists in general.

If in the following pages I seem to give the reader to infer that I believe all Roman opponents are intentionally unfair, I must disclaim any such wish,—not every one who utters an untruth means to be untrue, or should be called untruthful. For instance, if a statement occurs in a book which teaches plainly that St. Mary is more inclined to mercy than Jesus, one may rightly say the assertion is a lie; and not only that, but a blasphemy and an impossibility, and therefore an absurdity as well. God is Love—Infinite Love; and all love is from Him, and no love can equal, much less in any sense of the words even seem to surpass His, or really do so.

Those who make these statements must bear the responsibility; they must answer to a Higher Power than any on earth how they came to pen them or approve them in others. So, too, in misquotations very often they are utterly false or misleading; but they may have been got into the head from text-books which were untrustworthy, and may yet have been used in good faith.

It is rather in the things said in private to persons whom it is sought to pervert that the dishonesty seems to be inexcusable, and these are the things most difficult to prove.

It is generally a case of one man's affirmation and another's denial. Years ago I began to advise every one I could, who was at all likely to be attacked by Roman controversialists, to ask them just to put down their assertions in writing. The effect was excellent.

I believe that there are in the Roman Communion now numbers and numbers whose principles are far superior to the practical system that surrounds them, and who would always try to be open and honest in the solemn work of trying to influence the faith of another soul; but, alas! in the work of proselytising the insolent and aggressive faction (not the Jesuits only) is ever to the fore.

I will, for peace' sake, repeat I do not impute wilful dishonesty and untruth to Roman priests in general ; but I do say, and herein many an English clergyman deservedly far better known than myself agrees, that it is impossible for us to trust any statements made by Roman controversialists in their efforts to draw away to their Communion the members of the Church of England.

INTRODUCTION.

The following appeared in the *Tablet*, August 21st, 1886 :—

THE CONTROVERSIAL METHODS OF RITUALISM.

We have been asked to publish the following correspondence between one of the clergy of All Saints', Margaret Street, and the Rev. Dr. Lee :—

I.

“ALL SAINTS' VICARAGE, LAMBETH, *August 7th*, 1886.

“REV. SIR,—Having been for thirty years and more interested in bringing about visible reunion between the Church of England and the Catholic Church, I regret to read polemical misrepresentations from any quarter. My attention has been called to a paragraph in your sermon upon Mr. Compton, of All Saints', Margaret Street, which, on the face of it, is somewhat uncharitable, and I may add, I trust without offence, a little uncalled for. Here it is as reported in print : ‘It is owing to such characters as his (Mr. Berdmore Compton’s), that one well known and respected in the Roman Communion said : “Whenever any of my priests tell me anything, I always first ask myself, Are you really telling me the truth ; and, if so, what motive is hidden behind it ? But with the English clergy I always believe them straight off at once.”’ Now, Rev. Sir, with regard to this—which does not belong to the substance of your discourse, but is airily introduced to illustrate by comparison somebody else’s acknowledged virtues—I note (1) that you imply that the words quoted were uttered by some Catholic bishop ; (2) you make him insinuate that he is unable to believe not one or two, but ‘any’ of his priests ; (3) that, moreover, whenever they have occasion to officially consult him, he maintains and asserts that they invariably have a motive

behind, even when they chance to tell him the truth; and (4) you still further make this bishop draw somewhat odious comparisons as regards truth and falsehood between the practice of Catholic priests and Anglican clergymen.

"This being so, your quotation, written, it seems to me, in a spirit the reverse of just, righteous, or peace-loving, is, I cannot but hope, the mere impudent concoction of some professional controversialist, who may believe that such statements promote Christian knowledge, and that you yourself have a little thoughtlessly fathered the concoction without having taken the trouble to verify its original paternity. I trust, therefore, that you may not think me intrusive if I ask you, in the interests of truth and reunion, to be so courteous as to furnish me with: (1) The name of the Catholic bishop who uttered what you quote; (2) The exact terms in which the utterance was made, and from what serial or report they are taken; (3) The place where; and (4) The time when it was uttered; and, still further, your kind permission to publish any reply you may think it right to make to this communication.

"I am, Sir, your most humble and obedient servant,

"FREDERICK GEORGE LEE.

"REV. ARTHUR BRINCKMAN."

II.

"71, MARGARET STREET, CAVENDISH SQUARE, W.,
"August 9th, 1886.

"REV. AND DEAR SIR,—You tell me that for more than thirty years you have been interested in bringing about 'visible reunion between the Church of England and the Catholic Church.' If you mean by this sentence to give me to understand that the Church of England is no part of the Catholic Church, and that the Roman Communion is by itself the Catholic Church, then I must decline to reply to the questions of your letter. Also you say that I make a 'bishop draw somewhat odious comparisons as regard truth and falsehood between the practices of Catholic priests and Anglican clergymen.' Do you mean that Anglican clergymen are not Catholic priests? Because, if so, I must refuse to waste my time in correspondence with you.

"To let this letter avoid all appearance of want of courtesy through its straightforward abruptness, let me say that I agree with you in politics, that I often admire your pluck, but that I cannot understand your position in Christendom.

"I am yours sincerely,

"ARTHUR BRINCKMAN.

"REV. F. G. LEE."

III.

"ALL SAINTS' VICARAGE, LAMBETH, *August 9th*, 1886.

"REV. SIR, —Your inability to understand my position in Christendom—which is simple enough and perfectly well assured—is no fault of mine. I am unable to see that it has anything whatever to do with the purport and point of my previous letter. The somewhat strained interpretation you have, furthermore, put upon two phrases in that communication—raising side issues—might lead to a controversy which would be at once endless and fruitless. Putting aside your glosses, I prefer to leave those most natural phrases as they stand in their plain ordinary sense, and as they would be reasonably understood by nine out of ten plain ordinary people.

"I did not propose to, nor did I enter into any controversy, nor am I now willing to do so. I simply asked you publicly your authority for a sweeping, uncharitable, and, as I hope and believe, hugely inaccurate public statement, made in the House of God. As an official teacher of English religion and morality at one of our most beautiful Anglican churches—where moral truth would suitably match material ornamentation—you are not justified in declining to reply to my letter. So, apologising for troubling you, I respectfully repeat my request that you should do so without delay.

"I am, Rev. Sir, your obedient humble servant,

"FREDERICK GEORGE LEE.

"REV. ARTHUR BRINCKMAN."

IV.

"ALL SAINTS' VICARAGE, LAMBETH, *August 15th*, 1886.

"ASSUMPTION B.V.M.

"I take leave to remind you, Rev. Sir, that my letters of the 7th and 9th of this present month remain practically unanswered—the latter unacknowledged. Nothing, however, need now be added by me to what was therein written, save one remark, viz., that of course if the Roman Catholic clergy of a whole diocese regard truth as you from the pulpit have publicly asserted them to do, corporate reunion with such habitual falsehood mongers would obviously be of no benefit to the Established Church, but the very reverse.

"Pardon me, for furthermore remarking that some people who may chance to read this correspondence, when published, while

duly noting your dialectical dexterity, will, I fear, readily enough conclude that a sufficient reason may exist why the perhaps too-pertinent questions proposed to you remain altogether unreplyed to. What that sufficient reason may be I leave you, Rev. Sir, in the plenitude of your discretion to divine and determine.

“And I am your most obedient servant,

“FREDERICK GEORGE LEE.”

“We are able to publish in another column a curious correspondence which has recently passed between the Rev. Dr. Lee, of All Saints’, Lambeth, and the Rev. Arthur Brinckman, of All Saints’, Margaret Street. The latter gentleman is reported to have stated from the pulpit that ‘one well known and respected in the Roman Communion said, “Whenever any of my priests tell me anything, I always first ask myself, Are you really telling the truth; and, if so, what motive is hidden behind it? But with the English clergy I always believe them straight off.”’ In other words, the Rev. Arthur Brinckman told his congregation that some Catholic Bishop in this country had declared that all his clergy are a pack of confirmed liars. When taken to task for this slander by Dr. Lee—and a slander not thrown off in the heat of conversation or spoken after dinner, but deliberately preached from the pulpit—the Rev. Arthur Brinckman tries to shuffle out of his difficulty by complaining that he had been described as a ‘clergyman’ instead of a ‘priest.’ Dr. Lee asks for a plain answer to a plain question—what authority has the Rev. Arthur Brinckman for such ‘a sweeping, uncharitable,’ and ‘hugely inaccurate public statement’? Dr. Lee asks for the name of the Catholic Bishop who has so branded his priests, the exact terms he used, and the place where. Whether the Rev. Arthur Brinckman be priest or clergyman, at any rate he is a man, and presumably a gentleman, and ought either to withdraw and apologise for his statement or else to substantiate it—if he can. The truth or falsehood of Mr. Brinckman’s words is in no way dependent upon ability to understand ‘Dr. Lee’s position in Christendom’—else possibly there might be some excuse.”

“71, MARGARET STREET, CAVENDISH SQUARE,

“September 27th, 1886.

“SIR,—More than a month has passed since you inserted a correspondence in your columns with the above heading, and (on the strength of evidence furnished you by Dr. Lee!) you accused

me of slander and shuffling. I have waited all this time to see if Dr. Lee would do what he ought to have done long ago—tell me that he had sent our correspondence to be published, and also send me a copy of it. I now write to say that I hope in November to get a few days' leisure, and I will then print and publish my reply to yourself and Dr. Lee, so that the public may see that neither of you live out of glass houses, and ought therefore not to throw stones.

“I am, Sir, your obedient servant,

“ARTHUR BRINCKMAN.”

[“Certainly we described Mr. Brinckman's statement, that a Catholic Bishop had called all the priests of this country a set of liars, as a slander. Moreover, when Mr. Brinckman declined to withdraw or explain his unwarrantable words on the ground that he was unable to understand the precise place in Christendom of the Rev. Dr. Lee, we were compelled to speak of him as a 'shuffler.' The dirt which the Rev. gentleman now threatens to throw when he has leisure will hardly be accepted as payment of that debt of apology which is due to the clergy he has insulted. ED. *Tablet*.”]

“October 2nd.

“SIR,—It was not Mr. Brinckman's statement that a Catholic Bishop had called all the priests of this country a set of liars. In your remarks of August 21st you inform your readers that I said, 'a Catholic Bishop in this country had declared that all his clergy (*i.e.*, of one diocese) were a pack of confirmed liars.' Plenty of development here!

“Both of these statements are your amplifications of Dr. Lee's glosses. Neither did I plead my inability to understand Dr. Lee's precise place in Christendom as my reason for declining to withdraw or explain the words I used. You should try and be more accurate.

“Yours truly,

“ARTHUR BRINCKMAN.”

The Editor of the *Tablet* did not print this letter. The reason was obvious.

This letter appeared in the *Tablet*, October 30th.

“VENTNOR, ISLE OF WIGHT.

“SIR,—*A propos* of the Rev. A. Brinckman's letter in your pages some three weeks ago, how long is he going to trifle with

our patience? The accusation he brought against the Catholic clergy was taken from a forged letter which Cardinal Manning was supposed to have written to Lord Robert Montagu. His Eminence at once indignantly repudiated any connection with it or its publication. *All* this Mr. Brinckman *knows*, for it has been brought under his notice. And these men dare to accuse our saints and theologians of lax moral teaching!

“AUSTIN RICHARDSON.”

As regards the accusation contained in this letter, it is, I am sorry to say, only a fresh specimen of angry reckless assertion of that which is false. I am informed that the writer is Father Austin, *alias* Xavier, of the *Church Review* correspondence on the reunion of Christendom, and chaplain to a Benedictine Priory, Ventnor.

Later on the reader will find some more specimens of this gentleman's controversial methods. A Mr. Rupert M. Brown, Owen King, and a few more honoured me with their abuse publicly and privately, but I need not take further notice of them. And now for Dr. Lee.

First, I would desire to inform that gentleman that when you publish a correspondence, such as the one he drew me into, that it is usual to print the letters as they were written, with no words left out.

That it is usual to print the whole correspondence with no letter omitted.

That it is usual to inform the person, whose letters you propose to publish, in which journal the correspondence will appear, or having published it to inform him of the fact, or send him a copy of it. It is usual when exception is taken to a statement to challenge its accuracy in the columns of the journal which published it.

Dr. Lee had not the courtesy to observe any of these conditions. However, I will reply to him as fully and I trust as courteously as his challenge deserves.

I did not allude to any Roman Catholic Bishop. I acknowledge that the words “my priests” may very naturally lead the readers of my sermon to the idea that a Bishop had spoken them. I have, however, frequently heard Roman Catholics speak of “My church,” “My communion,” “My priests.” The anecdote I quoted is not a profound secret, but I decline to name the individual referred to in it for a very good reason. The person has been dead some years, and I do not wish the dead to be reviled. If I were to give the person's name and quote all the words used on

the occasion when they were uttered, I should have, in giving the explanation in full, to print something which certainly neither Roman controversialists nor their friend and champion, Dr. Lee, would thank me for. My authority is the very best, and I say the anecdote is true. Dr. Lee and the *Tablet* are free to believe me or not as they prefer.

Dr. Lee informs us that his title to challenge me is based on the fact of his "having been interested for more than thirty years" in the cause of reunion, etc. Two wrongs do not make one right; but I cannot understand Dr. Lee being so wrathful at my quotation of a Roman Catholic witness to Roman controversial dishonesty, when he has said far harder things against Roman priests himself, as well as against priests of the English Church. On April 28th, 1871, when Dr. Lee was in the midst of his long labours for reunion, he wrote of the priests of the Church of the Immaculate Conception, Farm Street, "as unsavoury falsehood mongers of that highly decorated chapel!"

Dr. Lee was said to have stated that although he had written a book in defence of Anglican Orders, nevertheless he did not himself believe in their validity. Father Clare, of Farm Street, was accused by the late Rev. R. Wilkins, of Ryde, of making the assertion. When challenged by Dr. Lee, Father Clare denied the truth of the accusation, whereupon I wrote to Dr. Lee informing him that Father Clare had made the same statement to myself. In reply to me Dr. Lee used the words quoted above.

In October 1880, under the signature of "B.," I protested against the language used by Dr. Lee towards some of his brethren of the Church of England. He had written in the *Church Review*, October 22nd, 1880, that "*lying was deliberately practised* by those who dominate and domineer over High Churchmen."

As regards my inability to understand Dr. Lee's position in Christendom, which position he says is simple enough, I shall certainly have my reader's sympathy with me; for he may remember Dr. Newman's letter to Bishop Ullathorne, in which he speaks most sadly of the possibility of Papal infallibility being defined, saying that if it were so defined, he should think "it was God's will to throw back the times and moments of the triumph of His kingdom." So wrote the noblest Roman of them all.

Dr. Lee, after the Pope's infallibility had been declared, wrote to the *Church Review*, September 30th, 1881, saying that he, Dr. Lee, "thanked God for the decree with the most sincere and profound gratitude." Yet he remains in the Church of England.

INTRODUCTION.

The position may be simple enough, whether it is honest or not is another question. Moreover, Dr. Lee was one of the founders of the Order of Corporate Reunion, and I believe I should be quite accurate in saying he was the prime mover of that extraordinary combination. Anyhow, he was a member, and commonly said to be a Bishop in or of that society. According to the organ of this association, the *Reunion Magazine*, the members must doubt the Church of England having either priesthood or Sacraments. And the English Bishops, allowing them to be true Bishops, must be held to have parted with all spiritual authority. This is to take up the position of the enemy and to hold and teach as the Roman controversialists do. It is a position I cannot think a clergyman of the Church of England should hold. Again, if as reported, Dr. Lee has been consecrated a Bishop, he ought to acknowledge the fact publicly. Truth loves the light. It is not right that he should be, to all appearance, only Vicar of a church in Lambeth, while professing to be a true Bishop, validly consecrated to such a high office, and claiming to possess more real spiritual authority than the Archbishop of Canterbury and all his episcopal brethren put together! One authority for the report that Dr. Lee claims to be a Bishop is the Rev. A. Jerome Matthews, a very eager Roman controversialist. His report is either true or is one among many proofs of my thesis maintained against Dr. Lee—that there is so much inaccuracy amongst Roman controversialists that you can never take any of their statements on trust, but must always verify them. Well, Mr. Matthews says that Dr. Lee is reputed to be “one of three Anglican clergymen who went in a vessel for a sea voyage in company with three foreign schismatical but real bishops. That when in mid-ocean, the three clergymen were conditionally baptised, ordained Deacons and Priests, and then consecrated Bishops. That they went to mid-ocean to be in nobody’s diocese, and that Dr. Lee does not deny the allegation.” Mr. Matthews made the statement in the *Trowbridge Chronicle*, October 16th, 1886. Another Roman Catholic priest, the Rev. W. F. Trailies, November 29th, 1886, writes in the *Trowbridge Chronicle* that Dr. Lee, after trying in his book to prove the validity of Anglican Orders, was so unsatisfied, “that he took care to get Orders as soon as possible,” and “that the Order of Corporate Reunion is under Dr. Lee, who is undoubtedly a Bishop, which is more than can be said by anybody of his neighbour at Lambeth Palace.”

The Church Quarterly Review calls on the Bishop of Rochester to notice the last work of Dr. Lee, so justly condemned by it.

It was published by him at the Roman establishment, Burns and Oates.

I have now, I think, given reason enough for my refusal to correspond with Dr. Lee till he gave me an answer full and honest to inquiries which his antecedents gave me every justification for making. And now I must ask Dr. Lee who gave him the right to be vicar of All Saints', Lambeth? In his book in defence of Anglican Ordinations, p. 329, he wrote thus: "As to the re-ordination of certain English priests who, for conscience' sake, have shifted their religious positions, such are clearly irregular if not formally sacrilegious. To repeat an ordination conditionally—and most of those repeated have been both conferred and received without any condition—it is essential that the nullity of the previous act be perfectly evident, and the doubt concerning its validity have a secure and solid foundation."

If he has been re-ordained, he has then been perfectly satisfied of the nullity of his Anglican ordination, but it is only as an Anglican minister he has any right, legal or moral, to hold his benefice. The position certainly needs explanation. In his book on Anglican Orders, Dr. Lee has plenty to say in condemnation of the methods employed by Roman controversialists in their efforts to disprove their validity. And in his preface to the sermons on the Reunion of Christendom, p. viii, he gives a good scolding to two Anglo-Roman newspapers for their very unfair conduct. I suppose the *Tablet* was not one of the two? I will say no more in reply to Dr. Lee, beyond expressing the hope that during his future years he may use his undoubted powers in a more satisfactory way for the work of the Church and to promote the Reunion of Christendom.

The "Tablet."

In reply to the *Tablet*, it would be very easy in using the "*tut quoque* argument" to print scores of passages from its columns in which accusations of dishonesty and want of truth are made against English clergymen. It is rather surprising that a journal which has been specially blessed by the Pope should be so full of constant abuse and inaccuracy. As we are only unenlightened, unbaptised heathen in darkness (according to the way they write of us, and rebaptise us if foolish enough to secede), it is also a matter of surprise why such journals as the *Tablet* should concern themselves so very much about the writings, and morals, and doings of English clergymen. Yet they are very thin-skinned; and while they abuse us and speak in the most irreverent,

blasphemous manner of our position, our work, our sacraments, the moment we say one word against them their astonishment, wrath, and vituperation seem unlimited. What can it matter what we say? They have all; we have nothing, so they say. A missionary would not break his heart or get into a pet because a Hindoo controverted some of his dogmatic assertions, or declared him immoral because he occasionally took a glass of wine. By the fierceness with which the *Tablet* treats the members of the Church of England, the proof is furnished that we are feared, and not really looked upon as ignorant nobodies, but as powerful rivals. Indeed, according to their principles, we should never be argued with, challenged, or abused, but should simply in compassion be attracted by sweetness, and instructed as little ignorant children who know not what they do. It ought to be a matter of small consequence to the Roman Communion what an outsider and a nobody, like myself, may think or say of the truthfulness of Roman priests, but it may be as well to remind the *Tablet* of what some members of its own Communion have said on this painful subject.

Bishop Vaughan, of Salford, is generally supposed to be the proprietor of the *Tablet*. Is this so? If not, what may be now or has been his connection with that journal? He is quoted, in the *English Churchman*, September 30th, 1886, by Mr. Guinness as accusing the Jesuits in his diocese of "trickery, fraud, deliberate breach of faith, misrepresentation of facts, inexactness of statements, violation of engagements." This language is used of men whose order the Pope has so recently and specially honoured. It would indeed, to use the *Tablet's* own self-condemnatory expression, be handling "dirt" to rake up and print all or many of the abusive and unfair statements of the *Tablet* which have disfigured its columns from the days when a Roman Catholic peer, Lord Shrewsbury, denounced it as "scurrilous," and when it deliberately and solemnly declared there was no longer a Church in Ireland, because it did not approve the line taken by Roman Catholic Bishops there, in regard to education and the Government of the day. I will now leave Dr. Lee and the *Tablet*, and prove my assertion that Roman controversialists are not to be trusted, that their inaccuracy is so constantly appearing, that all their statements must be carefully proved before the acceptance of any of them. I make no charge of deliberate mendacity; of ignorance and carelessness there is abundance. It would be irritating to say that as the Roman system is built upon one great lie, it is no wonder that it can, as with all lies, be only defended by others. I cannot account for the fact of educated, pleasant

gentlemen, in their zeal to win perverts from the Church of England, writing, speaking, and acting in the way they so frequently do. It is very sad to think of persons drawn away from their right and true position in the Catholic Church in this land to swell the ranks of the Roman schism, when almost every argument, statement, pamphlet, book, addressed to their ears or put into their hands simply bristles with misstatements.

In putting the following pages before the reader, I shall nearly always leave him to supply his own comments. I do not wish to indulge in strong language. Every secession of persons influenced by unsatisfactory methods is a deep injury to the cause of truth and the reunion of Christendom. To have made an exposure and given a warning, in what I hope is a temperate spirit, has been my only aim, and not to win a mere controversial triumph over opponents who indulge in polemics after the fashion of Dr. Lee and the *Tablet*.

THE CONTROVERSIAL METHODS OF ROMANISM.

Di Bruno's "Catholic Belief."

THIS book is by the Very Rev. J. F. Di Bruno, D.D., Rector-General of the Pious Society of Missions, and late of St. Peter's Italian Church, Hatton Garden. The book is only sixpence, but contains over four hundred pages of clear type. Over eighty thousand copies have been sold. It has been much advertised, and lately it has been called *the reply* to Dr. Littledale. Cardinal Manning has written a most laudatory letter of Preface. The book is in its sixth edition, and to this edition I will now refer. On p. 404 a list is given of one hundred and eighty Protestant sects in England and Wales in 1883. It is extracted from a list of more than one hundred and eighty Religious Denominations having registered places of worship. The list is taken from Whitaker's Almanac of 1883. If the reader looks at Whitaker, he will see Di Bruno's reason for not printing the list in its entirety, for amongst the religious denominations Whitaker gives "Roman Catholics." They come in just between the Revival Band and the Royal Gospel Army. On pp. 240—244 the Creed of Pope Pius IV. is printed. This Creed is a little over three hundred years old; but Di Bruno, at the foot of p. 243, alters a clause of it thus: "I likewise undoubtingly receive and profess all the other things which the sacred Canons and General Councils, and particularly the Holy Council of Trent and the Œcumenical Vatican Council have delivered, defined, and declared, and in particular about the supremacy and infallible teaching of the Roman Pontiff." This Vatican Council was in 1870. Di Bruno, to explain the appearance of his additions to the Creed of Pius IV. of three hundred years

before, says in a note, p. 240, a few supplementary words were added by Pope Pius IX. referring to the supremacy and infallibility of the Roman Pontiff! Whether the words are put into the Creed of Pius IV. by the direct order of the Vatican Council, or by the order of Pius IX., they are no part of the Creed of Pius IV. Moreover, the unfortunate holder of this Creed, as given by Di Bruno, is pledged to believe what was taught by General Councils, Council of Trent, *and* the Vatican Council concerning papal infallibility. He would be a clever man who could reconcile, say, the decrees or teachings of the Councils of Chalcedon and Constance with the Vatican Council of 1870.

On pp. 113—129 Di Bruno thinks himself equal to the occasion, and gives us some curious history. For begging the question, for mistaken assertion, for contradiction of historical fact, these few pages are certainly unique amid the four hundred of Catholic Belief. Take, for instance, Di Bruno's claim of the Divine institution of the Papacy, and his mention of the Council of Chalcedon, and then read the account as given by Allies in his "Church of England Cleared from the Charge of Schism," pp. 290—303. He thus writes (p. 302): "It is much to be observed that the acts and the words of the Council give no countenance to the present Papal Theory, for they declare that *in whatever sense* Rome is *first*, *in that same sense* Constantinople is *second*. If the *Primus inter pares* becomes a monarch, it is not development, but an usurpation. To deny Peter his own place is schism; to refuse him that of Christ is duty."

"Now let us be fair and even-handed. If the great influence and authority exercised at the Council of Chalcedon by St. Leo are to be acknowledged as witnessing the Roman Primacy, let us grant that, unless the acts and the Canons of the first four Ecumenical Councils are to be swept away as waste paper before the omnipotence of Papal prerogative, then the ancient decrees of Nicea, Constantinople, Ephesus, and Chalcedon offer an insurmountable barrier to the present claims of Rome."

On p. 204, in his chapter on "The Immaculate Conception of the Blessed Virgin Mary," Di Bruno has this paragraph: "The ancient writer" (De Nativitate Christi) "found in St. Cyprian's works says, 'Because (Mary) being very different from the rest of mankind, human nature, but not sin, communicated itself to her.'" The reader will be surprised to learn that in his first edition Di Bruno gave this sentence as the words of St. Cyprian himself, and when Dr. Littledale pointed out they were the words of a writer of the twelfth century, the passage is then given as the words of "the *ancient* writer found in St. Cyprian's works!"

On p. 195 Di Bruno, in his chapter on the "Invocation of Saints," says: "The mediation of intercession is not a mediation of redemption, but only a mediation of intercession, and this through the merits of Jesus Christ, their Divine Saviour and ours. Hence the Church ends all her prayers with these words, 'through Jesus Christ our Lord.'" Seeing (Heb. vii. 25) that our Lord Himself is ever living to make intercession for us, it is not very reverent to write "but only a mediation of intercession," as if it were not a matter of the very greatest importance; but to say that the Church ends all her prayers with these words, "through Jesus Christ our Lord," is to make a statement that indeed needs explanation. Does Di Bruno mean by the Church's prayers authorised forms, the ordinary and canon of the mass? If so, let the statement pass unchallenged; but see what follows: not a single Roman Catholic follows the example set him by his Church, because his devotions abound with prayers beginning and ending without the slightest allusion to Jesus Christ our Lord, or they end with the name of the Blessed Virgin coupled with our Lord's. As, for instance, in the "Golden Manual," p. 547: "O Eternal Father, for the most precious blood of Jesus, and for the most bitter dolours of Mary, have pity and compassion upon the souls in Purgatory. Amen." Either all these prayers are wrong according to the example set by "the Church in all her prayers," or these devotions abound and are everywhere encouraged and practised, and the Church therefore either winks at what she does not seem to approve of by her own example, or she tolerates what she does not approve, and then where is the superior discipline so often held up to attract outsiders to the Roman fold?

Of course the Invocation of Saints is sanctioned in the Creed of Pius IV., but, according to Di Bruno's teaching, every invocation to any saint ought to end with the words "through Jesus Christ our Lord," if they follow the example set by "all the Church's prayers."

One more "method" from Di Bruno. On p. 344, on Communion in one kind, he writes: "Instead of a Sacrament that signifies what it contains and gives what it signifies, they dispense empty signs signifying what they do not contain, and not giving what they signify; instead of a Sacrament in which Christ is really present, they give that from which the Body and Blood of Christ are truly absent; and are careful at the same time to declare that what they dispense is but bread and wine: that Christ's Body is nowhere but in heaven, as far distant from the bread consecrated as heaven is from earth."

That Di Bruno could pen these words, and Cardinal Manning approve the book which contains them, is one of those things which indeed makes the heart sad. They *must* know better. The Homilies declare a sacrament not to be empty signs and bare figures of things absent. The Catechism teaches that there are two parts in a sacrament,—the outward visible sign and the inward spiritual grace. That inward part or thing signified in the sacrament of the Lord's Supper is the Body and Blood of Christ, which are then verily and indeed taken and received by the faithful. Article XXV. teaches that sacraments ordained of Christ are "sure witnesses and effectual signs of grace and God's good-will toward us, by the which He doth invisibly work in us, and doth not only quicken but also strengthen and confirm our faith in Him." The priest gives the Holy Communion into the hands of the communicant with the words, "The Body of our Lord Jesus Christ, and the Blood of our Lord Jesus Christ . . . preserve thy body and soul unto everlasting life." Yet souls are to be tempted to leave the Church of England for the Roman Communion by being told that their clergy are "careful at the same time to declare that what they dispense is but bread and wine." The opponents of the Church, in their zeal for proselytism, seem continually to forget our Lord's warning, that idle words will have to be accounted for at the day of judgment. I need say no more about this very plausible but most untrustworthy book of the Very Rev. J. F. Di Bruno, D.D.

"The Golden Manual."

I purchased my copy this year (1887); it is published by Burns and Oates, Orchard Street. It has the approval and recommendation of Nicholas, Bishop Melipotamus, dated London, January 1st, 1850. I have called the reader's attention to Di Bruno's interpolation of the Vatican Decree 1870 into the Creed of Pope Pius IV. The same thing is done in even a worse way in this book, for on pp. 776—778, in the form for the reception of a convert into the Roman Communion, that unfortunate individual is to recite the Creed of Pius IV. as his profession of faith, including his assent to the Vatican decree on the infallible teaching of the Roman Pontiff, without even a word, as in Di Bruno, to tell him these words are foisted into the older Creed, and are no part of it; and what makes the fraud worse is the fact that Cardinal Wiseman, whose approval is still kept in the forefront, never saw this manual since the publishers altered the Creed in this way. The Cardinal died before the Vatican Council

was ever held, and moreover, when he was alive, he did not believe in, but denied, the modern Ultramontane dogma of the Pope's Infallibility. In his "Essays," vol. ii., p. 122, he writes of it as "the Italian doctrine," "an opinion," "a peculiar theory."

I will just add this remark for the reader's consideration. If a manual of devotions, containing prayers for the most solemn moments and occasions in persons' lives, is manipulated in this way, what may not be unscrupulously done in the ordinary Roman controversial tract or pamphlet? I do not know who is responsible for this controversial trick. I will quote some words of rebuke from the dead. On p. 83 of Cardinal Wiseman's reply to the letters of the Rev. W. Palmer, he says: "The character of a deliberate assertor of untruth, especially in matters of *so high moment as religion*, is perhaps the most infamous which in society can be attributed to any man; it must be doubly so in one whose office it is to be the teacher of truth and the instructor of others."

Cardinal Wiseman.

It is now, I believe, admitted on all hands that Cardinal Wiseman, in his reply to the Rev. W. Palmer, quoted again and again, as proofs from "the Fathers," extracts which were spurious passages from works written centuries after the time of the Fathers to whom they were attributed, and from the writings of heretics falsely ascribed to the Fathers. *De Mortuis nil nisi bonum*. Let us give Cardinal Wiseman the credit for believing in the genuineness of all his quotations. The warning remains. If the head of the Roman Communion made so many statements incapable of verification whilst honestly believing them to be true, what mistakes may not be made by men of half his learning, in a less prominent and responsible position, in their eager endeavours to attack and destroy the Church of England, and detach her children from their allegiance to her.

Father Gallwey, S.J.

Father Gallwey is well known for his vigour in abusing the Church of England. About nine years ago he preached and published some lectures against the Ritualists, and in 1865 he distinguished himself by publishing a sermon against Dr. Pusey. For vulgarity and inaccuracy this controversialist is very pre-eminent.

Let us look at the charge of inaccuracy. In his sermon against Dr. Pusey, called "The Lady Chapel and Dr. Pusey's Peacemaker," Father Gallwey (who has long held a most

important position on the staff of the Jesuit Church in Farm Street, where the work of proselytism was always vigorously attempted) informs us (p. 29) that the Anglican looks in vain "in the lifeless pages of his Prayer-Book where her name (St. Mary the Blessed Virgin) is not to be found." It is not to be wondered at that persons, busy in the invention of new articles of faith, should forget the old ones, else Father Gallwey must have known that in the Nicene Creed, used at every celebration of Holy Communion, and in the Apostles' Creed, recited in the daily Morning and Evening Prayer, the name of the Virgin occurs; also in the Table of Lessons for Holy Days, Feast of the Annunciation, she is spoken of as "Our Lady," in the heading of the Collect of this festival as "The Blessed Virgin Mary," and thus again just before the Magnificat. There is also the title of "Saint Mary the Virgin" in the Feast of the Purification, and in the Calendar of the Prayer-Book, July 2nd, December 8th, the Blessed Virgin's name is given. This is enough evidence to disprove Father Gallwey's astounding assertion. On p. 41, in his remarks upon our Lord's words to St. Mary, "Woman, what have I to do with thee? Mine hour is not yet come," Father Gallwey says: "The man who dwells among the tombs, the man who has not the life and light of Holy Church within him, the man who has eyes that see not, reads these words and yields to the foul imagination that Jesus was reproving Mary." Many certainly have thought that our Lord did speak a most tender, loving reproof to the Virgin, not as in rebuke of sin, but of her holy impatience for the good of others in need. Be this so or not, Father Gallwey is pledged not to interpret the Scriptures save according to the unanimous consent of the Fathers, some of whom he has here been so unwittingly and so disrespectfully condemning; and Archbishop Manning thanked Father Gallwey for this sermon!

In his "Twelve Lectures on Ritualism" (Burns and Oates), Lecture IV., p. 128, Father Gallwey made such an alteration of the words of our Lord spoken to St. Peter (Matthew xvi. 18), that it was said, in a review of my pamphlet which called attention to the alteration, "that henceforth English churchmen were absolved by this fact from so much as condescending to examine any statement which Father Gallwey may please to put forward on controversial topics." He had altered the verse, "Thou art Peter, and on this rock I will build My Church," thus, "For thou art the rock, and on this rock I will build my Church." If a Farm Street priest alters the words of Scripture when in the pulpit, and then prints and publishes the sermon with the falsification of the sacred text remaining, you cannot say it was

a slip made in the fervour of preaching; and if it was only carelessness, then follows the question, If even in the pulpit before hundreds of hearers, and in print before hundreds of readers, such statements are made, what accuracy may be looked for in a private conversation with a young person "going over," in whom the critical faculty will most likely be absent?

Harper's "Peace through the Truth" (Longman, 1866).

This book has been often trumpeted by Roman Catholics as *the* answer to Dr. Pusey's "Eirenicon," not because the book proved Dr. Pusey all wrong, but because Dr. Pusey said he would reply to it, though sick of the controversy. Dr. Pusey had, however, more important work on hand than writing a reply to the insulting pages of Mr. Harper, and went to his grave without taking further notice of Mr. Harper's book. And so it came about that the book was extolled by Roman controversialists as *the* work which Dr. Pusey could not answer. Father Harper's book was simply shameful in its coarse, irreverent abuse, and most unfair in its misrepresentations.

The reader will see the book reviewed in the *Church Review*, October 13th, 1866, also in the *Saturday Review* and other respectable papers of the period. The following cutting from one of them will be enough to show the reader that Mr. Harper's book should carry no weight with any one. It is proverbially the sign of a bad cause when the upholder of it accuses his opponents of crimes without giving any proof; it is simply abuse, not argument.

In the *Saturday Review*, 1866, p. 81, we read: "Father Harper does not go quite so far as Mr. Allies, who roundly affirmed that Dr. Pusey is 'devoid of the charity of God,' but he compares him to 'a prize-fighter,' accuses him of 'calumnies,' and of having 'no self-knowledge, no humility, no high intention, no acknowledgment of sin, no self-diffidence' (Introd., p. lxxv.). Pretty good evidence that, as to the writer's possession of such qualities! Even Dr. Pusey's careful analysis of the Episcopal answers to the Pope's Encyclical, which Dr. Newman calls 'masterly,' is carped at by his angry assailant, who moreover explicitly accuses him of falsely stating that the dissentient prelates opposed the *doctrine* of the Immaculate Conception, whereas, as Dr. Newman has observed, he takes care to point out expressly that they did not. 'Here again,' to adopt his own words, 'and on a serious question of fact, the "Jesuit" professor has fallen into a grievous error.' We have no space to bestow on such impertinent vulgarities as, 'Now for

Dr. Pusey's nightmare,' 'Dr. Pusey has dressed up another Guy Fawkes,' etc., etc., which abound throughout the book, and of which the following stupid note, which is meant to be witty, is a rather favourable example: 'We suppose Dr. Pusey has adopted the partly Latin, partly English nomenclature here, as a sort of foreshadowing of the union between the two communions,' the union in question being a particularly appropriate subject for a Christian and a priest to crack silly jokes upon. Indeed, Father Harper's taste for coarse pleasantry makes him wholly oblivious of that ordinary reverence in treating sacred subjects which good manners alone would require, even from a professed unbeliever, as when he holds up to ridicule a particular view of the Eucharist, which he attributes to Dr. Pusey by the 'familiar illustration' of a squirrel in a cage, the cage representing the sacramental species, and the squirrel the Body of our Lord!"

Bishop Baines, D.D., Bishop of Riga.

Many are now alive who can remember Bishop Baines and the intrigues against him which were carried on within the Roman Communion in England. I do not think either Dr. Lee or the *Tablet* would call him as a witness to the uprightness and love of truth of all the members of his flock, both clerical and lay. He was abused at home and slandered at Rome. He was not popular with the modern section of English Roman Catholics; he disliked the effeminate devotions, and novel, uncatholic practices, that were creeping in from abroad. He denounced them in a pastoral. Once his enemies got him summoned to Rome, but being from England no harm came to him; he was neither condemned as a theologian nor imprisoned as a rebel against the Church. He returned to England, and the author of the "Spectre of the Vatican," p. 93 (Wells Gardner), gives the following account of the persecuted bishop's death.

"On the 5th July, 1843, Bishop Baines preached eloquently at Bristol on occasion of a Roman Catholic Church being opened in that city. The same evening he presided at a banquet given in honour of the new church in the principal hall of his mansion at Prior Park. After the banquet the bishop himself led off the singing in a sonorous voice with the old monastic refrain, *Gaudeamus igitur juvenes dum sumus*; for he was one to be jovial, in spite of a breaking heart. But, that same night, he died."

I quote from the bishop's writings to prove that he felt being

calumniated unfairly by his brethren; that he protested, as an English Catholic of the old school, against unhealthy modern novelties (now so common); and that he is another witness against Cardinal Manning and others, as to their assertions about the Pope's Infallibility.

I quote from Bishop Baines' Letter to Sir Charles Wolseley, p. 3.

“PRIOR PARK, 1841.

“In the remarks I made in my Pastoral upon the English converts, I could not mean to include the whole of that respectable body, but only a certain number, whose characters I described, and who were as unlike you as two different things could easily be.”

Page 4: “You know that, before I left Rome, I had the Pope's gracious permission to publish a new edition of the Pastoral, appending to it the declarations I made to His Holiness, and which perfectly satisfied him that I had been *mis-represented*.”

Page 5: “In fact, I have no proof that any of those, for whom my reproofs were meant, were amongst the actual complainants at Rome. It was *pretended*, you know, that all the converts in England were up in arms against me! and the Holy See was actually led into this persuasion!! Now you can bear witness that this was not the fact.” . . .

“Certain it is that not one has come forward to acknowledge himself such, and not less certain is it that others, not converts, manifested an extraordinary anxiety that I should be condemned, and when acquitted, that I should be considered guilty. Witness some gentleman who offered you a wager that I should be ‘un-*mitred*’ within five days! and another who promised you to eat Trajan's column if I were not!! Witness the respectable and amiable opponents (I speak seriously, for you know they are such), who still go on whispering far and wide, through the Catholic body, that my Pastoral was condemned ‘out and out,’ and that I was required to retract its errors, and repair them.”

Page 6: “Not believing these absurd accusations, it was perhaps kind in His Holiness not to let me know who were their authors, lest I should find a difficulty in forgiving them, or lest the public should pronounce them Pharisees and hypocrites.

“Had I known them, however, I trust that I should have forgiven them just the same. We are all erring mortals, and must forgive one another.”

Page 7: “On the contrary, I was glad to have an opportunity of disavowing in the most public manner the truth of the

charges, which, in spite of previous repeated disavowals, certain persons have long obstinately persisted in imputing to me."

Page 8: "But though I said not one word in the Pastoral about these decrees, nor ever thought of making to them the slightest allusion, my accusers, it seems, contrived to *distort* some passage or other into a charge of opposition to them."

Page 10: "In another edition the Sacred Heart is represented as having *eyes*, in the plural. I speak of this prayer only as not being approved by the Church, and as not being in good taste."

"If you have the least remains of confidence and reliance on her protection, doubt not she *will carry you through her own most blessed heart* in the most speedy and most favourable manner, to the truly merciful and most sacred heart of her Son Jesus. I again repeat that I speak only on the good taste of all this, and its facility of comprehension."

"The book is full of such passages."

"Against such compositions I have made no secret of my decided opposition."

"Whoever will look at vol. i., p. 104, of the 'Prior Park Theology,' published with my express approbation, will find that I am a believer, as far as any one can be, in a doctrine which is not *of faith* in the Immaculate Conception of the Blessed Virgin Mary."

Page 16: "Thus it appears that my secret accusers, whoever they are, have failed in their object, if this was to procure the condemnation of my Pastoral or myself."

"But certain unknown persons having long amused themselves with spreading a variety of *false and injurious reports respecting me*, which had reached the Holy See, it seemed desirable that, for my own justification, I should publicly deny them."

"It may seem strange to some, though not to you and me, how pious persons (for all my accusers are said to be such) can reconcile it with their consciences to spread abroad reports calculated, if not intended, to injure the character of a Bishop, who never interferes with the business of others, nor has any ambition but to be allowed to attend to his own, who bears no enmity to any human being, and who would not willfully do an injury to any one."

Page 17: "Would to God I could soften the hearts or excite the scrupulosity of my pious assailants. Surely, whatever is their object, they ought to be satisfied at last. They have taken me from my district and colleges for more than eleven months, and injured very seriously both the one and the other; they have caused me many painful anxieties, considerable vexations, and,

notwithstanding His Holiness's extreme generosity in defraying the expenses of my journey, no small pecuniary loss. Is it quite sure that to annoy me is to serve religion, and that to injure the Seminary of the Western District is to promote the glory of God? Is there no room to fear that these matters may be viewed in a different light on the day of judgment? But enough of this—I forgive everything that is past, and pray that God may do the same.

“I have lost a great deal too much time already upon this vexatious business, and should be sorry to lose more in the most disagreeable and most unprofitable of all employments,—that of refuting misstatements, and *denying untruths*.”

Bishop Baines writes in his reply to the Archdeacon of Sarum in a letter to the Archdeacon of Bath :—

Page 5 : “And that because we believe the Pope to be infallible (which we do not), Heaven only knows what we may be set upon to do, or to believe.”

Page 71 : “The universal Church which alone can establish articles of faith, and on the concurrent belief of which all such articles must be founded. Should, therefore, any individual Bishop or number of Bishops introduce a doctrine different from and repugnant to the general faith of their colleagues throughout the world, he or they would be obliged to abjure it; or if they refused so to do, they would be considered as innovators or heretics, and cut off from the body of the Church. Thus must the faith of each be conformable to that of all. By this rule the faith of each is tried; from this rule no individual, however high his station in the Church, is ever exempted. The Pope himself is as much subject to it as the youngest of his episcopal brethren.”

Page 76 : “Now let us examine into the present possibility of a change being made in any article of faith. Let us suppose the doctrine of transubstantiation, the intercession of saints, or prayers for the dead. Could the faith of the Catholic Church be changed on any one of these points? How should the change be attempted? If we are to believe Dr. Daubeny and the generality of his brethren, the Pope is so absolute in the Church, that he can *pack Councils* and guide the faith of the Bishops as he pleases. Let us then suppose that the Pope is determined to discard the belief of a corporeal presence in the Eucharist. I presume he must issue a Bull, and threaten with the indignation of God and the Apostles Peter and Paul, not forgetting his own, all the Bishops of the Church who refuse to adopt the change. No doubt our Archdeacon thinks that we should all bow down in humble submission to the decree, and that the

change would pass over, noticed only by an obscure line in some modern Paschasius Radbertus, or a quarter of a column in some English newspaper; so that in a few centuries, or a few weeks hence, the Bull and the change it wrought should be wholly forgotten. In this supposition he is greatly mistaken. There is not a single Bishop in the Catholic world who would think it lawful to receive the Bull; not one, I trust, who would not throw it into the fire, or trample it under his feet; not one who would not consider its author a heretic, and lament his unhappy fall; not one who would value his anathemas more than if they were hurled by the Archbishop of Canterbury or the Archdeacon of Sarum. The reason is plain. The Catholic Church, as I have shown, acknowledges no more power in the Pope than in either of these gentlemen to *change an article of faith*; and every Bishop knows it to be his duty to resist such change, from whatever quarter it may come."

Roman books of controversy teach that Pius IX. did change an opinion concerning the Immaculate Conception of the Virgin into an article of faith (1854).

Cardinal Manning.

His Eminence has indeed worked hard against the Church of England, and for the cause of Romanism in England. His worst enemy must give him credit for unsparing, unflinching zeal. Would that it had all been shown in a more worthy cause! Not only in direct attack of the Church of England, publicly and privately, and in doing all he can to help on the Roman schism here, but also indirectly he has tried hard to ingratiate himself and thereby his cause with the British public. No one so ready as he to come, if he possibly can, to a meeting for some purely philanthropic object—such as the Hospital Sunday Fund Association; though if that scheme was really good for the Church of England we may be sure His Eminence would not join with it. He is most ready to join any movement that may be popular for the passing hour; to come forward as the champion of the people, of the working classes, of the poor and the oppressed, is his delight. But he once made a shocking mistake in championing that wretched *Pall Mall Gazette* business, wherein he certainly showed that infallibility was no more his special gift than any other person's. He no doubt has honestly persuaded himself of the perfection of the Roman Communion, and of the heresy, schism, and nonentity of the Anglican; but making all allowances as to his untiring zeal and energy as an opponent of the Church in this land, it is very

difficult to regard him either as a really able or honourable antagonist. It was of Cardinal Manning, many years ago, that Chancellor Casenove (by far his superior in learning) said, "It may be reasonably doubted whether he is really capable of making a fair statement on matters of historical controversy." One of the gravest charges of unfairness in controversy yet made against Cardinal Manning was the one preferred by Dr. Nicholson (1878) in his pamphlet (Rivington). He had had a controversial correspondence with the Cardinal on his teaching in a sermon on "The Sacred Heart," and he had shown that the Cardinal's theological statement was condemned as heresy by a General Council. After the correspondence had ceased, a series of articles on the subject commenced in the *Tablet*, and, to quote from Dr. Nicholson's remonstrance, "Considerable pains were taken to conceal the writer. It will be remembered, you had retired from a correspondence on the 'Sacred Heart,' and you conveyed to me an intimation that you declined further discussion on the subject. It now appears, by your own acknowledgment, that you were continuing the controversy behind my back. You had your anonymous communications inserted in the *Tablet* as editorial articles. You were at the further pains to publish a letter to your secretary, conveying the impression that the matter had for you no remaining interest. This letter you introduced into one of your anonymous articles, as an important communication from 'the Archbishop,' which, you said, 'F. Guiron (the Archbishop's secretary) had given us leave to print.'"

After a time the Cardinal published a book of essays; these very articles appeared amongst them as his own. No one, reading them as they appeared in the *Tablet*, could have supposed the Cardinal to be the author after his letter leading his readers to suppose the contrary. If any explanation has ever appeared of this proceeding, I will gladly give it publicity, should a second edition of this book be called for. That I am not unearthing an absurd idea of my own, I will print some of the remarks of such a steady, respectable journal as the *Church Quarterly Review*, April 1878, showing how this behaviour of Cardinal Manning struck others.

"We do not know whether it may remain in the recollection of our readers that a certain series of letters from the pen of the Rev. Dr. Nicholson appeared in the *Guardian*, during (if we do not mistake) the year 1873, commenting on a sermon preached by Archbishop Manning to recommend the devotion, or in which, at all events, he took occasion to defend the devotion, to the 'Sacred Heart' These letters formed one part of a

correspondence between the Archbishop and Dr. Nicholson, from which, after a time, the former retired, and it was carried on by his secretary, F. Guiron.

“But now the *Tablet* newspaper began to discuss the subject further, in a series of articles of considerable acrimony towards Dr. Nicholson, accusing him of incredible ignorance or unqualified mendacity. ‘Shallow, pretentious, impertinent, and, to all appearance, insincere,’ are a specimen of the literary amenities with which the *Tablet* plentifully assailed Dr. Nicholson—anonymously, of course. To all appearance he was crushed and buried, if not under the weight of the reasoning, at all events under the shower of adjectives.

“But the next stage of the affair is surprising, even after the revival of such a manner of controversy, which we, for our part, should have supposed had gone out with the Mohocks of the last century. For these articles were all the while the production of Archbishop Manning himself; and as time went on, and Dr. Nicholson made no sign, the Archbishop prematurely supposed the matter at an end and himself triumphant. Therefore he avowed the authorship, by including the five articles bodily in the collected edition of his ‘Miscellanies’ (2 vols., Burns and Oates) published last year.”

In Cardinal Manning’s defence of his theology, as non-heretical, he charges Dr. Nicholson with accusing him of falling into *two* heresies,—Nestorianism and Eutychianism,—“which mutually and by necessity exclude each other.” This defence is also given by Mr. Oldcastle in his little book of “Cardinal Manning’s Life and Correspondence.”

Cardinal Manning says that such a charge as the above would be wonderful to any one who has not read Dr. Nicholson’s letters. Curiously enough Dr. Nicholson replies with a quotation from “the greatest Roman theologian of modern times.” Petavius says, “What is more wonderful, Eutychianism has its features of agreement with the heresy of Paulianists and Nestorii.”

Father Humphrey, in his “Divine Teacher,” had much to say in defence of Cardinal Manning. He denied that the Cardinal had ever said that dogma had triumphed over history. In his book on “The Temporal Mission of the Holy Ghost,” he, however, says, “The doctrines of the Church in all ages were primitive. It was the charge of the reformer that the Catholic (*i.e.*, Roman) doctrines were not primitive, and their pretension was to appeal to antiquity. But the appeal to antiquity is both a treason and a heresy.” Treason, he adds, because this appeal rejects the Divine voice of the Church at this hour; and heresy, because it denies

that voice to be Divine. We are told continually, *ad nauseam*, that all Roman divines teach exactly alike. This being so, every single controversial manual, catechism, pamphlet, or tract that is issued from the Roman press ought to be burnt if it contains a sentence by way of appeal to antiquity. They should simply declare doctrine, and not attempt to call one of the Fathers as a witness to its being held of old; no references should be made to what this or that Pope said or did or claimed in days of old. In other words, Roman claims, for their proof, must be confined, as they so often must need be, to bare and bold assertion. Many of Cardinal Manning's co-religionists do not share his objections to the appeal to history.

In the *Roman Catholic Rambler*, September 1850, p. 253, we read: "And thus it is that we so often see that a single historical truth is of more avail in softening animosity than a volume of theological arguments." The Cardinal, when he thinks it suits his purpose, is ready enough to appeal to, quote, and argue from history—as, for instance, in "Petri Privilegium," Part II., he "traces the lines of the historical tradition," by which the doctrines of the immaculate conception and the infallibility of the Roman Pontiff have been affirmed. Certainly what Cardinal Manning often appeals to as history is not to be found as he states it; but to history in one way or other he does often appeal—though, according to his own declaration, a treasonable and heretical proceeding. He has the reputation of being perhaps the most polished and clear preacher in the Roman Communion in England, but he is certainly most unfortunate in print, for he hardly ever writes any defence of the Roman position, or an attack on the Anglican, without penning some very grave misstatements or inaccuracies; again and again have his historical statements been called in question in the *Saturday Review*, some of whose articles are supposed to be the work of a member of his own communion. In the volume for 1871, p. 101, "A Cardinal on History," his reviewer writes: "But when the Cardinal went on to tell us that the barons and people of England consented to the Pope's deposition of King John, it was time to turn to our books, and to explain that the Cardinal had made the slight slip of confounding the barons and people of France with the barons and people of England."

It is not for me to impute deliberate untruth to an eminent man, and to one who is so much older than myself. I impute to him nothing intentionally wrong; I simply say that, by reason of so many frequent incorrect statements, his writings and arguments against the Church of England are never to be trusted. A few

instances will suffice. First, his statement that the Vatican Council was harmonious in its tone. It is well known that there was much sore and bitter feeling, and certainly on one occasion the behaviour was more like what one would expect to find in a bear garden, or in the House of Commons on certain occasions.

Secondly, in "Petri Privilegium," Part III., p. 127: "Now, before the definition of the Vatican Council, the infallibility of the Roman Pontiff was a doctrine revealed by God, delivered by the universal and constant tradition of the Church, recognised in Ecumenical Councils, presupposed in the acts of the Pontiffs in all ages, taught by all the Saints, defended by every religious order, and by every theological school except one, and in that one disputed only by a minority in number, and during one period of its history; believed, at least implicitly, by all the faithful, and therefore attested by the passive infallibility of the Church in all ages and lands, with the partial and transient limitations already expressed."

"The doctrine was therefore already *objectively de fide*, and also *subjectively* binding in conscience upon all who knew it to be revealed."

I suppose it would be almost impossible to crowd into one paragraph a greater number of statements more diametrically opposed to either truth, history, or ecclesiastical tradition.

The following is, however, nearly, if not quite, as bad:—

"Petri Privilegium," Part I., p. 19: "If there be then any truth, evidently declared in Scripture and in universal tradition in the writings of the Fathers and in the decrees of Councils, it is that which may be summed up in the following propositions."

The two first are enough to quote.

"1. That to Peter, first and alone, was given by our Divine Lord the plenitude of all power, both of teaching and ruling, together with the charge of the whole flock on earth.

"2. That this power was so given to him that he was able to act alone and supremely apart from the other Apostles, whereas the other Apostles were unable to act except in subordination to him."

Pope Leo XIII. does not seem to agree with Cardinal Manning in his opinion of "history." In the *Guardian*, September 5th, 1883, will be found a translation of his letter addressed to three Cardinals, wherein he says: "History, when impartially studied at the source, itself becomes the most splendid apology for the Church and the Papacy. Through it appears the true nature and grandeur of the Catholic institutions, the divine form and virtue of the Church shine amid severe combats and noble victims."

Then he goes on to say that as history is so much in favour of the Papacy, its enemies seek "to destroy its integrity," and to "turn what in other hands would be a weapon of defence into one of attack."

"Petri Privilegium," Part III., pp. 146—152. In these pages the Cardinal would feign prove that the Catholics of England have ever believed, and have always been taught his doctrine of the Pope's Infallibility. He produces Alban Butler as a witness, but does not give us his own words, but what his brother Charles thought his opinions to be. Alban Butler is best known by his book, "The Lives of the Saints," and in the preface he says, "Mr. Bower never found the infallibility of the Pope in our Creed, and he knows very well that no such article is proposed by the Church, or required of any one." On p. 151 the Cardinal cites two more witnesses thus.

Bishop Hay, in his "Sincere Catechism," writes as follows:—

"Q. 27. On what grounds do these divines found their opinion, who believe that the Pope himself, when he speaks to all the faithful as head of the Church, is infallible in what he teaches?"

"A. On several very strong reasons, both from Scripture, tradition, and reason."

He then draws out these three fully and abundantly; and this done, he asks:—

"Q. 31. But what proofs do the others bring for their opinion that the head of the Church is not infallible?"

"A. They bring not one text of Scripture to prove it," etc.

The Cardinal stops short with a few words only of the last answer. I will finish it as really given by Bishop Hay, and the reader will understand, from the words in italics, the Cardinal's disinclination to print the whole,—*"But only show some objections against the above texts, by which they think that the infallibility of the head of the Church is not proved by them, and all their other arguments from tradition are much of the same nature, and tend rather to invalidate the proofs taken from tradition of his authority than to prove the contrary. However, as this is a question in which faith is not concerned, because the Church has never given any decision about it, one may believe it or not in his private opinion according as he thinks the reasons on each side preponderate."*

The reader must remember that the Cardinal teaches that the Infallibility of the Pope was a doctrine revealed by God previous to the Vatican Council, and delivered by the universal tradition of the Church.

Mark, too, the concession of Bishop Hay to the right of a

Roman Catholic exercising what no one else may,—the right of private judgment. A matter of such importance as Papal Infallibility, a doctrine which the Cardinal teaches to be revealed by God, is one which in Bishop Hay's time a person might believe or not according to his private opinion of the evidence being for or against its truth.

In Bishop Hay's "Abridgment of Christian Doctrine," p. 32, we read, speaking of the Church of Christ, "Her doctrine never varies, but is the same in every age since Christ, as is manifest from the writings of her pastors in all preceding ages, whereas all who leave her are changing and new modelling their doctrines every now and then."

What about Pope Pius IV.'s Creed and the Immaculate Conception 1854, and the Pope's Infallibility 1870, as new articles of faith?

Bishop Milner is next quoted by the Cardinal thus: "Lastly, Bishop Milner, in his book called 'Democracy Detected' (1793). after saying in the text, 'the controversy of the Pope's inerrancy is here entirely out of the question,' adds the following note: 'It is true I was educated in the belief of this inerrancy, nor have I yet seen sufficient argument to change my opinion; . . . but if the layman, who never fails to ridicule the doctrine in question, is willing fairly to contest it, he knows where to meet an antagonist ready to engage him.'"

I have not been able to get this book to verify the quotation, but we may be sure the quotation, if correctly given, is the strongest the Cardinal could find; but it admits that the doctrine was not held by all, but was a subject of *controversy*. Cardinal Manning is well aware that Bishop Milner is chiefly known for his work in defence of the Roman Communion (and against the Church of England), called "The End of Controversy." He should have informed us which book appeared last during Bishop Milner's lifetime,—"Democracy Detected," or an edition of "The End of Controversy." My edition of the latter is that of 1843, published by Richardson, Dublin, and subsequent to the author's death. On p. 170 we have: "Finally, his Lordship, with other controvertists, objects against the infallibility of the Catholic Church, that its advocates are not agreed where to lodge this prerogative; some ascribing it to the Pope, others to a General Council, or to the Bishops dispersed throughout the Church. True, schoolmen *discuss some such points*; but let me ask his Lordship, whether he finds any Catholic who denies or doubts that a General Council, with the Pope at its head, or that the Pope himself, issuing a doctrinal decision, which is

received by the great body of Catholic Bishops, is secure from error? Most certainly not; and hence he may gather where all Catholics agree in lodging infallibility." This is not Cardinal Manning's doctrine, or that of the Vatican Council which decrees that the Pope's *ex cathedrâ* definitions "are of themselves, and *not in* virtue of the consent of the Church, irreformable."

Bishop Milner, on p. 166, says it is with Roman Catholics "a fundamental maxim with them all never to admit of any tenet but such as is believed by their predecessors up to the Apostles themselves." The fundamental maxims of Cardinal Manning's "Communion" must be subject to startling change, for in the "Vatican Council" over eighty Bishops voted *non placet*, and the doctrine they voted against has been denied again and again by Bishops of the Roman Communion. According to Bishop Milner, p. 437, the Pope's Infallibility, in his day, was "a scholastic question."

It would make a book by itself to set forth all the incorrect statements and quotations of Cardinal Manning in his own published works; he has, moreover, given his official approval to the works of others of his "Communion" which are also noted for their inaccuracy. Take, for instance, the English edition of Scaramelli's "Guide to the Spiritual Life" (Burns and Oates, 1870), edited at St. Beuno's College, North Wales. Cardinal Manning wrote a laudatory preface for this book, in which he says "Scaramelli's ascetical and mystical directories treat with great clearness and detail of the higher stages of the spiritual life, yet they are of a kind so practical as to be of benefit to all persons who will diligently study them. They are admirably fitted for seminaries, and once well mastered they will supply our pastoral clergy with a copious store of rules, maxims, and counsels for the instruction and guidance of their flocks." I think the reader will presently agree with me that the "flocks" are to be pitied, if their instruction and guidance come from those sources so highly praised and recommended by Cardinal Manning.

Vol. i., p. 412. The reader will remember Cardinal Newman's repudiation of a certain class of extravagant devotion to, and teachings from, the saints, "as bad dreams, and calculated to work the loss of souls." Scaramelli says, vol. i., p. 412: "Nor should the reader look upon these sayings of the saints as mere pious exaggerations and unreal hyperboles; they were uttered with calm consideration and a solid conviction of their truth."

For the propositions set forth above, if rightly understood, are strictly true, as shown by Mendoza. "Not that they are to be taken as meaning that the Blessed Virgin will save by her

protection those slothful and base souls who refuse to be at the pains of working out their own salvation. For it is plain that, as a ship, with favourable winds driving it into the haven for which it is destined, may possibly not avail itself of them, and may be dashed on the rocks, or be grounded on quick-sands, or be sunk through the violence of the storm,—so, too, may any one turn to an evil use the favours he receives at the hands of the Blessed Virgin, and, despite her protection, suffer shipwreck in an ocean of flames. What the saints mean is only this: that the Blessed Virgin obtains efficacious help for such as are devout to her, by means of which they do in fact remain in grace, or speedily recover it when lost, and at length die in this happy state; so that by her favour they prosperously reach the haven of everlasting bliss.

“The saints, therefore, presuppose a constant co-operation with divine grace, and the Blessed Virgin obtains for her clients the strength to correspond; on this it is that they ground the asserted impossibility of those losing their souls who are devout to her; this is why they regard devotion to Mary as an assured pledge of salvation, an unmistakable token of predestination in all who abide under the mantle of her most faithful protection.

“This view receives a striking confirmation from a vision vouchsafed to Brother Leo, a familiar companion of St. Francis, as may be read in the ‘Chronicles of the Friars Minor.’ The servant of God beheld himself placed, all of a sudden, in the middle of a vast plain, in which there was what had the semblance of the judgment to be held at that very time and place. Angels were flying to and fro, sounding their trumpets, and gathering together countless multitudes of people. On this vast field were to be seen two high ladders, the one white, the other red, which reached from earth to the skies. At the top of the red ladder stood Jesus Christ, with a countenance full of wrath and of just indignation. On one of the steps, somewhat lower, stood the holy patriarch Francis, who cried aloud, turning to his brethren assembled in great numbers on the plain below, ‘Come hither, brethren; come without fear; hasten to Christ, Who is calling you; have faith, and fear not.’ Encouraged by these words of their holy father, the religious crowded round the foot of the ladder, and began to mount. But lo! some reached the third step, and others the tenth; some advanced to the middle; but all sooner or later lost their footing, and fell wretchedly to the ground. St. Francis, beholding so deplorable a fall, turned to our Lord, and earnestly besought Him to grant salvation to His children. But the Redeemer, showing Himself inclined rather to justice than to

mercy, yielded not to the prayers of the saint. Then the holy patriarch went down a few steps, and drawing nigh to the bottom of the ladder, began to say, with great fervour, 'Do not despair, brethren of mine; run to the white ladder, and mount it with great courage; fear not; by it you will enter into Paradise.' Whilst he was thus speaking, the Blessed Virgin appeared at the top of the white ladder, crowned with glory, and beaming with gentleness; and the Friars, mounting the ladder, by favour of Mary made their way, and all happily entered into the glories of Paradise. We may learn from this how true was the sentiment of St. Ignatius the Martyr, that the mercy of the Blessed Virgin Mary saves those whom God's justice does not save; and that hence there is no more efficacious means than that of devotion to her for attaining to everlasting bliss."

In vol. i., p. 441, we have this story: "I cannot refrain from relating a wonderful event, vouched by grave authors, which shows practically what has been advanced by the saints concerning the tenderness of our Lady, and the care which she takes of our salvation. In the year 1200, a certain nun called Beatrice, of attractive appearance, most fervent in spirit, and most devout to the Blessed Virgin, began by neglecting due caution at the grate of her monastery, in which she was door-keeper, to grow tepid; and passing from one fault to another, from one sin to another, came at last to have nothing of the religious character except the habit which she wore, and even this she determined to cast off, and to flee from the monastery with a young ecclesiastic, so blinded was she by her passion. But before putting into execution her sacrilegious plan, she went before an image of our Lady, and laid at her feet her habit and her keys. 'Mary,' said she, 'I leave, I forsake thee; do not thou forsake me, but remember the homage which I have paid thee in this hallowed place. Do thou take care of these holy maidens; be thou their keeper. Adieu, Mary, I leave thee.' Having said this, she took her flight and left the sacred cloister. Let us leave for a while this misguided maiden; we shall soon meet with her again. The Blessed Virgin took a form like that of Beatrice in every point—in gesture, figure, stature, complexion, and tone of voice; insomuch that between her and the real Beatrice no difference was found, except that, while the latter was wholly undisciplined and dissipated, our Lady, under the semblance of Beatrice, seemed the very picture of modesty and reserve. To render the likeness the more complete, our Lady dressed herself in the very habit Beatrice had cast off, hung the keys at her side, and began to do duty as door-keeper in her stead. The community, knowing

nothing of so great a prodigy, nor having the slightest suspicion of anything of the kind, wondered at the sudden amendment in the conduct of Beatrice. Who could have wrought so speedy a change in her? Who could have altered those looks which were so free, that language so thoughtless, that deportment more befitting a secular than a religious? One accounted for all this change in one way, another in another. But not one guessed the real truth, that it was not Beatrice herself, but the Blessed Virgin who had assumed the appearance of the guilty religious. Meanwhile, what befell Beatrice? She was cast off by her companion, and being ashamed to return to her monastery, the unhappy woman went headlong into the abyss of sin, leading an abandoned life for *fifteen* entire years.

“In the meantime, she chanced to hear that there was in her monastery a nun famed for great sanctity, who was called by her own name. Moved by curiosity (God so disposing it for her rescue), she resolved to go in disguise, and to discover who this religious was that was like her in name, but so unlike in her course of life. She went there secretly, reached the convent gate, and there she saw a nun exactly like herself. At this sight Beatrice grew pale, and was unable to utter a syllable. The Blessed Virgin was the first to break silence. ‘Do you know me, Beatrice?’ said she. ‘No,’ replied the other in a tremulous voice, ‘I do not know you.’ ‘Truly spoken,’ replied the Blessed Virgin, ‘for you have forgotten both me and my Divine Son. To whom, then, did you leave your habit and the convent keys when you fled from this holy place?’ ‘To the Virgin Mary,’ replied the other, astounded at the question. ‘I am she,’ said our Lady. ‘To conceal your infamous flight, I have stayed fifteen years doing your work in this place, hidden under your likeness, and while you were leading a life of sin, I have earned for you a reputation for holiness. Come into the convent, and do penance for your grievous sins.’

“At these words the Blessed Virgin disappeared, leaving behind her the habit, which Beatrice resumed at once, and went to join the other nuns. Her flight was never discovered, so perfect was the resemblance borne to her by her heavenly mother, who had filled her place during the whole of her absence. She did severe penance for her faults, and at her death enjoined her confessor to publish this wondrous tale to the glory of the Blessed Virgin Mary.

“This relation speaks for itself, and shows what is the tenderness, the lovingkindness of Mary, what her anxiety to bring back to God and to place in safety souls that have strayed, since she

could take such trouble to lead back to the fold of Christ this lost lamb, as even to assume her appearance, and to remain thus for so long a period in the convent from which the unhappy nun had fled."

Truly Anglo Catholics are superior to the Roman Catholics in their reverence and veneration of the Blessed Virgin, for see what is involved in this story.

Instead of appearing to Beatrice and warning her, St. Mary is made to connive at and cover her departure from the cloister to a life of sin. She is made to be guilty of falsehood,—acting a lie,—pretending to be some one else. She deceives daily, for fifteen years, a community of religious women. She earns for an unchaste woman the false reputation of exceeding sanctity. Moreover, all the Church was during this time addressing prayers to the Virgin in heaven; Popes and all people not knowing she was on earth, secluded and disguised in a cloister. The Virgin is made, in representing Beatrice, to be an example to the rest of the community. Did she, then, as Beatrice go to confession? if not, why not? She could not possibly confess her own sins, being a glorious saint. She could not confess those of Beatrice, to conceal the fact of that person being out of the convent, and living in sin, which she (the Virgin) remained in the convent to hide.

In fact, the story is an accusation against the mother of our Lord of doing evil that good might come. This is exemplified again in vol. iii., p. 205, where we are treated to an infamous story of one who is called "the holy virgin Euphrosyne," who, wishing to live an austere life, disguised herself and went to a monastery clad in male attire, and deceived the abbot. She lived within the monastery thirty-eight years, and her secret was not discovered till her death. The anecdote is too nasty to print in full. Deceit of a shameful kind is here exemplified and commended.

Page 440: "But St. Anselm makes use of a yet more striking expression, when he says *that often salvation is more speedily attained by recourse to Mary than to Jesus Himself*. Not, as every one knows, that she can save by her own power, but through the power of her Son, Who, to honour His mother, imparts to her so great an influence; just as the moon lightens the earth, not with its own light, but with that it receives from the sun. But, at all events, it is plain how well grounded is the hope, nay, even the moral certainty, of salvation possessed by a truly devout client of Mary, who is assiduous in honouring her by the practices set forth above."

Page 425: "But why, then, is God, Who was so sparing with His chosen people, now so liberal towards us? The Blessed

Virgin is the cause assigned by St. Bernard. The streams of grace did not of old flow down on mankind, for the heavenly channel which was to draw them down to man by intercession was wanting. Jesus, it is true, is the Fountain-Head of these waters of life which spring from His most sacred wounds, but yet it is also true that Mary is the channel by which these streams flow ; for Christ has resolved not to impart them to the faithful, save by the means of His ever-blessed mother, as the same holy doctor teaches. If, then, the Church of God shines with such splendour of virtue, with such lustre of perfection, if there be in it such glory of holiness, it is due to Mary, she being the beneficent channel whereby the grace that renders us holy and perfect is communicated from above."

Page 445 : "The confessor will therefore strive to impress his penitents with a strong conviction that in Mary's bosom, as St. Bernard assures us, all may find refuge, remedy, healing, comfort, grace, forgiveness, and life everlasting !"

The reader must have had enough now of Cardinal Manning's unscriptural and therefore untrue Marian devotion and teaching.

A few years ago Cardinal Manning addressed a letter to his Vicar-General on the subject of marriage with a deceased wife's sister. The reader can see the passages in the tract published by the Marriage Law Defence Union, 20, Cockspur Street, S.W. The title is "What the Roman Catholic Church says."

Speaking of dispensations to contract these odious unions, the Cardinal says, "The Holy See can alone dispense in such cases, and it never dispenses except rarely, with reluctance and for grave reasons, and to avoid greater evils."

"To abolish the law which prohibits such marriages would have the effect of throwing open as lawful to everybody that which in a few, rare, and exceptional cases is reluctantly given to avoid greater evils."

Cardinal Wiseman told the Commissioners in his examination that the cases were numerous, and that the dispensations were easy to obtain.

It is an old charge brought by many against the Roman Communion that its members, especially the Jesuits, hold that "the end justifies the means," and that it is lawful to do evil that good may come.

The Catholic view of marriage is that husband and wife are one—that the wife's sisters are the husband's sisters, and *vice versa*—that marriage with a deceased wife's sister is incest, and one of the very greatest of evils. To give a dispensation for such a marriage is to sanction a damnable sin.

If Cardinal Manning does not hold this view, anyhow he speaks of the dispensation being granted for the *lesser* to avoid greater evils. If this is not granting and upholding that evil may be done, by the dispensation of the Church, one would like to know what the explanation may be. Meanwhile Roman Catholics must not be surprised if, with this teaching before their eyes, English Churchmen are naturally ready to believe what they hear of unfair dealing on the part of Roman controversialists in their effort to win proselytes.

Dr. Lee and the *Tablet* are very angry with me, but I have not said anything so strong about Roman ecclesiastics and their untrustworthiness in controversy as Cardinal Manning has said of his co-religionists. Archbishop Darboy of Paris was either the author of the pamphlet "La dernière heure de Concile," or approved its publication. I believe this is generally acknowledged. Now listen to the Cardinal's remarks in his so-called "True Story of the Vatican Council," quoted from the *Saturday Review*, January 9th, 1877.

"The infamous falsehoods which have been heaped together on this matter in public newspapers of every tongue, and in pamphlets without the authors' names published in all places, and stealthily distributed, all men know so that we have no need to recount them one by one. But among anonymous pamphlets of this kind there are two especially written in French, and entitled 'Ce qui se passe au Concile,' and 'La dernière heure de Concile,' which for arts of calumny and the license of detraction bear away the palm from all others."

In concluding these remarks upon Cardinal Manning, I trust I may be allowed to call attention to one great virtue of his, which is not so well known as it ought to be. In his Pastoral on the Reunion of Christendom, p. 61, he says: "They who deplore Ultramontanism as a modern appearance and the extravagance of a party, must have superficially read the history of the Church, and can hardly know the one-and-twenty folio volumes of Rocaberti's 'Bibliotheca Pontificia.'"

After this we must all give him credit for the possession of a most useful virtue—a keen sense of humour.

Cardinal Newman.

I believe that no one who knows Cardinal Newman well would ever believe him to be capable of an intentional misquotation or any controversial deception.

He has said some very bitter, hard things at one time and another against the Church of England, but while he was in it

he was so misunderstood and abused by his brethren, that it is not for them or their children to say anything against him now.

Whatever he has said or done of late years that may have given offence is not much, and may be easily explained or forgiven on the ground that he is now very old, and perhaps his memory is not very good.

Not long ago, in his reply to a congratulatory deputation which waited on him, he was reported as saying something like this: "It is said that I have been treated with coldness by Catholics. Gentlemen, if this is coldness, I should like to know what is warmth."

The Cardinal in his letter to the Duke of Norfolk had used words himself which may have helped on the rumour. He said, "I have had more to try and afflict me in various ways as a Catholic than as an Anglican."

Another mistake in another sense he made when a few years ago he sent round a circular letter to English clergymen recommending to them Father Ryder's reply to Dr. Littledale. Many regretted that he could recommend the book so much, and many more that he should have written in this way to men who like to judge a case on its own merits without being advised as pupils by a teacher, though of course there must be few in the world who do not learn something from much the Cardinal has written. It was a mistake also to preface and approve the attack of Mr. Hutton on the Anglican Orders, a mistake because he had himself before declined to go into the question as being 'dry'; and a mistake to patronise a book which spoke so flippantly of his old friend Dr. Pusey; a mistake, too, to send the writer of this book to represent him at Dr. Pusey's funeral. All this makes me think the only grave charge of unfairness made up of late years against the Cardinal should be considered "as proven as regards the fact, but not as to intention;" to be put down, in short, to forgetfulness, confusion in memory, and nothing worse.

The charge was first made, I believe, in the *Church Times* in a review of Mr. Hutton's book, and repeated in the *Church Quarterly Review*. The reviewers had charged Cardinal Newman with disingenuousness in affirming that "Waterland gave the highest doctrine on the Eucharistic sacrifice to which the Anglican divines had attained."

Father Ryder, in his "Catholic Controversy," a reply to Dr. Littledale, tried to defend the Cardinal; and the *Church Quarterly Review* for January 1882 replied, accusing Father Ryder of making matters worse by his own disingenuousness, and asserting that four closely-printed pages were omitted by Cardinal

Newman, and Waterland's words made to refer to the subject preceding them, and not, as they really did, to something fresh.

I have seen no reply of Father Ryder's to this rejoinder. Be the reviewers right or wrong, I think there must be some excuse for Dr. Newman somewhere. Perhaps he was very good-natured and trustful, and some young Oratorian, or perhaps Father Ryder himself, brought him some extracts from "Waterland," and he took them into his preface without looking at the dusty old book himself.

Leaving Cardinal Newman with every wish to be most respectful to one who did so much for a time for the Church of England, we may see in the history of his life, after he became a Roman Catholic, a strong witness against the truth of the claims and the rightfulness of the position of the Roman Communion here. For except by his prayers and holy life he has been condemned to do but little for God and souls as before. He has been condemned to seclusion; he has been kept from the position he might have filled, as chief and most influential theological teacher. A few controversial volumes, a defence of his life, "A Grammar of Assent," have been published, but where are the volumes of spiritual plain sermons? Those who know him love him; but his own Communion are afraid of him as too English, or too honest, maybe; even as a theologian they distrust him. I once heard a Roman Catholic say, "We look on Dr. Newman very much as the Ritualists do on Dean Stanley!"

May he live long and his end be peace.

"Repertorium Oratoris Sacri."

Six hundred sermons. This volume is published by Gill, O'Connell Street, Dublin. The sermons are collected and arranged by the Rev. Herman Hueser, D.D. The book has the imprimatur of Archbishop MacCabe; circulars announcing the publication were sent to clergymen of the Church of England. I received one, and ordered the book. On p. 134, vol. i., in sermon for Passion Sunday, on the sinfulness of lying, various instances of untruths are given. Amongst others this occurs: "White Lie—Peter's lie, in order to save himself from trouble; rebuked and repented." Our Lord most solemnly warned St. Peter that he would deny Him. St. Peter denied our Lord three times; he denied Him with an oath, and he cursed and swore that he knew Him not. If Roman priests, in their sermons teach souls that St. Peter's denial of our Lord was a white lie, one would like to know what they would consider a black one to be! Anyhow, such teaching must make one suspect the accuracy of zealous controversialists in what they say or write in their eagerness to

make converts to Rome. In vol. i., p. 244, it is stated that in all cases the children of the Church have observed the words of St. Augustine—"Roma locuta causa finita." In the first place, the Latin is not correctly given; and in the second, it has been shown times without number that what St. Augustine did say does not involve what is here so unfairly attributed to him.

"Converts to Rome." By W. Gordon Gorman (Sonnenschein & Co.).

This is a list of many names of persons who have joined the Church of Rome. The first name on the list is that of the late Duke of Leeds (Francis 7th), who sat in the House of Commons as Marquess of Carmarthen.

As the Duke was my godfather, I naturally take some interest in his religious history. The story of his reception into the Roman Communion was denied at the time, and I know that some of his family connections never believed it; he was buried by a Church of England clergyman. My late vicar, Mr. Upton Richards, saw him in his last illness, and arranged at his last interview to give him the Holy Communion. Before he returned Dr. Manning and another Roman dignitary appeared, and they declared they had received him as a Roman Catholic. I read the correspondence, and I talked to Mr. Upton Richards on the matter. Till the day of his death he never believed Dr. Manning's account, and I do not believe that the Duke did, in calm, clear, full possession of his senses, change his faith.

Now we will look at the last page, and there we are informed that Sir Philip Frederick Rose, Bart., of Rayners, Penn, Bucks, formerly legal adviser to the late Lord Beaconsfield, K.G. (why not add X.Y.Z. ?), became a Roman Catholic in 1885. The late Sir Philip Rose did not become a Roman Catholic; his son took the step, and I do not think he, the son, would be known as the legal adviser of Lord Beaconsfield.

To make this list more perfect, more interesting and useful, Mr. Gorman should try and ascertain how many in the list fulfil their obligations as Roman Catholics in obeying the commands of their Church, and how many have lapsed into practical infidelity.

Browne's "Annals of the Tractarian Movement." Third Edition. Permissu Superiorum. (Published by the Author, 72, George Street, Portman Square, 1861.)

Mr. Browne begins this thick volume with a letter scolding the editor of the *Tablet*. The book is useful, as it contains many

copies of letters and documents of great interest, which can only be seen in the old numbers of the newspapers of the day. On p. 514 there is a quotation from Mr. Dodsworth, saying, "I very reluctantly notice a painful passage in Dr. Pusey's remarks 'On the Use of the Crucifix.'" Mr. Dodsworth quotes Dr. Pusey as saying, "I could not when asked but say that the crucifix itself was not forbidden by the Second Commandment." The passage quoted from Dr. Pusey really stands thus: "I could not when asked but say (as I said in the note above quoted), and as Dr. Arnold said, that the crucifix *in* itself was not forbidden by the Second Commandment." On p. 523 the following charge of hypocrisy and dishonesty is brought against the late Bishop Forbes of Brechin. The italics are Mr. Browne's. "Dr. Forbes has published an apology for his late charge to the clergy of the diocese of Brechin, but how worthy of one who *pretends* to be a Catholic Bishop!!! and who knows that he is only a layman."

Pages 228 to 244 contain Mr. Browne's history of a sad affair. The reader will see all about it in the *Guardian*, September 1851. Mr. Upton Richards had remonstrated against Dr. Merle D'Aubigné and M. Le Pasteur Roger being invited to preach in Portman Chapel. Soon after this a Mr. Gawthorne wrote to Archbishop Sumner, saying he was a convert from dissent to the Established Church, and wishing to know what his Grace thought of foreign pastors, as truly pastors of the Church of Christ even as English Bishops—or only as "mere laymen." Mr. Gawthorne was a Roman Catholic when he wrote this letter to the Archbishop, though still pretending to be a member of the Church of England.

This is how Mr. Browne deals with his letter; he leaves much of it out when printing it. He calls the deceit only an "imprudent act," and only confesses that many persons were scandalised at Mr. Gawthorne's *apparent assumption* of a false character in this matter. Mr. Gawthorne's own letter told Mr. Browne there was no apparent assumption of a false character; he tells the Archbishop he is a convert to the Established Church, and that he shall certainly feel the National Church has not a particle of claim to his *allegiance* if the view that the foreign pastors are mere laymen is held by the majority of the Bishops." This is not the way to write history, even the "Annals of the Tractarian Movement."

Keenan's "Controversial Catechism."

This book had at one time a very large sale, being approved by several Bishops. It was given, I remember, more than twenty

X years ago to a relation of my own by a well-known Roman priest. The disgraceful falsification of the book was first pointed out, I believe, in the *Saturday Review*. The reader will find a clear account of it in "Vaticanism," by Mr. Gladstone, Appendix D. Keenan asserted, in answer to the question, "Must not Catholics believe the Pope in himself to be infallible?" that it was "a Protestant invention, and no article of the Catholic faith." The pages were taken out and reprinted with the question and answer omitted. The doctored pages were stitched into the old copies, and the book was sold as before as a new edition, "corrected by the author," Keenan having been deceased some years before.

Many besides Mr. Gladstone called attention to the fraud, and most of the controversy turned on the first part of the reply of Keenan, that the words "in himself" might be misunderstood, and a confusion arise in the non-Roman mind between personal and official infallibility; but Keenan goes on to say in his answer that "no decision of the Pope can oblige under the pain of heresy unless it be received and enforced by the teaching body, that is, by the Bishops of the Church."

This is of course damaging to the modern belief in the Pope's infallibility as founded upon the Vatican Decree of 1870, for it lays down that the *ex cathedrâ* definitions of the Roman Pontiff are of themselves irreformable and not from the consent of the Church.

The passage about Papal infallibility being a Protestant invention seems to have so terribly alarmed the manipulators of Keenan's "Catechism," that they have left in some other questions and answers which teach doctrine not easy to square with the modern Ultramontane claims for the Pope. For in this same page 112 Keenan lays it down that only Bishops are the lawful judges of Christian doctrine; and that a General Council cannot frame new matters or articles of faith; that such a Council can only explain what has been already revealed, it belonging to God alone to reveal new articles of faith. It is for Roman Catholics to explain how, if Papal infallibility was only made an article of faith in 1870, that it is not a new one, or that if a new one, when, where, and how it pleased God to reveal the same. Since the falsification was exposed the title-page has been altered. A copy I purchased this year is marked "New Edition," and the words "corrected by the author" no longer appear.

Many years ago I called attention to a statement of Keenan, which is by no means an unusual one with Roman controversialists, and it is not corrected in this last edition, p. 110. "How does St. Peter speak at the first General Council, Acts xv. 28?"

“It hath,” he says, “seemed good to the Holy Ghost, and TO US, to lay no further burden,” etc. The words of course are those of the decree of the Apostles, Elders, and Brethren, and not of St. Peter,—printing the words “to us” in capitals, and as if used by St. Peter in reference to his supreme authority, only makes the assertion more blameworthy.

Mannock's “Poor Man's Catechism.”

I possess the third edition of 1770, another of 1843, and a copy purchased at Burns and Oates' a few years ago. In the two first of the above editions, in his chapter on “The Marks of the True Church,” Mannock, after quoting our Lord's words, “That the gates of hell shall not prevail against her,” says, “We rest secure on those infallible promises of Christ without inquiring where or upon what particular men the infallibility is lodged.” In the last edition this passage is simply omitted without note or comment, or any sign whatever to show that the text has been tampered with, and an omission of inconvenient words perpetrated. It is certainly a new and *revised* edition.

“The Messenger Tracts.” By the Rev. F. Weininger, S.J.

No. I., “Infallibility in a Nutshell,” was very soon demolished by a Roman Catholic. It was a tract full of the most audacious statements; it commenced with a most unhappy reference to Scripture. “The messenger that went to call Micheas said, ‘Behold the words of the prophets with one mouth declare good things.’” It was pointed out in reply, that Micheas replied that the Lord had given a lying spirit in the mouth of all those prophets! Father Weininger said the Church always recognised the infallible authority of the Holy Father, and that until very recently this prerogative had never been called in question by Catholics. To this the Roman Catholic critic of Father Weininger replied, that at the Vatican Council an archbishop offered £1,000 reward to any one producing a single testimony for infallibility from the early Church. One passage being at length produced, it turned out to be spurious. And of course the Pope's infallibility had been denied as being no part of the Catholic faith throughout the Roman Communion. It was denied most solemnly by British Catholics before the Emancipation Bill. In the year 1864 one of the Farm Street Jesuits kindly presented me with a little book to prove that, if I joined the Roman Communion, I need not believe in the infallibility of the Pope.

On p. 86, *The Union Review*, vol. 1870, there is a short critique “on the apostolical and infallible authority of the Pope” by F. X.

Weininger, D.D., a Jesuit missionary; and, nearer home a "Pastoral Letter on the Œcumenical Council," by Archbishop Manning. "It is enough to say that both these writers claim to base much of their argument on historical facts, but are at no small pains to invert every event which makes against their novel theory." "The exact opposite of what they set down would in a multitude of instances be the precise historical truth as recorded by such unimpeachable authorities as Fleury and Natalis Alexander."

I do not know if F. X. Weininger is the same person as the author of the "Messenger Tracts," but the reader may note that this critique appeared in the organ of the Society for Promoting the Reunion of Christendom, and the *Review* was for some time edited by Dr. Lee.

**The Falsehood of Protestantism Demonstrated by Monsignor
J. B. Malon, Bishop of Bruges.**

This book was translated by a Dean of Moray and Ross, who became a Roman Catholic. Published by Dollman, 1858.

One statement (p. 125) is enough to discredit both the author and the translator as trustworthy sources. The Bishop of Bruges informs the reader that "men of the importance of Dr. Newman and Dr. Manning" abandon each day what he is pleased to call Protestantism. Of course no one of Dr. Newman's calibre has left the Church of England since Dr. Newman's own secession, and many would say the same as to Dr. Manning.

Monsignor Capel.

This well-known controversialist did not put much into print; enough, however, has appeared to furnish us with plenty of proofs of inaccuracy. He was supposed to be very successful in winning perverts from the Church of England. They could not have been very profound theologians or learned in Church history. Monsignor Capel's printed statements were reckless enough, and no doubt his arguments and statements in private interviews were not more accurate or trustworthy.

In the (Roman) *Catholic Times*, June 21st, 1878, he is reported as saying of the English Church, "There was taken away from the Ordination Service everything having reference to the sacrificial power, *even the very name of priest being removed.*" It is if possible a more false statement than that of Father Gallwey, who said the name of Mary was not in our Prayer-book. In May 1872 the Rev. R. T. West, of St. Mary Magdalene's, Paddington, challenged Mgr. Capel to prove his statement that he had received more than forty persons into the Roman Communion from Mr.

West's congregation within the past four or five months. The correspondence concluded by Mr. West challenging Mgr. Capel to name five persons so received. The challenge was not accepted, although Mr. West promised to receive the names in confidence.

In the year 1872 Mgr. Capel preached his fierce lectures against the Ritualists. In one sermon he accused them all of dishonesty in using the exhortation in the Communion Service to induce people to come to confession instead of "for counsel." The rubric of course invites the person, if he requires further *comfort* or counsel, to come and "receive *the benefit of absolution* together with ghostly counsel and advice."

Statements in these sermons were challenged at the time by myself and others, and in a letter to the *Daily Telegraph*, May 24th, Mgr. Capel promised that the lectures should be published as soon as possible. They have not yet appeared.

In 1875 Mgr. Capel had a long controversy with Canon Liddon in the *Times*. That journal on this occasion did not exhibit its usual supposed impartiality, and many persons not well up in the controversy and who hated the Ritualists took care to set it about that Mgr. Capel got the best of it. In the pamphlet called "Monsignor Capel and the Ritualists" (Pickering),—I may as well avow myself the author,—plenty of proof of gross ignorance and inaccurate assertion on the part of Mgr. Capel was given. Two or three samples will suffice.

In his rejoinder to Canon Liddon, *Times*, January 11th, Mgr. Capel writes: "Canon Liddon's letter in this morning's issue of the *Times* obliges me, though very reluctantly, to trespass once more on your space. If the Canon will examine my 'Reply to Mr. Gladstone's Expostulation,' he will see that I have not once referred to High Churchmen. Of Ritualistic clergy and the Ritualistic party alone have I spoken." If the reader will look at p. 18 of Mgr. Capel's "Reply to Mr. Gladstone," he will see a very wonderful statement about the High Church Clergy, saying they "are doing much to dispel prejudice," though "they are opposing their true Mother," but are imbuing the minds of many with the very doctrines of the Catholic faith rejected by their forefathers, and so on. Mgr. Capel quoted an antiphon from the "Night Hours of the Church," vol., i., p. 130: "Rejoice, O Virgin, thou alone hast destroyed heresies." The preface to the second volume informed the reader that this very antiphon "has now been omitted as unworthy and undesirable." A short note was sent to the editor of the *Times*, calling Mgr. Capel's attention to the fact, but it was not inserted. Fair play, indeed!

Mgr. Capel subsequently preached a sermon, at Folkestone,

full of misstatements of what the Book of Common Prayer teaches. It was replied to by the Rev. G. Bayfield Roberts. The unfairness of Mgr. Capel in his controversy with Canon Liddon was chiefly shown in his endeavour to make the public believe that the Ritualists were teaching distinctively Roman doctrines, whereas they were continually repudiating them. Case after case is instanced in the pamphlet "Mgr. Capel and the Ritualists." However, I have no wish to hit a man when he is down. If Mgr. Capel chose, he could write a very telling lecture on the text "See how these Romans love one another." Whether all the charges brought against him were true or false, jealousy and hatred had much to do with their being brought; and I know that some Roman Catholics, who knew him intimately, to this day do not believe some of the things alleged, but condemn those who had the chief share in bringing about his downfall.

"Anglicanism and Old Catholicism," etc. By the Rev. Cæsarius Tondini, Barnabite (Pickering, 1875).

This pamphlet, one of the number drawn forth by Mr. Gladstone's "Expostulation," ends its first chapter (against the Church of England) by asking, Is that Church "worth preserving"? On p. 19 Father Tondini gives us the Declaration prefixed to the Thirty-nine Articles. He suddenly stops short at the words "prohibiting the least difference from the said articles," omits a long paragraph, and continues thus, "That in those both curious and unhappy differences," etc. The words are really "that *therefore* in those both curious and unhappy differences." The words omitted are those telling the clergy in Convocation to settle certain differences concerning "Injunctions, Canons, Constitutions," and that "they shall have licence, as being made plain by them and assented unto by us, shall concern the settled doctrine and discipline of the Church of England," etc.

On p. 21 Father Tondini declares that the Church of England has defined ". . . that the Universal Church, even when assembled in a General Council, may err!" In the first place the Universal Church of Christ never did assemble, and never is likely to assemble in a General Council, except by a certain number of representatives on each occasion. And secondly, as Dr. Pusey pointed out long ago to Dr. Manning ("Eirenicon," Part I., p. 32), "to say General Councils may err is only to affirm less than Cardinal Bellarmine and other Roman divines, who affirm that General Councils *have* erred, and that the Gallican Church held, as our Homilies also imply, that reception by the Church consti-

tutes the true validity of a General Council." On p. 26 he prints an extract from Article XXV., following it up with a declaration of wonder as to how after these words the Church of England can move a sick person to make a special confession of his sins, and provide the form of Absolution to be used.

It is admitted, I suppose, by all that Bishop Forbes was right in saying the language of this Article is awkward and embarrassed, but that it means what Father Tondini and many other controversialists assert is simply absurd. Certainly only to anoint the sick, when humanly speaking there is no chance of recovery, is not a right following of the example of the Apostles (St. James v. 14). Certainly the Church of England does not regard Confirmation as a corrupt following of the Apostles, as in the Baptismal Office she says, "Ye are to take care that this child be brought to the Bishop to be confirmed by him." And in the Order of Confirmation she makes the Bishop say, "We make our humble supplications unto Thee for these Thy servants upon whom, *after the example of Thy Holy Apostles*, we have now laid our hands," etc.

Certainly she does not say that Holy Matrimony is a corrupt following of the Apostles, since she declares it is an "honourable estate instituted by God Himself, in the time of man's innocency."

Certainly as regards Absolution she declares God has given His ministers both power and commandment "to declare and pronounce to His people, being penitent, the absolution and remission of their sins."

Certainly she does not deny the Sacramental character of Orders, seeing that the words she uses through the Bishop in the Ordering of Priests are, "Receive the Holy Ghost for the office and work of a priest in the Church of God now committed unto thee by the imposition of our hands."

Really, Father Tondini might with more reason argue that all Roman priests who are unmarried are corrupt followers of St. Peter the Apostle, "who was himself a married man"!

"The Clifton Tracts" (Burns and Oates).

In vol. iii., pp. 85 and 90, we are told in reference to St. Matthew xvi. 18, "Thou art Peter, and on this rock will I build my Church." . . . That it is impossible "to distort this passage as some Protestants would fain do, so as to apply the first part of it to St. Peter and the second to our Lord Himself, or to something else not St. Peter," e.g., his confession of faith; and that when our Lord told St. Peter, "Feed my sheep," it is said that "the authority then conveyed by this charge, whatever it was,

was something common to all the Apostles, and not peculiar to St. Peter. With persons who are not afraid to handle the words of Christ in this way, it is scarcely possible to argue."

It would indeed be a case of *impar Congressus Achilli* if one were to try and argue with St. Augustine and many other of the great lights who have taught the very views which are here so flippantly and rashly condemned!

Father Humphrey, S.J., St. Aloysius, Oxford.

Father Humphrey is said to be very clever, and when he became a Roman priest great things were expected of him. One of his first publications did not produce much effect beyond a fear that he would turn out eccentric and rash. In his little book "Mary Magnifying God," he informed his readers, "As with the angels and with Adam in the first instant of their creation, so with the queen of angels and the mother of men. In the first instant of her human existence, she had the full and perfect use and the free exercise of her intellectual faculties. There was for her an anticipation of the dawn of reason and of will. She never lived that she did not also think, and understand, and know, and purpose, and determine, and resolve, and will."

My friend the *Tablet* praised this volume very highly for its "strength of logic and soundness of theology!" Father Humphrey also published a book called "The Divine Teacher" (Burns and Oates, 1876). It bears the imprimatur of Cardinal Manning, and is recommended by Mgr. Capel as specially adapted for the conversion of High Churchmen. The book, would, no doubt, be very convincing to those who resolve, before reading it, to accept without doubting all the premises of the author, and never to object to any "begging of the question." The reasoning and eloquence are not very sound and convincing; for instance, p. 68, we are reminded that three hundred years had passed since the Collective Episcopate of the world had met in Council at Trent (an unhistorical assertion, but let it pass), and Father Humphrey asks, "What grander, what more striking moral spectacle of living unity could be seen or imagined than the recitation by the bishops (at the Vatican Council) of the Creed of Pope Pius IV.?" The answer is obvious—namely, to see and hear the Collective Episcopate of the whole world reciting the Apostles' Creed or the Nicene.

Passing by a few pages in which it is coolly assumed that our Lord constituted the Bishops of Rome as successors of St. Peter, and supreme governors of the whole Church and universal

Bishops, we come to Father Humphrey's defence of Pope Honorius. He actually says, p. 13, "What Honorius wrote was perfectly orthodox in the sense in which he wrote it." This assertion is made notwithstanding the well-known fact that Honorius was anathematised as a heretic by the Sixth General Council, which Council says it has examined the letter of Honorius to Sergius of Constantinople, and therefore anathematises Honorius "because we have found from the letters written by him to Sergius that he fully followed his mind in all things, and authoritatively confirmed his impious dogma." Father Humphrey says he does not dispute the genuineness of the acts (of this Council), but objects to their being adduced as of undoubted authority—and why? Because "a large number of the learned (no names given) maintain their spuriousness, and assert that the Greeks interpolated the condemnation of Honorius." Father Humphrey says nothing of the Seventh and Eight Councils, both of which repeated the anathemas of the Sixth; nothing of the Liber Diurnus, and the profession of faith made by the newly-elected Popes reaffirming the anathema. Father Humphrey's defence of Honorius in saying that his letters were "orthodox in the sense in which he wrote them," after their condemnation by the Sixth General Council, is as daring and as absurd as Cardinal Manning defending Honorius by saying he was not a heretic, for "we have his letters." He would make a good counsel for the defence in an Irish murder case,—thus: "Gentlemen of the jury, the prisoner could not have been guilty of this awful crime, for we have here the blood-stained knife with which he did it!"

On p. 17. Father Humphrey has a suicidal argument, "that if the head of a living body is severed from the trunk, the continued indwelling of the life-giving soul is an impossibility, the whole body, head and members, is dead. . . . Suppose a rupture between . . . the Roman Pontiff and the whole of the Bishops, he teaching one thing, and they with one voice asserting its contradictory; in that case the mystical body would be destroyed; the continued indwelling of the Holy Ghost as its soul would have become an impossibility; the promises of Christ would have come to naught; the gates of hell would have prevailed; Christianity would have collapsed."

That this should be Father Humphrey declares impossible, but we may thank God we benighted Anglicans do not hold this Roman theory,—that the Bishop of Rome is *the* head of the mystical Body of Christ, which is His Church (the smallest portion of it here militant on earth); that the indwelling of the Holy Spirit does not depend on the orthodoxy of the Pope.

There certainly was a rupture between the Pope and the Episcopate when the Council of Constance deposed him and put another in his place; there certainly is a severance between the Episcopate and Roman Pontiff whenever the Pope dies, and the mystical Body, according to Father Humphrey, is destroyed.

The Catholic theory is in every way more comforting, sounder, and more sensible,—that it is *not necessary* there should always be such a supreme visible head as the modern Romans insist upon, but that Christ is the Head of His Church on earth, indwelling, guiding, teaching, preserving it through the Holy Ghost. To use his own words, p. 51, our Roman friends do not “fully apprehend and adequately realise what is implied in the perpetual assistance of God the Holy Ghost.”

On p. 54 we have a damaging admission. Roman Controversialists are never weary of telling us that the Church of England was founded by Henry VIII., and has no connection with, or any descent from, the Church in England before the Reformation, and then they add to this unhistorical nonsense the claim of the Roman Communion to have always been the Church of the land—that they are the old and we are the new. On p. 54 Father Humphrey candidly confesses, “We are a new mission straight from Rome;” “a new wave of Christianity from Rome to take the place of St. Augustine’s, when it was lost in the shifting sands of the Reformation;” and after a little more to the same effect, he says, “In the fact of our being not descended lineally from the pre-Reformation Church, but derived straight from Rome, I see the finger of God.” After all, those were right who said the Roman Communion here is a new schism founded in 1851!

On pp. 56 and 57 Father Humphrey tells us it is the greatest consolation to him that Anglican Orders are absolutely invalid; because if valid England would probably at this moment be under a curse; because if our own Orders were valid we should, in the Blessed Sacrament, have the “Body and Blood of the Divine Victim at our mercy;” because of what was not “the isolated and occasional, but the usual and ordinary practice in disposing of what remained of the bread and wine in the Lord’s Supper of the Anglican Church;” and then he thanks God that “the Incarnate Word has never been within the walls of the temples of the Church of England since she possessed them!”

Terrible words to have to give an account of. Father Humphrey must know that there is a rubric at the end of the Communion Office, strictly providing for due reverence in regard to what remains of the bread and wine that was consecrated. No doubt there has been, and is now, shocking irreverence in

the matter referred to by Father Humphrey ; but sad and awful though it be, which, may I ask, is worse— unintentional irreverence on the part of those who, alas ! do not believe in the presence of Jesus in the Sacrament of Holy Communion, or irreverence on the part of those who believe He is there ? I know of one English clergyman, at one time thinking of seceding to Rome, who was shocked from taking the step by the irreverence of three Roman priests at a High Mass. In Mr. Ffoulkes' letter to Cardinal Manning, "The Crown and Council," he points to the precautions taken to prevent the Pope being poisoned when celebrating. As a retort against the charge of irreverence amongst Anglicans, I will add two more instances. The late Bishop Doyle found that the chalice used at a church in Ireland had a hole in it, and therefore leaked. He stopped the further use of such a vessel by smashing it with his own hands with a hammer. Father Humphrey will not easily find any irreverence in the Church of England to equal the following. Let the reader note how very mild is the condemnation of the irreverence on the part of the writer who mentions it.

Rambler, September 1851. Historical sketches of "Devotions to the Blessed Sacrament," p. 191: "One of the sacred species in this most Holy Sacrament was also sometimes put to another use, which must not be omitted in this list of occasional and extraordinary practices connected with our subject, though it is *one whose strangeness by no means commends itself either to our feelings or our reason*: we allude to what is told of Pope Theodore I., in the middle of the seventh century, that when he deposed Pyrrhus, the Patriarch of Constantinople, on account of his Monothelite heresy, both he and all others who signed the deposition did so with ink into which some drops had been poured from the sacred chalice. The same thing was done also at the Eighth Council of Constantinople, at the deposition of Photius, who had been unjustly and uncanonically intruded into the see of St. Ignatius ; and doubtless was done with the intention of adding new solemnity to an already solemn act, and of giving to it the character of a confirmed and irrevocable decree. We read of it again on another and a purely political occasion, where the peace, too, which it proposed to ratify, was in reality false and pretended ; that made between Charles the Bald and Bernard Count of Toulouse, A.D. 854."

There are irreverent priests, no doubt, in the Church throughout the world, but it certainly is not even Roman Catholic doctrine, that the Church ceases to be, because some of her priests are either unfaithful, immoral, or irreverent.

“The English Religion. Letters to an Irish Gentleman.” By A. M.—
(M’Glashan and Gill, Dublin, 1876.)

The writer of this pamphlet did wisely in withholding his name; it is, from its style, quite unworthy of notice; though it was thought worthy of being bound up with Humphrey’s “Divine Teacher,” Father Gallwey’s sermon, and five discourses of the Rev. Albany J. Christie, S.J. Putting all the diatribes and personalities on one side, I note this sentence, “A Catholic priest is perfectly certain to preach only what the Catholic Church has infallibly decreed, nor is it possible for an English or an Italian priest in Pekin or Peru, a priest in Scandinavia or Ceylon, to differ one hair’s breadth in the proclamation of dogma from the One Creed of the Catholic Church!” Of course, when all preachers entirely agree, and all preach the same doctrine in the same words, they cannot be said materially to differ. Some time ago I read a letter in the newspaper in which the writer declared he was present in a church abroad (North Italy, I think), when the preacher informed the congregation that “our Lord saved the men, but the Virgin had saved the women.” When Cardinal Manning preached his sermon at the Pro-Cathedral on “The Sacred Heart,” one of the best-known priests in Paris wrote to me, through a mutual friend, about the sermon, and in terms of strong disapproval.

It must be always remembered that, even supposing all Roman Catholics do teach exactly alike on all points (which is most certainly *not* the case), the value of such wonderful unity is as nothing, unless it can be shown that all the Roman priests of the present day teach exactly the same doctrines as all their predecessors in all ages. We need not go beyond the one fact that Cardinal Manning teaches differently to Cardinal Wiseman concerning the alleged infallibility of the Pope.

“Anglican Ritualism.” By l’Abbé Martin: Imprimatur of
Cardinal Manning. (Burns and Oates, 1881.)

On p. 210 we have: “Subsequently to the appearance of a portion of the foregoing pages in the *Contemporary Review* of December 1878, Dr. Littledale published, in the form of a pamphlet, with a few additional notes, and some slight modifications of various passages, his answer to the fifth paper in the present volume. A Society which exercises a certain amount of influence over the Anglican religious world, viz., the ‘English Church Union,’ gave the sanction of its authority to the publication of the pamphlet in question, up to the moment when, in deference

to remonstrances which might have been readily anticipated, it felt bound to withdraw Dr. Littledale's work from circulation."

As a member of the E. C. U., I allow that the Society did withdraw the answer of Dr. Littledale. The Abbé Martin must not make so much of the circumstance. Dr. Littledale had pointed out that when persons go over to Rome deterioration of character was very often the marked result. This gave offence, and a former member of the English Church Union remonstrated; the result was that the reply of Dr. Littledale was withdrawn—not because we all felt that what Dr. Littledale had said was entirely untrue, but simply as a courteous act of charity, which the Roman petitioners for withdrawal had no moral right to demand. I am sorry to say that this graceful act on the part of the English Church Union has not met with the return it deserved, and our opponents are as bitter and insulting as ever. The Abbé Martin is not altogether an exception. Moreover, as Dr. Littledale's reply has been withdrawn, it would have been more honourable and courteous conduct on the part of the Abbé Martin to have said no more: instead of this, he has had the bad taste to republish his articles, to which Dr. Littledale had replied, with a Part II. full of the grossest personalities and recriminations. This is not fair fighting, and rather resembles the Philistines who were afraid of Samson till some one else got his strength taken away from him!

Page 229. After Dr. Littledale is supposed to be muzzled, the Abbé waxes bold; he says, "Not one Father of any weight has ever asserted that St. Peter *was not the rock* on which the Church was founded by Christ Himself. Let Dr. Littledale contradict this statement, upon evidence, *if he can.*" And just before this he says, "We see plainly that all, or nearly all, of the Fathers understood Matthew xvi. 18 as relating to St. Peter in the literal sense." This is the kind of statement that looks so very telling to uninformed and juvenile eyes. It would be equally true to say that not one Father has ever asserted that the Abbé Martin *was not the rock* on which the Church was founded.

The Abbé Martin has to show, that whenever the Fathers said the Church was founded on St. Peter, that they meant what the Roman Catholics of the present day say they mean; and this is a proposition the Abbé may be safely challenged to prove. Thus when a Father says Christ founded His Church on St. Peter, and the same Father also says that the same thing is done on all the Apostles, one cannot honestly say that that Father taught the Church to be founded on Peter alone. Faith in the Incarnation

is taught to be the foundation of the Church—Christ Himself being the rock on which the Church is built. The Abbé Martin notices that Dr. Littledale quotes a sentence from “Pope Gregory the Great” ending with the words, “He is the Rock from which Peter derived his name, and on which He said He would build the Church.” The Abbé’s reply to this inconvenient quotation is in seven words, that it “is usually considered as of doubtful authenticity.” This defence is always suspicious, since the acts of General Councils are denied to be genuine when they contradict the modern claims and teaching.

An authority given by Dr. Littledale is not noticed by the Abbé, namely, the Roman Missal,—see the Collect for Vigil of SS. Peter and Paul, “Grant, we beseech Thee, Almighty God, that Thou wouldst not suffer us whom Thou hast established *upon the rock of the Apostolic Confession*, to be shaken by any fears.” Also the solemn decree of the Council of Trent, saying of the symbol of faith, “That principle in which all who confess the faith of Christ must needs agree, and as the firm and only foundation, against which the gates of Hell shall not prevail, which is of this sort, ‘I believe in one God,’” etc. Also the very ancient Liturgy of St. James, “For the stablishing of Thy Holy Catholic Church, which Thou hast founded on the rock of the faith, that the gates of Hell may not prevail against it.”

The Abbé Martin, p. 45, is good enough to tell us why Roman Catholics dislike the Ritualists—for three reasons.

1. Diminution of conversions to Roman Catholicism.
2. Inconsistencies of Ritualism.
3. Hatred and virulence of Ritualistic press against the Roman Communion.

But when it suits them to say so, the Ritualists are spoken of as “doing our work,” “our best allies”!

The Rev. Clement Harington Moore, Pro-Cathedral, Kensington.

This controversialist is good at assertion. His sermon, of which a summary appeared in the *Tablet*, September 4th, 1886, is not worth notice, as not only the remarks therein were absurd, but the printer had made some awkward mistakes. In the affair known in the newspapers as “The Priest in the Family,” Mr. Moore was the priest who was brought prominently before the public. From all I read of the correspondence I could not see that Mr. Moore had done anything unusually dreadful as regards deception and untruth, by word and action; the case was a mere nothing to what, alas! some of us have come across, whereas, if

in the most open way a clergyman succeeds in winning a Roman back to the Anglican Communion, his conduct is denounced as if he had committed some damnable crime. One point seemed to me to be ignored by Cardinal Manning and by all the correspondents who joined in the discussion: namely, the fact that "the husband is the head of the wife," "they two are one." As the head of the wife, the husband has the right to know what his wife is asked by others to do respecting the most important of all things,—her soul and its relation to his own. Whether the husband would consent or refuse, the wife ought to tell him that it is proposed she should change her faith. It is a matter that supremely concerns him as well as her, and must be of immense importance as regards the spiritual welfare of the children. The right thing would surely be to tell the wife to inform her husband of what she contemplated doing; he might, or might not, remonstrate very angrily; anyhow, if I know anything of men in general, and husbands in particular, I would say they would far sooner the step was taken, after due notice, in an open, honest way, than done in secret and then mentioned. It is difficult to believe that God can bless a step taken in this underhand, cowardly fashion, where there is not only deceit practised in a professed embracing of truth, but the rights and position of the husband, as head of the wife, are absolutely ignored! I do not mean that the position assigned to him in Holy Scripture gives him any right to say that his wife shall be an infidel if he becomes one himself, or follow him to Presbyterianism if he take it up; but I do say, and I believe most theologians would agree, that if a husband is a Christian, that then such a step as a complete change of faith (which is involved by seceding to Rome) ought never to be taken by a wife without her husband being told, at the very first, that the step was seriously contemplated.

The *Tablet* praises Mr. Moore for his zeal and success in winning converts. "*Litera scripta manet.*" Mr. Moore published his reasons for seceding to Rome, and after reading them, one can only think that they must indeed be feeble, ignorant folk whom his arguments would convince. In his letter to his parishioners (Burns, 1873) he writes:—

"St. Paul calls the Church a Body, *i.e.*, a distinct corporate existence with a visible head; for where would a body be without its head? And although the Divine Head of the Church, Jesus Christ, is in heaven, there must be His vicar or vice-regent in the world to preserve the unity of the body. What society, what club, what human organisation, is without its head? And why must the Catholic Church be so?"

Simply because, *pace* Mr. Moore, she is not a human organisation, but a Divine institution,—“My kingdom is not of this world.” And, moreover, Jesus Christ is the Visible Human as well as the Divine Head of the Church, being God and Man, the Lord God Incarnate. Surely the larger portion of the Church, the holy dead, *see* Jesus in His Glorified Body, the Visible Head of His whole Church. As a cloud received the Head of the Church out of the sight of the disciples at His Ascension, so now the smaller portion of the Church that on earth see Him not, and no man can take His place. The true Catholic faith is, that Christ the Invisible Head guides, supports, indwells, fills His Church, being present in it by the Holy Spirit.

On p. 13 Mr. Moore says that “Henry VIII. declared himself supreme head of the Church of England, and possessed of that spiritual jurisdiction which alone belongs to the Sovereign Pontiff, and that to dispute his authority was to be guilty of high treason, and to be punished with death accordingly. This then, to say the least, was the sin of schism.” Mr. Moore informs us that Henry VIII. did all this because the Pope would not give him permission to put away Queen Katherine and marry Anne Boleyn ; and this Mr. Moore tells us “is the whole history of the Anglican Schism.” And it is in such astounding and culpable ignorance as this that a man declares the Church of England schismatic, and as a convert to Rome sets to work to induce his old parishioners to follow him ! I do not mean that Mr. Moore meant to pen a lie, but, as I have said before, people do utter lies sometimes without being liars. In the first place, let Cardinal Manning, or Mr. Moore from his writings, draw up a statement of that spiritual jurisdiction which is claimed for the Pope, and then oppose it by the strongest paragraphs that can be given from any document of the claims of Henry VIII.

Next, let Mr. Moore be allowed to have stated, quite correctly, Henry VIII.’s claims ; does he think that only babies or persons of very weak intellect are to be caught for Rome ? The question is not what Henry VIII. did, or said, or claimed ; but what did the Church of England do ?

The claim to the title to be “sole protector and supreme head of the Church” was objected to ; with the modification “under God” it was still objected to, and after three days’ debate it was agreed to with the qualification of these important words—“As far as is permitted by the law of Christ.” All this would not have suited Mr. Moore’s purpose to mention. After this “method” we need not pay much attention to Mr. Moore’s charges of dishonesty and misrepresentation.

Mr. Moore's letter drew forth two replies, one from a member of his congregation and the other from the pen of Rev. R. J. Wilson.

The former, which is a letter signed "Yours most affectionately, A. R. M." (Mowbray & Co.), says:—

"In allusion to the energetic controversialist who had the credit of inducing Mr. Moore to secede, that gentleman is reminded by the writer that twelve short months ago he had said of this very person, 'that he was a most unscrupulous man, and would tell any amount of lies to get a convert.'"

Father Clare, S.J.

The late Rev. Richard Wilkins publicly accused Father Clare of saying, "There are certain secret mysteries, the only key to the reading of the Fathers, which are revealed to none but those who are about to receive their first communion as priests in the Roman Church."

Whatever this key may be it has not yet been found at Farm Street by all of the Jesuits who have been located there.

Monsignor Goddard of Chislehurst.

If the chaplain of an empress indulges in vulgar, malevolent abuse of the English clergy, what may be going on amongst the Roman Catholic priesthood in general! In September 1886 Mgr. Goddard commenced his uncharitable tirades in letters to the *Tablet*. I print a few extracts:—

"We urge that no mercy should be shown to the poisoners of the wells, to the infamous authors of 'Plain Reasons,' 'Flaws in the Church of Rome,' and suchlike."

"If they steal my watch and I ran after him [*sic*] crying, 'Stop thief,' no sane man, I conceive, will accuse me of violent language."

"I am accused of abuse when I shout out to these insolent robbers, 'Stop thief.'"

"A book written and published by the Vicar of Ilkeston is 'a Protestant' book of the lowest description."

"The typical Ritualistic Protestant hesitates at no deceit, stops at no subterfuge to injure the Church of God."

"The Ritualist . . . is a pure mountebank, or worse."

"Ritualism is confined to counter-jumpers and to old women, male and female."

"Wolves in sheep's clothing."

"Lying calumniators, deceivers of themselves and others."

But enough of Mgr. Goddard's "expletives." Let us look at two examples of his own accuracy.

1. In these letters his readers were informed that the Rev. G. Nugee had said Mass in a Roman Catholic Chapel at Brighton. It was not true, and he had to retract the assertion.

Mgr. Goddard may like to read a sermon of the Rev. G. Nugee on "The Spirit of Romanism" (1847), preached at St. Paul's, Knightsbridge, wherein he speaks of the utter degradation of the moral character, seeming disregard of all truth and principle which marks the Romanist spirit of these times.

2. In a correspondence with B. G. Lake, Esq. (in one of the Kent newspapers), some months ago, Mgr. Goddard says: "Now the Sovereign is the recognised legal head of the Established Church, and swears at the Coronation to uphold the Reformed Protestant Church of England."

It is a common trick to quote this—as if it meant that all connection with the Catholic faith was done with, abhorred, and utterly renounced, instead of simply promising to withstand the claims of Rome. According to my copy of the Coronation Office used 28th June, 1838, Mgr. Goddard has not quoted correctly; but if he will kindly study the Coronation Office a little more he may see what else is there, though of course he will not like my calling his attention to it. The Sovereign is exhorted by the Archbishop, at the delivery of the sword, to protect the Holy Church of God, and receives the ring not only as the ensign of kingly dignity, but of the defence of the Catholic Faith. And the Altar is spoken of more than forty times in the rubrical directions.

To the Coronation Service Mgr. Goddard appeals, and to it he shall go.

Hutton's "Anglican Ministry." With preface by Cardinal Newman.
(Kegan Paul, 1879.)

This book was reviewed in the *Church Times* April 2nd, 1880. The review is remarkable for the proofs cited, which make it difficult to believe that Cardinal Newman's unfair reference to Waterland could only have been a slip of memory. The review is noteworthy for what it says about Mr. Hutton. Here was a book put forward by Cardinal Newman, a bitter polemic published with the avowed object of supplementing Canon Estcourt's attack on English Orders. We all know the contemptuous way in which Anglican clergymen are spoken of by their Roman brethren,—spoken of as if they had no theological training at all, and were

utterly incapable of understanding anything in the Roman Communion till they submit, enter it, and swallow whatever they are taught!

Well, the reviewer remarks upon the fundamentally sceptical tone of Mr. Hutton's essay, saying his principle of religious faith has been undermined, and may be expected to give way at any moment. A prophecy fulfilled. Mr. Hutton, a short time ago, left the Roman Communion. May the right true faith be his again in the English portion of the Catholic Church!

This book of Mr. Hutton's fell flat, not even the recommendation of Cardinal Newman could give it weight. Many or few copies may have been sold, but as an attack on English Orders it was bad in tone, and as to disproof, a failure.

The terribly weak point of both Canon Estcourt and Mr. Hutton was the attempt made to prove that although the Church of England retained the name of "priest" she never meant in their ordination that ^{they} they should have, or pretend to have, any power of the priesthood, e.g., to offer the Eucharistic Sacrifice, because, as the authors of these books asserted, she did not ordain them with any words giving them such power, and because in her Prayer-book the Eucharistic Sacrifice is explicitly or implicitly denied. The argument was suicidal, and only safe to use with persons who had never paid any attention to the subject. It so happens, as a matter of fact, that the Roman Canon of the Mass does not teach the Eucharistic Sacrifice so plain as the Anglican Office does, and uses words that actually deny it! For the priest prays that the Host, the Bread of Eternal Life, and the Chalice of Everlasting Salvation, may be accepted by God as He accepted the gifts of Abel, the sacrifice of our Patriarch Abraham, and "that which Thy high-priest Melchizedek offered to Thee, a holy sacrifice, an immaculate Host."

No one doubts that the Roman Catholics hold and teach the doctrine of the Eucharistic Sacrifice but if they do so, they must not deny the same belief to us whose Liturgy is by no means so opposed to it as theirs.

Not only are these expressions quite contrary to the doctrine of the Real Presence in the Roman Canon,—such as speaking of "these *things*" after the Consecration,—but at the most solemn and awful moment of a priest's life, at the Consecration, the Roman Canon makes him interpolate some words amongst those spoken by our Lord, making him declare that our Lord instituted the Blessed Sacrament with words that He did not use. The words are—"The mystery of faith." They may be harmless,

holy words, and introduced by way of explanation to the faithful, but they ought not to be there with the declaration that our Lord used them when He spake the words of Institution and Consecration.

Canon Clarke, R.C., Bristol.

In October 1871 a correspondence appeared in the *Church Times* between this gentleman and the Rev. A. H. Ward, of St. Raphael's, Bristol. Canon Clarke had slandered Mr. Ward by saying that he had seen a letter of Mr. Ward's, in which he had threatened a gentleman to divulge what he had told him in confession, in the event of his seceding to the Church of Rome. The lie was successfully exposed.

A French Archbishop on the Jesuits.

Mr. Edmund Neate is the authority for this anecdote. The Archbishop said to a young Jesuit Father who had been just introduced to him, "Are you among the saints, the roués, or the savants?"

"Thank God, no," was the reply given by an English Roman Catholic priest to the question, "Are you a Jesuit?"

Father Anderdon, S.J.

It is an old argument against Romanism in this country, that when persons "go over" they do not seem to become more spiritual or charitable.

To judge by his polemics Father Anderdon is a case in point. I am, I acknowledge, writing to prove that we cannot take the assertions of Roman controversialists on trust,—that we must verify their quotations. For this I am condemned by the *Tablet*, and yet the charge of dishonesty is very complacently brought against us.

"Is Ritualism Honest?" is the title of Father Anderdon's great work against the Catholic party. "The Truthfulness of Ritualism" was the title of another attack by Mr. Orby Shipley. Father Anderdon's book I will not call "dishonest," but as regards its trustworthiness of assertion and quotation it can receive no praise.

I give one instance, quoting from critique in the *Church Review*, September 15th, 1877: "The Bishop prays that the Holy Ghost may descend upon the person to be confirmed, but uncoincidentally with the imposition of hands" (p. 53). The reader has only to look at the Order of Confirmation to see the astounding inaccuracy of the statement. He also edited another little book:

“What do Catholics Really Believe?” My copy is edited 1878. Twentieth thousand.

On p. 5 we have :—

“*Agnes*. Then, I suppose, ma’am, if I had wings, and wanted to ask a question about the faith of a thousand different priests in different countries, I should find they would all teach me just the same thing?

“*Mrs. Ormond*. Exactly so, *Agnes*. And you would have found it the same a thousand years ago, and so it will be found a thousand years hence, if the world lasts so long.

“*Agnes*. Thank you, ma’am. I think I understand. But do not Catholics teach that St. Peter is Head of the Church? and do not Protestants say Christ is its Head?

“*Mrs. Ormond*. Certainly, my dear child; Christ *is* the Head of the Church. He is our Great High-Priest. With His own lips He appointed St. Peter His Vicar upon earth, when He Himself ascended up from the earth to His throne of glory in heaven, where He is seated on the right hand of the Majesty on high.”

On the very next page we are informed that the old patristic interpretation of St. Matthew xvi. 18 is incorrect and worse. We know that twenty years ago Roman priests in hundreds did not teach what they do now on Papal infallibility, and we should like to know in what version of the Bible is the account given of our Lord making St. Peter “Vicar of Christ” at the time of His Ascension? On p. 19 *Mrs. Ormond* informs *Agnes* “that no Bishops have any right to exercise their authority but those who are in communion with the See of St. Peter at Rome, so it is quite right to say there are no priests among Protestants.”

Mrs. Ormond never heard that St. Meletius presided at the Second General Council when he was out of Communion with Rome, and St. Cyprian must also be a name unknown to her.

The kind of learning, teaching, and argument embodied in this pamphlet is on a par with that contained in a pamphlet called “Anglican Prejudices,” which was one of the numerous mistakes made by so many who, when they take an important step, do away with all the moral weight of it by giving their “reasons.”

Arnold Jerome Matthews, R.C. Priest, Trowbridge, Wilts.

This priest distinguished himself by sending two calumnious charges to the *Tablet*, Nov. 23rd and Dec. 15th, 1883.

The first to say he had heard Dr. Littledale had “said Mass at the Church of the Holy Sepulchre at Jerusalem, and brought away the Corporal and Altar Cloth in memory of the hocus pocus that he had perpetrated.”

Dr. Littledale was never in the Holy Land in his life.

Secondly, Father Matthews accused the present Bishop of Argyll and the Isles of obtaining leave to celebrate at the Church of the Holy Sepulchre, by pretending to be a Roman Catholic priest.

The Bishop is a man utterly incapable of any such conduct. A correspondent of the name of Ferdinand Russell, and another letter signed Charles P. Dawson, repeated the slander.

Father Matthews had a large share in the recent correspondence in the *Church Review* on Reunion. His capability to teach Anglicans may be estimated from his recommendation of Father Bottalla's "Infallibility of the Pope." He is very bitter and contemptuous in his tone and method of controversy. Let us see if he is an opponent whose accuracy is unimpeachable. Take an instance or two in letters in this correspondence, Dec. 24th, 1886. "The Church has spoken in the Vatican Council." This Father Matthews asserts by using the oft-exposed misquotation, "Roma locuta est, causa finita est"—thus, "Peter has spoken by Pius; the cause is ended."

Father Matthews wrote to the *Tablet*, asking for a thousand copies of Cobbett's "History of the Reformation" to distribute at Trowbridge. When called to account for this, he replied, Dec. 31st, 1886, that "Cobbett is the only Protestant who has written an inexpensive but truthful account of the Reformation." The book is published by a Roman Catholic publisher (Duffy, Dublin) for sixpence. It is so inexpensive because his co-religionists have thus published it for sixpence.

He acknowledges that he does not endorse the style or the whole of the contents. The particular edition of Cobbett, of which a thousand copies were called for by Father Matthews, had a picture on the outside of the cover of Queen Elizabeth consecrating an Archbishop. When Father Matthews was remonstrated with for circulating such a wicked lie, he replied that he had anticipated the objection by "arranging that the thousand copies which I hope to distribute shall have a different cover, without any such stupid and unhistorical ornament." Accepting Father Matthews' explanation, here we have a specimen indeed of the Roman methods of controversy. The picture is one representing Queen Elizabeth laying both hands on the head of the Archbishop she is said to be consecrating. April 22nd, 1886, Father Matthews approves Di Bruno's "Catholic Belief," and denies its teeming inaccuracies.

March 18th, 1886, Father Matthews declares that "the religion and purity of an Irish or Belgian village are, to the religion and morality of an English one, as Heaven to Hell!" Why this amiable controversialist does not adduce his example from Italy, Rome

itself, or towns in Mexico or South America, we may easily guess. As regards the Irish villages, has he never heard of "Parnellism and Crime," and of murder, cattle maiming, boycotting, non-payment of fair rents, as well as of exorbitant ones, ill-treatment of women and old people, treason and disloyalty besides, and Roman Catholic priests approving, or not denouncing it all!

In the *Trowbridge Chronicle*, Aug. 4th, 1866, he says, "The Church of England teaches the doctrine of the Real Presence in its Catechism, and in some parts of the Prayer-book, although it denies it in others." He gives no quotation in proof of this last assertion, and he must know very well that if the Roman Canon of the Mass affirms the doctrine in some places, it denies it in others in plainer language than can anywhere be found in the Prayer-book.

Oct. 2nd, 1886, he writes a wonderful letter on Anglican Orders. He says, "Dr. Parker is said to have been consecrated Dec. 17th, 1559; and that concerning Barlow, who with three others officiated, there is strong *primâ-facie* evidence that he never was consecrated at all."

The evidence being just the other way.

Further on Father Matthews allows that all this would not prove Anglican Orders more than doubtful; but the Anglican Ordinations are to be considered null, because, according to the principles of Roman Catholic Theology, the form, invented by Cranmer in the reign of Edward VI., and used from 1552 until 1662 in the consecration of an Anglican Bishop, was an invalid and sacrilegious rite which was incapable of conferring the Episcopal Order. It consisted merely of the words, "Take the Holy Ghost," to which were added verses 6 and 7 of 2 Timothy i. He then says, "This form is not merely novel and without precedent, but it also lacks that which all Roman Catholic theologians deem essential, namely, that "the hands of the Consecrators be imposed upon the Bishop elect, and that a prayer of Consecration accompany the imposition of hands," and "that this prayer must have reference to the Order, or power appertaining to the Order which is being conferred."

If the reader will look at the Edwardine Form given in Courayer's "Defence of Anglican Orders," pp. 320, 323, he will see that Archbishops and Bishops *are to lay their hands* upon the Bishop elect, saying as they do so, "Take thou the Holy Ghost," etc.

The Bishop elect is to be presented by the Bishops to the Archbishop of the Province, saying, "Most reverend father in God, we present unto you this godly and well-learned man to be consecrated Bishop."

We see then that Father Matthews is simply not correct in saying there is no imposition of hands, and that the prayer, when the hands are laid upon the Bishop, must refer to the Order being conferred.

Archbishop Murray of Ireland does not agree with Father Matthews. He is quoted in Lee's "Defence of Anglican Orders," p. 277, as saying in his letter to the Lord Bishop of Gloucester, 1835, that the Church of England "having preserved all that is essential possesses a succession of Bishops and Pastors."

Let me ask Father Matthews one question. He objects that in this form used from 1552 to 1662 the prayer of Consecration does not mention the Order then supposed to be conferred. Does the Roman form now in use mention it at the time of the imposition of hands? If *not*, why did he bring this charge against our form in use before 1662? Why, indeed!

Father Matthews tried to justify his contention at length, by affirming that the words said to the Bishop elect are not a prayer of Consecration at all, but are only words addressed to him. He is calmly requested to "Take the Holy Ghost."

This silly and irreverent remark does not better his case, for the Bishops say that the gift which they tell the Bishop elect to "take" is in him by the imposition of hands, that it is the act of consecration, coming immediately at the conclusion of a prayer that the Bishop elect may use his high office rightly, accompanied with a solemn charge, ending with a prayer that he may receive the Crown of Glory through Jesus Christ our Lord. Amen.

Father Austin Richardson, Benedictine Priory, Ventnor. "Xavier" in Reunion Correspondence, "Church Review."

This gentleman having called me a liar, I need not devote much space to pointing out other elegant inaccuracies on his part.

Church Review, March 11th, 1887:—

"We hold with the Greeks, that there *always were* seven Sacraments, neither more nor less, all of them, like Baptism and the Holy Eucharist, having an outward sign ordained by Christ." Father Austin must know that some great divines entirely disagree with this statement. Confirmation, for instance, is said by some to have been instituted after our Lord's Ascension by the Apostles; no doubt taught by the Holy Spirit Whom our Lord sent to us from the Father, and Who as Head of the Church may be said to have ordained and taught it by His Spirit. That the outward sign was taught and ordained by our Lord on earth is not an assertion universally agreed upon. A proof of confirmation

having its outward sign ordained by Christ Himself is given by the Roman Catholic Bishop Hay in his "Abridgment of Christian Doctrine," p. 75, wherein we are told that the outward sign "taking the whole as laid down in the Scriptures, it consists of three things"—stretching out of the hands over those to be confirmed; laying hands upon each; anointing the forehead with the holy Chrism in the form of a cross; and the proof given by Bishop Hay as from Scripture, that all this was ordained by Christ Himself, is the simple statement that St. Peter and St. John went down to confirm the new Samaritan converts, prayed for them, and laid their hands upon them.

Bishop Hay says "went down"; Acts viii. 14 tells us St. Peter and St. John were "*sent*" by the Apostles. On p. 77 he says, "Confirmation is not absolutely necessary to salvation;" and yet Roman Catholic controversialists, because we say the same in our Catechism, are always trying to make out that we only believe in the Two Great Sacraments.

April 1887, Father Austin says the devotion, "Jesus, Mary, Joseph, pray for me," sounds distinctly heterodox, and that to the best of his knowledge it is not to be found in any Catholic prayer-book. He does not say in what particular the prayer is wrong. In Newman's "Dream of Gerontius" there are words which may have caused the remark to be made that such a prayer was used, though, as I read them, our Lord is asked to help, Mary and Joseph to pray; but there are plenty of devotions asking for the help of Mary and Joseph in the hour of death. Cardinal Newman's words are, "O Jesu, help! pray for me, Mary, pray. Some Angel, Jesu! such as came to Thee in Thine own Agony. . . . Mary, pray for me. Joseph, pray for me. Mary; pray for me."

"Pray, that we may be worthy to expire in your arms" is one prayer recommended.

The following, whether heterodox or not, has an indulgence of one hundred days attached to the recitation of each prayer by Pius VII., 1807: "Jesus, Mary, Joseph, I give you my heart, my spirit, and my life. Jesus, Mary, Joseph, assist me in my last agony. Jesus, Mary, Joseph, may I die in peace in your holy company."

To the short aspiration, "Jesus, my God, I love Thee above all things," an indulgence of one hundred days is attached.

To the recitation of the following the *same reward* is offered: "Holy Joseph, friend of the Sacred Heart, pray for us."

Father Austin makes the acknowledgment in the *Church Review*, January 14th, 1887, that the "False Decretals" are truly

called false. He says nothing can justify the means used, and that the fraud was discovered by Catholics like Nicolas of Cusa.

“The Douay Catechism.” Revised by Bishop Doyle, and ordered by him to be used in the Diocese of Kildare and Cayne (Dublin, 1827).

Communion in one kind.

On p. 83: “Q. Did the laity ever communicate under both kinds?”

“A. They did sometimes in the primitive Church, and may again if Holy Church should so appoint, but now it is prohibited by the Church to prevent the great danger of shedding the Cup, neither are the laity in this defrauded of anything, for they receive whole Christ under one kind, which is incomparably more than the pretended reformers have under both, who receive only a bit of baker’s bread with a cup of common vintner’s wine.”

Passing by the vulgar blasphemy in this last sentence, notice the assertion in the first: “That the laity did *sometimes* receive under both kinds in the early Church,” leaving the reader to suppose that this was the exception instead of the rule.

The Council of Constance acknowledged that Christ did give the Sacrament to His disciples under both kinds, and that in the primitive Church the Sacrament was received by the faithful under both kinds. In their defence of the modern custom, the Romans adduce instances proving, as they think, that the Sacrament was frequently given in the early Church under the form of bread.

The fact is carefully left out of sight that intinction was often practised, the bread being dipped in the wine. Pope Gelasius is quoted as ordering the faithful to receive under both kinds in order to detect the Manichæans, who had already been discovered by their refusal to receive the Chalice. A lame defence, especially when it involves the irreverence of the Pope ordering the Chalice to be offered to heretics for their reception. And the words of the Pope are invariably left out, wherein he describes Communion in one kind as a “Great Sacrilege.” Cardinal Manning may be called as an historical witness. In his correspondence, 1875, with Lord Redesdale he quotes Dr. Döllinger (with a sneer) as saying “that in the ancient Church the Blessed Eucharist was ordinarily administered to the faithful under both forms of bread and wine,” and “that *perhaps* it was more frequently given, under one than under both kinds.” A very different thing, both kinds only being given “sometimes;” and in his letter of December 14th the Cardinal says he has shown

“Communion in both kinds was given in public, and Communion in one kind was given in private from the second till the twelfth century,” and that then Communion in one kind “gradually prevailed till the Council of Constance.” It would be difficult for any one not a Roman Catholic to give a clearer contradiction to the statement of Bishop Doyle that the laity were “sometimes communicated under both kinds,” as if that were an exceptional thing.

Bishop Meurin, S.J., D.D., Vicar-Apostolic of Bombay.

This Bishop in the year 1883 had a controversy with the Rev. Luke Rivington, one of the Cowley Fathers. I take one or two instances of controversial inaccuracy exposed by Father Rivington. After quoting our Lord’s charge to the Apostles to “go and teach (or disciple) all nations,” the Bishop says, “therefore going out, they went about through the towns preaching the Gospel (St. Luke ix. 6) with Divine authority.” This, as Father Rivington points out, relates to a tour in Palestine, to sheep of the house of Israel, and took place more than a year before the command “Go ye unto all nations!”

Then Bishop Meurin, speaking of the Council at Jerusalem, informs us that “when St. Peter had spoken the multitude held their peace.”

The inference to be drawn by an ignorant, careless reader is that St. Peter had settled the question; instead of which the multitude kept silence to give audience to SS. Paul and Barnabas, and the matter was finally settled by the decree of the Apostles, Elders, and Brethren.

Murphy’s “The Chair of St. Peter” (Kegan Paul, 1883).

This big book is an argument for the Papacy written from an Ultramontane point of view. The book was reviewed in the *Church Times*, May 11th, 1883, and some of its many inaccuracies pointed out. I will give one specimen which I noticed the first time I ever had the book in my hands. On p. 49 Mr. Murphy, speaking of our Lord’s charge “Go teach all nations,” says in the Divine counsels of Providence it was arranged that the “Apostles should choose Peter to be the first to carry the light of faith to the metropolis of the world”—that is, to Rome. We have of course no trace of any arrangement of the sort in Holy Scripture. St. Paul, judging by his Epistle to the Romans, does not seem to have been aware of it; and even supposing that we were to allow Mr. Murphy’s very imaginary supposition to be true, St. Peter’s absolute supremacy and autocratical governing powers are dis-

proved; for, according to Mr. Murphy's statement, St. Peter did not choose to go, but the Apostles chose him to go, as when the Scriptures tell us they sent him and St. John to Samaria.

The Ten Commandments.

It is often said that it is not true that Roman Catholics have omitted the Second Commandment from their copies of the Decalogue.

From the authoress of "Anglican Prejudices," p. 11: "I believed for years that Catholics either omitted altogether, or garbled, or altered the Second Commandment, which was a standing protest against the worship of images."

"The simple fact is, that their commandments are *identical* with ours, only that they put the first and second together, and divide the tenth."

Nevertheless, the "simple fact is," that in various Roman Catechisms published by authority the Second Commandment is entirely omitted. An instance or two will suffice. The Rev. Dr. James Butler's "Catechism, revised, enlarged, and recommended by the four Roman Catholic Archbishops of Ireland."

Lesson XIV., on the Ten Commandments.

"Say the Ten Commandments of God.

"I. I am the Lord thy God: thou shalt have no strange God before Me.

"II. Thou shalt not take the name of the Lord thy God in vain."

The Catechism by the Rev. Dr. Reilly (Wogan, Dublin, 1824,) commences the Decalogue thus:—

"I. I am the Lord thy God: thou shalt have no other God but Me.

"II. Thou shalt not take the name of God in vain."

C. F. B. Allnatt.

(Author of "Cathedra Petri," "The Church and the Sects," "Which is the True Church?" "A few Plain Reasons for Joining the Roman Catholic Communion.")

The author sent me a copy of his "Cathedra Petri," 1883. The object of the work is to try and make out that the Bishop of Rome was looked upon in the early days of the Church as he is now by modern Romanists. The book would be very useful to place in the hands of a young gentleman or lady about the age of seventeen, whose ideas of the distinction between Primacy of rank, despotic supremacy, and infallibility were not very clear.

In Dr. Pusey's words the Roman Church, so long as "she deserved pre-eminence, had it;" but to acknowledge the Primacy

of the Bishop of Rome does not prove him to be superior to the Catholic Church, or that he is possessed of infallibility, so that his decisions are irreformable of themselves, and not by consent of the Church.

Mr. Allnatt, if he chose to take the trouble, could very easily answer his own work by printing passages from the Fathers, utterly contradicting the lesson he wishes to teach by his carefully selected quotations in his "Cathedra Petri." All the effort in the way of italics and different type may influence youthful readers who know nothing of the subject; the book itself is only a fresh proof of the weakness of the cause it advocates to those who have really made the subject their study.

Many readers will not think Mr. Allnatt a very reliable guide when they see, in "The Church and the Sects," on page 6, that he quotes the one hundred and eighty Protestant sects enumerated in Whitaker's Almanack. He is either careless, and quotes Di Bruno second-hand, or misquotes Whitaker, who simply gives a list of religious denominations having registered places of worship, the Roman Catholics among them.

On page 16 the reader will not have his estimate of Mr. Allnatt's qualification as a guide increased when he sees that he appeals "to the recent revelations in the *Pall Mall Gazette*;" and on page 65 he jumps from one hundred and eighty Protestant sects in England and Wales, and italicises a passage from the *Times*, January 13th, 1884, saying there are seven hundred sects in England alone.

A word or two about "Cathedra Petri."

Mr. Allnatt wastes his and his reader's time in quoting passages from the Fathers who thought that St. Peter was the rock on which Christ founded the Church, because he does not also quote all the passages from the Fathers which contradict this view; and, moreover, what he has got to prove is this—that, granting some of the Fathers did interpret the words, "Thou art Peter, and on this rock (that is, on thee) will I build My Church," it does not follow that they meant what Mr. Allnatt means. Many who are most opposed to the extravagant claims of Rome might hold that the Church was built on Peter after Pentecost, when by his preaching he won the first converts (Acts ii.); and it must be remembered that, although they who received his word were baptised, we are told that St. Peter stood up to address them with the eleven (as their mouthpiece, not apart), and that after their conversion his hearers continued in the doctrine of the Apostles, not of St. Peter alone.

Two specimens of Mr. Allnatt's methods may now be given. On

page 73, "Cathedra Petri," he quotes St. Cyprian, saying, "There is one Church founded by the Lord upon Peter, for the origin and purpose of unity;" and speaking of the Roman Church as the "chief or ruling Church, whence the unity of the priesthood has its source." This is given us in the chapter on "Papal Supremacy;" the reference given for the last quotation is Epistle IV., edition Baluz.

The reader would never suppose that it is a bit of a sentence detached from its context, part of a strong passage from a strong letter of remonstrance from St. Cyprian to Cornelius, Bishop of Rome, complaining that Felicissimus and others had set sail to Rome, carrying a letter from schismatical and profane persons; and in this letter Cyprian tells Cornelius it is to a few desperate, abandoned men that the authority of the bishops in Africa seemed less. I will add another passage from St. Cyprian in reply to his excommunication by another bishop of Rome. "No one of us sets himself up to be a bishop of bishops, or by fear of his tyranny compels his colleagues to the necessity of obedience, since every bishop, according to his recognised liberty and power, possesses a free choice, and can no more be judged by another than he himself can judge another."

On page 105 Mr. Allnatt quotes a passage from the letter of Pope Celestine to St. Cyril, Patriarch of Alexandria, saying that unless Nestorius recanted his heresy within ten days he was to be excommunicated. "Wherefore arming yourself with the authority of this our See, and using our Succession (*i.e.*, acting in our stead) you shall with resolute severity put into execution this sentence," etc.

Allies gives it thus in his "Church of England Cleared": "Wherefore *joining* the authority of our See to your own;" and then goes on to say, what Mr. Allnatt does not tell his reader, that when St. Cyril did promulgate the sentence, he says, "This third letter, which is sent forth *from us* and from our most holy and religious *brother* and fellow-minister, Celestine, Bishop of great Rome." Moreover, Mr. Allnatt omits another fact,—this sentence was suspended, and Nestorius eventually condemned, not by the Bishop of Rome, but by a General Council of Bishops.

Father Paul Bottalla, S.J.

This Jesuit, about sixteen years ago, published a treatise on the Pope's supremacy.

It is recommended in various controversial books quoted by Mr. Allnatt and recommended by Mgr. Capel. His pages abound with the most scandalous abuse of eminent theologians,

and outrageous contradictions of well-known facts. That this is not simply my own opinion, I would refer the reader to the *Union Review*, 1869, where some of Father Bottalla's extraordinary assertions are noticed. To quote two remarks of the review will be enough. "In short, Father Paul Bottalla treats the text of his documents just as Mr. Voysey treats the text of Scripture, which he usually cites for the purpose of flatly contradicting it. . . ."

"He tells us in direct defiance of three Œcumenical Councils that 'the memory of Pope Honorius should be held in immortal honour!'"

He certainly is not really a controversialist of power; he tries in one place to make out an argument for the Pope's infallibility by referring to the Jewish high-priest, and to Caiaphas, who was high-priest certainly, and who told the Jews "that it was expedient one man should die for the people," wherein, if you please, he was infallibly right; but he was also the high-priest who condemned our Lord to death, as being guilty of blasphemy, wherein he, Caiaphas, *pace* Father Bottalla, was most terribly wrong!

"Anglican Orders: Are they Valid?" J. S. Breen, O.S.B.

(Burns and Oates, 1885).

This tract is highly recommended by Roman Catholic controversialists, and by my friend the *Tablet*.

Mr. Breen's chief efforts were directed to prove that Bishop Barlow was never consecrated. He says that "Barlow is the link that connects the present Anglican clergy with the ancient Church."

Supposing that this is the case, the burden of proof lies upon Mr. Breen to show that Barlow was no bishop. His great proof is the non-forthcoming of the register of Barlow's consecration. Because a register is not to be found, it is no absolute proof that the event did not take place. Barlow was acknowledged as bishop by Bishop Gardiner, whose own record of consecration is not to be found; and, on the other hand, besides the contemporary evidence of his being a bishop, enjoying temporalities of See, and taking his place in the House of Lords, Mr. Breen must be hard up for proof indeed to give credit to the Anglican clergy to be such geese as to let a man act as bishop who was not one in the consecration of Parker, when of course they knew all their opponents would be on the look-out for the slightest flaws or irregularities that could possibly invalidate the succession.

When Mr. Breen can produce all the certificates of the baptisms of popes for the last 1800 years, it will be time enough to consider the question as to the Anglican succession failing because one bishop's record of consecration is not to be found. Supposing, too, that Barlow was the chief officiant, but not a real bishop, it would even then be not absolutely certain that Parker was not duly consecrated by the other bishops who assisted Barlow.

On page 19 Mr. Breen tries to make out that even if Bishop Hodgkins did pronounce the words as well as Barlow, the Church would "not recognise such a consecration as certainly valid."

In this remark Mr. Breen would lead the reader to suppose that at the most only one other bishop assisted Barlow. He quietly leaves out the other two—Scory and Coverdale! On page 41, on another point, he incautiously quotes a passage from Lingard, who mentions Barlow's coadjutors. On pages 26—30 Mr. Breen labours to prove Anglican orders invalid because Baptism in the Church of England has been often so carelessly and irreverently administered. He speaks of "common basins being brought into churches," of "old-fashioned clerks, not using water in winter, or standing on one side of the font to sprinkle a few bundles of clothes held by several women on the other."

Let us grant there has been irreverence and carelessness in the Church of England in the administration of Baptism. What then? It is a dangerous argument for a Roman controversialist to use, unless he can show there has been no irreverence or carelessness in his own Communion. I suppose on one point there is more care taken with us than with portions of the Roman Communion,—in the registration of baptisms. Mr. Breen may remember that not so very long ago Dr. Dollinger was unable to prove he had been baptised.

If baptisms are administered carelessly by English clergymen, Mr. Breen must know that it is so done in flagrant disobedience of the Prayer-Book. If Mr. Breen will look at *John Bull*, September 24th, 1886, he will see a letter which may modify his opinion as to the carelessness of the clergy of the eighteenth century, especially as it is written by one who has, I believe, more than once denounced the carelessness Mr. Breen alleges, and who also, I believe, helped to call attention to the doubt existing as to the baptism of Archbishop Tait. The writer in the *John Bull* is the Rev. F. G. Lee. Mr. Breen then informs us that "an Anglican bishop, long resident in Scotland," speaks as follows. The quotation given is to the effect that Presbyterian baptisms are so doubtful and uncertain, that "our invariable rule in dealing with

converts is to re-baptise them conditionally" (*Reunion Magazine*, October 1877). The *Reunion Magazine* does not say that this Anglican bishop was long resident in Scotland.

Will Mr. Breen in his next edition give the name of this bishop? For the fact is, some—on reading the passage, the description of the writer, and the reference to the *Reunion Magazine*—may naturally suppose that Mr. Breen refers to Bishop F. G. Lee. Whether he does so or not, I must endorse what is said so far as to say that, had I been baptised by a Presbyterian minister, unless the proof was overwhelmingly strong that he used the right words, and did the right actions, I should never rest until I received baptism conditionally. My experience of three years' work in Edinburgh makes me say this. In the Roman Communion there is also plenty of carelessness and irreverence. I have this from those who have witnessed baptisms by Roman priests abroad.

In the Roman Catholic magazine *The Rambler*, May 1849, p. 26, article "Sketches Ecclesiastical and Secular," there is this note: "We have ourselves seen the Sacrament of Baptism conferred with water from a common pie-dish in one of the most magnificent cathedrals in France."

The late Dr. Oldknow, in a letter to the *Church Review*, December 1881, p. 73, gave plenty of reason for thinking that the Anglican Communion has not the monopoly of carelessness and irreverence, of doubt and invalidity, in the matter of Baptism. He quotes Dr. Neale, giving the anecdote of Vieyra, a distinguished Dominican, asking his old nurse how she had baptised him. "With the words I always employ: I baptise thee and commend thee to God and our Lady." He was then baptised properly and ordained.

After the conversion of Lithuania and Poland, the method of wholesale baptism was to place five hundred men and women in a kind of sheep-fold, and several priests went about sprinkling them from a great brush with water, and then the form was pronounced over all. Many of these persons became priests, and some perhaps bishops.

Dr. Oldknow says he heard from a resident of Oscott of a person on the point of being ordained when it was discovered he had been baptised with milk. The Bishop of Western New York also told him of a case of a person professedly baptised by a priest in Mexico, and that he had no hesitation from the account given him in baptising him unconditionally.

The *Church Quarterly Review* charges Mr. Breen with a most flagrant misquotation,—the leaving out of some very important words of St. Thomas Aquinas which were against him.

L'Abbé Michaud.

I do not quote Père Hyacinthe, and I do not judge him ; but I can quite understand his words having now no weight with Roman Catholics. I know nothing against the Abbé Michaud ; he is only one amongst many who think that wrong which the school of Cardinal Manning think right. In his programme of Reform of the Church of the West, 1872, he says : "Whoever wishes to remain faithful to the true Catholic faith, whoever would live and die in the true Catholic Church, must break with the present Church of Rome."

"A Catechism of Christian Doctrine, approved by the Cardinal Archbishops and Bishops of England and Wales, and directed to be used in all their Dioceses" (Washbourne, 1883).

This little book will show us how the youthful Roman Catholic is concisely taught !

Page 13 : "Q. 90. Is the Pope the father of all Christians ?

"A. The Pope is the father of all Christians.

"Q. 92. Is the Pope infallible ?"

"A. The Pope is infallible."

This being summarily and satisfactorily settled, the Pope is explained to be infallible when, as shepherd and teacher of all Christians, he defines a doctrine concerning faith and morals to be held by the whole Church. Cardinal Wiseman taught (*Catholic Recorder*, March 23rd, 1841), "that the great difference between the Transalpine and Cisalpine divines was whether such a decree had its force prior to or independent of the accession of the body of the bishops to it, or receives its 'sanction' and binding power from their acceptance." He says, "If he issues a decree *ex cathedrâ*, or as head of the Church, and all the bishops accept it, such definition or decree is binding or final." This is the old teaching, "Mais nous avons changé tout cela."

Bagshawe's "Threshold of the Catholic Church."

This is one of the best specimens of Roman controversy. It is intended for the instruction of persons who have just entered the Roman Communion, and it was thought very useful to put in the hands of "probable 'verts."

I had a long correspondence with the author on the first appearance of the book, and I must acknowledge that his style was by far the most courteous and pleasant I ever met with in the controversial tilts I have been engaged in.

On page 148, edition 1876, we find : " People sometimes act as if they fancied that they were more likely to die because they had received Extreme Unction ; " whereas St. James says, " The prayer of faith shall save the sick man ; and the Lord shall raise him up. " Bishop Hay, in his " Sincere Christian, " quotes the Council of Trent as teaching that the Sacrament is to fortify souls against the attacks of Satan, who attacks them fiercely as he " sees our last moment of life approaching. "

Father Bagshawe says : " If you put off receiving Extreme Unction till the last moment you may be depriving yourself of the temporal and spiritual help which God designed for you in your sickness ; " and he also speaks of wonderful recoveries after the administration of Extreme Unction. Whether the Council of Trent and Father Bagshawe agree or not, the evidence is most strong that for many years Unction was administered to sick persons with a view to their recovery, and not only when they seemed in danger of death. St. James most certainly says nothing about its only being used when recovery seemed hopeless. The modern Roman custom only gradually prevailed. On page 249 Father Bagshawe comments on the clause in the Creed of Pope Pius IV. " Neither will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers. " He tells us : " This passage again admits of misconstruction. It does not mean that you are to explain particular passages, according to the views of them maintained by the different writers and commentators. There are *very* few passages the interpretation of which is decided by authority ; on all others you may use your own judgment. You undertake, however, not to interpret them so as to contradict the teaching of the Church. When, however, it appears that the Fathers and Doctors are unanimous in their interpretation of Scripture in matters of faith and morals, their testimony may, as a rule, be said to represent the faith of the Church, and to command the assent of the faithful. "

And further on that " the teaching of the Church is the key of the Scriptures, the true meaning only to be found by using her doctrine (*e.g.*, the Roman), and by at once rejecting any fancied interpretation which is incompatible with it, and that this is what we undertake to do in the passage under consideration. " Father Bagshawe might have furnished his pupil with a list of the passages the interpretation of which is decided by authority, as he says they are so *very few*. There is one thing in his arguments which does not help his cause. He teaches us that " when the Fathers are unanimous this teaching may as a rule be said to represent the faith of the Church. " Now there are hardly any

controversial books in defence of Romanism which are not full of appeals to the Fathers on points, on which they were not only not unanimous, but on which they taught directly contrary to the present Roman teaching.

I suppose of all others Matthew xvi. 18, "Thou art Peter," is *the* passage of Scripture which the Roman Church would have authoritatively interpreted in the Ultramontane fashion; but then, if she has done this, it must be acknowledged that she has not got the unanimous consent of the Fathers with her. Cardinal Manning, Father Bagshawe, and many others would reply, Whether the Fathers agreed or not, the living voice of the Church teaches thus on Matthew xvi. 18, that the Pope is all he is now said to be. Very well; the question is not only whether the Roman Church is right or the Fathers right, but what was the teaching of the voice of the living Church in the days of the Fathers? Not only as doctors of the Church, but as *living witnesses of the Church's teaching in their days, they give their testimony*, and give it, as we say, against Rome, and thereby prove her not to be the one whole Church of God—as the Church would and could never contradict herself, as Rome has done by the testimony of antiquity, when she taught the Pope's infallibility as an article of faith, in 1870. On page 272, on the Pope's infallibility, Father Bagshawe tells us that "until the definition of the Pope's personal infallibility two opinions, and only two, were tolerated in the Church—the Ultramontane and the Gallican;" but now, Father Bagshawe proceeds to tell us, Papal infallibility must be received as an article of faith, and whoever rejects it is as much cut off from the Church as if he rejected the doctrine of the Blessed Trinity or the Holy Eucharist. And till 1870 by his own admission the Roman Catholic Church *tolerated* the denial and rejection of it.

He also says that not one bishop throughout the whole Roman Catholic Church ventured to reject it. What about Archbishop Darboy and over eighty bishops voting *non placet*? Bishops who, by the importance of their Sees, were of weight far greater than many who represented no Sees at all and voted "*placet*."

On page 285 Father Bagshawe is compelled to admit that his own Communion "certainly appeals to the authority of the Fathers," that she refers to them "in her doctrinal decisions to show what has been, and what is, the tradition of the Church on these points which authority has left unsettled. When any question has to be decided the Church refers diligently to all sources of information as to what has been the teaching of past ages on the subject; not from any doubt of her supreme authority, but because it is clearly the duty of those who have to decide to employ all diligence and

use all human means, although in the end they must rely not upon their own wisdom, but on the special assistance which Almighty God has promised them."

If Father Bagshawe rightly represents his Church in saying all this, it is difficult to understand why, if a supreme infallible authority may turn back to antiquity and consult the Fathers, there should be such strong objections to English divines doing the same.

"The Credentials of the Catholic Church."

Father Bagshawe wrote another book with the above title. It is directly intended to persuade people to see in the Roman Communion the one whole Catholic Church of God. It contains some statements that are rather curious. On page 183 we are told that nothing can be more incorrect than to suppose that such a body as the Roman Catholic Church ever rested its authority on a sentence as, per example, the text "Thou art Peter" (Matthew xvi. 18). Catechism after catechism might be shown to prove it is the very one clear proof of all that the claims are rested on. On page 163 Father Bagshawe himself asks, "How would it be possible for our Lord to give the supreme headship of His Church in any more striking way than by these very words?"

What he and so many forget is this: that we are also told in Scripture that the Apostles are the twelve foundation stones, and that our Lord said to them, "I am with you to the end of the world," clearly with them and their successors; and we do not read anything of the sort said to St. Peter, so that, whatever his privilege may have been, there is no Scriptural evidence for its continuance to his successors, even supposing it were granted as certain that he ever was the resident Diocesan Bishop of Rome.

One word to show that Father Bagshawe is not the most accurate of controversialists. On page 174 he says: "It seems quite clear that Honorius did not teach anything contrary to the faith of the Church; indeed, his fault seems to have been that he did not teach *at all*, but allowed the question to be passed over in silence!" Wherein, of course, he contradicts General Councils, Pope after Pope, and his own Breviary down to the sixteenth century.

In the Anathema by the Sixth Council in its condemnation of Honorius there is one point not always noticed. The Council says that, having read the letters of Sergius and Honorius, it has "found them altogether alien from the Apostolic teaching, and the things defined by the Holy Synods and all the eminent Fathers."

No mention of appeal to Papal teaching is here. The appeal is strictly Anglican (as opposed to Roman), that is to the Holy Synods and teachings of the Fathers.

As for Father Bagshawe saying, "Honorius did not teach at all, but allowed the question to be passed over in silence," the Council anathematizes him, because it found from his letter that it authoritatively confirmed the impious dogma of Sergius.

Bishop Vaughan of Salford's "Who is St. Joseph?" (1882).

This is called "The People's Manual of St. Joseph." In manuals for the people one would expect the greatest care in the use of expressions, so as not to be misunderstood by the unlearned.

Page 4: "Joseph is one whose office belongs to the Order of the Hypostatic Union."

Page 8: "Go to Joseph and consult him as Jesus and Mary consulted him."

Page 13: "St. Joseph has received all power necessary for the salvation of souls."

Page 25: "The first *devotees* of St. Joseph," says Gerson, "were Jesus and Mary."

Page 41: "Go to Joseph, and do all that he shall say to you" (Genesis xii.). These words spoken of Joseph were perfected in the second.

The first Joseph is generally looked upon as a type of our Lord Himself.

Page 47: "Hail, Joseph! father of God the Son."

Page 52: "Jesus, Mary, Joseph, I give you my heart and soul." Three hundred days' indulgence. Whatever explanations or expressions modifying these may be found elsewhere, it is not right and very dangerous to print words which may be so misunderstood.

Father Ryder.

Father Ryder is one of the most able of those controversialists who occasionally indulge in a literary attack against the Church of England. When Dr. Littledale's "Plain Reasons against Joining the Church of Rome" required an answer, Father Ryder took the matter in hand. Dr. Littledale is full of fun, and no doubt his satire and familiar illustrations are rather trying to those who, while having no scruple in abusing and misrepresenting others, are very thin-skinned themselves. Father Ryder's style is certainly no improvement upon that of Dr. Littledale, for in his preface he speaks of him as one "so like a Roman priest, whose daily idolatry has such a Roman flavour," a sentence very curious

in more ways than one. The reader will find Father Ryder's book criticised in the *Church Quarterly Review*, vol. 1881, p. 39.

In the preface Father Ryder acknowledges having made much use of Mr. Allnatt's "invaluable publication," "*Cathedra Petri*." Later on the reader shall have more grounds for not reposing much trust in that work. On page 2 Father Ryder tells us: "We (the Roman Catholics) in nowise reject the application of the Rock to Christ, or to faith in Christ."

He evidently does not know what his fellow-controversialists, as Father Gallwey and others, teach, as I have already shown,—that this is an error of the ignorant Protestants! On page 4 Father Ryder says: "All theologians, whether Gallican or Ultramontane, admit that after Pentecost St. Peter was infallible, and that all the other Apostles were infallible too, and did not require any other guidance for their faith than that of the Holy Spirit." Father Ryder cannot surely be ignorant of the teaching of his superior, Cardinal Manning, who tells us ("*Petri Privilegium*," Part I., p. 107) that to Peter first and alone was given, by our Divine Lord, the plenitude of all power both of teaching and ruling, so that he was able to act alone and supremely apart from the other Apostles, who "were unable to act except in subordination to him;" that to St. Peter "a *special* assistance was granted to sustain him in the knowledge and declaration of the faith, and a special office committed to him to confirm and sustain the faith of the Apostles;" and then he goes on to teach that the deposit of faith was doubly secured, first in the person of Peter, next in the College of the Apostles "*in union with him*." Not a trace or sign of any Apostle being infallible by himself.

On page 11 Father Ryder quotes Dr. Littledale as saying: "There is nothing of distinctive Romanist doctrine in the Apostles', Nicene, and Athanasian Creeds." "Neither," replies Father Ryder, "is there anything there about Bishops, or General Councils, or the Holy Eucharist, or the Bible."

The Nicene Creed mentions the Catholic and Apostolic Church. Whoever heard of the Church being Apostolic except that governed by Bishops? General Councils not mentioned! Perhaps Father Ryder will inform us why the second of the great creeds is called Nicene. Was it not put forth by a General Council of Bishops and accepted by the Church? Not a word about the Bible! Surely on Easter Day, the great festival of the Church, Father Ryder has recited the words, "And the third day He rose again from the dead according to the Scriptures."

On page 16 we read, referring to the Council of Chalcedon as a witness to Papal infallibility, "Peter hath spoken by Leo."

This is one of the specimens of Roman controversy so much to be deprecated. No one reading this short, offhand, positive statement of Father Ryder would ever imagine that St. Leo's epistle was formally examined by the Bishops, that they accepted it after examination because they found it in accordance with the teaching of the Bishops at the Councils of Nicea and Constantinople. Father Ryder, should he ever publish another edition of his book, will perhaps tell us if these are the words of St. Leo himself upon the matter :—

“What God had before decreed by our ministry, He confirmed by the irreversible assent of the whole brotherhood, to show that what was put forth in form by the first See of all, and then received by the judgment of the whole Christian world, really proceeded from Himself.”

On page 71 Father Ryder, while denying that undoubted popes, under certain circumstances, may be subject to the Church's judgment, makes this admission :—

“The Papacy in the tenth century had been so much obscured by Simoniacal intrusion, which laid it legitimately open to the judgment of the Church, that some exaggeration on this point was not unnatural.”

On page 73 we have : “The very fact that the Papacy is an intermittent office,” urges Dr. Littledale (p. 142), “becoming continually vacant, and then filled and conferred by a merely human election, proves its merely human authority and origin.” Not so surely, unless the election by lot of Matthias proved the same of the Apostolate. What the election of the Pope by his brethren does prove is that no mere break invalidates the succession, since it moves by a succession of breaks. If it be insisted that the election of Matthias was not “*merely* human,” I answer, Neither is that of the Popes. Both are divine, as involving the same appeal to God.

Father Ryder, I think, misses the point. No Catholic supposes that there will be twelve Apostles ruling the Church till the end of time. He has admitted (page 5) that all the Apostles were infallible, so therefore they elected Matthias in the vacant place after the lot had fallen upon him.

They (the Apostles) were the living supreme authorities, and none can dispute their power, authority, and infallibility ; but the Roman theory is that the Pope is *the one sole supreme* authority and infallible teacher, and the only source of jurisdiction ; therefore when he dies he leaves no equals, and the break, as Dr. Littledale inferred, must be complete.

Will Father Ryder inform us by whom the sermon was preached

in the Diocesan Synod of Birmingham, Wednesday, November 9th, 1853. In it, on page 9, speaking of the Apostles, the preacher affirms that, "At first twelve, and *not one*, were possessed of universal jurisdiction."

Dr. Littledale.

One of the best known of the American clergy, who had a great reputation for intellectual powers as well as personal holiness, told me that he had had a great deal to do in the work of preventing secessions to Rome and in oral controversy with Roman Catholic priests. He said, "I always keep my temper with them, answer them with the utmost good humour, and indulge in a large amount of good-natured, playful chaff. I find this the most successful way of dealing with them."

Dr. Littledale is simply full of fun and homely satirical illustrations; the result is that when he indulges in controversy with Roman Catholics they, who like to argue as superior persons from the height of the loftiest pedestals, as the most exalted lords of creation, cannot abide the doctor, and get simply rabid in their denunciation and abuse of him.

From what I know of Dr. Littledale I do not believe for a moment that he would intentionally make a dishonest or unfair controversial statement, though very likely he may occasionally trust too much to memory or may write too hurriedly, and so make an occasional slip. If his "Plain Reasons against the Church of Rome" had been (as misrepresented) a dishonest, fraudulent book, it would only have damaged the opponents of Romanism, and Dr. Littledale's position, as one of the foremost champions against the Roman Schism, would have been for ever ruined. The fact is, the book was found so powerful that mere abuse could not counteract it, and it was felt that it must be answered somehow or other; so Father Ryder undertook the task, and Cardinal Newman wrote a circular letter to the English clergy recommending the book to their perusal.

This fact is enough, I think, to show that the arrow had hit its mark, that a strong indictment in a very popular form had appeared, and that vigorous, special efforts must be made to prevent serious damage. If it had only been, as they pretended, an untrustworthy, rancorous production of the old *Rock* type, Roman Catholics would have treated it as beneath notice, and, as the Americans say, let it slide.

Now for a plain challenge. Father Ryder and others were most indignant at Dr. Littledale's references to Liguori; his references, quotations, translations, and inferences were declared to be false

in the most violent and absolute manner possible. Let the original, or the nearest complete original, edition of the works of Liguori be produced; let three Roman and three English scholars meet, and let the English select twenty passages wherein they think lying or dishonesty in any degree is inculcated, and let the three Romans disprove the charge.

It must be remembered that Father Ryder's defence included the objection that in Liguori's country a person before the Law Courts had to face at every turn the pressure of accusing authority. That may be, but Liguori has been made a doctor of the Church—not of the Italians only, but of the whole Roman Catholic Church on earth; his writings are to teach morality to all nations—this seems to have staggered Dr. Döllinger as much as the Declaration of the Pope's Infallibility. Moreover, there was some years ago an authoritative approval of Liguori being used as a teacher in the Confessional in England; and Cardinal Manning (1864) told us in his sermon that in Italy, Belgium, Holland, France, Germany, England, Ireland, and America, he reigns over the hearts of multitudes!

Dr. Littledale is generally credited with the authorship of the articles on the Petrine claims which appeared in the *Church Quarterly Review*. No answer to them, as far as I know, has been attempted, though Father Ryder refers now and then to passages in his reply to the "Plain Reasons." I believe it is Dr. Littledale who, in the *Church Times* and in these articles, called particular attention to the absolute failure of the Papal succession. One or two feeble efforts at reply have been made, but as to the last reassertion of the argument the Roman controversialists are dumb.

On Roman Catholic principles, *i.e.*, by their own Canon Law and the testimony of their own historians, there has been no valid election to the Papacy, no true Pope, for several hundred years.

No wonder, therefore, that Dr. Littledale is anathematised so heartily for calling attention to the fact. Those who have read Father Ryder's reply to the first edition of "Plain Reasons" should procure the last one from the Society for Promoting Christian Knowledge, Northumberland Avenue, W.C.

The Abbe Miel. "The Pope and the Holy Scriptures."

This book contains some good specimens of Roman Catholic methods. The reader is asked, "if a friend of truth, to give an impartial attention to God's own words and to the historical *facts* which are to be submitted to his examination." After this ex-

ordium we should expect the most honest accuracy of statement and quotation. Let the reader judge.

On pages 6 and 7 we are told that when Jesus chose the other Apostles He simply called them, and they followed Him ; but that when Peter was called (John i. 41) he is evidently the object of a particular attention, of a particular purpose. "When Jesus beheld him, He said, Simon, son of Jonas, thou shalt be called Cephas." The Abbé Miel quotes some of the verses relating to the calling of James, John, Matthew, and Philip. He is careful to leave out some ; he quotes from St. John the account of St. Peter's call. He is careful not to quote it as given by St. Matthew, who tells us our Lord said to Peter and Andrew, "Follow Me, and I will make you fishers of men." Nothing either is said about Nathanael's first interview with our Lord.

Some of the Scriptural proofs are marvels of wisdom. Page 14: "St. Peter was constantly receiving from his blessed Master unquestionable tokens of His preference." St. John was the beloved disciple who lay on Jesus' breast at the last supper, and St. Peter asked him to ask our Lord who should betray Him. One would have thought that *the* token of preference would have been the privilege of being called "the son of our Lord's mother" from the Cross itself, and having the honour unspeakable of caring for her in his own home.

On page 15: "Peter is the only disciple who performed a miracle in the presence of Jesus Christ." And what does the reader think is the proof given? "When Peter was come down out of the ship he walked on the water to go to Jesus." The Abbé is careful not to continue the narrative.

After his appeal to love of truth, the words of God, and to historical facts, the Abbé pursues the usual method of referring to the Council at Jerusalem (Acts xv.).

Peter presides over the august assembly ; Peter is the first to address them ; Peter expounds the unerring doctrine ; all confirm their opinion to his ; "and the multitude receive his words with respect and submission" (Acts xv.).

"Thus Holy Writ always represents Peter as the first of the Apostles, the supreme pastor of the souls, and head of the Church. We must either recognise this truth or renounce the hope of proving anything whatever by means of the Scriptures." Certainly so, when the proofs are given in this fashion !

The Charge of Untruthfulness, Dishonesty, and Untrustworthiness.

I am not the only person who has said that the above faults are met with among Roman controversialists. It would be an awful

charge to make against any one without very good reason. My experiences may have been exceptionally unfortunate, and my first personal experience of controversy with Roman priests may have left my mind with a strong tendency ever to mistrust all of them in what they say or do to win perverts from the Church. The deception that was attempted upon me many years ago, before I was ordained priest, was of such an infamous character that I confess I have ever been, and must ever be, much disposed to distrust and suspect everything that is Roman—when controversial.

I do not wish to write horrid, personal, invidious, or uncharitable things; but I must ask this question, remembering how many of the clergy are being constantly abused or spoken against by those who are known as clergymen—say of the *Record* type: How is it that if we were asked whose word we should sooner take, that of an average Evangelical clergyman or that of an eminent Roman ecclesiastic, nearly all of us who have had any experience of both would say we should sooner trust the former?

In my own case it would not be said as the mere result of early teaching and prejudice against the Roman priesthood, or from hearing wonderful tales about wily Jesuits; it would simply be the result of my own experience. God forbid that I should hint that all Roman priests are liars, or that because I have met with one or two who are untruthful I should jump to the conclusion that they all are. It is not that; but the fact is, I have come across something so unfair and so frequent in their efforts at proselytising that I cannot help feeling always suspicious whether I wish it or not.

It is of course very easy to deny and to challenge proof. Those who, like Dr. Lee, make the challenge know very well that it could not be met in the way they wish. If, for instance, I know of cases to which that recently complained of in the *Globe* by "A Staunch Churchman" is as nothing, how can I prove it? The priests concerned would unhesitatingly deny it, and those they deceived would deny it also, or would refuse to help the proof; this has happened. A case was investigated by a Roman bishop. Two priests and a lady appeared before him; the lady denied the truth of the worst part of the transaction, and sometime afterwards told me, "Father—had been so kind to me, I could not say the charge was true without involving both, and I denied it all."

It is not a pleasant thing to have one's family troubles exposed to the public; parents very naturally—however angry they may be with those who have upset the happiness of their homes—do not like to expose and denounce the conduct of their own children, who have been persuaded that their deceit and wrong-doing were

a duty and a right course of action. I will make every allowance for exaggeration ; and I will, moreover, acknowledge that many women have been got over by Roman priests when they were not in a very healthy state of mind or body,—a course of massage treatment would have been far more suitable for them than change of faith and secession ; but putting aside all such cases where people really do not seem to know what they are doing and may afterwards misrepresent what occurred, yet the cases of undoubted fraud, unfair, untruthful conduct, remain terribly numerous. However, as I said before, these cases cannot be proved ; one can only assert their frequent occurrence. Those who know one must believe or not as they choose ; but one has a right to demand that, in considering the very serious nature of the charge itself, credit may be given for making it only on very good grounds and for being sure of the truth of it.

For many years, whenever I have had to do with an impending case of secession, I have always asked that the Roman priest should be requested to put down his statements and his advice in writing, and the result has been satisfactory in more ways than one. Some years ago a list of twelve cases of dishonourable proselytising was given in the *Church Times*. I print some of them ; they are only examples of many cases within my own personal knowledge.

Mrs. A——, thinking of secession, was told by her husband that if, after a certain time of study, and taking the advice of some eminent clergyman, she still wished to secede, he would then not oppose the step ; but meanwhile she was to promise to put away all Roman books, see no Roman priests, attend no Roman churches. She was advised that the promise was not binding. She was at once secretly received. For many weeks her husband was deceived. By accident he found it out, and for a long time the secret was kept between them, she, with the full sanction of the Roman priests, attending English churches, and outwardly pretending to be, as they called it, “a Protestant.” Fear of a rich relative the reason.

Mrs. B——, thinking of secession, promised her husband, on a Monday, that she would take no step of any kind till his return from London on the following Monday. Roman priest called upon her ; told her the promise was not binding. She hesitated. He went home, and wrote to London for advice. “Receive her at once” was the telegram in reply. And it was acted upon.

Rev. A——, a well-known, highly respected English priest, heard that an invalid lady in his district was very ill ; he visited her, and found that she was thinking of secession, and had been visited by a Roman priest several times. He succeeded in settling her faith, and she then declined to see the Roman priest when he called

again. He showed his Christian love and truthfulness by spreading a report that the English priest visited the invalid for an immoral purpose.

Miss E—— for some time was in the habit of visiting a Roman priest, her mother being under the impression all the time that her daughter when she paid these visits was going off to confession to an English priest. At last the deception was found out. And it turned out that the Roman priest had told the young lady that she might give her mother to understand she was going to confession to an English priest, when she was really coming to him. On her asking if this could be right, the reply was, "Oh, it is only a sin of convenience!"

Mrs. G—— was much pressed by a Roman priest to accept an invitation to dine, to meet a well-known Roman dignitary. She went to consult an English priest at a clergy-house in London. He told her, "Certainly do not go out of your way to meet him." She told the Roman priest she had consulted an English priest on the matter, and that she should not accept any invitation to meet this great Roman gun. He replied, "Oh, there must be some mistake! I know Mr. B——, whom you consulted, a little, and Mr. C——, who is one of the clergy, I know intimately, and I often go to breakfast at the clergy-house." This was simply an impudent lie.

Rev. J—— was carrying on a controversial correspondence on the validity of Anglican Orders. A lady called on him with a letter she had received from a well-known Roman proselytiser on the same subject. He handed her a letter he had received that morning from this very gentleman. In it he admitted something as an undoubted fact, which he had denounced as a preposterous figment in his letter to her. She declined further correspondence.

Miss L—— was thinking of joining an Anglican Sisterhood. She was dissuaded for a time from so doing by the wicked lies she was told by a Roman priest as to the aforesaid Sisterhood. She eventually entered it, and has been in it for years, and any statement of a Roman priest would now be received by her *cum grano salis*.

Miss M—— was persuaded by two different Roman priests to keep her doubts secret from every one, and on a certain day to run away from her work, a post of great responsibility, to a Roman convent. She had been advised to keep her doubts secret up to the last moment, to cover the fact of approaching secession in every way, even by receiving Holy Communion as usual.

Miss G——, a member of a Confraternity for young women, was received and allowed to remain in the Confraternity and go to their

meetings and to church in order to have the opportunity of inducing others to secede.

I may also add that this proof has come under my notice. Persons who have been much inclined to secede, and who seemed almost certain to take that sad step, have been simply shocked back from doing so by deceit practised and discovered, and the slanders told them of persons in the Anglican Communion which they happened to know to be untrue. I will now show from their printed words that many others agree with me in my estimate of Roman controversial veracity, and that Roman publications give very good reason for thinking that deception is practised and unfair terms of abuse lavished upon the clergy of that communion which is the great bulwark against Rome and infidelity—the Church of England.

The Rev. T. T. Carter, letter to Rev. J. F. Wilkinson, R.C. Priest at Clewer, 1851, p. 90: "It is a most lamentable thing to say, but yet it should never be forgotten in controversy with Roman Catholics, that every statement or explanation made by them has to be carefully tested before we can admit it to be true."

"Schism a Sin." Rev. W. H. Cleaver.

Page 14: "If the fables the proselytisers tell you of the Anglican priesthood and its origin,—fables, indeed, that cannot plead guilty to the charge of sameness, but are varied discreetly to suit the exigencies of different minds . . ."

Page 15: "One word of caution against the plausible sophistries of professed controversialists, the fair speeches that deceive (I would I *could* think always unintentionally) the hearts of the simple."

The author of "Reply to Mr. Northcote" (Masters, 1847) says, page 35: "It is sad to witness the manner in which accusations are made against the English Church by the schismatics from her communion, which themselves, whilst belonging to her, would never for a moment have admitted to be true, but which would, on the contrary, have excited their wonder and astonishment. If Rome changes not the whole moral nature she certainly seems to change the eye of the judgment, so that what yesterday appeared undoubtedly white should to-day seem undoubtedly black. Arguments which, as members of the English Church, they would have at once repudiated and felt to be groundless, they use themselves so soon as they are separated from her. I say not that they intentionally misrepresent, for I believe them to be men of too high minded a nature to wilfully stoop to such means; but they seem to be blinded by their new-born zeal, and in their eagerness

to make out a case for Rome to use arguments which, if considered, would have been rejected. Yet they are dangerous because they wear a specious appearance of truth."

The Rev. W. Palmer, page 6, in his letter to Sibthorp: "Warn young people against the perusal of certain Roman books and receiving their impressions of the Roman system from works composed with the utmost plausibility, address and, eloquence,—works in which every obnoxious feature is smoothed down, in which there is much to engage the imagination and the taste, and in which an accumulation of learning is brought without much scruple or honesty. . . ."

A. Welby Pugin.

His son, in republishing his father's pamphlet, "Church and State," says, page 6: "A word or two on the *misrepresentations* which were so persistently made against him by an extreme set of men, who arrogated to themselves an exclusive claim to orthodoxy.

"Had my father proclaimed a new heresy . . . he could not have been *reviled* with greater bitterness or have been denounced with more ferocity. Had Catholics in England, instead of denouncing my father as a traitor to his faith, imitated his candour, truth would have made far greater headway than it has done."

Any one who has read Mr. Pugin's pamphlet can see why he was so furiously abused: he had strongly denounced the constant historical untruths which were circulated by his own Roman Catholic co-religionists against the Church of England.

The Rev. Henry G. Bowden, of the Oratory.

This priest distinguished himself some few years ago by his very curious defence of himself for receiving Lord Nelson's son into the Roman Communion in the way he did. His defence was not very complimentary to his convert; but his reasons for saying that such conversions were likely to occur were very quaint. He said that they were the necessary results of such a line of conduct as the imitation of the Roman devotion of celebrating Mass—invoking the saints, oral confession, reciting the rosary, and the like. No doubt St. Alban's, Holborn, used to be very Roman in Ritual; but Father Bowden might spend an hour profitably in noting down the distinctions which mark a celebration at St. Alban's and at the Oratory. To begin with, one may ask, Does not the celebrant at the Oratory speak in Latin? The faithful at St. Alban's receive, I believe, in both kinds; do

they at the Oratory? As for Oral Confession, would Father Bowden prohibit confessions by word of mouth, and advise their being sent by post?

Le Pere Gratry, Priest of the Oratory, Member of the French Academy.

In his celebrated Letters published in English by Hayes, Letter I., p. 4, he speaks of "holy men deceived by certain theologians; . . . by falsehoods, properly so called, and by falsifications knowingly practised."

Page 21: "A school of error exists which makes use, without knowing it, of a long tradition of falsehood and fraud,—a school which, by material fraud, has already deceived thousands of minds, St. Thomas Aquinas amongst them; and which is able now again, at this present day, to deceive the most intelligent and especially the purest minds which are incapable of suspecting a fraud and believing a falsehood."

Page 33: "Has not the time arrived . . . to reject with disgust the frauds and interpretations and mutilations which liars and forgers—our most cruel enemies—have been able to introduce amongst us?"

Page 34: "I myself was long before I could believe in the Apologetics of ignorance, blindness, and half honesty, or rather dishonesty, which desires the end, which believes in the goodness of its aim and its truth, but which, to attain this end, has recourse to deceit, to mystery, to force, to falsehood, to a fraudulent invention of forged passages. Once more, has God need of these frauds?"

These denunciations of frauds and falsehoods, rampant in his own communion, were drawn from Père Gratry by the forgeries and untruths put forward in defence of Papal infallibility, which has since been made an article of faith for Roman Catholics. Père Gratry "effaced" his pamphlets—he was made to do so in the weakness of his death-bed; but he did not admit that his facts and deductions were wrong.

In the Roman Catholic journal *The Rambler*, vol. iii., 1855, appears an account, by Thomas Brindle, of the secret reception of a noble lady, the mother of Lady A—. The narrative was given to him in 1840. The circumstances narrated took place before the Roman Catholic Emancipation Bill and the rescinding of the old penal laws.

"Providence, however, prospered Mrs. C—'s researches, and she succeeded in arranging certain days and certain hours, during

which the zealous young convert could be absent from her father's house without any apparent attempt at concealment, announcing that she intended passing the morning with her friend and former instructress, to whose house she walked through the park attended by a maid and a servant, whom she dismissed at the door, desiring them to call for her in the afternoon, the priest taking care to be at Mrs. C——'s house before her arrival. After having for some weeks continued in this way to receive instructions, she sometimes ventured to walk unattended at an early hour to Mrs. C——'s; but her appearance attracted attention, and once being alarmed by the rude admiration of some young men who followed her, yet not frightened from her steadfast purpose, she ever after, when she went unattended, muffled her face in the hood worn in those days, and limped in her gait, to assume the appearance of age. When her instructions were completed, she was privately received into the Church, being conditionally baptised, with only her friend Mrs. C—— as a witness, in a small back-parlour in her house, where she subsequently assisted at mass, and as privately made her first communion. . . . Indisposition, too, occasionally served as an excuse; she, as may be supposed, *exaggerated as best she could* any slight illness that could be assigned as a *pretext*; for her husband, indulgent on every point but one, always instantly yielded if there appeared to be the slightest risk attending her leaving the house. But these reprieves, purchased by *subterfuge* and anxiety, by no means served to alleviate the miseries of her position. Her aunt, readily promising a secrecy which my father relied on as she *had* promised it, and delighted to be at length enabled to help her niece, easily made an arrangement which, while it insured the utmost privacy, afforded my mother almost every Sunday the happiness of assisting at mass and participating in the Holy Eucharist,—my father's public avocations effectually preventing him from perceiving how often she availed herself of her aunt's arrangements; and as he had specified no periods when they should take place, there was no disobedience in her thus often profiting of this comfort, though possibly Lord T—— was far from imagining how often she did so. . . . Mrs. E—— told her that she was requested by Mr. Milner to tell her that, if, as he thought probable, public attendance were impossible, she had only, half an hour before mass on Sundays, to go to his house; a stair from the sacristy led to a small gallery above the altar, the front of which was closed, but where he could easily contrive an aperture, which would enable her to see the altar, while it would be quite unobserved in the church: that he should feel

himself much honoured by her placing him in this confidence, and by allowing him as far as was possible to devote himself to her service. To this Mrs. E——, requesting to avail herself of the privilege of age, united her earnest advice and entreaties that these offers might be accepted, and that my mother would allow her to introduce this worthy priest to her at her own house, which might be done privately; assuring her of the full reliance which she might place, not only on Mr. Milner, but also on herself and her sister."

"The Old Priest's Parlour" (*Rambler*, January 1852).

Page 29: "Lyle. Protestant fiddlesticks, my dear Edward! Depend upon it, we shall get on a mighty deal better with these precious 'brethren' of yours when we drop cant and humbug, and don't tell lies about ourselves.

"York. Lies, Father Lyle?"

"Lyle. Well, whatever you like to call them. I don't mean intentional falsehoods, of course; I mean that cowardly disowning of the practices of foreign Catholics and of English Catholics of former days, which we sometimes practice for the sake of throwing dust in the eyes of your Protestant 'brethren.'"

Ultramontane Untruthfulness (from *Scottish Guardian*).

"Without meaning to deny the existence of thoroughly and severely truthful Christians among them, we are quite sure that the one prevailing characteristic of the Ultramontane party is *untruthfulness*, a thorough and rooted indifference to being accurate as to facts. And under the term 'Ultramontane' we are afraid most modern Roman Catholics must be included.

"So widespread is this infection in the party that, whether in their grave or light literature, no dependence whatever can be placed on statements of presumed facts, however confidently made in their books. It is impossible to exaggerate the general untrustworthiness of Roman Catholic statements and quotations, even when the writers have no polemical end to gain by their misrepresentations.

"Who has not, in Roman Catholic devotional and other works, come upon the most astounding quotations from the Fathers which, on being verified, turned out to be extracts from notorious forgeries? Then, again, there is the famous but unscrupulous dodge of quoting three or four words which seem to mean a great deal apart from a context which reduces their signification to next to nothing. . . .

“But who can wonder that private authors are thus regardless of veracity when at least two notorious fables are enshrined in the Breviary lessons? No one, even among Roman Catholics of education, pretends that the legends of St. Marcellinus and of St. Silvester, there to be found, are anything but purely fabulous. Yet there they remain, deliberately retained in spite of their known falsity. Nothing would be easier than their removal. The Sacred Congregation of Rites, were the Pope willing, could do it in the course of a few hours.

“But Roman Catholic inability to be strictly true extends beyond patristic quotations and legends of saints into the domain of pure theology! For instance, we have seen, in what professed to be a compendium of the *Summa* of St. Thomas Aquinas, the doctrine of the Immaculate Conception, pure and simple, set forth without a line or note to show that that celebrated doctor taught exactly opposite doctrine. . . .

“You can never even believe Roman Catholics in private conversation if what they say has a controversial bearing. They will tell, ‘on the best authority,’ any story that will make Anglicans look ridiculous or heretical, without there being the smallest foundation for it. A pure and simple invention will be as confidently and positively related as if it were Scripture truth, if they think they can gain controversially by its repetition. This mainly applies to converts; hereditary Roman Catholics are seldom guilty of this, and even converts get a little of the ‘live and let live’ feeling in time.

“Roman Catholic proselytisers are not wholly inactive in Edinburgh; and here, as elsewhere, they neglect their own degraded poor on the one hand, and those who are in the extreme of Protestantism on the other, in order to seek for prey among members of our own Church. Their success has not been enormous, and it would have been less had people known or remembered what is undoubtedly the only safe rule to act on with lay convert-hunters and priests on the prowl for proselytes—never believe one word they say.”

Cardinal Wiseman on Roman Disunion and Unfairness.

On the subject of diplomatic relations with the Holy See Cardinal Wiseman in 1841 uttered very earnest words of reproof and warning. He called his pastoral by the title of “Word of Peace and Justice.”

Page 2: “Those who do not join in opposition to this measure are familiarly spoken of as ready to sacrifice the interests of religion to Protestant government favour; as betrayers of their

sacred trusts ; as willing to deliver the Church, bound hand and foot, over to the State, and to give a veto to the latter ! I say it in sorrow and humiliation, distinction is openly made between bishop and bishop, in the one Catholic Church, according as they are supposed to think on this question ; suggesting to the faithful, and, alas ! to the joyful enemies of our holy Faith, that disunion prevails (which God forbid !) between its teachers ; and that the watchers of the City of God have set up each a separate banner, round which partisans are called to rally. ‘For Sion’s sake,’ then, ‘I will not hold my peace ; and for the sake of Jerusalem I will not rest.’

“Again I say, for my own sake I would not speak. But I cannot fail to see how the rumours and insinuations, passing, as they have done, from mouth to mouth, are tending to rend His flock, and to sow seeds of baneful division between you and me. Mistrust and suspicion are soon engendered where one side is taught to consider the other as unfaithful to a common and a holy cause ; and though, I trust, in my heart, that such feelings have never prevailed with you in my regard, yet I feel it a duty, not to myself, but to religion, to provide the antidote of a few plain words, spoken in the fearless fidelity of a shepherd to his flock, which may prevent the growth of any such unkindly sentiments, and check any further attempts to spread them. God forbid that, from fear of being thought too sensitive, I should shrink from warning you against the deplorable evils of dissension and disunion !

“And yet further we have all to deplore the scandal which the unhappy divisions on such a point are giving to the general Church.”

On page 10 : “This is not the worst feature of the case ; they could not be ignorant. But our beloved Pontiff, however learned, cannot be supposed to be learned in Hansard. And is it fair in a memorial to put a motive before him, as the ground of a most important decision which Catholics have never thought themselves of acting on ?”

Page 12 : “I disclaim and utterly reject the offensive insinuations here contained ; and I consider the inference drawn from the facts alleged in proof as unfounded and untenable.”

In the year 1841, at St. Chad’s Cathedral, Birmingham, Cardinal Wiseman uttered these words of exhortation and warning. They are applicable now as then : “In fine, let all men see that being a Catholic implies that a man is distinguished by every gospel virtue ; is not only honest, but charitable ; not only gentle, but meek ; not only quiet, but humble ; not only

chaste, but pure ; not only religious, but devout ; not only virtuous, but holy ; and then shall we see how many will run on every side to seek participation in so glorious and so perfect a Church. But if we study not to acquire this state of religious improvement, if we trust to impressions being produced by our erecting vast and splendid edifices for our worship, and by our more solemn and magnificent celebration of our religious rites ; nay, if we even rely upon the most eloquent explanations or inculcations of our doctrines to the crowds we may attract,—not only, be assured, shall ye be deluded of your hopes, but the very stones of God's sanctuary will cry out for vengeance against you, because the more you receive the more you must yield."

The Rev. F. D. Wackerbath's "Egyptian Bondage."

In contrast to Cardinal Wiseman's words of charity read a sentence or two of this pamphlet, written before and published after his reception into the Roman Communion. His chapter against the marriage of the clergy is entitled "Concubinage of the Clergy."

On page 21 he speaks of "babby-slaving bishops and dignitaries of the present day."

Page 22 : "A clan of ministers called Minor Canons has been invented to perform the duty of the Church, while the dignitaries are with their children in bed at Brighton or Paris, or anywhere but where they ought to be."

Page 21 : "Such are the results of the baby and bedfellow system, and such were the objects of the Reformers in separating from the Holy See, and licensing their clergy in fornication." Idle words, indeed !

Imprisonment of Bishop Hughes.

Recorder, May 8th, 1841, p. 79 : "The Right Rev. Dr. Hughes, V.A., Gibraltar, has been thrown into prison by a self-appointed junta of Spanish laymen. This body claimed authority over all moneys received by the clergy for discharging their functions, requiring the salary (£300 per annum) allowed by the British Government to his lordship to be paid to their treasurer. They fixed up tables of the fees they required from each priest for administering the sacraments, no matter whether he received payment or not, and carried their unwarrantable interference in matters strictly religious to such a length, that the Holy See was called upon to exert its authority to restrain them."

The Romans make a great deal of hay out of the occasional

imprisonment of a Ritualist; but in controversy they do not lay much stress on the fact of their own bishops being imprisoned, as lately in Germany; they are also fond of accusing the Ritualists of disobeying their bishops. Sometimes, as we see above, Roman Catholics not only disobey their bishop, but they imprison him as well!

“The Monks of the West,” vol. v., p. 332.

“Is it to be understood that everything was perfect in the Monastic Institutions of the country, and at the time which I have endeavoured to depict? God forbid that I should deceive my readers to that extent. The further I advance in my thankless and laborious task,—that is to say, the nearer I approach to the brink of the tomb,—the more do I feel myself penetrated and inspired with the burning and reverent love of truth, rendering me incapable of betraying it were it even any gain to those whom I love most on earth. The very idea of adding a shadow to whatever already obscures it makes me shudder. To conceal by silence or abandon truth under pretext of serving the cause of religion, which in itself is the highest truth, would be in my eyes a sort of sacrilegious untruth. May I be pardoned, by both the timid and the hesitating, for upholding that in history everything should be sacrificed to truth, which must be told wholly and at all times! A lying panegyric at the sacrifice of truth is as repugnant to my feelings as an abusive calumny.”

Bishop Ullathorne, R.C.

The Bishop addressed a letter and pastoral to his flock, diocese of Birmingham, concerning the Association for the Promotion of the Reunion of Christendom. It was reviewed in the Society's organ, *The Union Review*, 1865.

Page 71: “If there is anything more unpalatable than another to present tastes, it is taking liberties with facts—trying to palm off as authentic those that have long since been exploded; building upon those that are doubtful, attributing too much to some, keeping others carefully out of sight.”

Page 72: “Roman Catholic dignitaries are far too much in the habit of *romancing*, as though they had none but little children or unlettered peasants to deal with; unless, indeed, we should suppose them ignorant of what all the rest of the educated world knows.”

Page 79: “It is painful to see a Roman Catholic prelate of his years and respectability come forward and challenge attention

to his ignorance, . . . and expose a pastoral addressed to clergy to the risk of having serious holes picked in it by the veriest schoolboy." This remark is by a Roman Catholic critic.

Another critic says: "One of Bishop Ullathorne's clergy is in the habit of warning those who go to him for advice that they will, on their conversion, have to encounter practical scandals as great, if not greater, as a Roman."

Willis Nevins.

This gentleman left the Roman Communion not long before the Vatican Council erected the new article of faith. He was always very outspoken against hypocrisy and shams of any kind. He once (like myself) remonstrated with the Rev. F. G. Lee, being unable to understand his position in Christendom, ending his letter, "Under which flag, Dr. Lee?" In his pamphlet, "Why I left the Church of Rome," p. 5, he says: "The first thing that caused me to doubt the infallibility theory was the constantly recurring dishonesty in quotation, and in statement of facts in the current Roman Catholic literature and press;" and further on, same page, "Father Bottalla S.J., in his work on Honorius, p. 107, after admitting the fault of Honorius and the justice of the sentence pronounced against him, adds: 'But still we must confess that we feel far greater admiration for the Fathers of the Lateran Council, who behaved as dutiful children in *concealing their fathers' shame*, than for the Greek bishops of the Sixth Synod who gave the first example in the Church of so solemn a condemnation of a pope.'"

Such is the opinion of Father Bottalla as M. Renouf shows us. The *Dublin Review*, for October 1865, p. 565, in an article on Lecky's "History of Rationalism": "What in Rationalism would be repulsive to his readers he does not bring forward, *but rather keeps in the background* and leaves silently to do its work. We do not blame Mr. Lecky for this; *our own controversialists* and all sensible and practical men do the same."

I will give the reader a further lesson in Roman Catholic methods from Mr. Willis Nevins's quotation from Father Bottalla. When a pope is condemned he only speaks of the Greek bishops of the Sixth Synod, as if other bishops had nothing to do with it. A Roman Catholic writer, much approved by Cardinal Manning, shall answer him. If the reader will look at Di Bruno's "Catholic Belief," p. 125, he will see a list of General Councils, and that the sixth was under "Pope Agatho," who died before the Council was over, and that his successor, Leo II., *confirmed the Council*. Di

Bruno omits to say that Pope Agatho confirmed the condemnation of Honorius by his Legates: he very carefully mentions that the Council condemned the Monothelites with their leaders, Cyrus, Sergius, and Pyrrhus, but he very carefully leaves out the name of Honorius!

On page 15 Mr. Nevins quotes Father Dalgairns, of the Oratory. "On Holy Communion," p. 266, there is an extract which contradicts the Roman controversialists' picture of the blessed state of affairs before the Reformation.

"Things seem to have come to their worst in the thirteenth century. Even the Benedictines and their offshoots, who had been faithful to their old rule of communion every Sunday, now began to relax. They required a decree of the Council of Vienna to compel them to communicate once a month. In a Cistercian monastery we find that the novices only communicated three times a year; and it required a divine punishment to compel the abbess to allow St. Lutgardis to communicate once a week. It was far worse among those who lived in the world, if we take, for instance, mediæval England; Sunday after Sunday, and even Michaelmas, and All Saints, and Christmas passed, and yet there was no Communion in many a parish church; *the altars were desolate till Easter Day came round*. Alexander of Hales tells us that at the beginning of the century, 'on account of the wickedness of men, they are hardly able to communicate once a year, as they are bound to do.' Duns Scotus, in his day, bears precisely the same witness to the scantiness of Communion in his time. Father Dalgairns goes on to say how persecuted St. Philip Neri was for his desire to promulgate more frequent Communions (page 236). 'For seven years St. Philip and Cacciaquerra underwent a persecution so harassing and wearing that the saint, in the anguish of his heart, lifting up his eyes to the crucifix as he was saying mass, cried out, "Oh! good Jesus, why wilt Thou not hear me? For so long a time and with such agony have I asked for patience, and Thou hast not heard me."'"

In his "Vatican Council" Mr. Nevins refers to the well-known inaccuracy of Cardinal Manning in his statement: "Now the truth is that nobody, as far as my knowledge reaches, and I believe I may speak with certainty, ever for a moment dreamed of this definition by acclamation" ("Pastoral on Vatican Council," p. 37).

The idea came from the Jesuits in their official organ, *The Civiltà Catholica*, February 6th, 1870, which said: "It is hoped that his (the Pope's) infallibility will be defined unanimously by acclamation, by the mouth of the assembled Fathers under the inspiration of the Holy Ghost."

In his "Thoughts for Intending Converts to Rome," p. 29, "On Lack of Charity," he writes: "Those who have not fallen into the black books of many priests (as I have in the past through writings not approved of by them when I was a Roman Catholic) can have no idea of the simply devilish hate which these ministers of Christ show to the unlucky culprit. One of the things which to my dying day I shall never forget is the enmity exhibited towards me by priests and their creatures on account of certain historical writings which clashed with received ideas. It is simply appalling. Priests who day by day at the altar receive, as they believe, the Body and Blood of Christ, seem merciless if they are opposed. There seems no love of God in their hearts, or they would have more compassion, love, and *tenderness* towards those they consider in error. This is well known in past history to be the case; but I solemnly warn the intending convert that he will encounter the most malignant hatred if after he becomes a Roman Catholic he frets at the yoke of Rome, or dives too carefully into historical researches. I have, with a few exceptions, during my twelve years or so of Roman Catholic life, seen no real love of God, as shown by charity in thought to those believed to be in error, in the Church of Rome.

"I can perfectly believe that if that Church ever gained dominion again in our country she would if she *dared* as willingly burn, and hang, and disembowel as she did in past times."

Mr. Nevins does not agree with the usual fancy sketch of Roman Catholic power and unity in England.

"Christian Apologist," p. 199: "There is another point to be considered, and that is, that if the Irish element were taken away from England there would be a total collapse of Catholicism. There would be two or three hundred priests of English extraction, and possibly in all England there might be forty thousand English Catholics. Cardinal Manning would no longer be seen driven in his brougham behind a mass of Irishmen, who were marching to the place where a temperance meeting was convened. No longer in England would the pose of Catholic Radical be assumed or attributed to him, as is now the case. He would depend on a small body of English Catholics, who are at variance with each other on almost every subject under the sun, and who are united but on one point (with rare exceptions): hatred of Home Rule and detestation of Irish policy.

"Again, literature in England has an immense number of Irish Catholic writers, besides the fact that on the English press there is a very large proportion who are of that race."

Cardinal Newman's Opinion of the Most Influential Portion of
the Roman Communion.

Letter to Bishop Ullathorne, 1870: "Rome ought to be a name to lighten the heart at all times; . . . but now we have the greatest meeting which ever has been seen, and that at Rome, infusing into us, by the accredited organs of Rome and its partisans (such as the *Civiltà*, the *Armonia*, the *Univers*, and the *Tablet*), little else than dismay. . . . What have we done to be treated as the faithful were never treated before? When has a definition *de fide* been a luxury of devotion, and not a stern painful necessity? Why should an aggressive insolent faction be allowed 'to make the heart of the just sad, whom the Lord hath not made sorrowful'? If it is God's will that the Pope's infallibility is defined, then is it God's will to throw back 'the times and moments' of the triumph which He has destined for His Kingdom, and I shall feel I have but to bow my head to His adorable, inscrutable Providence."

Dr. Newman speaks of his strong feeling in former days about "the unscrupulousness, the deceit, the intriguing spirit of the agents and representatives of Rome;" and he is careful to point out that the only Roman Catholic who really influenced him at all was Dr. Russell, precisely because when they met he avoided controversy, and "let him alone." Any one who has had the misfortune to be subjected to the kind of propagandist tactics of which converts are so fond will readily understand this.

Treatment of Newman, Döllinger, and Passaglia.

"The three greatest names among the Roman priesthood now are Newman, Döllinger, and Passaglia; a year or two ago we should have added a fourth, Lacordaire, who has always seemed to us, in his noble self-devotion and independence, the very ideal of a Christian priest; but he has gone to receive elsewhere the reward of services which his Church neither owned in life nor seems to respect in death. Now to the three yet living, whom we have named, how has Rome behaved? One is almost excommunicate, and has been bespattered by the whole Ultramontane press with curses, which in all but their power considerably exceed Kehama's" (*Union Review*).

Treatment of Cardinal Newman.

This passage from Mr. Ffoulkes' letter to Cardinal Manning on the Roman Index can only refer to Cardinal Newman.

Page 62 : " Whether your Grace knows anything of the remaining intrigue to which I shall allude it is not competent for me to say : the intrigue, or series of intrigues, namely, that has for so long doomed to comparative retirement and inaction one of the master-minds of his age : when for the genius with which God has blessed him, and the influence which he wields over countless multitudes in all communions—above all, for the crisis through which we are passing—he ought to have been raised aloft on a pedestal as the St. Bernard of Europe. Characters that it takes ages to produce we should make the most of while we can ; therefore, when they are condemned to unmerited obloquy year after year, of their mature prime, it becomes a national, if not a world-wide, calamity. Now I have seen and read a pamphlet written by one scarcely his inferior in ability, and full his equal in honesty, detailing this intrigue from beginning to end, and disclosing such conduct in some cases—in one case comparable with the behaviour of Lady Nottingham to Lord Essex—as would have made all concerned in it, however exalted their positions, colour crimson had it been made public. The noble nature that had been assailed stepped in between this pamphlet and the world, just as it was ready for circulation : a presentation copy gave him the first tidings of what was contemplated, and he replied by telegraph begging that it might be suppressed. Should your Grace desire that its contents should be made public after my pointed allusions, its author may possibly be induced to defer to your wishes."

Bishop Milner.

This bishop was treated in very much the same way as Bishop Baines—an intrigue was started against him ; but he was not a man to be frightened, and it had no success. Mr. Ffoulkes gives an account of it in his pamphlet " On the Index "—a letter of remonstrance to Cardinal Manning.

" Reply of the Earl of Shrewsbury to Archbishop MacHale on Roman Unity and Charity " (1848).

" My Lord, it is a stale, unworthy, and unprofitable trick for a disputant to endeavour to gain a momentary triumph over his adversary by falsifying his ' assertions,' and then exposing them either to ridicule, contempt, or hatred, in the fictitious guise in which he himself has dressed them. My Lord, ' it is the wisdom only of *this* world (and it is an illustrious countryman of yours who says it) to put false colours upon things, to call good evil,

and evil good, against the conviction of our own consciences,'—for that your Grace read the letter on which you comment, and which you condemn in such unmeasured terms, is *proved* by the quotation which you pretend to give in the very words, while that quotation in its turn *proves* that you are acting therein against the evidence of your senses, and—may I say it?—against what *ought* to be the conviction of your conscience. There seems to be no room for mistake here. *I, a Catholic peer, deliberately asserted, indeed, of an entire National Church, that she is a conniver at injustice, an accessory to crime, a pestilent sore in the commonwealth!* My Lord, for shame, for shame!

“Of appeals to Rome, we know the inconvenience, the delays, and sometimes the detriment; as when that most estimable Prelate, the late Dr. O'Finan, one of your Grace's suffragans, was dispossessed of his diocese of Killala and another thrust into his place, as the successful issue of a party intrigue, for want of better information amongst the authorities to which the judgment of the case was referred.”

Page 6: “But the clergy of Ireland,—of course I speak only of those represented by your Grace,—instead of yielding a reverential deference (as many others to their honour did) to the earnest recommendation of Rome, answered, that as Rome knew nothing of their condition, neither would they heed her admonitions. Is it not then a mockery to tell us that our remedy is an appeal to Rome?”

Pages 9, 10: “They who suspect any particular failing in others are almost sure to be the most subject to it themselves; and it was rather a singular coincidence, that both your Grace and your friend and admirer, the *Tablet*, each of you my accusers, should, to my mind at least, have committed this self-same offence in your own persons, and on the self-same day; you, my Lord, by your manifesto of the 1st of January, in which, in the very teeth of the late rescript on the new colleges, you proclaim with redoubled zeal your eternal and uncompromising hostility to the government of Englishmen, those *hereditary* enemies of your country and your creed, and your still closer adhesion with increased energy and strength to an association the most effective ever yet organised for the disturbance of the social harmony of any people.”

Page 10: “But the *Tablet* patronises, and is patronised in return, and thenceforth becomes invested with authority as the *licensed* vehicle of slander and scurrility, the *licensed* defamer of the government, and the *licensed* censor over prince, patriarch, and potentate!”

The Rev. E. Ffoulkes.

This clergyman was for many years a Roman Catholic ; no one, whether they agree or disagree with him, will deny that he is a very learned as well as an outspoken writer. In his celebrated letter to Dr. Manning, "The Church's Creed or the Crown's Creed," he writes, page 20 : "Therefore, my Lord, with the facts of this controversy before me, I find this conclusion inevitable : that, whether absolutely inerrant or not in matters of faith herself, Rome has abundantly proved during the last one thousand years that she can be a negligent, hesitating, fickle, self-seeking, hypocritical guide to others even where the faith is concealed."

Page 33 : "Strange phenomenon indeed, that the asseverations of such authorities should be still ordered to be taught as Gospel from our pulpits in these days, when everybody that is acquainted with the merest rudiments of ecclesiastical history knows how absolutely unauthenticated they are in point of fact, and how unquestionably the authorities cited to prove them are forgeries. Absolutely, my Lord, with such evidence before me, I am unable to resist the inference that truthfulness is not one of the strongest characteristics of the teaching of even the modern Church of Rome : for is not this a case palpably where its highest living authorities are both indifferent to having possible untruths preached from the pulpit, and something more than indifferent to having forgeries, after their detection as such, adduced from the pulpit to authenticate facts? Jealous enough they may be that what they teach should be believed as true : that it should be in strict accordance with actual truth is another point, to which with the evidence before me I must suppose them callous. This, again, strongly reminds me of a conversation I had with the excellent French priest who received me into the Roman Catholic Church some time subsequently to that event. I had as an Anglican inquired very laboriously into the genuineness of the 'Santa Casa ;' and having visited Nazareth and Loretto since, and plunged into the question anew at each place, came back more thoroughly convinced than ever of its utterly fictitious character, notwithstanding the privileges bestowed on it by so many popes. On stating my convictions to him, his only reply was : 'There are many things in the Breviary which I do not believe myself.' Oh ! the stumbling-blocks of a system in the construction of which forgeries have been so largely used, in which it is still thought possible for the clergy to derive edification from legends which they cannot believe, and the people instruction from works of acknowledged impostors."

Two more pamphlets came from Mr. Ffoulkes. In the second he tells the public something of the proceedings that took place in reference to his writings both here and at Rome.

The *Union Review* said of the exposure: "Mr. Ffoulkes lays before the public a very discreditable picture of the shuffling, tergiversation, and moral obliquity with which York Place met his very large concessions to the principle of submission to authority. He excuses Dr. Manning personally, as the victim of a bad system, as being certainly bullied by the *Dublin Review* clique here, and probably by its allies in Rome, so as to have altogether an uncomfortable birth of it; but, even if this palliation of it be admitted, the fact remains that the work put into his hands to do was dirty, and that a more high-minded man would have repelled it as an insult."

Spiritual Deterioration after Secession to Rome (*Union Review*, vol. 1864, p. 400).

"And yet, when we look at those who have sacrificed all, if mistakenly yet sincerely, who have suffered enough to elevate and raise their whole spiritual character to a higher degree, we find them, to our bewilderment and sorrow, even far below what they were in our own Communion. Sins of the tongue of all kinds; spiteful, unkind personalities—once, perhaps, foreign even to their nature, or which would have been followed by humble confession and severe penance while among us—become their ordinary style of discourse and writing. Detracting stories, whose absurdity, one should think, would demonstrate their falsehood, are reputed as damaging facts. The most wounding and contemptuous forms of speech seem chosen by preference, and other sins, which it was once the earnest and daily work of life to uproot, grow dominant and seem scarcely noticed. Can we imagine a change of creed for the better which should turn Dr. Pusey into a spiteful controversialist. Yet changes as great have we sorrowfully witnessed among converts. In this—in their restless vehemence, uncalled-for assertions, and perpetual challenge of controversy—we detect the very reverse of souls calmly growing in the spiritual life, after suffering the loss of all things, and finding it—gain."

Distrust of Each Other.

It is said that during the Vatican Council some of the bishops and theologians preferred to have their letters posted in the dominions of the excommunicated Victor Emmanuel than

entrust them to the post office at Rome ("Paterson's Reply to Brownlow," p. 257).

The Rev. J. R. Turnock, Vicar of St. Mary le Tower, Ipswich.
 "Three Sermons on Romanism."

"And this brings me to another very grave charge to be made against the Church of Rome, viz., that for her own ends she has lent herself to ways antagonistic to truth. Images that have bled; pictures that have perspired; young women who have shown the marks of the Passion; legends that no sane person can believe; visions and apparitions such as that of La Salette (which is a proved imposture, but whose scene is still visited by crowds of pilgrims); and to all this I fear I must add complete indifference to truth, and honesty, and honour, when a convert may be gained,—all these are things that have to be laid at the door of the Roman Catholic Church. 'All means,' a Roman Catholic minister once said to me,—'All means are lawful if a soul can be brought into the true fold.' Well, you may choose to call that religion, but it certainly is not morality. If you consider that God is a God of truth, that He hates lies, that Christ comes to us as *the truth*, that one of the precepts of His religion is that we should 'speak every man truth with his neighbour,' there is something very awful in seeing any portion of His Church tampering with falsehood, with impostures and juggling tricks, in the supposed interest of religion, thinking to do God's work by Satan's weapons. Why! when the Church departs from truth, corrupts truth, she becomes a curse rather than aught else, and is positively a demoralising agent. And then further they are exactly the impossible demands which she makes on their belief which have filled the ranks of the educated in Roman Catholic countries with unbelief and scepticism. If you mix up with the faith a quantity of legendary matter, and demand credence equally for both, you are likely to bring about the rejection of both."

"Explication Historique, Dogmatique, Morale, Liturgique et Canonique du Catéchisme," par l'Abbé Ambroise Guilloiso (12th edition, Paris, 1870).

In vol. ii., p. 424, among the comments on the ninth commandment, we read the following teaching as regards falsehood: "You wish to borrow some money from one of your friends; but as he knows that you are rather extravagant, this friend replies, I have none; nevertheless he has some. Does he tell a

lie? No; because the expressions which he uses are not of a nature to deceive you, and they only signify, according to a received custom, I have no money which I will or can lend you.

“You interrogate a superior, a man of position, a doctor, a lawyer, etc., upon an affair which they certainly know well, and they answer you that ~~you~~ know nothing. Do they tell a lie? No; because, after a received custom, the sense of their words is this: I know nothing which I may tell you.”

The Rev. Archer Gurney. “Reason for Living and Dying in the Church of England.”

Page 18, 1864: “All this is said in no spirit of uncharitableness—God forbid!—but with most sincere sorrow for the scandals existing in foreign Communion, and especially for this great scandal of the practical adoption of a careless, low, immoral standard. It arises from the desire to save souls at any price, combined, of course, with the conviction that they can be only saved in one way. Thus, even theft and falsehood are habitually treated as ‘*venial* sins.’ It may be observed here that the only lawful distinction in sins is that between wilful and conscious offences, and sins of infirmity. Of course dishonesty can never be numbered among the latter. Indeed, whatever other sins may be laid to the charge of the English Church, she must be admitted to be the most scrupulously honest and truth-telling of Churches. Truthfulness is her mark. She knows nothing of pious frauds, and enforces the highest moral standard. Our country people have many faults of their own, of which pride and the lack of amiability are perhaps the most prominent; but we may be permitted to point without undue boastfulness to the general moral tone of English churchmen, and even of English society, as contrasted with the European standard, and claim them as due in a large measure to the influence of the English Church. Unquestionably this arises mainly from the fact that there is no mixture of truth and falsehood in our teaching, no paltering with the moral sense, no recognised and yet essentially unlawful casuistry.”

The Gawthorne Incident. Extract from “The Reply of Rev. Cyril Page to Mr. Gawthorne.”

“Even supposing the Archbishop of Canterbury and the bishops alluded to did, openly or secretly, entertain principles inconsistent with the formularies of the Church of which they are the chief guardians, I should not lose all faith or confidence in the

Church of England; or even if I should be driven to such an extremity, the absence of straightforwardness, the lamentable deterioration of religious character, which I have too often witnessed in recent converts to Rome, would lead me to look out for some other system which should offer the attraction of honesty and love of truth."

Canons Bright and Liddon. "More about Roman Misquotations."

Page 18. In this reply to Father Addis of the Oratory of St. Philip Neri, the eminent authors, speaking of their former pamphlet which Father Addis had tried to answer, remark: "It was added in the tract that she had been the Church of many so-called pious frauds, and had become the Church of Jesuit casuistry, that she had practically encouraged laxity in respect of historic truth and unscrupulousness in proselytism. Facts must alter not a little before such a charge can be withdrawn."

Concealment of Perversion.

Di Bruno ("Catholic Belief," p. 230) teaches thus:—

"*Question.* Nicodemus was a disciple of Christ, though secretly; cannot I in like manner be a Catholic in heart and in secret?"

"*Answer.* Nicodemus was a disciple of Jesus Christ in secret; but he presented himself to our Lord. Begin therefore by presenting yourself to the Catholic priest, to be instructed and received into the Church. After being received into the Church privately, if weighty reasons in the judgment of your spiritual director justify it, such as loss of home, or property, or employment, and so long as those weighty reasons last, you need not make your Catholicity public, but may attend to your Catholic duties privately."

Di Bruno then proceeds to say: "That circumstances may occur in which either plain duty, or the sacredness of truth, or the honour of God, or the edification of neighbours, may require of the pervert to come boldly forward as Nicodemus did at the burial of Christ." Truth loves the light and is always sacred. A true conversion must be always to the honour of God; concealment of the truth in such a matter as this can never be to the edification of any one, and will always be very much the reverse when the deceit is discovered. This book, the reader will remember, is heartily approved by Cardinal Manning. When we say that the Romans in the matter of proselytism do counsel concealment and advise their so-called converts to dissemble, we are told that we lie, nevertheless the reasonableness of the assertion is made clear enough here.

Cardinal Manning under Anathema.

Père Gratry said that the Cardinal had placed himself under the ban of excommunication for contradicting General Councils in their condemnation of Pope Honorius. As Archbishop of Westminster and Roman Primate in England he is under what *he* should think more of than the anathema of a General Council—that of a Pope!

“The right of Primacy in the Church of England has been lodged in the See of Canterbury ever since the Mission of St. Augustine; and William of Malmesbury cites a Brief directed to Archbishop Justus, the fourth occupant of the Primacy, by Pope Boniface V., who confirms the privileges of Canterbury under anathema to any who should attempt, then or afterwards, *however human affairs might change*, to molest that See, or attempt in any way to resist or diminish its privileges.” On page 372 the Brief of Boniface V. is given in Latin.

The Vatican Council (*Union Review*, p. 471).

Roman controversialists ever talk as if this Council was unanimous, as if its proceedings were always harmonious, as if it was not packed, as if it was called together and conducted in every respect according to the precedent of the First Council of Jerusalem, or that of Nice.

“The *Tablet* inaugurated its record of the Council by the impudent assertion that Bishop Dupanloup’s pastoral against the new dogma was dictated by the Emperor’s promise of the archbishopric of Lyons; and has closed it by the equally bare-faced falsehood, that the opposition of the Hungarian bishops is grounded on a secret arrangement with Count Beust about the preservation of their revenues.

“Out of the 767 bishops who assembled at the opening of the Council, between 500 and 600 were completely under the thumb of the Papal authorities. About a third were Italians; for although in all Italy there is not one single real Theological Faculty, except in Rome, the Papal States alone have no less than 143 bishops, while the 12,000 Catholics of Germany, exclusive of Austria, are represented by fourteen bishops only. The diocese of Breslau contains 1,700,000 Catholics; Cologne, 1,400,000; Cambay, 1,300,000; Paris, 2,000,000; but any four of the sixty-two Neapolitan and Sicilian bishops, or the 243 of the Roman States, can out-vote these representatives of 5,000,000 of the clergy and laity. The great body of the Spanish and South American bishops were known to be equally ignorant and equally under

the control of the Vatican. And 300 of the members of the Council were dependent on the Pope for board and lodging, and thus were completely the creatures of the ruling power—a circumstance of which the Italian Ultramontane organs did not fail pointedly to remind them. . . .

“On Wednesday, July 13th, the *Schema de Romano Pontifice* was carried in a General Congregation, against eighty-eight *non placets*, sixty-two conditional *placets*, and in the absence of ninety-one bishops still in Rome, but who purposely kept away from the voting. Among the *non placets* were Cardinals Rauscher, Schwarzenberg, and Mathieu; among the conditionals, Cardinals Guidi, Silvestri, and Trevisanato, Patriarch of Venice. Seven cardinals stayed away. Of English and Irish bishops MacHale, Moriarty, Leahy, Vaughan, and Clifford were *non placets*; Ullathorne of Birmingham and Chadwick of Hexham gave conditional votes. A large number of archbishops and primates, including those of Gran, Vienna, Milan, and Paris, were among the *non placets*, where indeed was found nearly every name of distinction in the Roman Catholic hierarchy. Manning, Dechamps (of Mechlin), and Pie (of Poitiers), are the three best known among the infallibilist majority. Their power had been manifested throughout not by vigour of argument, but by strength of lung, which they displayed with tremendous effect whenever an able or learned speaker of the Opposition, like Strossmayer or Schwarzenberg, mounted the rostrum; till the scandal produced by these scenes of indecorous turbulence had become so great, that the *mot d'ordre* went forth to observe more external propriety for the future.”

Maskell on the Definition of the Infallibility of the Pope (Toovey, 1871).

The author was a well-known clergyman in the diocese of Exeter. This is how he speaks of the *Tablet*: “Every Catholic who does not accept in an extreme sense or interpretation the definitions of the Vatican Council, or who has for a time ventured to hesitate as to their immediate binding obligation, runs the risk of abuse by one of our newspapers, the *Tablet*. No writer ought to object to being proved by fair argument to be in the wrong. But it is a very different matter that he should have words deliberately and intentionally put in his mouth which were never said; or his meaning misrepresented, and then the false statement refuted as if it were the true. To call people names, to impute to them evil motives without the slightest proof, to make basely from mere anger vile insinuations, are the meanest tactics of anonymous journalists. Unhappily they sometimes have much

weight. It would be well if they had none, except with those who themselves are vile.

“What the purpose of a papal letter lately sent to the *Tablet* may be, I know not. Nor would it be decent to make a guess by whose persuasion or interference it was obtained. But most assuredly that document could never have been intended to witness to the necessity of an observance of the Christian virtues of Truth, Charity, and Justice. At any rate, a few weeks before (what shall we call it?) its promulgation, one of the most revered of bishops had already publicly held the writers and managers of the *Tablet* up to scorn, as ‘calumniators;’ and since that time, the English Provincial of one of the chief religious orders has expressed and not withdrawn his condemnation of the insinuations of the *Tablet* as lying and disgraceful.”

Dr. Pusey.

Quoting Mr. Maskell reminds me of Dr. Pusey’s remark in his reply to Mr. Allies and Mr. Maskell. In his letter to Mr. Upton Richards, page 291, he writes: “If they do not, I do not see anything contrary to morality in simply withholding, under special circumstances, of course *without deceit*, the knowledge of a fact which could change nothing, but might very probably cause anxiety and disquietude. Mr. Maskell uses this silence as to confession as a ground of impeachment. I will not retort, Mr. Maskell, although he who uses this instrument so freely now well knows that scandal such as he would affix upon myself *might be retorted as it is manifoldly urged against the Communion to which he now belongs*. I mean this: that I have *known* concealment countenanced by Roman Catholic priests which has startled me.”

Many years ago Dr. Pusey replied to a pamphlet of March 1836, which imputed false motives, and so slandered the early Tractarians. His reply was called “An Earnest Remonstrance;” and on page 31 he says, speaking of this same imputation of false motives and so slandering, that “such dishonesty has ever been part of the corrupt policy of modern Rome.”

In 1851 he preached a sermon entitled “The Rule of Faith,”—a discourse which convincingly shows the fearful difference between modern Romanism and the doctrine, government, and practice of the early Church. In it he gives many quotations from Liguori’s “Glories of Mary.” The only way to counteract the sermon was to impugn these quotations, which was done by some Roman Catholic controversialist; Dr. Pusey verified

them again, twice in the Redemptorist edition, which bears the imprimatur of both Cardinal Wiseman and Cardinal Manning.

To use Dr. Pusey's own words on another matter, here is a case where the usual resource in perplexity—the imputation of interpolation—is absolutely precluded by the independence of the authorities.

Comparisons we know are odious ; but it is a remarkable fact that in all his many years of controversy, when defending the Church of England in the many books and pamphlets abounding with quotations from writers in all ages, no charge of wilful *suppressio veri* or unfair misquotation has ever been sustained that I remember. There are very few Roman Catholic controversialists, who have written and quoted half the matter to be found in Dr. Pusey's writings, of whom the same can truthfully be said. In his letter to Dr. Jelf, 1841, p. 113, after showing that one or two quotations of Cardinal Wiseman, in his controversy with Mr. Palmer, were not genuine, Dr. Pusey, in a prophetic little sentence, neatly condemns the subsequent teaching of Cardinal Manning thus : “Romanist citations of the Fathers always require to be sifted, their system being not really founded on antiquity, but on the authority of the existing Church, and they are careless how they quote.” Dr. Pusey did not of course deny the authority of the existing Church, but that the Church appealed, in proof of what she asserted, to the testimony of the Scriptures, antiquity, and universal tradition of what had been always taught. As in his sermon, “Rule of Faith,” p. 25, “Antiquity was ever the test of truth ; novelty, of error.”

Roman Catholic controversialists forget sometimes, in their eagerness to crush us with their view of the Living Voice of the Church and the wickedness of appealing to antiquity, that He Who spake as man never spake, He, the Eternal Truth, appealed to the history and prophecy of the Old Testament Scriptures in proof of His mission.

Mr. Philip Pusey, Dr. Pusey's son, who was a diligent student, knew something of the literary and controversial methods of the Romanists ; and in a conversation with me not long before his father's death, he used much stronger language in condemnation of it all, than anything contained in my sermon which so stirred up the wrath of Dr. Lee and the *Tablet*.

I subjoin two extracts from Dr. Pusey's writings, which touch on the Roman Controversial Method.

“But though some, especially the Roman laity, may be really misled, charity cannot suppose that those who are versed in the controversy between their Church and ours are sincere in

their congratulations on this revival of Catholic truth, which had slept among us. They know too well who are their true foes ; they even now and then let some signs of annoyance escape them, in the very midst of their assumed ease and joy, like the Spartan boy whose entrails the stolen fox was gnawing ; they feel that their own game is being spoiled ; they had hoped to come upon us unprepared, or armed with Ultra-Protestant weapons, which had never been proved in any real conflict, and they are mortified at seeing us donning the ancient armour, which has stood proof against them in many a conflict, and which they have never been able to pierce. They had hoped, by aid of what is really ancient in their system, to bring back among us their own modern corruptions ; by aid of what is Catholic to introduce what is peculiar to Rome : they are annoyed at finding the posts pre-occupied, that members of our Church are conscious of her position, that she possesses stored up for her children everything which they could hold out as an inducement to them to fall away to Rome. And so they have resorted to the corrupt policy which they practised of old against our Church, and would make men suspicious of the truth, as independent of their corruptions, knowing that if the truth be removed men must fall sooner or later to their errors. If they can but bring our people out of the straight path, they doubt not that they must fall into their nets ; if they but set them against the pure truth, they must receive it drugged with other ingredients. Rome has enough of truth to prevail everywhere, except against Catholic truth itself ; it has been gaining upon the bodies which have severed themselves from our Church ; it knows well what are weak defences and what are strong ; it would draw us out of strongholds, and taunt us to abandon them and make us suspicious of them, as if they belonged to her. It is a matter of history that some of the first and most active promoters of Puritanism, and afterwards of Nonconformity, were Roman Catholic priests, who received orders or pretended to receive orders in our Church, that in the disguise of friends they might more effectually disturb and smite it. These men did not dare to broach the peculiar tenets of their Church, but they endeavoured to disunite and decompose the fabric of our unity by infusing doubts and scruples ; by decrying the ecclesiastical discipline of our Church as an infringement of Christian liberty ; by objecting to our Liturgy and Cathedral Service as formal and popish ; by making their hearers to join in more spiritual and exciting devotions ; and thus they gradually paved the way for actual separation and dissent, and for all the calamities which fell upon our country, and from which we have

never yet recovered. There is also positive proof that for a very considerable period Jesuits were regularly educated on the Continent, and sent over to these countries to enter into the ministry, not only of our Church, but of every sect in the nation."—*Dr. Pusey's letter to the Bishop of Oxford*, p. 224.

"The extent, too, of her Communion is the tangible proof she puts forward of her being *the Catholic Church*. This is a sore temptation to her to bend, relax, fall in with unholy ways and usages, which promote this her first end. She would further holiness as much as she can; but she cannot afford to do what is right, if it would cause the unholy to part from her. She is obliged to temporise, to lure, to condescend, when she cannot control. In some countries she is suffering the penalty of former sins, having to support the credit of false miracles, which she cannot disavow without owning the past to have been a fraud; while in all over which she has dominion she will tolerate and profit by what she dares not approve; will sit by in silence while men tell falsehood or use violence in her behalf; will suffer visions and miracles which she does not believe to be believed by her people and to bring gain to her clergy; and even in her own guarded province of the faith will permit unauthorised doctrines (such as that of the Immaculate Conception) to creep in and take the public honours of truth, wherever men are disposed to receive them. It is painful to think and speak of these things in another member of the mystical Body of Christ, who once was the bulwark of the faith and a pattern of zeal, and who still has holy practices and institutions which we might gladly imitate; but Rome forces it upon us by sending amongst us to steal away the hearts of the children of our Church."—*Dr. Pusey's Letters to Dr. Jelf*.

Barlow's Consecration.

The following incident is a good specimen of Roman Catholic controversial methods:—

I have a letter written to a lady saying: "There exists a writ of Queen Elizabeth, dated 18th December, 1559, that is the day following Parker's consecration, by which she directs Barlow to consecrate ^{Parker} Parker." This, if true, would prove that Barlow was not a bishop on the 17th of December, and therefore could not have consecrated Parker, who is told to make him (Barlow) a bishop the following day. The reference in proof of this wonderful statement is given to Courayer's "Treatise." But when the reader looks at Courayer, he will find Courayer only mentions the tale to disprove, deny, and condemn it! The writer carefully omits quoting the commission to consecrate Barlow which was

issued by Henry VIII. more than twelve years before, but takes care to misquote the writ of Queen Elizabeth to confirm Barlow in the See of Chichester, as an order for Barlow to be consecrated a bishop many years after he had been made one in Henry VIII.'s time. See "Courayer," pp. 73-80, and p. 345, Appendix.

"The Vatican Council," Sermon by the Rev. George Case, D.D.,
Canon of Clifton (1870).

I believe the preacher was, many years ago, a curate of All Saints', Margaret Street. As the time drew near for Papal infallibility to be erected into an article of faith he preached his sermon. He not only flatly contradicts Cardinal Manning in showing how the old English Catholics did not hold the new doctrine, but he also condemns those who, like the *Tablet*, abuse all their brethren, who differ from them, in terms both false and uncharitable.

"But, unfortunately, there is every proof that certain self-elected representatives of Catholics sin grievously against this patient and charitable expectation, and act as though they were the infallible exponents of the Catholic mind. What! Because a man has a ready pen and a printing-press at his command, is he therefore to set himself up and to act as though he were chosen to express the opinions of a body of men whose thoughts he cannot possibly know, except in so far as this or that man has communicated his own to him? Or is a priest so to degrade his pulpit as—(I do not say to express or to advocate, which he has a perfect right to do)—but so to express and advocate his views as to imply pity, or scorn and contempt, for those who differ from him? No, my friends; it is not thus that God's truth is maintained. God does not need the violence and unscrupulousness of men for working out His own designs. Remark, I do not quarrel with men for stating their views, for arguing, for endeavouring to persuade others to adopt them; but I do protest against the tone of pharisaic insolence which certain organs of the Catholic press assume. I do protest against the abuse which they heap upon those who differ from them. I do protest against the low wit with which they strive to heap contempt even on some of those who are sitting as Fathers in the Council, and whose office and position they profess, forsooth, to hold in such unbounded veneration!"

Dr. Case also remarks on the want of veracity shown by such organs as the *Tablet*, though he does not mention any of them by name except the *Weekly Register*, from which he quotes. That paper had inserted a letter giving instances of the old English

Catholics rejecting the modern doctrine of the Pope's infallibility. Dr. Case must then, I conclude, allude to such organs as the *Dublin Review*, the *Tablet*, or the *Month*.

Pascal the Younger. "Cases of Conscience."

Page 162: "I once—it was in 1848—heard two of the most honourable, though most zealous, of Roman Catholic noblemen in England declare that they did not allow the *Tablet* newspaper to come into their houses." "I do not know if the *Dublin Review* is placed by these noble lords in the same category with the *Tablet*, but I sincerely trust so. Consistency is well sacrificed for the sake of high personal integrity and an inextinguishable natural love of truth."

Interference with Elections.

The reader may remember a recent indignant remonstrance of Cardinal Manning in the *Times*; if I remember rightly, he denied that the Roman Catholic Church had recourse to such proceedings, and I think he used the expression "controversial trick." Pascal the younger gives this quotation, page 200: "Our venerated hierarchy and clergy, in the fulfilment of their duties, will inculcate the strict and religious duty of selecting as representatives of the people those men who are best fitted to support in the Imperial Parliament OUR RELIGIOUS RIGHTS."—*Address to the Catholics of the United Kingdom, signed, PAUL, ARCHBISHOP OF ARMAGH, PRIMATE OF ALL IRELAND.*

The Pope and the Elections (1887).

A report having been circulated that orders had been sent from Rome to the Catholic clergy in England to use their influence in support of the Gladstonian candidates in the present election, his Eminence Cardinal Manning has addressed the following letter to a gentleman of his diocese:—

"ARCHBISHOP'S HOUSE, WESTMINSTER, July 2nd.

"My dear Mr. Ranken,—No man can prove a negative, and I therefore cannot say that Leo XIII. has not done any act that the fancy or credulity of man may impute to him.

"But I am as likely as any man to know what he has done in the political contest of this moment, and I have no hesitation in saying that the notion of his telling the clergy how to vote in politics is as fabulous as 'Gulliver's Travels.'

"Men can know but little what the Catholic Church is if they can believe such electioneering tricks.

"If any such orders had been issued I and my colleagues would have known it; and I am able to say in their name and my own that no such orders have been either received or issued.

"Yours faithfully,

"HENRY E., Card. Archbishop.

"G. ELLIOT RANKEN, Esq."

"PARIS, August 4th.

"The Rome correspondent of the *République Française* telegraphs that the Pope has decided to take in future an active part in the political elections, since the success of the recent municipal elections has given rise to the hope that a similar result will favour the political campaigns. With this object Leo XIII. has appointed a commission entrusted with a careful canvassing amongst the Clerical party. The Pope hopes to send to the Chamber a powerful and numerous party, by means of which he would compel the Quirinal to make important concessions."

If this paragraph from the *Times* is true (and I have not seen any contradiction) we may ask (bearing in mind Cardinal Newman's saying that even in secular matters it is safer to be on the side of the Pope) if Cardinal Manning thinks Pope Leo XIII. guilty of electioneering tricks; or "that the notion of his telling the clergy how to vote in politics is as fabulous as 'Gulliver's Travels'?"

The Rev. H. N. Oxenham.

This gentleman is well known for his most charitable, kindly tone towards the Church of England, so different from the generality of "verts," who as a rule become so bitter against their spiritual mother. Would that even a tenth of them had the charity and courtesy of Mr. Oxenham.

The following are extracts from review of, and from his reply to, the Roman Catholic *Dublin Review* (*Union Review*, 1865):—

"A more crushing rejoinder to a more baseless and unprincipled libel we never recollect to have met with."

"Shows, in a few short and telling paragraphs, every word of which is a barbed arrow, that, 'of all living men,' *Dublin* reviewers are the very last from whom such charges come with any shadow of consistency; our contempt is merged in indignation."

"The reviewer makes me say (page 332) that I have 'cordially and dispassionately' appreciated the scholastics, the words I have italicised being quoted in inverted commas as my own. I need hardly say that no such statement occurs in my book. The paragraph which professes to quote it opens with expressing

‘disgust at the pretentiousness of my tone.’ Is this even decent? I do not ask if it is honest.”

“Here, then, I take leave of this just and charitable reviewer, who has twice deliberately and publicly held me up to the odium or contempt of his readers as an actual or suspected heretic, as a man who undertakes to write about what he has not even tried to understand; whose intellect is ‘pitiable,’ and his moral tone ‘disgusting;’ and who will not even now have the grace to apologise for the calumnious falsehood which exposure has constrained him to retract.”

“The *Dublin Review* is not, of course, in fault here; but the *Weekly Register* is convicted of the double impropriety, to use no harsher term, of publishing without leave passages in a private letter, and of garbling them. Mr. Oxenham’s ‘Appendix’ shows it is neither the first nor last time our contemporary has been guilty of similar ‘carelessness.’”

“There is a more solemn consideration behind. Not all Dr. Colenso’s unhappy speculations, nor all that is contained in *Essays and Reviews*, are so likely to lead men into unbelief, as the miserable, hair-splitting subtleties of these desperate champions of a forlorn hope. By a man with any temptation to scepticism the paper we have been dwelling on would be seized as a *reductio ad absurdum* of the Christian faith. This is what we meant when we said, in a former article, that ‘Ultramontaniam, next to infidelity, is the chief enemy of God and His truth in modern Europe.’”

This is by no means the only time Mr. Oxenham has been misrepresented and abused by his fellow Roman Catholics. The reason is not far to seek; his respect for Dr. Döllinger, his efforts in the cause of reunion, his non-denial of the validity of Anglican orders, are amongst a few of his mortal sins!

Ambrose Philip de Lisle, of Garendon Park.

This gentleman, who many years ago became a Roman Catholic, was a bright contrast to the majority of those who joined the Roman Communion of England. He longed for reunion, and his method of controversy was invariably full of charity and candour. Soon after the publication of Mr. Gladstone’s “Political Expostulation” he writes as follows (the reader will see that he condemns such organs as the *Tablet* for not having a very strict regard for truth):—

“GARENDON PARK, LOUGHBOROUGH,

“November 20th.

“I therefore have no hesitation in saying that I rejoice in the publication of Mr. Gladstone’s ‘Political Expostulation.’ It

is not because I agree in the justice of the charges which it contains, but because it is a legitimate challenge on the part of one of the greatest statesmen, not only of England, but of Europe, to our ecclesiastical authorities, to vindicate their principles and ours from the imputations which have been cast upon them, mainly in consequence of the *exaggerations and perversions* of our doctrine, which have been advocated and circulated in various organs of the Catholic Press."

The "Weekly Register."

Roman Catholics were very angry with Mr. Kingsley for his charges against Dr. Newman. They have no scruple in abusing Dr. Döllinger in a worse and very malevolent manner. This treatment of their most eminent divine began before the Vatican Council of 1870,—before Dr. Döllinger published his celebrated declaration, in which he rejected the decree on Papal infallibility as a lie; saying that he did so as a theologian, historian, and citizen.

This Roman Catholic journal was called to account by Mr. Oxenham for its misrepresentation. It implied that Dr. Döllinger had been censured in the Pope's last Brief.

"The enclosed correspondence tells its own tale, and very few words will suffice to explain the circumstances under which I ask you to insert it. The second of my two letters, rendered necessary by the comments of the *Weekly Register* on the first, was refused insertion by that journal, which, moreover, substituted what purports to be a summary, but is a complete misrepresentation of its contents, flinging also a fresh sneer at Dr. Döllinger, and repeating, almost in the same breath, that he has not and that he has been censured."

"As this comment contained no apology for the offensive insinuations, while it reiterates in substance the original charge, I then addressed to the editor of the *Weekly Register* the following letter, which he refuses to publish, substituting as a summary an offensive misstatement of its contents, and a repetition without any shadow of proof of what had already been twice denied."

"The Rambler" (Roman Catholic Journal).

This publication, now defunct, contains plenty of proofs of the bitter, unfair method of opposing the Church of England which is so common amongst Roman Catholics.

In vol. 1855, p. 255, in the article on the true principle of religious controversy, there is plenty of excellent advice on the

duty of trying to conciliate, and not to exasperate, opponents ; yet even here we meet with this piece of abuse : “ With an opponent before us so vast, so pretending, so unscrupulous, so lamentably ill-informed, and so shameless, it is hard to resist the inclination to give him a little more of his deserts than is consistent with true prudence.” . . .

Last year some Roman Catholics were disgusted, by hearing a well-known Roman priest say in the pulpit, “ that the church of All Saints', Margaret Street, was a synagogue of Satan ;” this kind of abuse is not new. In the *Rambler*, vol. 1850, in the article on Roman Catholic prospects, we have this : “ The Established Church, be it never forgotten, is *the* great opponent of Jesus Christ in this island.” “ Add together all the dissenting sects, account their heretical tenets at their worst, number up their deeds of hostility against the Catholic Church of which they have been guilty since they first sprang into being, note rigidly the obstacles they now present towards the conversion of the people, and their crimes and their power alike will appear to be almost as nothing in comparison with those of her who is in her very essence the creation of the spirit of rebellion against God. She alone is the true embodiment of that sin for which Satan was cast out of heaven.”

* * * * *

“ Other heretical bodies in this empire have been founded for the maintenance of some supposed Christian truth ; she was founded for the very purpose of setting up the abomination of desolation in the temple of the Most High. And with all the wiles of Satanic skill has she hitherto accomplished her work ; or rather, with all his ancient mastery in deception, has he, who is incarnate in her, continued his unwearied resistance to the salvation of souls by her means.”

In vol. 1855, p. 73, comes this wicked paragraph on Dr. Pusey : “ Fault was found with us some time ago by a Catholic contemporary for our calling Dr. Pusey an ‘ arch-imposter.’ This term was used by a slip of the pen for ‘ arch-deceiver.’ However, there is not much difference between the two, and those who object to the one will probably object to the other. Whether or not it is prudent always to call a spade ‘ a spade ’ is a matter for consideration. But certainly Dr. Pusey *is* an arch-deceiver ; and, in claiming to have personal and trustworthy grounds for knowing that the Anglican Church is a part of the true Church, he is—we really must speak the truth—an imposter. He may impose upon himself, as he does upon others ; we heartily trust

that he does. But Dr. Pusey has done and said such extraordinary things, in order to keep his followers from obeying their own consciences, as to cause strong suspicions of his sincerity. One of the most tolerant and liberal-minded of Catholic ecclesiastics is in the habit of saying that he reserves the service for the reconciliation of an *heresiarch* for Dr. Pusey."

"Confession of Roman Disunion."

Vol. 1850, p. 5: "This topic is our want of Catholic organisation. *Why* are English Catholics never united? *Why* is it that, agreeing in faith beyond all the rest of the world, we disagree in every other matter more than ordinary Protestants and unbelievers? Why will not the bishops, and the clergy, and the laity pull together, and write books, and publish periodicals, and build churches, and found schools, and superintend ecclesiastical education, and confer and contend with the State, and, in short, do everything with one hand, as we trust they all have one heart? Why do we waste our energies and our money till we are ashamed to look one another in the face? Why do we stand with our eyes and mouths open, staring at our difficulties, wondering, wishing, hoping, fearing, grumbling, and fault-finding; and repeating, till the whole heart is sick, the old story of Catholic mismanagement, Catholic disunion, Catholic extravagance, and Catholic impotence? This, we say, is a scarcely overcharged picture of the doleful strains of sorrow with which we are wont to console ourselves for our misdoings in every part of this island."

Page 7: "It is undeniable that English Catholics have not only been distinguished for their disunion, but that they have been and still are more disunited in many practical matters than many Protestants and infidels."

"Worship in Church."

Vol. 1851, p. 292: "Then, too, see how awfully the old system of pew-renting has operated, and in many cases still operates (even when the clergy struggle with all their powers to cast it off), upon the spiritual condition of the poor. What a fearful sight it is to see a Catholic chapel, at the very time that the holy sacrifice is being offered, with its largest portion and all its best parts half empty, sometimes not a third or a quarter full, while below the bar, where the box-keeper sits, a multitude of poor men and women are crushed together, extending not only up to the doors, but through them into the street beyond."

Also on page 377: "Is there no blind Gallicanism among us; no undue dependence upon money as a means of propagating the Faith; no tuft-hunting subservience to worldly rank and honour; no faint-hearted fear of the power of Protestantism to persecute?"

Vol. 1849, preface: "We have scarcely the shadow of any Catholic organisation of our entire body; we can do nothing in common, except our purely spiritual duties; we are notoriously the most disputatious community in the kingdom, quarrelling with one another on every possible opportunity, and writing and publishing remarks on each other's personal conduct and opinions with a freedom which repeatedly degenerates into intolerable license. Add to this the mournful truth, that we have as yet no Catholic literature."

The late Rev. W. Upton Richards.

The *Rambler* has these amiable words in its review of Mr. Oakley's "Reminiscences" (vol. 1855, p. 73): "Mr. Oakley speaks of his own successor at Margaret Chapel as 'a person of the most unblemished life, the highest integrity, the most amiable disposition, and the purest intentions.' We confess we think this going rather too far. Few people entertain really so good an opinion of the sincerity and religiousness of large numbers of Protestants as the writer of these sentences entertains, or have a deeper sense of the mischief done by personal imputations; but it seems to us that we actually pass the limits of Christian charity when we say positively of a man circumstanced like our good friend the Rev. William Upton Richards, and yet remaining a Protestant, that he certainly has 'the purest intentions.' We could not say more of the best of Catholics, and it is a great deal to say positively of any man. We *hope* that Mr. Richards' intentions are thus spotless; but we cannot help thinking that this exaggeration of charity is inconsistent both with truth and prudence. Nobody *knows* whether Mr. Richards and others are sincere; and, to our mind, it does nearly as much harm to them to assert that they are something like saints, as to treat them as something like rascals. Either Mr. Richards, with others like him, is sincere, or he is not; if he is not, this excessive praise only confirms him in his sin; if he is, he must have sufficient knowledge of the *mixed* nature of his motives to be suspicious of the sincerity of any such eulogy from a Catholic."

Perhaps this letter of Mr. Upton Richards may account for the Roman abuse of him. See *Guardian*, 20th November, 1850.

“ FALSE RUMOURS OF SECESSIONS TO ROME.

“ *To the Editor of the ‘ Guardian.’*

“ Dear Sir,—People’s minds have been of late sadly perplexed and much distressed by the painful rumours which have appeared, week after week, in a newspaper called *The Church and State Gazette* (and thence copied into other papers), touching the practices and likely secessions of certain clergy and laity of our Church. I have for some time suspected that they came from some of those who had left us. Although much, and indeed the greater part, has been, so far as my knowledge went, positively untrue, still there has been about the remainder such an air of truth and apparent knowledge of circumstances that it was impossible to imagine the reports coming from any but those who were once with us. They could not have been written by those who had any love for the Church of England. I say an air of truth, because in the disjointed way in which the different pieces of news have been presented to the public, they give, though partially true in themselves, a most erroneous impression, which the context would have prevented, and so they naturally lead persons to conclusions which are positively false. These suspicions, which I for one have for a long time entertained, have been now, I am sorry to say, confirmed in a quarter which I cannot for one moment doubt. I have every reason for believing that correspondents of the paper alluded to are some who have become lately members of the Roman Church. Were it desirable I could name at least one of the parties. I cannot understand how those who have once worshipped with us, have been partakers with us of that One Bread, can be turned into such bitter enemies and persecutors; how they can think it right to feed the idle or malicious curiosity of the day by propagating idle and, in part, false stories about people, merely with a view of adding to the present distress. Malicious stories must, indeed, have been welcome to the editor, who could receive contributions from such a source. Would to God, at such a critical juncture as the present, we all would mind our own business, and try to fashion our conduct more and more after His commandments! Surely they should be the rule of our life, and of them what one so plain as this: ‘Thou shalt not bear false witness against thy neighbour’?

“ I am, dear sir, your faithful servant,

“ W. U. R.

“ P.S.—Only two days ago I received a letter from a very dear

friend who has been frequently made the object of the most malevolent attacks, asking me whether he should not bring an action against the editor, as these false reports were doing him so much injury with those among whom he ministered."

"Dissimulation."

Page 249: "What we have to complain of is, that when Catholics *have* thought it desirable to come before the public in defence of their religion, they have so often shrunk from speaking the real truth, and have attempted to conciliate the fury of their adversaries by showing that, after all, Catholics are as good as Protestants, and that their creed is not so very unlike the principles of Protestantism itself."

"Vaticination."

Vol. 1851, p. 248. After some abuse of Dr. Pusey the writer says: "But if we may form an anticipation from the ordinary course of human things, it is not impossible that Dr. Pusey himself will be the last Puseyite."

"Abuse."

Vol. 1850, p. 309: "If any Anglican clergyman now asserts that the Church of England teaches the doctrines of Baptismal Regeneration he asserts a falsehood."

"Contradiction to History and Vatican Council."

Vol. 1850, p. 566: "The Church, or the Pope as the head of the Church, has never hurried on any developed form of doctrine or of practice. What was false in either he has at once condemned, but he has never imposed, as Protestants understand the term, a decision in any controverted matter by the mere force of his authority. When he speaks *ex cathedrâ* it is as enunciating what the mind of the whole *Ecclesia dispersa has already decided*, and as *resuming* in himself its corporate and authoritative judgment."

"Loyalty."

Vol. 1850, p. 382: "We would rather see our whole hierarchy consigned to a common gaol than one solitary prelate invited to a Royal levee in the character of a Catholic bishop."

Page 534: "Catholicism in Ireland is still a power before which an Imperial government may be made to tremble. Cease then to give three cheers for the Queen. We in England cannot make ourselves feared. In Ireland you have the game in your own hands."

“Desecration of Westminster Abbey.”

No one believes that any desecration was intended on the Jubilee day. The same kind of thing is not uncommon in Rome itself.

Vol. 1850, p. 370: “This being granted, I would beg to mention that I have more than once been present in the great church of St. Ignazio at Rome, when the whole of the high altar has been removed or concealed by boards, and that end of the church has been formed in a sort of amphitheatre, bench rising above bench, and the whole crowded by the students of the Roman college (varying in age from ten to five-and-twenty perhaps), come to receive the prizes annually awarded to the most successful competitors. The space in front of the high altar is filled up with chairs for the accommodation of the more distinguished guests, and a considerable portion of the church is occupied with benches for all who are interested in the proceedings. A cardinal presides, and on the last occasion when I was there, I think there were no less than five of these princes of the Church amongst the company.

“Surely what is done in the consecrated church in Rome, under the immediate eye of the Supreme Pontiff, and sanctioned by the presence of so many of the Sacred College, cannot be so atrocious a proceeding as the mistaken zeal of some of your correspondents has led them to imagine.

“I am, sir, your obedient servant,

“A LAYMAN, BUT NO PREACHER.”

“Differences on the Pope’s Infallibility.”

Vol. 1855, p. 338: “And so with Ultramontaniam. One man instinctively prefers the magnificence and grandeur of the decisions of the Bishops of Christendom meeting in council, and in the multitude of counsellors and the conflict of arguments which an Œcumenical Council ensures, perceives a peculiar safeguard against error; another says to himself, that for practical purposes decisions on doctrine must rest with one man; the government of the Church cannot get on without it; in fact, a revelation given, as Christianity undoubtedly was given, requires an infallible pope. Accordingly every man, as he is thus either pre-eminently historical and critical, or pre-eminently logical and practical in his tone of mind, approaches the Ultramontane controversy with a slight predisposition either to one side or the other. We believe, therefore, that as long as the subject is formally undefined by the Church, there will be partisans of both

sides found among her most devout and loyal children. And, further, we cannot but hope that, Ultramontane and developmentist as are our own opinions, we may never undervalue either the learning, the ability, the piety, or the orthodoxy of those who take opposite views on these abstruse questions."

"Condemnation of Popes and Need of Reformation."

Vol. 1853, p. 473, "Death of Savonarola": "That he died an edifying death, few will dispute. Three parties united to put him to death,—the Pope, the evil-livers of Florence, and himself; but of the three, the two last must undoubtedly share by far the largest proportion of the responsibility."

"We close the record of this tragic episode in the history of the Church with thanksgivings to Almighty God that our lot is cast in more peaceable times, when our worst foes are without the pale of the Church; when we have a Pius IX. in the place of Alexander VI.; and there is no need of a reform like that which devoted men prayed for three hundred and fifty years ago."

"Abuse of the English Clergy."

Vol. 1849, p. 225: "I say that the proportion of the scandalous to the devout livers in the Establishment is far, far greater than in any portion of the Catholic Church in which I have ever had an opportunity of ascertaining the true state of affairs."

Mr. Ffoulkes contradicts this as to Spain in his "Crown and Council;" the biography of the late Rudolf de Lisle as to South America; the late Emperor Maximilian as to Mexico.

As to Ireland, nine out of the ten commandments do not seem to be much regarded just now!

"The Branch Theory Adopted."

Vol. 1850, 245: In an article on Theological Science (of all subjects) the *Rambler* speaks of the gladdening signs "which our own English branch of the Catholic Church presents to our eyes." Yet when the same expressions are used by English churchmen ridicule is poured upon them.

The "Union Review."

As this journal was the organ of the Association for Promoting the Reunion of Christendom, as some of its contributors were Roman Catholics, and as Dr. Lee pleaded his long efforts for reunion as justifying his challenge to myself, I may show from

this journal that charges against Roman Catholics of unfairness in controversy are therein made, and many faults are also affirmed which the Roman Communion deny as existing.

“The Evidence for the Papacy,” Hon. Colin Lindsay
(Longmans, 1870).

Page 218: “We close Mr. Lindsay’s book with a sad feeling that he is going the way of Dr. Manning and Mr. Allies rather than of the more reasonable and sober of those who have unhappily left us; and that unless some good providence of God should open his eyes to the madness of those who are doing their utmost to drive the Church to ecclesiastical self-destruction, we shall find him, should we ever meet him again, irrevocably committed to a system the like to which the Church has never yet seen for its unparalleled audacity and reckless disregard of truth.”

Cardinal Manning’s “Fourfold Evils of the Day” and “Fourfold Sovereignty of God.”

Vol. I., 1871, p. 578: “He has omitted to include under the one head the habit, engrained in too many bigoted minds, of telling falsehoods on behalf of religion, and under the other the revolt against the Divine sovereignty involved in setting up an absolutism in His Church which He never ordained at first nor sanctioned subsequently. To say that the English style is clear, fluent, but somewhat too ornate, that the statements of so-called facts are in defiance of all history, and that the theology is interpenetrated with unsound speculations and illogical deductions, is only to say, in other words, that Dr. Manning is the author.”

“The Liberal Catholics of Germany.” Extracts from Dr.
Döllinger’s Declaration.

Page 279: “Until the Vatican Council of 1870, Dr. Döllinger was regarded as by far the greatest theologian and most learned divine in the Roman Church. When that Council triumphed over Scripture and History, Dr. Döllinger was much abused (as before he had been much praised) for having a conscience and refusing to follow the multitude in proclaiming, believing, and teaching what he knew to be false.

“The Scriptural argument for the new articles of faith is based on Matthew xvi. 18, John xxi. 17, and, as regards infallibility, Luke xxii. 32, with which it stands or falls so far as the Bible is concerned. Now we are bound by a solemn oath, which I have twice taken, to accept and interpret Scripture only in accordance with

the unanimous consent of the Fathers. But the Fathers, without exception, have interpreted those passages in a sense quite different from the new decrees ; and nothing has been further from their mind than to understand Luke xxii. 32 of an infallibility granted to all popes. I should, therefore, be guilty of perjury were I to accept an interpretation without which the decrees have no Scriptural basis to rest upon."

"I am further ready to prove that the bishops of the Romance countries, Spain, Italy, South America, and France, who formed the immense majority at Rome, together with their clergy, had already been misled on the question of Papal authority by the text-books used in their Seminary course, which contain quotations most of which are either falsified or invented. I will prove this in the case of the two principal and favourite text-books in theological schools and seminaries of the present day—Liguori's "*Moral Theology*" (especially the treatise on the popes), and the "*Theology*" of the Jesuit Perrone ; and then in the case of Archbishop Cardoni's and Bishop Ghilardi's writings, and the works of the Viennese theologian Schwetz, which were distributed in Rome during the Council."

"I appeal to the fact, which I am ready publicly to prove, that two General Councils and several popes have already, in the fifteenth century, decided the question of the limits of Papal power and of Papal infallibility, in solemn decrees published by the Councils and repeatedly confirmed by the popes ; and that the decrees of July 18th are in glaring contradiction to those decisions, and therefore cannot bind !"

"Now it was known, and had already been mentioned both by Gratry and myself, that Aquinas was deceived by a mass of forged authorities ; for, in fact, his teaching is based entirely on such spurious passages, and never on genuine passages of Fathers or Councils. And as to Liguori, a glance at his writings is enough to show any intelligent theologian that his use of spurious passages is still worse than Aquinas's."

As regards this Vatican Decree of the Pope's infallibility Dr. Döllinger ends his protest thus : "*As a Christian, a theologian, a student of history, and a citizen, I cannot receive it. Not as a Christian, for it is incompatible with the spirit of the Gospel and the express statements of Christ and the Apostles ; it will set up precisely that kingdom of this world which Christ repudiated, and that dominion over the Churches which St. Peter forbade to himself and all others. Not as a theologian, for the whole genuine tradition of the Church directly contradicts it. Not as a student of history can I accept it, for as such I know that the persistent*

endeavour to carry out this theory of universal dominion into practice has cost Europe rivers of blood, disturbed and ruined whole countries, overthrown the fair edifice of the organisation of the ancient Church, and produced, fostered, and maintained the grossest abuses in the Church. Finally, I must reject it as a citizen, because by its claim to subjugate States and Sovereigns and the whole political order to the Papal authority, and by the position of exemption it claims for the clergy, it lays the foundation for endless and pernicious division between Church and State, clergy and laity. For I cannot conceal from myself that this doctrine, which resulted in the destruction of the ancient German Empire, were it to become dominant amongst the Catholic portion of the nation, would at once transplant the seeds of a deadly malady into the new Empire now just established."

Page 447: "The foes of the Anglican Church, not revolutionary and republican enemies, not Protestant dissenters only, but the Ultramontanes, who have never let slip a single opportunity of traducing and slandering the Anglican Church, who absolutely deny the validity of her Orders, and consequently the possibility of obtaining salvation in her fold, must bear no inconsiderable share. Ultramontanism has, in truth, been the chief cause of Protestantism."

In a review of Père Gratry's Letters on the fraudulent nature of the advocacy of Papal infallibility the *Union* reviewer says: "They are important links in the chain of proof that no honest and educated man can or does accept the dogma of the personal infallibility of the Supreme Pontiff, as formulated by the curialist majority at the Vatican Synod. There are, doubtless, honest men who accept it, and educated men also; but the honest Infallibilists are not educated, and the educated ones are not honest."

"Arguments that are Double Edged."

"There is a strong presumption that the Church of England has no Apostolic Succession, Valid Orders, or Eucharistic Sacrifice, because she is not likely to have what she does not profess to have." This is untrue of course, but until 1870 the Roman Communion did not profess to have an infallible pope—Papal infallibility was not possessed.

"You Anglicans have more than once altered your Prayer-Book." Why not? Pius V. altered the Breviary by cutting out much that was mere legend. To alter a prayer-book is after all not worse than to alter the divine constitution of the Church by the erection of the autocratic papacy, or to annul the decrees of

General Councils by denying the condemnation of Honorius, or tendering the Creed of Pius IV. to a convert for his profession of faith. To make a new creed is worse than an honest attempt to improve a prayer.

As for the Missal, take almost any of the modern manuals of Roman Catholic devotion, and you will find them very different in their doctrinal teachings from anything to be found in the Missal.

“Your Church cannot be the Catholic Church, for it is called the Church of England, the Church of an island, while the Catholic Church covers the whole world.”

Good English churchmen understand what they mean in speaking of the Church of England; they mean the Catholic Church in England.

Moreover, the Roman Catholic Communion is committed to the word Roman in her Creed of Pope Pius IV., to put the local term, the name of one city, before the title Catholic Church in the creeds at once *de*Catholicises. The names of towns or countries may of course come before or after the word Church, as the Church at Corinth, or the Irish Church, an expression continually used by Ultramontanes who object to the equivalent term Church of England.

Cardinal Manning wound up a sermon a few years ago, exhorting his hearers to be “Christian, Catholic, and Roman in the fullest, deepest sense of these three titles of our faith.”

Roman Disregard of the Authority of the Catholic Church.

At the reception of those who join the Roman Communion, the profession of faith put before the candidates is the Creed of Pope Pius IV. It is the profession of faith used on that and all other solemn occasions. It commences with the Nicene Creed, to which is appended eleven new clauses or paragraphs of things to be believed by the convert. This is a proceeding condemned by Canon VII., of the Council of Ephesus, in these words:—

“When these things had been read, the Holy Synod decreed that it should be unlawful for any man to propose, or subscribe, or make any other creed but what had been resolved upon by the holy Fathers assembled at Nice, with the Holy Ghost. And that they who dare to compose another creed, or to introduce it, or offer it to them who are disposed to be converted to the knowledge of the truth from Heathenism, or Judaism, or any heresy whatsoever; that these, if they are bishops, be deposed from the episcopate; if clergymen, from the clergy; if laymen, that they be anathematised.”

Erastianism in Roman Church.

Union Review, vol. 1870, p. 23: "It is cast in our teeth by Roman Catholics that our Anglican Communion is a State Church, founded by Henry VIII., and built up by Acts of Parliament; and every humiliation we are subjected to through this union with the Crown is a fresh cause for triumph over us by our Roman brethren. Their memories must be short, or their education has been partial, or they would remember that the condition of the Catholic Church of France, previous to the Revolution, was as Erastian as our own.

"Never had France recognised the temporal omnipotence, the spiritual autocracy, the infallibility of the Roman Pontiff, decreed by Gregory VII. The celebrated Ordonnances of 1268 and of 1438, drawn up by legists and assented to by the clergy, the Pragmatic Sanctions of Louis IX. and of Charles VII., had consecrated the ancient French customs, and had founded the liberties of the Gallican Church. These liberties flowed from two principles universally admitted before the invention of the False Decretals and the usurpations of the Bishops of Rome—viz., the power given by Christ to His Church is purely spiritual, and the power of the Pope can only be exercised in accordance with the sacred canons; so that the Holy Father himself is subject to the judgment of a General Council. Consequently, it was established by the Pragmatic Sanction that every ten years a General Council should be held, the decrees of which should be obligatory for the entire Church, the Sovereign Pontiff included. Ecclesiastical dignities, whether abbatial or episcopal, were to be, as of old, conferred by free election; the King reserving the privilege of recommending candidates, whom, however, the Church was not required to elect unless it saw fitting, and the Pope was to confirm the candidates by virtue of his Patriarchate over the West."

Montalembert's Dying Protest.

Vol. 1870, p. 279: "But I venture to say that you will not find any more in my speech of 1847 than in my other speeches or writings, a single word in conformity with the doctrines or pretensions of the Ultramontanes of the present day; and that for an excellent reason—which is, that nobody had thought of advocating or raising them during the period between my entrance into public life and the advent of the Second Empire. Never, thank Heaven, have I thought, said, or written anything favourable to the personal and separate infallibility of the Pope, such as it is

sought to impose it upon us ; nor to the theocracy, the dictatorship of the Church, which I did my best to reprobate in that history of the *Monks of the West*, of which you are pleased to appreciate the laborious fabric ; nor to that *Absolutism of Rome*, of which the speech that you quote disputed the existence, even in the Middle Ages, but which to-day forms the symbol and the programme of the faction dominant among us."

"It was in 1852 that I began to struggle against the detestable political and religious aberrations which make up contemporary Ultramontaniam." He then speaks of the Litanies of abuse daily launched against the Bishop of Orleans, Dupanloup, and other illustrious friends.

Disunion in Scotland.

A letter appeared some time ago in the *Tablet* from Mr. James Walsh saying : "A few years ago the Catholics of the western district of Scotland were very much divided. The foul demon of discord entered this portion of the Lord's vineyard, and ravaged the fold. The last days of our late zealous and beloved bishops were made sorrowful by these divisions."

Need of Reformation.

In the *Union Review*, 1870, p. 64, there is a remarkable article called "Concilium Delectorum Cardinalium." It gives the report of the Select Committee of Cardinals, appointed by Pope Paul III., to inquire into, and report upon, the needs of reformation in the Church, 1538. Roman Catholic controversialists constantly deny that their Communion was ever anything but what is holy. Cardinal Manning gives us to understand that the Papal Chair has always been occupied by the right sort of occupants !

The report of the cardinals is not only remarkable for its terrible witness to the awful abuses existing, far worse than anything in the Church of England during the last three hundred years ; but it also is a witness against the modern teaching of the Pope's infallibility, and the denial of the teaching of the Council of Constance—that the Church may look to the reform of its head as well as of its members.

"In the preamble or preface to their report the committee express their hope that the Church, which had become almost a ruin, should be restored by the exertions of Paul III., and that he might be able to draw the Roman Court out of the deep degradation into which it had fallen. So far from being believers in a personal infallibility of the Roman Pontiff, they assert that most

of the evil which has fallen upon the Church has arisen from the practice of previous Popes (nonnulli pontifices tui prædecessores), in having as St. Paul says heaped 'to themselves teachers having itching ears,' and in these teachers having encouraged the Popes to follow their own inclinations rather than the good of the Church (non ut ab eis discerent quid facere deberent, sed ut eorum studio et calliditate inveniretur ratio), and they accuse these pernicious teachers of having taught that since all the goods of the Church were the property of the Pope, no sale of benefices on his part, no trafficking in sacred things, could be simony (in Pontificem non posse cadere simoniam), because a Pope might do what he liked with his own. The notorious simony, however, practised at Rome they declare to be the cause why the name of Christ was blasphémed amongst the heathen. The Power of the Keys, they remind the Pope, was not given to the Vicar of Christ that he should make a gain of it; and they conclude their address by hoping that he will set an example to the Church of Christ and to the whole clerical order by doing that which he ought to do, and by avoiding that which he ought not to do. Having given him this advice, which is obviously at variance with the doctrine of the personal infallibility of the Pope, they then proceed to specify the abuses in the Church which demand immediate correction."

The Roman Communion Perfect Everywhere.

We are ever being told that the Church of England is a wretched institution, a human institution, without spiritual life, without Priests or Sacraments: the Catholic Revival is ignored whenever it can be, except to abuse it; it is never admitted that abuses exist in the Roman Communion, but seceders are given to understand that the Roman Catholic Church is a true, loving mother, everywhere looking after her children with the utmost care and tenderness; that she is not on her best behaviour here in England, but is the same everywhere in her doctrine, practices, disciplines, teachings, privileges. Spain, South America, Mexico, are often instanced to disprove the truth of all this. Let us hear a bit of testimony from the Azores, September 14th, 1886. In a letter from one of the Cowley Fathers, in the *Cowley Magazine*, November 1886, we may learn what goes on there; and I think that many of the most extreme Ritualists would prefer to be in Liverpool, with Bishop Ryle for their Diocesan: "The actual condition of things in these islands certainly makes one appreciate more than before what were, I suppose, the chief outward features of our Anglican Reformation: (1) the translation of the Service

into the vernacular ; (2) the provision, beside the Eucharist, of a responsive and Scriptural Service, such as our Morning and Evening Prayer (I don't suppose these people know anything of the Psalter, very little of the Gospels) ; (3) the weeding out of apocryphal legends and superstitious practices of devotion ; (4) the permitted and recognised marriage of the clergy. With regard to the first and last points I have been asked several times, Why is the Service in Latin? And why may not the clergy marry? The authorities would find it hard to give a satisfactory answer to either question, when it is a by no means uncommon thing for a priest to have a family, who are euphemistically called his godchildren! This is winked at, if not allowed by the authorities. Of course, besides other scandals, it provides an easy excuse for unlawful unions among the laity.

“Marriages within prohibited degrees of kinship are another great evil in the islands, and to them is attributed the prevalence of idiotcy. Yet for these, too, dispensations are procured, and so the sanction of the Church is given.

“A new bishop (suffragan) has recently come out from Lisbon to Terceira (the Episcopal See), and he seems more disposed to be active than the old bishop. He caused a Pastoral to be read in all the churches the other Sunday about the better observance of Sunday. But it is the chief market day in all or most of the islands, and so long as Mass is attended nothing else comes amiss.

“There has only been one confirmation in this island of twelve parishes and some twenty thousand people in twenty-three years, and that was ten years ago. Yet there is regular communication by steamer between the islands twice every month, and of course it would be easy for the bishop to secure transport otherwise if he desired it. Assuredly we ought to pray constantly and earnestly in the sense if not the words of a touching prayer that I remember coming across as taught by some pious man to his orphans at Florence: ‘Grant, O Lord, that Thy whole Church may be brought back to that rule of faith and law of holiness which were in the days of Thine Apostles.’ What a motive the obvious need of mutual balancing and supplementing which divided branches of the Church show should be for prayer and endeavour for the reunion of Christendom. All Anglicans must try to raise our practice to our standard ; then certainly we have much that we can teach Romanists.

“The Azores, healthful for various physical complaints, would, I think, prove a very remedial climate for any one suffering from Roman fever.”

Abuse of Church of England by Seceders to Rome. The Rev. E. Kirwan Browne.

“Annals of Tractarian Movement,” p. 516: “We have no reason to be surprised at the cool appropriation by heresy of that which belongs to the Church of God, for, *simia Dei diabolus* is a true proverb, the devil is ever aping God in his works.” . . . “Does the Church establish the Sisters of Mercy, and call their services into requisition, the devil is ready, as the ‘*Simia Dei*,’ with a Nightingale or a Sellon to ape the works of the genuine Sister of Mercy. Does the Church in her wisdom establish Missions, a Wilberforce is at hand to attempt the same. Does the Church send out Missioners to the distant East, or in the cold, frigid North, a Martyn and a Heber are nigh to go likewise. Does the Church recommend her clergy to practise celibacy, immediately does Anglicanism seize the idea, and ‘*Bachelors’ vows*’ are taken, and *soi-disant* monasteries and convents established; nay, even our very ecclesiastical dress is imitated, and it is not without great difficulty that one can at first glance discern a priest of the Most High from a teacher of heresy.”

The Reason why Roman Catholic Controversialists are so Fierce against English Catholics.

“I am as fully convinced as ever, indeed, I doubt not Roman Catholics themselves would confess, that the Anglican doctrine is the strongest; nay, the only possible antagonist of their system. If Rome is to be withstood, it can be done in no other way.” Cardinal Newman.

Positive but Mistaken Assertion.

“Subsequently, however, the awful truth forced itself upon us, that we had been mistaken all our lives as to what really was God’s truth; and we became convinced, not only that the Anglican Communion was not Catholic, but that it protested against and denied many of God’s most holy truths. We therefore felt ourselves bound to separate from her, and to submit to the true Catholic and Apostolic Church.” Lord Feilding, 1850, letter to Bishop of St. Asaph.

The list of the most holy truths of God denied or protested against by the Anglican Communion is of course not yet published!

“Down with it! Down with it!”

Cardinal Manning, in his letter to Dr. Pusey, says, page 29: “That every Roman Catholic must wish to see the Church of

England give way year by year under the intellectual and spiritual action of the (Roman) Catholic Church, and must watch with satisfaction every change, social and political, which weakens its hold on the country, and would faithfully use all his power and influence for its complete removal as speedily as possible."

The letter contains many remarks that are not only untrue, but are blasphemies (unintentional, no doubt) against the work of God the Holy Ghost in the Church of England as part of the Catholic Church.

Cardinal Manning in this letter disclaimed any "bitterness." Dr. Pusey in his letter to Cardinal Newman calls it a "death thrust."

I have in my possession a letter from one of the Jesuit Fathers of Farm Street, saying, "I affirm that among the *chefs d'œuvres* of Satan is the Anglican Establishment."

Father Pius's "Life of Father Ignatius" (Spencer).

Union Review, vol. 1866, p. 233: "In bad taste, neither temperate, truthful, nor reliable."

Father Pius is always firing controversial shots at the Church of England. Here is a specimen of his truth, charity, and good taste. He says few attend an early celebration, "except they get a monomania for manifesting their godliness in that special direction!"

J. C. Earle.

This gentleman was a Roman Catholic of far more amiable views of his opponents than those held by the *Tablet* division. He wrote some very interesting papers on "The Spiritual Body." In his article on the "Actual Unity of Christendom," p. 111, he says: "The Roman Catholic Church is unfortunately less united than appears on the surface, and far less so than many of her loudest champions maintain. They themselves often foster her division by the immoderate use of hollow catchwords and empty shibboleths, conventional phrases scarcely to be distinguished from cant, and the direct adoption of epithets which imply division, such as 'The Catholic Party.' Indeed, the free use of sectional names on both sides indicates a painful want of unity and a deep-seated, widespread, and increasing disunion. What have they to do with such terms as Liberals and Ultramontanes? What means the bitter dissension in the Vatican Council as revealed by an eye-witness such as 'Pomponio Leto'? Why are not they who boast of unity so loudly of one mind, striving to keep the unity of the Spirit in the bond of peace? How

many of the most heated among them tend to widen every breach, to exaggerate every divergence, to force upon their brethren as dogma and duties things which have the force and value only of private opinions. How many are there who would, if they could, bring the Index, the Censorship, and the Inquisition into this country, with all their inevitable sequences in the way of dungeon and stake. Persecution is not without its advocates even among those that profess to be followers of the meek and lowly Jesus, who came not to destroy men's lives, but to save them."

The Authoress of "From Oxford to Rome."

Page 395: She describes the fading away of that glorious ideal of a perfect, though earthly, Church, which she had been "so sure must be realised, not dissipated, by the approach to Rome."

"The convert sighs in sadness of soul when he remembers how, months ago, he was confidently assured that he was taking a step of which he would never repent! Ah! is it so? Candidly he will tell you, that if the shadow of the dial of his life could go back those months he would not do what he has done. But it cannot. . . . He will not try to change, nor think of it; but this he will do—he will tell any he finds restless and discontented in the Church of their fathers to consider longer and more than he did before they bid farewell to their home."

As a rule those who secede for some little time after their secession talk and write as if everything was perfection and peace; after a time the conviction of having found rest in the bark of Peter shows itself chiefly in contemptuous talk of those whose faith never changed, but who remained loyal and true.

"Roman Harmony" (*Union Review*, Vol. I.).

"The same party (*Dublin Review*) have succeeded in suppressing by fanatical outcry and underhand manœuvring a Roman Catholic journal, as immeasurably superior to the *Dublin* in ability as it was in fairness. And how were its comments on Roman Catholic matters received while it did exist? Let me take but one instance. Some years back a correspondent of the *Rambler* (not an Anglican journal remember) wrote some letters on 'Catholic Education,' scrupulously courteous and respectful in tone, and obviously actuated, to use Mr. Ffoulkes's language, by the sole desire 'to see things improved.' And what was the result? A storm of fierce personalities and irrelevant abuse for some months from the correspondents of the Roman Catholic newspapers, scarcely

attempting to prove that the criticisms were unjust, but indignant, like our editor, at the fact of any criticisms being made—ribald doggrels worthy of the stableyard, circulated in Roman Catholic colleges—and unmanly and un-English attempts, as in the present case, to ferret out and expose the writer's name to his own detriment."

Division in the Church.

We are continually told that there can be no division in the Roman Catholic Church. The Council of Florence declared, and the Bishop of Rome finally pronounced, "That the partition wall has been removed which divided the Western and Eastern Church, and the peace and concord of Christ returned,—that Corner Stone Who hath made both *one*."

There is plenty more on "division" and "want of union" in the proceedings of the Council.

Disunion in the City of Rome.

The Rev. R. J. Nevin states, in a letter to the *Guardian*, July 9th, 1879: "I have taken the trouble to ask some of those who receive here regularly the Sacrament, while utterly scouting the new dogmas, how can they do so in the face of the Papal orders in the case.

"From the clergy I have got this answer: 'The Vatican Council was not a true one, was not rightly called or formed, was not free. Its decrees are not part of the Catholic faith.'

"From the laity this reply: 'The Pope has no right to change the faith or add to it. He cannot. We have a right to the Sacrament as a Confession of the faith we were brought up in, and we will receive it, no matter what he says.'"

Different Opinions on Anglicans.

In England no good, consistent, well-informed churchman would attend Roman chapels, or seek absolution or communion from Roman Catholic priests.

1. Because it would be wrong.

2. Because the Roman Catholic priest would not give either to an Anglican, whom he pretends to regard as an unbaptised heretic.

I know of more than one case abroad where a Roman priest, and once an ecclesiastic of high rank, with full knowledge admitted a member of the Church of England to receive these great privileges.

Garbling Scripture.

In the *Guardian*, September 25th, 1878, a correspondent calls attention to a card printed in French. It is an allegorical picture of the Church in danger. Our Lord is represented as addressing Pius IX. His words spoken to the Apostles (Matthew xxviii. 18—20) are altered in a barefaced manner. "I am with thee and with your successors," instead of, "I am with you all days, even to the consummation of the world," as it stands in the Douay Version.

Disunion.

Correspondence between Bishop Vaughan and Henry Petre, December 1874. Bishop Vaughan issued a circular, and Mr. Henry Petre, who objected to it, informs the bishop: "That the Ultramontane party, unfortunately for the true interests of the Catholic Church, at the present time inspires and guides its policy." The *Times* published plenty of letters in the latter part of 1874 from Roman Catholics in which they contradicted each other about a fundamental article of the faith—the Pope's infallibility. One correspondent brought to light the fact that my friend, the *Tablet*, had, during the sitting of the Vatican Council, strongly recommended Keenan's "Controversial Catechism," which book is dead against the Pope's infallibility. This was pointed out, and the editor expressed his regret for recommending the Catechism.

Another amusing incident was the "Voce della Verità," saying, "Lord Acton, Lord Camoys, and Mr. Henry Petre had written deplorable letters;" and then it went on to say: "First Englishmen, or Italians, or Frenchmen, and then Catholics! Whoever talks in this way is no longer a Catholic." This was rather hard on Cardinal Manning, who had already been told by Père Gratry that he had incurred excommunication for contradicting a General Council, and now he is told by the Ultramontane journal of Rome that he is no longer a Catholic, for in his letter to Mr. Gladstone he ended by saying: "My desire and my duty as an Englishman—as a Catholic—is to claim for my flock and for myself a civil allegiance as pure, as true, and as loyal as is rendered by the distinguished author of the pamphlet, or by any subject of the British Empire." All the same it is lucky for England that at the time of the Armada English Roman Catholics were not Ultramontanes; Pius IX., moreover, being under the anathema of a former pope for changing the Primatial See of England from Canterbury to Westminster.

It has often been stated that by the Roman Canon Law

“the sons of an heretical mother, the sons and grandsons of an heretical father, are incapable of entering the clerical state, provided the heresy was notorious and the parents died in it.” If this is true—and the statement appears in Addis’s “Catholic Dictionary,” under “Heresy”—numbers and numbers of Roman Catholic priests ought never to have been ordained; and then comes the question: “Were the sacraments administered by them all these years valid?” Cardinal Manning and Cardinal Newman both “approve” this book; so, no doubt, they satisfied themselves that the Canon Law was mistaken, or that Mr. Addis is wrong; or, if he is right, some higher power overrules his interpretation.

Zeal in Missionary Enterprise.

In this matter no one can deny that Roman Catholic Missionaries have laboured nobly; as regards the money raised for Missionary purposes, it is said that all the money collected by Roman Catholics throughout the world, for Foreign Missions, does not nearly equal the amount collected for the same purpose by the Church of England alone. If this be true we should all the more long for reunion, that, with men and the money doubled, more work for God and souls may be accomplished.

Ultramontaniam in Brazil.

Some time ago an article, under the above title, appeared in the *Saturday Review*. If the charge therein be true, it only shows how worse than worldly modern Romanism can be. Here in England, where they are not in power, Romanists do not seem to object very much if one of their number marries a rich “Protestant,” as they call it; but in Brazil marriages between Protestants are treated as invalid, so that if either husband or wife wishes to dissolve the marriage they can, by simply joining the Roman Communion, annul it without any further trouble! Here again, is an instance of that wonderful unity. In England the Roman Communion condescends to allow that marriage between two members of the Church of England is valid, that Roman Catholics may be allowed by special dispensation to commit the great sin of marrying a Protestant; but in Brazil the teaching and practice are certainly not quite the same.

“Roman Unity in Ireland.”

Vol. 1867, p. 475. In 1815 the Irish prelates combined in sending their joint remonstrance to the Pope. The reader will see how it contradicts the teaching of Cardinal Manning of the

absolute subservience to the Pope, and even that of Cardinal Newman, who, in his sermon "The Pope and the Revolution," teaches that it is better even in secular matters to be on the side of the Pope.

"We should consider ourselves as betraying the dearest interests of that portion of the Church which the Holy Ghost has committed to our care, did we not declare most unequivocally that we will at all times and under all circumstances deprecate and *oppose* in every canonical and constitutional way any such interference. Though we sincerely venerate the Supreme Pontiff as Visible Head of the Church, we do not conceive that our apprehension for the safety of the Roman Catholic Church in Ireland ought to be removed by any determination of his Holiness adopted or intended to be adopted, not only without our concurrence, but in direct opposition to our repeated resolutions."

Contradictory Infallible Teaching.

The Vatican Council, 1870, contradicts the Council of Constance, 1417, as Mr. Gladstone says, page 61, at the conclusion of his argument. "It therefore seems to follow, by a demonstration perfectly rigorous,—

"1. That Pope Martin V. confirmed (or adopted) a Decree, which declares the judgments and proceedings of the Pope, in matters of faith, without exception, to be reformable, and therefore fallible.

"2. That Pope Pius IX. confirmed (and proposed) a Decree, which declares certain judgments of the Pope, in matters of faith and morals, to be infallible; and these, with his other judgments in faith, morals, and the discipline and government of the Church, to be irreformable.

"3. That the new oracle contradicts the old, and again the Roman Church has broken with history in contradicting itself.

"4. That no oracle, which contradicts itself, is an infallible oracle.

"5. That a so-called Œcumenical Council of the Roman Church, confirmed or non-confirmed by the Pope, has, upon its own showing, no valid claim to infallible authority."

Anglicans are not so Wrong in saying that many Professing Roman Catholics are only so—Nominally.

Rambler, vol. 1851, p. 380. "Our Position and Policy": "Judus Iscariot was but the type of millions to come after him. He has had worthy disciples in every age of the Church, and

undoubtedly he will not be without his goodly band of followers now. But such men are Catholics only in name and profession; their whole life is a sacrilege and a lie; their outward adherence to the Church is her bitter affliction; and all that can be said on *Catholic* grounds is utterly wasted upon them. They do not live for *Catholic* objects; they wear the uniform of the soldiers of Jesus Christ, but they are spies and traitors in the camp, or at best cowards who will fly from the field of battle the moment the trumpet summons to the charge."

Roman Denials.

It is often said that it is a calumny to assert that seceders to the Roman Church are always rebaptised; of course a person can be only once really baptised. The reply is generally a very strong denial, coupled with the assurance that careful inquiry is always made, and Baptism only administered *sub conditione* in the generality of cases. Some of us called attention to the great sacrilege involved in this usual Roman proceeding with converts, and they do not now baptise so much in the off-hand, reckless way they did, but they always, if they can, advise the "Conditional Ceremony," because "Protestants, not believing in Baptism, may have been careless in its administration." I have known the "Conditional Ceremony" take place when the proof was overwhelming that all had been properly done. Granted that things are better, and these sacrilegious Baptisms are less frequent than they were twenty years ago, re-Ordination is still insisted upon if an English priest joins the Roman Communion and wishes to enter its ministry. The guilt of the sacrilegious proceeding is heavy and clear enough, for it is a simple fact that all the efforts made *con amore* to disprove the validity of Anglican Orders are complete failures. These Roman re-Ordinations are not conditional, and the sacrilege is perpetrated simply because Rome cannot afford, in her present schismatical position and temper, to acknowledge the truth; so doing would be fatal to her position here. The *Rambler*, vol. 1854, p. 430, puts this clearly: "Wherever you have valid orders and a true form of consecration combined with a true intention there you have a true Eucharist also. The fact that a religious community is in schism, or even in heresy, does not prevent the valid consecration of the Holy Eucharist by a real priest any more than it prevents the valid administration of Baptism by a layman. Certainly to those who are wilful *schismatics* or *heretics* it does not convey GRACE, nor does it to those who are living in any mortal sin; but to such persons as are in invincible ignorance of the true

Church and are free from the guilt of mortal sin—to these, even out of the Church, the Body and Blood of our Lord convey grace.”

It is a grave question for Roman Catholics to consider whether their Sacraments do profit if valid, for their position in this country is one of schism, and holding Papal infallibility as an article of faith, and insisting on its acceptance by all, they must be in heresy as well.

A Roman Catholic's Explanation of the Tendency to Disingenuousness.

When Dr. Littledale replied to the Abbé Martin, his remarks on the deterioration of converts to Rome gave great offence; and on remonstrance being made the pamphlet, as we have previously seen, was withdrawn. Dr. Littledale's accusations were not the chief grounds of offence; it is more than probable that if he had only spoken from his own experience he would have been mightily abused, and nothing more would have been done.

Roman testimony was, however, printed: an extract from “Pomponio Leto”—certainly a witness of weight.

“It oftens happens that the Catholic, unless gifted with unusual superiority of mind, *has no knowledge of good and evil* other than that which he derives from the external authority, which in many cases is represented by any chance individual. . . . The consequence of such an excessive submission to authority is that the human conscience, being often ill-guided, is likely to go astray; at any rate, having never learnt to judge for itself, it loses the capacity for so doing, grows gradually weaker, and at last becomes impotent. . . . The recoil from such a despotism in the present day frequently throws the pupils of the Jesuits into revolutionary excesses. . . . Hence arise the subtleties, the mental compromises, and the disingenuousness, too frequently met with amongst our people.”

Bad Taste.

The first letter I received informing me of the sudden death of Bishop Wilberforce was from a well-known Roman Catholic priest in London. It was very short, telling me to take warning from the accident to the bishop, “who has been sent to his own place.”

Cardinal Wiseman's “Lectures on the Catholic Church.”

We are often found fault with for appealing to the testimony of the Holy Scriptures. On page 60 of his lectures, Cardinal

Wiseman tells us : " In the first place then, as it has pleased God to order things, the Catholic has no need of any other groundwork of his faith beyond the written Word of God." The reason given is that the Bible contains sufficient evidence of the authority of the Church.

Page 61. He again contradicts the present generation of Roman Catholics : " Articles of faith or traditions are nowhere recorded ; because, on the contrary, suppose a difficulty to arise regarding any doctrine, that men were to differ and not know what precisely they should believe, and that the Church thought it prudent and necessary to examine into this point and define what was to be held,—the method *pursued would be, to examine most accurately the writings of the oldest Fathers of the Church, to ascertain what, in different countries and in different ages, was by them held ; and then, collecting the suffrages of all the world and of all times, not indeed to create new articles of faith, but to define that such has always been the faith of the Catholic Church. It is conducted, in every instance, as a matter of historical inquiry, and all human prudence is used to arrive at a judicious decision.*" The italics are mine.

How frequently we meet with the statement, that since the Reformation, confession is not taught or allowed in the Church of England. Lecture X., p. 33 : " Doubtless, too, the practice of confession is enjoined in the Established Church, in the same terms as by us ; for we find that among the instructions laid down in the order for the visitation of the sick, it is thus prescribed : ' Here shall the sick person be moved to make a special confession of his sins, if he feel his conscience troubled with any weighty matter. After which confession, the priest shall absolve him (if he humbly and heartily desire it) after this sort.' "

Even Keenan contradicts many of his polemical brethren. On page 201 he says : " The Book of Common Prayer teaches both confession and the power of absolving."

The temporal power of the Pope.

Cardinal Wiseman differs from many of his brethren, and agrees with those who for their denial are called names.

" The sovereignty of the Pope over his own dominions is no essential portion of his dignity."

Cardinal Manning teaches, in his volume on " The Temporal Power," p. 236, that it is Divine, God's Institution upon earth.

If the two heads of the Roman Communion in England do not agree upon what is God's Institution, Roman Catholic controversialists should not be so fond of pretending they all teach exactly alike in everything.

They are always talking of our want of unity, and that Anglican clergy differ very much. Suppose the rector of one parish contradicts the rector of the next parish on the doctrine of the Holy Eucharist; it is much to be regretted of course, but after all it is not such a difficulty or scandal as the fact that more than one pope has contradicted others; as, for instance, Pope Gelasius teaching that to give Communion in one kind only was to commit great sacrilege. The reply is: "If popes ever did contradict each other, it was not when they were speaking *ex cathedrâ*, as infallible teachers of all Christians."

Neither does a rector speak as if teaching all Christians; even in his sermons, as well as in private conversation, he is only saying what he personally believes to be true. When he does speak officially in the strictest sense is when he proclaims to the faithful the truth, in the words put into his mouth by the Church; and thus all rectors and curates, high and low, say alike in the administration of the Communion: "The Body of our Lord Jesus Christ," and "The Blood of our Lord Jesus Christ preserve thy body and soul," etc. All the sophistry in the world will never convince Christians who are honest that there is any such divergence and contradictions on matters of doctrine in the Church of England as there is and has been in the Roman Communion even in our own day. We have been told again and again: "The Church never creates a new article of faith; but only defines old truths, and never erects an opinion into an article of faith."

Before 1870 any one might utterly deny Papal infallibility, and *pace* Cardinal Manning this doctrine was denied and repudiated by English Catholics, *now* it must be believed as a matter of Divine faith and revelation, as we believe the doctrine of the Blessed Trinity or any article of the Apostles' Creed.

Sacrifice of the Mass.

Again and again Roman Catholic controversialists tell their readers and hearers that the Church of England denies and rejects the notion that the Holy Eucharist is in any sense a Sacrifice. The proof usually adduced is a reference to Article XXXI.; and it is asserted, that the Sacrifice of the Mass is therein denied and rejected as a blasphemous fable and a dangerous deceit. When it is pointed out "that the article only speaks of the Sacrifices of Masses, and not the Sacrifice of the Mass," the reply is "that is a quibble," or it means the same thing, or that the plural use appeared in the literature of the days when the article was composed.

Our controversial friends carefully ignore the first word in the

sentence—"wherefore"—which must refer to the words just preceding; and they say that the offering of Christ was for sin both "original and actual," and "that there is none other satisfaction for sin but that alone," wherefore the Sacrifices of Masses, in which it was commonly said that the priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables and dangerous deceits. The protest is against the notion that the Sacrifice on Calvary was only for original sin, which all were born in, and that the Eucharistic Sacrifice is for sins committed after birth and baptism. Also against the notion that there is a fresh new Sacrifice in the Holy Eucharist instead of the continued memorial, or commemoration, or pleading of the One Sacrifice, the continuous offering and pleading of Him Who is the Lamb of God that taketh away the sins of the world,—“Who is the propitiation for our sins,” “Who ever liveth to make intercession for us.”

Those who so glibly call us quibblers should be more careful to remember who else they are condemning. The author of the following words is surely no stranger to them: “Nothing can show more clearly than this passage that the Articles are not written against the creed of the Roman Church, but against actual existing errors in it, whether taken into its system or not. Here the sacrifice of the *Mass* is not spoken of, in which the special question of doctrine would be introduced; but ‘the sacrifice of *Masses*,’ certain observances, for the most part private and solitary, which the writers of the Articles knew to have been in force in time past, and saw before their eyes, and which involved certain opinions and a certain teaching. Accordingly the passage proceeds, ‘in which it *was commonly said* ;’ which surely is a strictly historical mode of speaking.

“If any testimony is necessary in aid of what is so plain from . . . On the whole, then, it is conceived that the Article before us neither speaks against the Mass in itself, nor against its being [an offering, though commemorative]* for the quick and the dead for the remission of sin; [especially since the decree of Trent says, that ‘the fruits of the Bloody Oblation are through this most abundantly obtained; so far is the latter from detracting in any way from the former;’] but against its being viewed, on the one hand, as independent of or distinct from the Sacrifice on the Cross, which is blasphemy; and, on the other, its being directed to the emolument of those to whom it pertains to celebrate it, which is imposture in addition.”

* “An offering for the quick,” etc.—*First Edition*.

Perry's "Full Course of Instruction" (Duffy, 1872). Recommended by Mgr. Capel. Approved by Bishop Waring.

I refer to this book to answer a common objection against the truth of the doctrine of the Real Presence.

We are thought not to hold or be authorised to hold this doctrine, because we are told that the Presence is spiritual, that the Presence is only after a heavenly spiritual manner, that the Sacrament is only spiritual food, a ghostly sustenance. Chapter XIV., 11, on the Holy Eucharist, page 257, shows the futility of the objection whether made by Romanists or Protestants or non-Sacramentarians. Perry teaches that the actual appearances which remain after consecration *represent* the *spiritual food* and inward nourishment of the soul. They represent that "bread of life" of which whosoever eateth shall live for ever.

Except for the word "appearances" almost any good Evangelical clergyman could use these words! On page 263 Perry says: "I have shown that the Sacrament was instituted by Christ to be the Spiritual food of our souls, and also that its institution as related in the sacred Scriptures affords abundant proofs of the doctrine of the Real Presence."

Let us hear no more about the word *spiritual* meaning absent or not present, or as meaning non-existence!

One dishonest objection is often made by saying the Rubric at the end of the Communion Service shows the Church of England denies the doctrine of the Real Presence. The history of the Rubric refutes this charge.

The Nonconformists desired the Bishops to word it so as to deny the "Real and Essential Presence of Christ's Natural Flesh and Blood in the Holy Eucharist." This the Bishops *refused* to do, but allowed the protest against the uncatholic idea of "any *Corporal* Presence of Christ's Natural Flesh and Blood." The Presence of our Lord's Body in the Holy Eucharist is not after the manner of a body; that is, in the manner in which bodies ordinarily exist. It is not seen or recognised by our senses, but is present in an heavenly spiritual manner, not visibly or after a natural manner, but supernaturally, invisibly, sacramentally, yet verily and indeed present. Christ is locally present in Heaven according to the natural mode. . . . This Rubric then does not deny the Presence of Christ's Body and Blood; it only denies that they are present in any corporal, physical, sensible, visible manner. You must not imagine for one moment that, in rejecting the term corporal presence, the Church of England does not teach our Lord's Presence in the Holy Eucharist as fully and

clearly as Roman Catholics do. They agree on this point with us; for instance, we read in vol. iv., p. 129, of the well-known "Meditations" of the Ven. Father Louis de Ponté: "Inasmuch that, intending to withdraw Himself from us as regards the *corporal* visible and ordinary presence of His humanity, He contrived a means to remain present with us in *another* manner, yet so as to be with us at all times and for ever until the ending of the world under the forms of this Blessed Sacrament."

Neither is the Adoration of Christ here forbidden, for the Bishops refused to deny that worship was due to any Real and Essential Presence of Christ. As Bishop Andrew says: "Christ Himself, the Substance of the Sacrament in and with the Sacrament out of, and without the Sacrament wheresoever He is, is to be adored."

"The Power of the Keys."

Roman controversialists almost invariably take the passage Matthew xvi. 18, 19, as though some special power and prerogative were then and there conferred by our Lord upon St. Peter; and when we reply that the same privilege was conferred upon the other Apostles by our Lord, we are angrily condemned as ignorant heretics, though we err, if we do err, in the company of the great doctors of the Church!

To show how unsatisfactory this kind of controversy really is, I give a proof that Roman divines do not stick at contradicting each other, if only they can be helped, in so doing, to contradict us.

In the sermons preached before the Plenary Council at Baltimore, there is one by the Bishop of Chicago. On page 184 he says, after quoting the verses beginning "Thou art Peter": 'With him to whom He gives the keys—the power of opening and shutting the kingdom of heaven—in *this extraordinary power, He associates the other Apostles* when He gives them the power of loosing and binding, as related in the four last chapters of St. Matthew and in St. Mark, and authorises them to go forth and preach the Gospel, and carry the tidings of revelation to every creature: 'Go, preach the Gospel to every creature; he that believeth and is baptised shall be saved.' What are we to deduce from the commission of our Divine Redeemer to the ministry He had commissioned to go into all places and over the whole earth and preach the Gospel to all creatures, 'teaching them to observe whatsoever I have announced to you, and behold I am with you all days, even to the consummation of the world.'

"Here we behold the *extraordinary powers given to the Apostles.*

Brought up at the feet of our Saviour, Who for forty days spoke to them and enlightened their minds, bringing them to understand that all things which seemed before obscure would be made clear, and presaging that by the Holy Spirit He would *give them extraordinary powers*—the power to bind and loose from sin, of renewing the Holy Sacrifice of Calvary, of baptising in the name and authority of the Son of God, and, finally, *gives them the commission to convert the world*, and declares that their ministry is to be continued from the rivers to the utmost bounds of the earth."

This utterly contradicts the teaching of Cardinal Manning, who asserts that the Apostles held this power in subordination to St. Peter.

The Council at Baltimore was one of the largest ever held since the Council of Trent. Seven archbishops and thirty-eight bishops, three mitred abbots, forty-nine mitred prelates, were present at it. Here surely we should expect to find great agreement and great accuracy of statement.

In the first sermon, that of the President Archbishop Spalding, page 44, the same mistake (to use no harsher term) is made, in saying that the Council of Jerusalem adopted the practical solution of St. James after having heard *the decision* of Peter, the Prince of the Apostles and President of the Council! And this before a Council said to be the most imposing ecclesiastical assemblage in modern times before 1870!

Father Bagshawe has a long passage in his book on the awkwardness and difficulty and unsatisfactoriness of General Councils.

Mgr. Spalding says, page 45, they were eminently useful for the easier and safer guidance of Christian people, in the way which Christ, the great Head of the Church, had Himself pointed out.

Page 58. Archbishop McCloskey, of New York, says: "It is not claimed that an individual bishop is infallible, but the whole body of bishops."

The Church of his Baptism.

When an English Churchman goes over to Rome, and it is said by any one that "he has deserted the Church of his Baptism," the expression is at once denounced and ridiculed. There is but One Church and One Baptism, and if the expression is a little misleading, those who use it know what they mean, and so do their Roman opponents, who in controversy make use of the same expression. I have it in a letter from Farm Street.

As regards proofs from letters, I have already said how impossible it is to prove things ; for the sake of others exposure is disliked, and the guilty parties simply deny what is stated, and Romans and Anglicans believe their own witnesses.

Plenty of letters I might quote from, only the writers would naturally dislike their names being given. Many have written to me, saying : " You may print all I tell you, only do not give my name." Of course I should never print a word without plain permission from writers who are well known to me ; but many letters I have received which seem *bonâ fide* are anonymous, and I am not going to run the risk of being the dupe of an old controversial trick ; neither would it be right to quote a case as true, unless I knew the writer, and had every reason to repose the utmost confidence in his veracity. I will mention one method to induce perversion to Romanism, which is chiefly used with young women, thus : " My dear child, no doubt you will lose some friends in the world by submitting to the Holy Church and becoming a Catholic, but new and better friends will be raised up ; indeed, I can at once introduce you to those who will befriend and encourage you. Lady A—— and the Marchioness of B—— will be so glad to know you, and you will soon know them well ; and they will always be glad to see you." What may be called " the Society bait " is dangled before the youthful eyes. One whom I well know writes : " The —— of —— did her best to convert me by kisses and flattery ; but when I would not give up my religion, I was deserted."

The *Tablet* and Co. delight to speak of Anglican Sisterhoods as Protestant Nunneries ; all the same, I know the offer was made to an Anglican Sister (who had just had a large sum of money left her), that if she would " go over " she should be made " Superioress *instanter* " of a Roman Convent. If she had gone over, and had left her money behind, I wonder what they would have done with her ?

Abuse of the Jesuits.

Protestants of the Exeter Hall type are not the only people who denounce the Jesuits. They were once suppressed by a Pope ; and Innocent XI. is said to have been three times on the point of doing so. Father Theiner for many years held the important post of Archivist ; for more than thirty years he served the Vatican and the Curia. In writing to Professor Friederich, after he had been dismissed, he says of the Jesuits, " They stick at no act of violence and revenge." He longs for soldier heroes in a holy war to free the Papacy from the vampire of Spanish

religion—Jesuit despotism. He says it could be proved that the Jesuits have never sincerely sought the honour of God ; but, at the cost of Christendom, have only obstinately carried through by every godless means the triumph of their school opinions ; that they have been on principle the greatest enemies of the Papacy, of the episcopate, and of the whole clergy, secular and religious, whenever their abominable school opinion has been at stake.

“This opportunity should also not be neglected of making in all such writings the Jesuits responsible, as being the sole originators, for the theses of the Vatican Council. These blind and abject men have here carried through only their own eccentric school opinions, by no means from love to the Church, but for the glorification of their pride, and to the most grievous injury of the Church and of the Holy See. Their success was easy with an episcopate ignorant beyond all conception, and with a pope who possesses hardly any or only a very superficial knowledge of ecclesiastical and secular history, of theology and ecclesiastical law, and who distinguishes himself and often makes himself ridiculous by his old woman’s credulity. I say nothing about his other qualities ; but I maintain openly that there never has been a pope who has made himself so willing a tool of the Jesuits, and that not always from pure motives, as Pius IX. And yet in the bottom of his heart he must despise them.

“In all writings touching the Vatican Council this righteous accusation against the Jesuits must stand out prominently, and be again and again repeated.”

And “against the Society of Jesus these polypi and deadly vampires active and serious measures ought to be taken.”

Yet we are told of the perfect unity, peace, and concord to be alone found in the Roman haven of rest !

Father Curci.

Some years ago Mr. Owen Lewis, M.P., Roman Catholic, replied to the charge of Dr. Littledale of gross immorality amongst the Roman clergy on the Continent. His letters to Dr. Littledale were simply disgracefully abusive. If the reader wishes to know who Father Curci is, he can procure the Dean of Wells’ English edition of Padre Curci’s “Vaticanism as Seen from the Banks of the Tiber.” He was trained in the Society of Jesus ; and in point of learning and intellectual power he was one of its brightest ornaments.

On page 38 we find : “We shrink from transferring to these pages Father Curci’s description of the disastrous state of morals among a large proportion of the Italian clergy.”

Roman Catholic Progress in England.

Sometimes we hear that people are coming over very fast, that so-called converts are as numerous as ever; and then we meet with the opposite assertion that Roman Catholic progress is very slow, that Rome is not gaining. The inconsistency is thus explained. Whenever an English Churchman says Rome is losing in England, his remark is denied as false; but in the Roman Communion, amongst the chief agents of proselytism, it is acknowledged to be true.

The *Month* for October 1886, p. 153, in an article on "The Roman Catholic Church and the People," says: "It is impossible to ignore the fact that the spiritual progress of the Church in England is very slow, that the tide of conversions seems slack, and that our losses from one cause or another more than counter-balance our gains. This is not a popular view; but to any one who has read Mr. Lucas's paper in this review, July 1885, and has weighed the facts on which it was based, must admit that it is a true one."*

The paper in question was largely ignored by the Roman Catholic press, but it was nowhere controverted; its facts were unchallenged, and its conclusions were nowhere called in question. "This is only one side of the question; and the experience of priests in large missions shows that among the poor conversions are numerous. It is not, however, so much that converts are fewer, as that our own people in great numbers are falling away. It was but the other day that I was told of a family of three generations, numbering forty-seven in all; of these only the original father and mother are faithful to their religion, which has been entirely abandoned by the remaining five-and-forty. The causes of this falling off are also many and varied: mixed marriages, board schools, the un-Catholic atmosphere which we breathe—these are but some among them." (*quotation from the Month*)

The article goes on to point out the "hindrance of charging for seats," that the attendance of working lads is very small, to call attention to the gain of having afternoon and evening service

* This is summarised in the following note to the "Life of Frederick Lucas" (vol. i., p. 161)—a remarkable work which, although fully noticed in this review, has received less attention than it deserves from the Catholic weekly press. "According to the last calculation, the Catholics in Great Britain have increased since 1841 at a rate somewhat lower than that of the whole population. Yet more than three-quarters of a million Catholics have come from Ireland to live here, to say nothing of their natural increase, and of the large number of conversions continually occurring."

in English, to the good work done by the Ritualists, in promoting the better observance of Good Friday, acknowledging that among us (the Roman Catholics) there is much to be desired. In the city of Rome itself the observance, or rather the non-observance, of Good Friday has long been a wonder and a scandal.

There is no doubt about the fact that perversions to Rome are lessening every year, and it is as well that people should know that Roman Catholics themselves are sometimes compelled to acknowledge it, and that the defenders of the Church of England are not telling stories when they assert it, though accused of doing so by controversialists.

Failure of Succession and Existence of Dissensions Acknowledged.

The *Tablet*, January 1st, 1881, gives a summary of thirty years' progress of the Roman Catholic hierarchy in England: "The last survivors of the ancient hierarchy were Thomas Watson, Bishop of Lincoln, and Thomas Goldwell, Bishop of St. Asaph. In 1559 the first was cast into prison, and, after twenty-five years of suffering and confinement, died in Wisbeach Castle in 1584. The other at the same time went into exile and died in Rome—some say in 1581, and others in 1585. From 1559 till 1685 the Catholics of England were left for three different periods, making up one hundred and eleven years in all, without the ministration and government of a resident bishop. Speaking of this sad time, a chronicler of the olden time says: 'It is to be here observed that, while Ireland was subject to the same civil government, and suffered terrible persecutions, she always preserved her hierarchy, her subordination, and her unity; she remained a Catholic nation; whereas England, like Norway and Sweden, through a bad and mistaken policy, lost these blessings, and became a prey to the dominant heresy.'

"Whether this be a sufficient account of the reason of the loss of the faith in England, and of its preservation in Ireland, we are not prepared to say; we believe it to be at least *part* of the true account. During the years that the Catholics were without a bishop they were harassed by persecutors without, and from want of an episcopate they were torn by dissensions within."

"In 1804 Bishop Gibson said that the Catholics of Lancashire numbered over 50,000 (they are *now* about 550,000). 'Within the last fourteen or fifteen years,' he wrote, '*the increase of Catholics has been very great, in consequence of the abolition of the penal laws and the liberty given to Catholic priests to celebrate worship and preach. There are now in Manchester 10,000 Catholics, although fourteen years ago there were scarcely 600.*' He had for the

whole northern district 85 priests, of whom 22 were Jesuits, 38 Benedictines, 7 Dominicans, and 6 Franciscans.

"In 1815 the London district had 78 chapels, 104 priests, and 68,700 Catholics. In the whole of London there were but 12 chapels.

"The immense increase in the number of clergy, secular and regular, and of churches and schools, cannot be attributed to any one cause alone. First, there has been an enormous increase in Catholic population, arising not so much from conversion, as from immigration from Ireland." A true Church is supposed to flourish all the more under persecution; it certainly did not decrease the number of Ritualists, and some of the best Scottish bishops existed when the true Church of Scotland had both the State and Presbyterianism against her.

The writer is candid enough to acknowledge that much of the increase in the (Roman) Catholic population is due to Irish immigration, also that losses are considerable: "We fear that many have been lost to the Church by mixed marriages, especially among the children of the poor, by offers of food, clothing, and other temporal advantages, and by the various arts of proselytism employed in public and private institutions and elsewhere. By a law of nature a majority is perpetually endeavouring to absorb the weaker elements of the minority." Also: "Though the clergy, secular and regular, have more than doubled during thirty years, we have no cause for elevation. They do not suffice for the wants of the Catholic population. If we contrast the number of priests with the number of their people, we shall find that they are in a smaller proportion to the population now than they were one hundred or even two hundred years ago."

The article goes on to say that the Ritualists "do our work for us," and that "Ritualism is the most powerful propaganda for the Roman Church which England has yet seen." This is the paradoxical reason for hating, slandering, and abusing them for keeping people from joining the Roman Communion.

Let me enlighten Roman controversialists on the point. It is quite true that there are some few Ritualists, as they are called, who are as distinctly Roman as ever man can be, and if they heard that the Roman clergy wore wheelbarrows on their heads instead of birettas they would at once imitate them. There are two divisions of this little class: those who by their words and works ought, in all honesty and consistency, to leave the Church of England; the other and more numerous division is composed of excellent, holy men who have not a single disloyal thought of the Church of England, but who are ignorant and unwise enough

to imagine that everything distinctively Roman in ritual must be thoroughly primitive and Catholic, and to be adopted, and in their zeal—exaggerated.

No doubt a certain number of secessions has resulted from those clergy whose honesty is difficult to understand, and from those whose indiscretion is so misleading; but that the great body of the Catholic party are, either intentionally or unintentionally, Romanisers, or help on and do not check secessions, is an assertion which can be only truly described by one of the shortest but most expressive and forcible words in the English language.

Advertisements.

Taking money for seats in church is an abuse fast dying out in the Church of England; it dies harder with our Roman friends, as many of their advertisements prove. Taking money for the offices of the church is very common in both Communions: as far as possible all fees should be abolished. Whatever abuses in this way exist among us are also rampant in the Roman Catholic Communion. A Roman Catholic bishop (Hughes) of Gibraltar was cast into prison for trying to do away with the extortionate fees exacted by a junta of Roman Catholic laymen. The high charges for marriage which are demanded by priests in some parts of America have caused a vast amount of concubinage.

When the Roman Catholics wish to attract us at most solemn times, it seems as if the worldly element were very strong! I should say that, next to the ordination of a priest, taking the veil must be one of the most solemn functions, and only those who are in thorough sympathy ought to be present. In the *Times*, November 16th, 1872, is an advertisement of taking the black veil. Monsignor Capel to preach. Seats, five shillings.

Peter Pence.

“Unless English churchmen are very liberal, and give a large sum of money yearly to the Archbishop of Canterbury for expenses in the dioceses of the Church of England, she will possess neither liberty, nor dignity, nor any assured means of exercising her Divine ministry.”

Fancy, if this paragraph appeared continually in the *Church Times* and *Guardian*, how our Roman opponents would howl at us, and point the finger of scorn, saying our Church depended on pounds, shillings, and pence—not on Divine assistance, and that this was a proof she was a mere human institution.

The following appears frequently in the *Tablet*: Peter Pence. "It is the work of capital importance without which there would be for the Holy See neither liberty, nor dignity, nor any assured means of exercising its Divine ministry."—Extract from Pope Leo XIII.'s letter to the Bishop of Orleans.

Testimony to the Truth of the Charge of Disunion, and how Apparent Unity is Sustained.

Cardinal Manning and others teach that the temporal power is God's institution. "Vaticanism from the Banks of the Tiber," p. 32: "In 1862, when Pius IX. was still in the zenith of his power, a number of the most enlightened of the clergy of Italy, foreseeing events which have taken place since, and deeply imbued with ideas concerning the temporal power, wholly opposite to those of the Vatican, ventured on a step of remarkable boldness. They laid before the Pope, in most respectful terms, the suggestion that he should, as his own free act, and under certain conditions, resign the temporal power. It was a simple expression of opinion, humbly submitted to the Pope for his sole decision; but it was a very significant proof of the real mind of the clergy of Italy, that such a paper bore the signatures of 1,200 priests, many of them of distinguished character and position. The Vatican was terrified, and set to work to strike terror. For many years after the presentation of this petition, the cardinal, whose sanction is required for presentation to any benefice whatever, kept always on his desk an alphabetical list of the signatures to this document, and he never gave his assent to a presentation till he had satisfied himself that the name of the candidate was not in the black list. If it appeared there, there was no remission. And besides this, the more zealous of the bishops failed not to follow up the same course in their own dioceses; so that, like the decimation of a rebellious legion of old in Rome, the punishment inflicted on a certain number struck terror through the whole army."

The Blessed Virgin and Roman Teaching.

I will not charge the Romanists with intentionally worshipping St. Mary as God. Their reply to this is always: "We give the highest worship to God and an inferior kind to the Virgin." Sometimes the answer is a bare denial: "We do not worship the Virgin." The expression is used, for instance, in Father Gavin's (S.J.) sermons on the Decay of Faith, at Farm Street, 1885. On page 48, speaking of the Virgin, he says: "Whom we Catholics

worship as a Virgin in conception, a Virgin in birth, and a Virgin always after the birth of Christ."

Then it is said, "Why object to the term worship; in the marriage service you have the words 'with my body I thee worship.'"

All this does not meet the real Catholic objection to the modern Roman teaching and practice. Of course we may in many instances use the same word to explain our devotion to God or man; as in the two great commands of our Lord, Who told us to *love* God and to *love* our neighbour. The Catholic objection is not that the Roman Catholic Church teaches that the same worship due to God may and ought to be given to St. Mary; but, that she does allow so many forms of prayer to be used in the popular devotion to St. Mary; that the proper honour due to our Lord must be obscured; that His attributes and sole prerogatives are continually transferred to her; and that, therefore, the charge of mariolatry is a very natural consequence, and Rome, guilty or innocent, has only herself to blame for it being so frequently made against her. To give none offence; to offend no little one that believes in Jesus; to abstain from all appearance of evil; to countenance nothing that can naturally approach or lead to creature worship with the devotion due to God alone,—is an imperative duty towards One, Who is a jealous God, Who will not give His honour to another.

To print with approval that fable of the White and Red Ladder is a blasphemy against Jesus, and an insult to the Blessed Virgin thus to exalt her at the expense of her Son!

St. Alphonso de Liguori's "Glories of Mary" is the work most frequently quoted against Roman Catholics; and then we are told we must make allowances for the fervour of the southern temperament; that saints in ecstasy may have used expressions we could not—hyperboles and so on. Long before Cardinal Newman wrote something to this effect in his reply to Dr. Pusey's "Eirenicon" (when there was no great storm or excitement about the question, "Do the Romans worship the Virgin, or pay undue reverence to the saints?") it was said, in the *Rambler*, November 1854, in an article, "The Worship of Mary as Practised by Catholics of the Present Day": "We entirely accept St. Alphonsus as a fair type of the prevalent and living spirit of Catholic devotion towards the Blessed Virgin. We adopt his language; we venerate his example; we circulate his writings. We deny that they are disliked by the rich, or the educated, or the laity, as such. We disclaim the theory that there is something un-English in their character; or that it is advisable

to keep them as much out of sight as possible, with a view to conciliate the good-will of our Protestant fellow-countrymen. We do not wish to draw any line between our own people and foreigners on this subject. Viewing the question solely as a matter of private opinion, we consider that any English prelate who has given his imprimatur to a translation of the 'Glories of Mary' has done well. We do not regard it as a dangerous book, or one likely to lead the poor and uneducated astray."

The writer then proceeds to acknowledge that many would not agree with his opinion as to the style and method of Liguori; but he has no word of condemnation for sentences which seem to be most dangerous in their plain natural sense.

A few instances may be given to prove that, if Romans think they are unjustly blamed for their expressions and their teaching concerning the Virgin, they have certainly done their best to give grounds for making the charge.

"Our Lady's Manual," p. 291: "God your Father, Mary your Mother, and the Holy Ghost the Spouse of your soul."

"The Glories of Mary," p. 230: "Mary, says St. Antoninus, is that Throne of Grace to which the Apostle St. Paul, in his Epistle to the Hebrews, exhorts us to fly with confidence, that we may obtain the Divine mercy and all the help we need for our salvation." "Let us, therefore, go with confidence to the Throne of Grace, that we may obtain mercy and find grace in seasonable aid."

If the reader looks at this verse (Hebrews iv. 16, Douay Bible), he will see that it is preceded by two verses, which tell us that, "having, therefore, a great High-Priest that hath passed into the heaven, Jesus the Son of God, let us hold fast our confession. For we have not a High-Priest Who cannot have compassion on our infirmities; but One tempted in all things, like as we are, without sin." This edition of Liguori has the imprimatur of both Cardinal Wiseman and Cardinal Manning, and now see what they have sanctioned—a terrible blasphemy: that Mary is the Throne of Grace, and our Lord became our Saviour to enable us to fly to her boldly in time of need. Not only dethroning God for the Blessed Virgin, and making it appear that our Lord became Incarnate, suffered, and ascended into Heaven, to enable us to come to her; but utterly contradicting another Roman blasphemy—that we must go to Jesus through Mary.

I will not print any more instances direct from St. Alphonso de Liguori. I will refer now to a very modern book, approved by more than twelve Roman bishops, Cardinal Manning amongst them.

- “The Parochial Hymn-book” (Burns and Oates, 1883).
 Hymn 331. “Mediatix with the eternal Godhead.”
 ” 349. “All our joys do flow from Mary.”
 ” 352. “Gate of heaven to me.”
 ” 358. “And for us His wrath appealing.”
 ” 360. “Praise to Mary who is above all praise.”
 ” 363. “After God, Mary is our only hope.”
 ” 367. “He bids thee shed His peace abroad.”
 ” 374. “Sweet heart of Mary, be my salvation.”
 ” 380. “Thou only canst obtain us the pardon of our Lord.”
 ” 383. “Who soothest every grief.”
 ” 387. “Negotiate our peace.”
 ” 391. “Holy Mary, comfort me.”
 ” 409. “O Jesu, Mary, Joseph, deign my soul in heavenly ways to train.”
 ” 418. Mediate for the clergy, intercede for the devout female sex.”

And further on it is laid down that it is most pleasing to our Blessed Lady to leave the application of indulgences to her disposal.

In a book entitled “Advice to the Roman Catholics of England,” 1680, p. 73, a quotation is given from “Missal Polon,” folio 237: “Mother of the Whole Trinity.” I cannot tell if the writer verified his quotation or not. This Anglican post-Reformation writer also says (page 133): “We say Christ is really present in the Sacrament of the Altar.”

“In the ‘Rosary of Mary’ we are introduced to a scene that takes place in heaven. The angels cry, ‘There is no more faith on the earth.’ ‘Then God covered Himself with darkness; but in that night Mary still shone like the moon when the sun has set. . . . A great cry was heard in heaven. God withdrew His hand; the earth fell. Then Mary sprang from her seat, and stretched out her hand, and *a second time saved the world.*’”—Felix Bungener, on “Rome and the Council,” p. 286.

In the instances just given the reader will see how frequently the special work and office of the Holy Ghost is transferred to Mary. Indeed, it is one great and terrible fact, that the Roman Communion most commonly and dangerously ignores the office and work of the Holy Spirit. The most beautiful of all devotions, next to the Lord’s Prayer, was, I believe, the composition of a pope—the hymn “Veni Creator;” but not only is the office of the Holy Ghost obscured by the Ultramontane doctrine of the Papacy, but His special work in the souls of men is lost sight of.

This comes out in various ways ; for instance, persons thinking of secession have applied to me for help about their doubts and difficulties in the faith, and I have advised them to pray earnestly for the help and guidance of the Holy Ghost ; whereas, the Roman advice to the same persons has been, to pray daily to the Blessed Virgin.

In "The City of Refuge ; or, Mary, Help of Christians," we are told (page x, preface) that "the justice of God sheathes the eternal sword at the intercession of Mary." The Roman Catholic Bishop of Nottingham highly approves of this book. (1885.)

The following is sadly instructive :—"Morris on the Incarnation" (*Rambler*, February 1852, p. 148) : "I will boldly confess, if they please, that Mary is to me now more than God was to me when a Protestant. So bright is the light of God's presence in the Church, that it gives even to a darkened soul more exalted notions of a creature in it than of the Creator out of it."

About Easter, 1872, a correspondence took place in the *Church Times*. A Roman Catholic sent a copy of the *Lamp*, October 1867, calling attention to a passage on page 249 : "May God and our Lady have mercy on that simple soul."

This is not a prayer for the Virgin to intercede for mercy, but to *bestow* it ; the petition for it being addressed equally to her as well as to God. No one can read the numerous books of Marian devotion without seeing that many of the prayers addressed to the Virgin ought to be addressed only to God. So long as she is thus prayed to it is mere quibbling to reply, "It is not worship of the highest kind we pay to her." Persons must be judged by their words, not by their hidden mental reservations. Roman Catholics should not indignantly scold us for saying they "worship" the Virgin, for the word is used by themselves, nor deny that there is danger in the popular Marian devotions. Pius IX. has said : "Let all the sons of the Catholic Church hear these our words, and with a yet *more ardent zeal* of piety, religion, and love, continue to *worship*, invoke, pray, the most Blessed Mother of God, the Virgin Mary."

Even in such a carefully prepared book for the instruction of seceders as Bagshawe's "Threshold of the Catholic Church," a book drawn up not to frighten by extravagance, we have, on page 215 : "If the winds of temptation arise, and you are running on the rocks of trouble, look at the Star, call on Mary."

See, too, in this book the proof of what I have just said, that the office and work of the Holy Ghost are terribly ignored. Look at the index and through the whole book, and you will find the notice and instruction on the Holy Ghost are sadly meagre.

Take almost any Roman Catholic devotional book and count the number of prayers and hymns to the Virgin, then contrast the total with the devotions of all kinds to the Holy Spirit. In the books of instruction very little is taught on the indwelling presence of the Holy Spirit, whereby we are made temples of God and united to become members of Christ. If an English Roman Catholic writes or insists much on devotion to the Holy Spirit, he is nearly sure to be like Cardinal Manning or the late Father Faber, once of the Church of England.

Dr. Pusey pointed out in his letter to the Archbishop of Canterbury how the Sacrament of Baptism was depreciated by the common Roman teaching. Take, for instance, Challoner's "Catholic Christian Instructed": "What do you mean by the Sacrament of Baptism?" "An outward sign, or ceremony, of Christ's institution by which grace is given to the soul of the receiver." Contrast this with the teaching of our Catechism: "Wherein I was made a member of Christ, a child of God, and an inheritor of the kingdom of heaven."

It is not true that all those who protest against the Roman attitude towards St. Mary do not venerate her; on the contrary, although many Catholics do not indulge in sickly, un-theological, extravagant addresses to the Blessed Virgin, they have all the same a deeper and more profound reverence towards the Mother of our Lord than those whose extravagances must be terribly painful to her.

"The Teaching of the Twelve Apostles."

Critics, I believe, agree that the latest date assigned to this treatise is about 125 A.D. The title is suggestive: "The Teaching of the Twelve Apostles," not "The Teaching of St. Peter and the Other Apostles."

As regards Holy Communion, the testimony of the book is that both kinds were given to communicants (page 75, De Romestin's edition).

The Eucharistic Sacrifice and Holy Communion.

I have a copy of a Communion Office of the date of 1718, taken partly from the Primitive Liturgies, and partly from the first Prayer-book of Edward VI. The author says nothing will be found in it that supposes "a Corporal Presence," while he upholds the truth of the Real Presence. His preface commences thus: "The Eucharistic Sacrifice, being the most efficacious means for pardon and grace, ought to be performed with profitable care and solemnity."

My copy has over thirty pages of prayers in manuscript, as fervid and strong in expression as can be matched in any Roman devotional manual.

Importance of receiving Holy Communion

The Church of England requires the faithful to receive *at the least* three times a year, of which Easter is to be one.

The Roman Church requires Communion *once* a year—Easter only.

The Founding, Reformation, and Continuity of the Church of England.

The number of Roman Catholic publications which assert that the Church of England was founded by Henry VIII. is so large that it would be useless to attempt giving a hundredth part of the instances; their name is legion. The assertion is, I suppose, believed by some of those who make it; and as if the falsehood was not bad enough in itself, it is generally made in the most studiously offensive manner. Those engaged in the repulse of the controversial attacks of the Roman schism here know as much about Henry VIII. as their assailants, both as to his ecclesiastical performances and his personal character. Dr. Pusey, in his book on the Royal Supremacy, touches on both these points on page 158. "Yet I may say now that this subject, as well as every other which I have examined as to the position of our Mother, through whose ministry we have the Sacrament of our Regeneration, appears to me clearer and more satisfactory as it is investigated; I mean, of course, that inquiry the more justifies, not what the Tudor Kings may have enacted, but what the Church conceded."

The Church will hardly be responsible for the acts of that Henry, "whose hands were dyed in innocent blood and stained with oppression; whose eyes were full of adulteries, and never ceased from sin; whose evil life was closed by an awful death; whose memory is cursed upon the earth; and as to whose soul none can hope."

That Henry VIII. founded the Church of England is a statement to be proved by those who make it, and it will of course never be forthcoming.

In the first place, in what sense the word founded is so contemptuously used must be explained.

If Queen Victoria sent a ship with a bishop and fifty priests to some islands in the South Pacific, and if on their arrival they

found all the natives were heathen, but being welcomed were allowed to preach the Gospel, and converts were made,—then it would, in a sense, be right to say the Church in these islands was founded by Queen Victoria; but no one in saying so would mean that Her Majesty had herself ordained the priests, consecrated the bishop, claimed a Divine prerogative of jurisdiction and mission, and so founded the Church.

If Henry VIII. had possessed the office and power of the Apostles; if a plague had killed all the Christians in England except himself; if he had then set to work to preach and convert all the unbaptised survivors of the national calamity, confirmed all, ordained some priests, and consecrated some of them bishops, and told them to carry on Christ's kingdom and work in England,—then he might be said to have founded this Church of England; but one cannot say that this is exactly what took place, though our Roman friends seem to imply something of the sort.

Henry VIII. himself may rebuke those who say he founded the Church of England, and claimed to be Supreme Head of the Church, in the sense imputed by Roman controversialists. See his letter to the Premier of York, 1533, "Haddan," page 374. The king speaks of "the overmuch scruple of superperverse interpretations as the malice of man may excogitate; and asks, 'How is it that we say this man or that man to be founder of this Church, seeing that in one respect God is only founder?'"

There are many things that have to be faced and duly weighed and refuted before there can be even an appearance of truth, that Henry VIII. or Queen Elizabeth founded the Church of England; or that the Church of England is a new Communion a little over three hundred years old, and has no connection at all with or descent from the Church in England before the Reformation, instead of being, as she is, the same Church. No doubt many wrong things were done at the time of the Reformation; no doubt there is much, very much, to be regretted in many things of that period, but what has to be proved is that the Church of England ceased then to be. And all the members of the Roman Communion put together can never prove it, but only assert it, as they are never tired of doing, for their own purposes, like the people of old who kept on asserting, "Great is Diana of the Ephesians." If any of the following statements are incorrect, I will most readily acknowledge them so, on good proof being given. Meanwhile, I will only say that history must be rewritten on purpose to suit the Roman claims. Chronological order is not necessary; each statement as it stands by itself is either true or false.

Canon XXX., 1603: "So far was it from the purpose of the

Church of England to forsake and reject the Churches of Italy, France, Spain, Germany, or any such-like Churches, in all things which they held and practised, that, as the Apology of the Church of England confesseth, it doth with reverence retain those ceremonies which doth neither endanger the Church of God nor offend the minds of sober men, and only departed from them in those particular points whence they had fallen, both from themselves in their ancient integrity, and from the Apostolical Churches which were their first founders."

The separation is the doing of Rome herself. Our being out of communion with her does not unchurch us any more than St. Meletius and St. Cyprian were unchurched when they were out of communion with her.

The above Canon shows we do not unchurch her, but only reject her in *some things* which she holds and practices. We recognise her orders, and her priests can join us without reordination. They do unchurch us, and require our priests to be reordained on joining them; so the guilt of such absolute separation is theirs, not ours.

It is a captious cavil to say that no Reformation could be needed in various portions of the true Church of Christ; for long before the Reformation took place it was urgently asked for by those in communion with Rome. The Roman Council of Trent was called for Reformation. Even Cardinal Manning himself has declared that "it was essentially a Council of Reformation and Reconstruction."

The Church of England had its own Canon law, not the Roman.

Romans write as if, to use Pugin's language, everything in England under the Pope was pure and perfect; Gascoigne's "Theological Dictionary," 1403 to 1458, with Introduction by J. E. Thorold Rogers, Oxford, 1884, may be consulted on the point. Allow that only half that he states of the conditions of things in his time is true, yet the Church of England of the present day is certainly no slight improvement. There has been nothing so scandalous since the days of the Reformation.

The following is quoted from Sansom's paper, "Origin of the Reformation":—

"This Morn I had risen before Dawn, being minded to meditate on sundrie Matters before Bess was up and doing, she being given to much Talk during her dressing, and made my Way to the Pavilion where, methought, I should be quiet enow; but beholde! *Father* and *Erasmus* were there before me, in fluent and earnest Discourse. I would have withdrawne, but *Father*

without interrupting his Sentence, puts his Arme rounde me and draweth me to him; soe there I sit, my Head on's Shoulder and mine eyes on *Erasmus* his Face.

"From much they spake and othermuch, I guessed they had been conversing on the present State of the Church, and how much it needed Renovation.

"*Erasmus* sayd, the Vices of the Clergy and Ignorance of the Vulgar had now come to a Poynt, at the which a Remedie must be founde or the whole Fabric would falle to Pieces.

"— Sayd, the Revival of Learning seemed appoynted by Heaven for some greate Purpose, 'twas difficulte to say how greate.

"— Spake of the new Art of Printing, and its possible Consequents.

"— Of the Active and fertile Minds at present turning up new Ground and ferreting out old Abuses.

"— Of the Abuse of Monachism, and of the evil lives of Conventualls. In speciall of the Fanaticism and Hypocrisie of the Dominicans.

"— Considered the Evills of the Times such, as that Societie must shortlie, by a vigorous effort, shake 'em off.

"— Wondered at the Patience of the Laitie for soe many Generations. but thoughte 'em now waking from their Sleepe. The People had of late begunne to know their physickall power, and to chafe at the Weighte of their Yoke.

"— Thoughte the Doctrine of Indulgences altogether bad and false."—Diary of MARGARET, Daughter of SIR THOMAS MORE. Tuesday, June 19th, 1522.

In the *Guardian*, May and June 1886, a most interesting correspondence took place on the early history of the British Church. I print two extracts from the concluding letter; the first will show that it was not a wicked Protestant heresy to belong to a "*Church established by law*, some hundreds of years before the Reformation."

"There is a very appropriate passage in Green's 'Short History,' on the result of the Council of Whitby, to which I may refer your readers, too long to quote here. The Anglo-Saxon 'Chronicle' is surely the best evidence as to what the English people themselves of old thought of it, and that distinctly assigns their conversion to Gregory, who 'sent Augustine to Britain with a great many monks, who preached the Word of God to the nation of the Angles.' It gives the date of the conversion of one English kingdom after another, as the result of that mission. And (under date A.D. 995) it relates the consecration of Ælfric to the arch-

bishopric, who, when he wished to inquire about his new position, 'sent for all the wisest men he anywhere knew, and also the old men who were able to say the soothest how each thing had been in this land in the days of their elders; in addition to what himself had learned from books and from wise men. He told the very old men, as well clergy as laity, that their elders had told them how it had been *established by law*'—(a much older phrase, we see, than some of our modern friends will allow)—'soon after St. Augustine came to this land.' And proceeds to give an account of his arrangements in his See and in the cathedral accordingly."

"One point more must be urged against the prevailing fallacy that to trace that source to the Mission of Augustine is to countenance Papal pretensions. Even if it were so, to bolster up any cause by falsifying history is the most suicidal blunder that we can be guilty of. History will repeat itself, and the cause only falls with a bigger crash when the truth comes to light. In this case it is a purely unnecessary blunder, and therefore criminal. Grant to the fullest extent that the English people owe their conversion to the missionary zeal of a bishop of Rome. What possible claim can that fact give to his successors, in the way of supremacy over the Church thus originated, further than the Primus of Scotland could rightfully assert over the Church in America, on the ground that Scotch bishops consecrated Bishop Seabury? Further, Gregory was no pope. Papal claims cannot be dated earlier than the Edict of Phocas, exactly ten years after Augustine was sent to England. He, again, was not consecrated by any bishop of Rome, but by the Gallican Bishop of Arles. And the distinctive errors of the modern Church of Rome were no part of her system, although the germs of them may have been held as floating opinions before the Council of Trent, which did not begin to sit until fifteen years after the submission of the clergy to Henry VIII., which asserted definitely the national character of the Church of England, and formally abjured all claims of Papal supremacy; and did not formulate its decrees until 1563, after the Prayer-book of Edward VI. and the Act of Uniformity of Elizabeth had stamped the character of the National Church; and the Articles had been drawn up by Parker, and only needed the final revision. Therefore, we may maintain that our Church is neither Papal nor Celtic in its origin, but distinctively English. It may be that, as some of our rulers seem to think, the English people are played out, and their law will have to give way before the reassertion of Celtic tribal supremacy and tribal disunion. We may, at least, refuse to believe it until it is proved by the

event. English law, both of Church and State, is worth fighting for yet, and English institutions in both deserve more reverent study than they usually meet with.

“W. A. MATHEWS.

“APPLEBY.”

The Church of England is not, as pretended, a new title. It is called so in Magna Charta, and in the Sarum Missal, 1083. Hardwick's "History of the Articles" quotes a statute of Henry VIII. speaking of the English Church. There were many Protestants, in the modern sense of the term, who rejected the Roman supremacy in England. Canon Shuttleworth in his tract on the Reformation quotes the above statute mentioned by Hardwick, and then says: "I quote from Archdeacon Hardwick's 'History of the Articles' the preamble to a statute passed in 1533, page 3. Two years later the Church herself came forward to discuss the points at issue. In 1534 the question came before the two provincial Synods of Canterbury and York: 'Whether the Bishop of Rome has (in Holy Scripture) any greater jurisdiction within the Kingdom of England than any other foreign bishop?' With scarcely a voice raised in opposition that question was answered in the negative. After five weeks debate the English universities sent up the same reply. Cathedral bodies, monastic orders, everywhere echoed the judgment of convocation. One bishop alone, Fisher of Rochester, refused to concur, and even he took the oath of the kingly supremacy with the qualifying words, as did also, most probably, Reginald Pole. Gardiner, the well-known Bishop of Winchester, delivered, in 1535, a brilliant and able oration, defending the title of supreme head of the English Church as given to Henry VIII. Tonstall of Durham preached a sermon against Papal supremacy. It can never be too strongly insisted upon that the repudiation of Papal claims and the passing of the Act of Supremacy were the acts of the whole Church of England, and that they were accomplished by men who ended their lives in communion with Rome."

We are often told that the Church of England is no Church because of some acknowledgment of Royal supremacy. It is always carefully kept out of sight that in the thirty-seventh article it is affirmed that the only prerogative given is "that which we see to have been given always to all godly princes by God Himself," and that this article says, "There are some slanderous folk who, wilfully misunderstanding, are offended."

Henry VIII. made the bishops give him the title of Supreme Head. He and the bishops took and gave it *before* the Reforma-

tion, when they were Roman Catholics. Queen Mary (Roman Catholic) accepted the title; Queen Elizabeth objected to being called Head of the Church of England by word or letter. The Queen is now styled Supreme Governor. The Church of England does not recognise her power or right to make doctrines or any such spiritual prerogatives, and an article expressly repudiates the idea. We might as well tell the members of the Roman Communion that their only pope who had any real claim at all to be considered infallible—namely, St. Peter himself—told them and all to be subject to the King as Supreme, and that they therefore are unchurched (1 Peter ii. 13).

I quote the following from H. O. Wakeman's "Legal Aspect of the Reformation." It is to show that in William the Conqueror's time Papal supremacy was resisted,—Hildebrand, one of the strongest of all popes, being the Bishop of Rome:—

"One of the most strenuous supporters of William's invasion of England was the pope, the celebrated Hildebrand; and when William was firmly seated upon the throne, Hildebrand wrote to him, demanding homage in return for the assistance he had given him. William, however, answered that he had never intended and never promised homage, nor did he find that his predecessors had ever performed it; and in order to make this independence of the English Church clear for the future, he drew up and promulgated what are generally known as the *consuetudines* or customs of the English Church. These customs were as follows: That no letter of the Pope's should be received into England without the King's assent. No decision of national or provincial council should be carried into effect, and no canons passed, without the King's leave. No tenant in chief of the Crown should be excommunicated without the King's sanction. Here we see that, in opposition to the greatest pope that ever sat in the chair of St. Peter, it was declared to be the custom of the English Church that it should be independent of the Papacy, but so far dependent upon the Crown that no canon could legally be passed, without the King's sanction. Here we find as far back as the Norman Conquest the two main lines laid clearly down on which the Reformation afterwards proceeded. Nearly one hundred years afterwards the same principles were reaffirmed in the Constitutions of Clarendon, with these further additions: That appeals should go from the archdeacon to the bishop, and from the bishop to the archdeacon, and not further—that is to Rome—without the King's leave."

The statutes against the supremacy of the Pope, drawn up and agreed to by the bishops and clergy, were not the work of post-

Reformation Protestants, but of men who, in Henry VIII.'s reign, 1532-33, describe themselves in their documents as "obedient, devout *Catholic* children of Holy Church as any people be within any realm christened."

The eminent historian Mr. E. A. Freeman, who is as likely to know what took place as those who dislike the appeal to history, says: "The whole argument must assume, because the facts of history compel us to assume, the absolute identity of the Church of England after the Reformation with the Church of England before the Reformation." "It is certain that no English ruler, no English parliament, thought of setting up a new Church, but simply of reforming the existing English Church. Nothing was further from the minds of either Henry VIII. or of Elizabeth, than the thought that either of them was doing anything new. Neither of them ever thought for a moment of establishing a new Church, or of establishing anything at all. They were getting rid of innovations and corruptions; they were casting off an usurped foreign jurisdiction, and restoring to the Crown its ancient authority over the State ecclesiastical."

Dr. Neale knew history, and what occurred in mediæval times, better than modern Roman controversialists. He says in his sermon on secession, p. 8: "We, you know, descend directly from the one Church of England. We are the spiritual children of St. Osmund, St. Thomas of Canterbury, St. Richard of Chichester, St. Felix of Suffolk." The Roman Church in England had its orders from Spain.

At the accession of Elizabeth, the bishops who would not conform *ordained no successors*. The Roman Catholics in England for five years attended our churches, and received our sacraments. Then, and not till then, Pius V. excommunicated the Queen, and deposed her. Romanists often talk and write as if there was no doubt at all about the English Church being first founded by Augustine, sent by Pope Gregory, and entirely ignore the fact that there was a Church in England before his arrival, and that there is also considerable doubt as to whether Augustine's mission was a permanent success, and that St. Columba and others, from Ireland, have far more claim to be the reconverters of this country and founders of the Church of England. The Romanists laugh to scorn the assertions of men like Dr. Neale (when they cannot refute them), and say it is a preposterous idea, the present English clergy being the descendants of the old English clergy, such as the Ven. Bede, St. Anselm, St. Osmund. This sort of controversial method is not weighty, and those who use it lay themselves open to the retort which can be given with greater truth.

“We cannot,” as Dr. Pusey said, “imagine ourselves out of communion with the Church of St. Augustine” (Hippo). We cannot imagine the modern Romanists feeling themselves at home a day in it; and, to go further back to the Apostles, we cannot imagine St. Paul using the modern devotions of St. Mary, or countenancing anything teaching that she is more disposed to mercy than our Saviour, or his regarding St. Peter as the autocratic vice-regent of God, and the sole infallible teacher of the whole Church. Roman Catholic objectors may be reminded, that when they claim that Augustine founded the old English Church and King Henry VIII. the new one, that Augustine is reported to have remained in the Isle of Thanet till he knew the King’s pleasure, and offered not to preach in Kent till he had the King’s license so to do. To wait to preach the Gospel till licensed by the King is an Erastian proceeding, as much as accepting bishoprics on a king’s recommendation.

Archbishop Theodore, who lived long before Henry VIII.’s time (seventh century), divided bishoprics, and formed new ones with the King’s consent, without seeking permission of the Bishop of Rome.

The interference of Henry VIII. and Queen Elizabeth in ecclesiastical matters is quoted against us as something very dreadful! That the Roman Catholic Queen Mary deposed bishops and altered the services *before* the kingdom was reconciled to Rome is carefully passed over. See Archdeacon Rose, “*Primary Charge*,” p. 17.

The Rev. Joseph Berington is an author Roman Catholics quote when it suits them; he was a Roman Catholic of the old school, and he says that the “haughty Paul,” Bishop of Rome, having declared “England a fief of the Holy See,” and “Elizabeth a bastard,” that it was audacious for her to have become Queen “without his participation,” “that he cannot be surprised at what she did.”

We are told that we are impostors because we have a prayer-book, and do many things in Church, of which some are from Rome, some from other sources. In reply to Augustine, Pope Gregory tells him to “collect such things from many sources, introduce them into your Church of the English which is new in the faith. . . . Out of all churches, therefore, choose whatever things are pious, religious, right; and having bound them together, deliver them for ritual to the minds of the English people.”

Our opponents, it seems, do not mind condemning their own popes if it will help to injure us! The interference of kings is loudly proclaimed, and pointed at as unchurching the English

Church, and yet no such interference has taken place in this country as abroad; in France, for instance. Sir W. Palmer, in his "Treatise on the Church," quotes Fénelon, Archbishop of Cambrai, as saying: "The King in practice is more the heart of the Church in France than the Pope. The authority of the King is developed to lay judges, and those laymen rule the bishops. Bishoprics have been suppressed in Germany, Italy, France, by emperors, and in the latter country laws, keeping Papal interference at a distance, or within limits, have been enacted since the days of the Reformation in England." But these things are not mentioned to inquirers. Cardinal Wiseman, in an article, *Dublin Review*, 1845, gives an account of a bishop elect in Spain, publishing an address full of heresy. "He was put upon his trial, but appealed to the State, which interposed its authority and forbade all further proceedings;" and yet the Church of England is taught to be no Church, because the Privy Council occasionally interferes unconstitutionally against the Church and the settlement of Church and realm. Dr. Oldknow, in his "Folly of Secession," quotes Dr. Wolff, asserting that an atheist and libertine was raised to the rank of cardinal, without showing any symptoms of improvement in faith or morals, only one member of the college protesting against his election, and the Pope himself cognisant of his bad want of faith and evil life. Political grounds the reason.

Marcus Antonius de Dominis, Archbishop of Spalato.

This bishop's share in preserving the Anglican succession is often ignored. He came to England in 1616, and was invited to assist at the consecration of some English bishops. There are two reasons why Roman Catholic controversialists never mention him, if possible to avoid doing so.

1. They cannot deny his being a bishop, even if they could prove Parker never to have been validly consecrated.

2. He wrote a book against the Church of Rome, which to his dying day he boasted had never been answered.

The Rev. James Skinner, formerly of St. Barnabas, Pimlico, gives an account of this archbishop in his "Guidance into Truth," p. 65.

Mr. Ingle, in his "Meeting House in the Mint," p. 26, quotes the *Times*, February 27th, 1869, as saying: "That the notion that the Church of England, as a new institution organically different to the Church of Rome, was created by Henry VIII. is, to use the language of the Thirty-nine Articles, 'A fond thing, vainly invented, and grounded upon no warranty of reason or of history.'"

No one will say that the *Times* professes to be a very Catholic organ ; but sometimes the Roman controversialists make use of it.

A young lady once brought to me an extract from the *Times*, containing the speech of the late Archibald Stephens as counsel before the Privy Council, with the passages underlined and marked that were against the doctrine of the Real Presence! It was sent to her by one of the Farm Street Jesuits.

The argument that the Church of England can be no true Church, because "monsters and tyrants" as Henry VIII. and Elizabeth were concerned in the beginning and continuance of the Reformation, is another plausible but suicidal argument. Alexander VI., the Supreme Infallible Head of the Roman Church, was not the only bishop of Rome who is certainly not a canonised saint. If *one* Communion fails because there is a bad king of the country where it exists, surely another must be a greater failure whose supreme head, source of jurisdiction, and teacher is a wicked man.

"Queen Elizabeth was a heretic, because she used her power as queen to settle the organisation of the Church being continued." If this was so very wrong, what are we to think of the Pope having recourse to secular forces to prevent her, sending and blessing the Armada, which nevertheless sank to the bottom of the sea? Even Pius IX., the pope under whose rule the infallibility of the Pope was proclaimed, negotiated with England for the supply of guns, and did not refuse the assistance of carnal weapons, such as the swords of France, though St. Peter was told to put his back in the scabbard.

It is never to be forgotten, that when we are taunted by Romans with our "puritanical errors or deficiencies," whatever they may be, that many years ago Roman priests were sent to England to spread their uncatholic teachings so as to promote discord and weaken the English Church.

"Because Henry VIII. suppressed or confiscated monasteries, therefore the Church of England must be all wrong." The late Rev. J. C. Chambers, in his tract on the Reformation, says : "There is not a Catholic State in Europe which has not done the same thing." The same writer says : "Nothing is more plain than that Henry VIII. was not so much the maker as the marrer of the Reformation." Long before his quarrel with the Pope a cry had gone up from the English Church for reform.

"The Church of England cannot be descended from the old Roman Church in England, because her clergy are allowed to

marry." The fact is, the clergy of the Catholic Church in England were allowed to marry till about fifty years after the date of William the Conqueror. Anyhow, when the last of the Marian bishops died, the ex-Bishop Watson of Lincoln, the vacancy was not filled. The obtrusion of bishops into the Sees of the Church of England in 1851 was contrary to the direct enactment of Church Councils as an act of schism, and ordinations by the intruding bishops were to be considered null and void,—a serious consideration for intending seceders to ponder over.

It is often implied by Nonconformists and Romanists that the English is a *State paid* Church. The statement is simply *false*; but even if it were true, the Church of France is also State paid, though she is allowed to be a portion of the Roman Communion.

That the endowments of the Church come from the State is untrue; but, suppose they did, or that £300,000 were voted in Parliament as a yearly subsidy to the Church, that would not create the Church, it would only be the State helping the Church with money, and there would be nothing wrong in that.

"The Church is established by the State," says another; "and that must be all wrong." This, too, does not mean that the Church was created (first formed) and set up by the State; it means, rather, that the State recognises the Church as the Church of the land. Because a railway company is established, legalised, recognised, and has its special laws sanctioned, it does not mean that the Parliament invented the steam-engine, promoted the scheme, laid down the line, have a right to all the profits, and government officials only issue the tickets!

Another proof that no one but opponents question the continuity of the English Church is in the preface to the Prayer-book, where it says: "The service in *this Church* of England these many years hath been read in Latin to the people."

Lewins' "Continuity of the English Church," and the lectures of Rev. George Miller, are, I believe, very simple and trustworthy. The latter, in his brief sketch of the Church and its endowments, in his remarks on the Reformation, says: "In the carrying out of these changes there was no break in the continuity either of the nation or the Church. The State papers now chronicled show that the community of the English Church is a positive historical fact, and we can appeal, not only to churchmen, but to those who, though they do not agree with the tenets of our Church, yet from the study of its history as now so clearly set forth are brought to the same conclusion as churchmen have ever held. I will quote on this point Mr. Beard's Hibbert lectures: '*There is no point,*' he says, '*at which it can be said, Here the old Church ends and*

the new begins.' It is an obvious historical fact that Parker was the successor of Augustine, just as clearly as Lanfranc and Becket, Warham, Cranmer, Pole, Parker—there is no break in the line, though the first and third are claimed as Catholic."

The Society for Promoting Christian Knowledge has published a very cheap edition of Mr. Moore's excellent book "The Englishman's Brief on Behalf of his National Church."

"The Church of England never lost her identity and separate-ness, as some suppose, in her union with the Church of Rome. She was never a branch of the Roman Church. Even at her worst, when she submitted too much to the dictation and government of Rome, she was the Anglican branch of the Church Catholic *Romanised*. She never allowed her individuality as a Church to be destroyed; although she did for a long time allow her liberty to be curtailed, and her religion to be corrupted, by unwisely yielding herself up to the dictation and jurisdiction of Rome. The Church of England does not, as some suppose, date her existence from the Reformation. In identity, though not in circumstances, she is exactly the same Church now that she was one thousand years ago. At the Reformation she simply returned to the good old paths from which, under the influence of Rome, she had so long turned aside. Her language was, 'Let the primitive customs prevail.' We might as well say that Israel was not the same people after being delivered from Egyptian bondage, that Naaman the Syrian was not the same person after he was cleansed from his leprosy, or that the Jewish Church was not the same after she was delivered from Babylonish captivity, as to say that the Church of England lost her identity at the Reformation as the ancient Church of this land, because, indeed, she purified herself from error, asserted her freedom and independence from all foreign jurisdiction, and threw off the galling fetters of Romish bondage.

"The present Church of England is, as regards identity, succession, and continuity, the same Church which existed, though under different circumstances,* in this kingdom for ages prior to the Reformation. Her identity as such is no more affected by the changes through which she has passed, and the reforms of which she has been the subject, than the identity of the British Crown or the identity of Parliament is affected by the changes, modifications, and reforms of which they have been the subject during the course of some hundreds of years."

* The manifesto of the archbishops and bishops of England, in the face of Papal aggression 1851, declares "the undoubted identity of the Church before and after the Reformation."

Roman Claims to Church Property.

We are often told by controversialists that the Church of England possesses property in the way of cathedrals, churches, lands, and endowments, which are not hers by any right, and which she has seized and appropriated from the Roman Communion.

The Roman Catholic bishops and vicars apostolic of Great Britain, in their "Exposition of Faith and Declaration" (deposited in the British Museum, and of which it is said, in the *Dublin Review*, May 1836: "We request our fellow subjects of every persuasion to feel assured, that whenever they hear or read of any religious tenets which are not conformable to the doctrines laid down in these Declarations, such tenets are not Roman Catholic, and are neither professed nor practised by any of the members of the Roman Catholic Church in this, or indeed in any other country."), solemnly repudiate all such claims.

"SECTION IX.—*On the claim of British Catholics to the property of the Church Establishment in England.* British Catholics are charged with entertaining a *pretended right to the property of the Established Church in England.*

"We consider such a charge to be totally without foundation. We declare that we entertain no pretension to such a claim. We regard all the revenues and temporalities of the Church Establishment as the property of those on whom they are settled by the laws of the land. We disclaim any right, title, or pretension with regard to the same."

Roman controversialists must then make the best of this dilemma. Either their brethren entirely contradict them on a most important subject, on a question of fact, right, and history, or they were guilty of a hypocritical lie to conciliate their countrymen with a view to the passing of the Roman Catholic Emancipation Bill.

The Declaration is dated May 1826, and signed by the ten bishops, vicars apostolic, and coadjutors.

The Orthodox Eastern Church *versus* Rome.

Roman Catholic controversialists are always saying that Anglican Orders are held to be quite invalid by the bishops of the Eastern Church. If this were so, they should print the account of the whole matter and let us see it. Who examined the question? What documents were inspected? What Anglican divines were cross-examined? And what were the exact reasons given for

any judgment being pronounced? Anglican Orders are certainly valid, and it is simply impossible to prove the contrary. Tested on their own principles, that all jurisdiction, mission, everything necessary for the work of the Church depends on the Pope, Roman Orders can never be proved. Anglicans allow Roman orders on Catholic principles—on their own validity is impossible to be proved. Anti-popes, non-canonical election to the bishopric of Rome, are simply insuperable difficulties, besides the doubts as to the continued succession—whether this or that pope was a layman, or ordained, or ever baptised. The patriarch of Alexandria writes to the Archbishop of Canterbury, June 30th, 1887: "Most Rev. Archbishop of Canterbury, Exarch of all England, my Lord Metropolitan Brother, Beloved in Christ of our humility, My Lord Edward, we embrace your Reverence in the Lord and in gladness address you." One would like to know in what terms he would address Cardinal Manning? Most beloved Chief of the Roman schism in England, perhaps.

Anyhow, from the style of his letter, the patriarch seems to believe in the validity of Anglican Orders.

The holy Eastern Church does certainly not believe in the Roman Catholic Church, and in its claims to be the one Church of God. Witness the answer of the Eastern patriarchs to the summons to attend the Vatican Council. The patriarch of Constantinople replied to the Papal deputation in no ambiguous terms:—

"Since, however, the letter of summons already published in the newspapers has revealed the principles of his Holiness—principles utterly abhorrent from those of the Orthodox Eastern Church—on this account at once sorrowfully and straightforwardly we tell your Holiness, that we cannot receive either such a summons or such a document from his Holiness, *assuming as he does the same principles as have always been assumed by Rome—principles antagonistic to the Spirit of the Gospels, and to the teaching of the Œcumenical Councils, and of the Holy Fathers.* His Holiness, having taken the same step also in 1848, summoned the Orthodox Eastern Church to make answer, by an encyclical letter, showing distinctly and clearly *the opposition of the principles of Rome to the traditional and Apostolic ones.* . . . And further, our opinion is, that the *most successful and least irritating method* of solving such questions is *the historical method.* Since it is manifest that *there was a Church in existence ten centuries back which held the same doctrines in the East as in the West, in the old as in the new Rome, let us each recur to that and see which of us has added aught, which has diminished aught therefrom; and let all that may have been added*

be struck off, if any there be, and wherever it be; and let all that has been diminished therefrom be readded, if any there be, and whatever it be; and then we shall all unawares find ourselves united in the same symbol of Catholic orthodoxy from which Rome in the latter centuries having strayed takes pleasure in widening the breach, by ever-new doctrines and institutions at variance with holy tradition.

“*First Priest, Dom Testas.* What opinions discordant with tradition does your Holiness intend?

“*The Patriarch.* To omit details, *we cannot* (so long as the Church of the Saviour is on the earth) admit:—

“(1) That there is in the Universal Church of Christ any bishop *Supreme Ruler, and Head, other than the Lord.*

“(2) That there is any patriarch *infallible and unerring, speaking ex cathedrâ, and above Œcumenical Councils, in which latter is infallibility when they are in accordance with Scripture and Apostolic tradition.*

“(3) That the Apostles *were unequal* (in contempt of the Holy Ghost, who *enlightened them all equally*).

“Or, (4) That this or that patriarch or pope had pre-eminence of seat, not by human and Synodical arrangement, but (as ye assert) by Divine right and other similar points. . . . But, if haply *any of the Western bishops have doubts regarding any of their doctrines, and wish to meet, let them meet and discuss them every day if they please. We have no such doubts regarding the traditional and unalterable doctrines of religion.* And, moreover, reverend Fathers, it being a question of an Œcumenical Council, it surely does not escape your memory that *the Œcumenical Councils were convened in other fashion than as his Holiness has convened this.* If his Holiness the Pope of Rome had respect to Apostolic equality and brotherhood, it were fitting that (as an equal among equals in point of dignity, but first by canonical right in rank of his See) he should have directed a separate letter to each of the patriarchs and Synods of the East, not in encyclical and dictatorial form *to impose it as if he were lord and master of all,* but as a brother to brethren equal in honour and station to ask them if, how, where, and under what conditions they would agree to the assembling of a Holy Council. This being so, either do ye, too, *recur to history and the General Councils, so that on historical grounds may be restored the much-longed-for true and Christian unity,* or we will again content ourselves with continued prayers and supplications for the peace of the whole world, the security of the Churches of God, and the union of all Christendom; but, under such circumstances, we assure you with sorrow that we consider the convening of the Council vain and fruitless, and also

this document which ye have brought." Two witnesses, Eastern and Anglican, against one Roman.

Supposing that there were differences between the Eastern and Anglican Communions, they both agree in rejecting Roman supremacy ; and allowing that the English clergy do differ much, yet when witnesses contradict each other on many points, yet are unanimous on one, their testimony is the stronger on that point.

Cardinal Manning.

It is exceedingly doubtful, even after all that he has written about the Pope's infallibility, if Cardinal Manning has always believed it, himself, from the time he first became a Roman Catholic ; indeed, the controversialist of the future might give a very fair proof that he does not now believe it. I do not know the date of the first edition of Cardinal Manning's "Lectures on the Grounds of Faith," p. 43, ed. 1876.

"Though in subjects where the Church has not spoken individuals may investigate, yet the application of the rule of Vincent needs more than the discernment of an individual mind. It needs a judge whose comprehensive survey penetrates the whole matter upon which it judges. And where is the individual that can compass the whole experience of Christendom? Nay, more ; it needs a judge who can not only discern for one age, but for the next, and the age succeeding. What benefit is there in a judge that judges in his day, and dies? A perpetual doctrine, tested by a perpetual rule, needs a perpetual judge. Who judged in the times following the Apostles but the Church in their next successors? Who in the century after, when heresy arose, but the Church in Councils? Who in the heresy of Arius, the heresy of Eutyches, the schism of the Greek Church? Who judged in the middle ages? Who in later times? Who judges to-day? The same judge always sitting ; the same one living body which by the illumination of Pentecost received the Truth. Is it not plain that as every age needs the truth for its redemption, and as our Divine Lord has made provision that every age through the truth shall be redeemed, so at no time from the beginning until now has the world ever been, and at no time from now until the end shall the world ever be, without a teacher and a judge to declare with final certainty what is the tradition of the faith?"

"Here then we find ourselves in the presence of the Church. As the subject-matter demands a test, so the test demands a judge. What other judge is there? What other can there be, but that one moral person, continuous from the beginning, *the one living and perpetual Church?*"

And on page 32: "If we receive not the authority of the Universal Church, we must descend from higher to lower ground, we must come down to the partial authority of a local Church. Will this be to ascend in the scale of certainty? If the testimony of the Universal Church be not the *maximum* of historical evidence in the world, where shall we find it? Shall we find it in the Church of Greece, or of America, or of England? Shall we find it in the Church of a province, or in the Church of a diocese? If the Universal Episcopate be not the maximum of external evidence, where shall it be found? And, in fact, they who reject the evidence of the Universal Church for the primitive faith, necessarily rest their belief on the authority of a local body, or on the authority of *a man*. It was by Divine intuition that our Lord said, 'Call none your father upon earth;' for they who will not believe the Church of God must be in bondage to human teachers. If they are Calvinists, they must be in bondage to Calvin; or Lutherans, to Luther; or Arians, to Arius; or if they be members of a Church separated from Catholic unity, they must be in bondage to its self-constituted head. The ultimate authority in which they trust is human. From this false confidence in man the Catholic Church alone can redeem us. We trust not in the judgment of an individual, howsoever holy or wise, but in the witness of an universal and perpetual body, to which teachers and taught alike are subject; and because all are in subjection to the Church, all are redeemed from bondage to individual teachers and the authority of men."

Anglicans of course do not reject the evidence of the Universal Church for the primitive faith, therefore these paragraphs might have easily been written by Dr. Littledale himself, in a treatise against the infallibility of the Pope! If these sentences of Cardinal Manning do not form a strong condemnation of Ultramontane Papalism, one can only say that his English is not so clear as Cardinal Newman's. St. Augustine is the great father and doctor of the Church. How can the modern assertion be true that the Pope was always supreme over all Councils, when St. Augustine said in rebuke of the Donatists: "See, let us suppose that all the bishops who judged at Rome were not good judges, there still remained a Plenary Council of the Universal Church in which the cause might be canvassed with the judges themselves, so that if they should be proved to have judged amiss their sentence might be annulled?" See page xiii, Dr. Pusey's "Rule of Faith."

Rome, as the one true Church, is certainly not ever the same, "and changing not," as is her boast.

The Church on the Rock.

In the Library of the Fathers, "Tertullian," vol. i., the reader will see numerous quotations, from the early Fathers down to St. Leo, contradicting the modern Roman teaching which declares that Matthew xvi. 18 proves St. Peter and the bishops of Rome, his successors (if they are so), to be not only primates of the Catholic Church, but also supreme governors accountable to no one, and infallible teachers, whose *ex cathedrâ* utterances are to be received as the direct revelations of God, and are therefore irreformable and are not to be accounted so from any approval of the Church.

The text "Thou art Peter." Roman controversialists are ever quoting this verse, "Thou art Peter," to prove the claims of Rome to be of Divine appointment. The Twenty-eighth Canon of Council of Chalcedon says: "We, following in all things the decisions of the holy Fathers, and acknowledging the Canon of the one hundred and fifty most religious bishops which has just been read, do also determine and decree the same things respecting the privileges of the most holy city of Constantinople, which is new Rome. For the Fathers properly gave the Primacy to the throne of the elder Rome, because that was the imperial city. And the one hundred and fifty most religious bishops, being moved with the same intention, gave equal privileges to the most holy throne of new Rome, judging with reason that the city which was honoured with the sovereignty and senate, and which enjoyed equal privileges with the elder royal Rome, should also be magnified like her in ecclesiastical matters, being the second after her."

The note in the Oxford edition says: "By this Act of the Council the Bishop of Constantinople first obtained the rank of Patriarch. It was not drawn up as a Canon by the Fathers of this Council, nor does it exist in all the collections. The fact, however, of the opposition made to it by the Roman Legates proves its authenticity."

In Denton's "Commentary on the Gospels for Holy Days," Festival of St. Peter, numbers and numbers of the great commentators of the Middle Ages are brought as witnesses against the modern Roman interpretation,

"I might extend these extracts almost indefinitely, but enough has been cited to show that the modern Roman theory obtains no sanction from the great commentators of the Middle Ages.

"The authors whom I have quoted are of all ages, from the ninth century to the sixteenth inclusive: they are of all countries

and conditions of life,—saints and cardinals, bishops and priests, seculars and regulars, monks and friars of various orders, Benedictine, Augustinian, Dominican, Carthusian, and Franciscan, —men whose learning is evidenced in every page of their volumes, and whose orthodoxy is unquestioned. In their writings we find the Catholic* interpretation of our Blessed Lord's words, *Upon this rock I will build My Church*, maintained and illustrated. And certainly such names as Haymo, Rabanus, Maurus, Archbishop Ælfric, Peter Damian, Rupertus Tuitensis, St. Bruno Astensis, Cardinal Hugo, Ludolph, Simon de Cassia, Gorranus, Tostatus, Dionysius Carthusianus (Doctor extaticus), St. Thomas à Villanova, John Arboreus, Faber Stapulensis, Francis Titelman, John Ferus, and John Soarez, cannot be set aside as either *heretici* or *imperiti*. I doubt not that it would be an easy matter to quadruple the number of such witnesses; but it is needless for me to do so. They are a sufficiently imposing cloud of witnesses to the truth, that the Catholic Church from the first has ever interpreted those words, *this rock*, of Him Who alone is alike the Rock of the Church and of the individual believer."

The outcome of the whole testimony, ancient and mediæval, being, that if a few interpreted "this rock" as meaning St. Peter, it was not in the Ultramontane sense at all, and that an overwhelming majority interpret "this rock" to mean Christ Himself, or the faith confessed by St. Peter in Him the God Incarnate.

In Roman arguments on Matthew xvi. 18 the reader may notice one important omission. They do not allude to John i. 42, where we are told that long before, at his first calling, St. Peter was named "Cephas," or "stone," by our Lord.

Now, when quoting Matthew xvi. 18, Roman Catholics generally leave out the preceding verses which tell of our Lord asking His disciples—"Whom say ye that I am?" "And they said, Some say that Thou art John the Baptist, some Elias, others Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am?" Then follows St. Peter's answer—"Thou art the Christ, the Son of the Living God"—and our Lord's blessing. St. Peter is blessed for what? He is blessed in having and in declaring the glorious faith, the most glorious truth. The Incarnation, revealed to him by God the Father in heaven, and on "this rock," this truth, this faith, "I will build My Church." It is such "bathos" to say our Lord only meant St. Peter. I mean, of course, no dis-

* Not the Roman.

respect to the doctors of the Church who say our Lord did mean St. Peter, because they did not intend, in saying so, to convey what the Ultramontane or modern Roman controversialists say they meant, that Peter is *the* foundation of the Church—*e.g.*, Cardinal Manning (“Reunion of Christendom,” p. 82) says, “The Church is built *on Peter alone.*”

In the volume of sermons “Repertorium Oratoris Sacri” mentioned before (vol. i., p. 243) we read, “Consider it an honour when people number you amongst the Ultramontanes;” this is at the conclusion of the short sermon on St. Peter, in which it is said (page 242): “What the rock is to the castle built upon it, that St. Peter is to the Church built upon him.” This is a clear statement that St. Peter is the sole foundation on which the Church is built. There is no grasp of the great truth of the Incarnation—that Christ is the foundation, the Rock, the God-Man, and that on Him, and faith in Him, stands the Church strong on that immovable, sure foundation, the same yesterday, to-day, and for ever. Souls are continually being joined on, united to Christ by the work of the Holy Ghost in Holy Baptism, and strengthened in Confirmation, and this union ever deepened, perfected in the Sacrament of Holy Communion, and in this way is the Church ever being built.

St. Peter, directly after the descent of the Holy Spirit at Pentecost, preaches to the multitude; his first words call attention to the prophecy of God, that the Holy Spirit should be poured out upon all flesh; and his last words exhort the people to be baptised in the name of the Lord Jesus, and they should then receive the Holy Ghost. In this way St. Peter, winning the first converts, may be said to have founded the Church, or to be the foundation of the Church; but as to his being “the rock” on which the Church is absolutely, solely founded—never in that sense! Christ only is “the rock.”

We are told also in Scripture that the Apostles are the twelve foundation stones; the Roman theory must spoil the whole metaphor if St. Peter is to be taken as one stone for the foundation and the eleven other stones erected somehow upon this one, instead of the solid idea of *twelve* as a base of foundation stones upon “the rock,” like the city that lieth four square.

The strength, the foundation, the rock on which the Church is built must be permanent, and this of itself is refutation enough that St. Peter cannot possibly be “the rock” in the Ultramontane sense. In short, the Ultramontane theory of St. Peter being *the foundation stone*, or rock, on which the Church is built is in flat contradiction to Ephesians ii. 20, which tells us that we “are

built upon the foundation of the Apostles and prophets, Jesus Christ Himself being the Chief Corner Stone.”

The Church a Family.

So called in Ephesians iii. 15. Here again the husband is the head ; next to him in authority is the wife. No other single being has the right to the second place : as the wife is to the husband so the Church is to Christ. No straining of types, interpretations, or analogies can make the Pope to be typified by the wife, who represents the Church, as we are told again and again. How the Scriptures must be altered to suit the Roman claims!

The Church a Net.

This illustration of our Lord's contradicts the Ultramontane theory. It takes more than one man to work a net in the sea. Others, we are told, were partners with Simon.

St. Peter, as the oldest and most experienced, may very likely have given the directions as to the working of the net when fishing ; but this would not prove his absolute independence of his *partners*,—not his hired servants remember.

The Ultramontane theory of the complete independence of St. Peter involves the idea of his going fishing by himself, not simply working with others. In short, St. Peter should go and fish in the sea by himself with a fishing-rod, and bring home a few small fish in a bag, instead of the most successful way of sea fishing, with a net capable of enclosing a multitude of great fishes.

The Church a Temple.

St. Paul says (Ephesians ii. 21, 22) : “ In Whom (Jesus Christ) all the building fitly framed together groweth unto an holy temple *in* the Lord : in Whom ye also are builded together for an habitation of God through the Spirit.”

Supposing we grant that St. Peter is the foundation of the Church as the Ultramontanes put it. Who is to fitly frame and build together in the Lord and through the Spirit, except our Lord Himself. If He (Christ) is the sole living foundation, the illustration is perfect, giving strength, solidity, and support to the whole building.

The Visible Head.

A vast number of Roman Catholic catechisms and books of instruction insist that the Church on earth being visible she must therefore have a visible head. As pointed out before, this makes the Church to have two visible heads. Our Lord is visible in His Glorified Body, and the majority of the members of the

Church may see and adore Him. Where then is the necessity for a visible head on earth?

No one need object to the See of Rome having the pre-eminence which she did have "when she deserved it;" but for the Bishop of Rome to be made what Ultramontanism has made him is a very different thing from the old honour *primus inter pares*.

There is a great flaw in the argument that the Church visible on earth must have a visible head. All agree that Christ is the Head of the Church, and St. Paul says He is so, "even as the husband is the head of the wife." Very well, this being so, the Roman theory breaks down of necessity, for if a husband is for a time invisible to his wife no one can take his place to her. Parent, brother, uncle, friend, clergyman, lawyer, doctor, all may advise, all may help to be a protector to her, but none can really take the husband's place.

Moreover, though invisible, Christ still protects His bride, the Church, comforts and guides her by His Holy Spirit. This is His arrangement.

The Church a Kingdom.

It is true that the Roman Catholics teach Christ is the King, but the Pope His vice-regent or vicar. There are not many conceivable cases for a regent to rule when the king is alive. If the monarch is imbecile, in a permanent weak condition of health, or if he were travelling for a long time, he might be, as it were, put on one side and a regent appointed; but Christ is never absent from His kingdom. It is the very teaching of Himself and the Apostles that He is now, so to speak, more really, perfectly present with His Church and each member of it than when on earth before His crucifixion. To insist on the necessity of a human visible head is to deny Christ's presence, and His ruling of the Church by His indwelling Spirit. Moreover, because He is not visibly present, to say there must be some visible substitute is sheer want of faith and inconsistent.

Our Lord is really present in the Sacrament of the Holy Eucharist, for our strengthening and eternal life, though we see Him not. Why not then present also in His Church—invisibly, powerfully working for our good; sanctifying, teaching, guiding us by His Spirit? He was born of the Virgin by the operation of the Holy Ghost. By the Holy Ghost He is in the Sacraments—what the priest does is not his own act, but the Holy Ghost's. Why spoil all the unity and perfection of the Divine scheme by insisting on the necessity of a visible human agency, when we have our Lord's own arrangement for the carrying on of His

Church by the Holy Spirit, having ascended into heaven for the very purpose of sending Him to be the life and support, comfort and guide, of the Church He purchased with His own Blood?

Matthew xvi. 23.

“Thou savourest not the things that be of God, but those that be of men.” It has often been suggested that St. Peter hoped our Lord would be a triumphant Saviour, deposing all worldly powers and reigning as King over Israel; that, in short, though he acknowledged our Lord to be the Son of the Living God, he looked for Him to conquer after the natural human world’s idea of victory and triumph, not by humiliation, suffering, and death; and so drawing all hearts unto Him. Many have therefore quoted the above text as a prophetic warning against the Spirit of Romanism. After his conversion, St. Peter lived plainly. “Silver and gold have I none;” the luxury and pomp of the Vatican, the claim to the temporal power, are contrary to the lesson of this text. It is also a constant reproach against Rome that she tries to advance her claims and win adherents by worldly ways and devices; also that her theory of the Catholic Church is human, which savours of the things of men. The grand idea of Christ ruling His Church from heaven and in earth by His Spirit is lowered to the human idea—that a visible Church must have a visible head; that the Church must have also a human foundation, St. Peter as the rock; that, instead of the Holy Ghost shed abroad and speaking through the voice of the whole Church, His voice must speak from one centre; that Rome, having been the seat of the empire and worldly power, must now therefore be regarded as the mother of us all, instead of Jerusalem, God’s own chosen city; that persecution, carnal, human weapons, are lawful for the sustaining and propagation of the faith. Christ having said to St. Peter, “Put up thy sword,” Christ having instituted the blessed Sacrament of the Holy Eucharist, the mystery must be explained by human philosophy, and transubstantiation is made an article of faith. Christ being our Saviour, yet devotion to invocation of the Saints is so much encouraged, that a lower worship is more in vogue everywhere than that of the highest kind.

Remission of penalty due to sin is taken up as a matter of figures; one hundred days’ indulgence and so on, instead of leaving the solemn mystery entirely in the hands of God.

The state of man after death is explained in a way that interferes with the mystery in which God has chosen to place it; as, for instance,

by teaching that those who wear the scapular will be delivered from purgatory, by the Virgin, on the first Saturday after their death.

The sacredness of the Divine institution of marriage has been tampered with, and dispensations granted within the prohibited degrees; the defence being, that the Church has the power, and that it is only a matter of ecclesiastical law.

Our Saviour, speaking of the Chalice, said to the first communicants, "Drink ye all of it." "Ye shall not do so" is the command of Rome; is this to set aside the command of God for the traditions of men, or not? By requiring faith in the Holy Catholic Apostolic *Roman* Church, in a creed by Pope Pius IV. to be held by all Christians, the human is substituted for the heavenly universal character and idea of the Church. Every good Christian must love, honour, and reverence the Holy Virgin above all saints, and believe as the angel said that the holy thing born of her should be called the Son of God, because the Holy Ghost came upon her and the power of the Highest overshadowed her. But Rome cannot be content with this, and must make the doctrine of the Immaculate Conception of the Virgin into an article of faith.

The scriptural, and therefore the Divine, teaching on unity is—holding the Head, Union with Christ—one Lord, one Faith, one Baptism, and fellowship in the Apostles' doctrine partaking of the One Bread: to this the Romans add the human element, submission to the same one visible, universal chief pastor, the Roman Pontiff, who is the centre of all (Roman) Catholic Union. "Di Bruno," p. 107.

As Dr. Mahan says: "The only unity that has that effect is one which once existed, and which we should pray for, that God may restore it again—the unity which, in *organisation*, seems *incomplete* here on earth, having no visible head; but which proves that there is a present Head, by *mutual forbearance in love* (among Churches), endeavouring to keep the unity of the Spirit in the bond of peace. Such a union, if once brought about among Christians, would be acknowledged by the world, as something truly of God. It would be a standing proof that He is among us of a truth. It would convince mankind of the reality of the Church's mission. And it would be attended, in the Church itself, with that greater certainty with regard to all truth, which being the well-matured fruit of the whole Christian mind working harmoniously together, is far more evidently from God than an infallibility lodged in one visible head, and saying practically to all the members of the body, 'I have no need of you.'"

The Scriptural Evidence against Modern Romanism. ✓

ST. MATTHEW.

Chap. x. : "Now the names of the twelve Apostles are these : The first, Simon, who is called Peter, and Andrew his brother." Simon mentioned first, no distinction of absolute supremacy. These twelve Jesus sent forth, all mentioned as equal.

Chap. xi. : "And it came to pass, when Jesus had made an end of commanding His twelve disciples." All mentioned as equals.

Chap. xxviii. : "And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth. Go *ye* therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost: teaching *them* to observe all things whatsoever I have commanded you : and, lo, I am with *you* always, even unto the end of the world. Amen." Commission and promise to abide with successors given to all equally.

ST. MARK.

Chap. xi. : "And now the eventide was come, He went out unto Bethany with the twelve." All equal.

Chap. xvi. : "But go your way, tell His disciples and Peter that He goeth before you into Galilee." St. Peter mentioned after the other disciples, not always first as alleged.

ST. LUKE.

Chap. xxii. : Ye are they which have continued with Me in My temptations. And I appoint *unto you a kingdom*, as My Father hath appointed unto Me ; that ye may eat and drink at My table in My kingdom, and sit on thrones judging the twelve tribes of Israel." No appointment of St. Peter as vice-regent or chief ruler.

Chap. xxiv. : "And it came to pass, while He blessed them He was parted from them, and carried up into heaven. And they worshipped Him, and returned to Jerusalem with great joy." All equal.

ST. JOHN.

Chap. xi. : "Then said Thomas, which is called Didymus, unto his *fellow disciples*, Let us also go, that we may die with him." All equal.

Chap. xii. : "And there were certain Greeks among them that came up to worship at the feast. The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him,

saying, Sir, we would see Jesus. Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus." Andrew and Philip approach Jesus directly, and not through St. Peter.

Chap. xv.: "But when the Comforter is come, Whom I will send unto *you* from the Father, *even* the Spirit of truth, which proceedeth from the Father, ye shall testify of Me: and ye also shall bear witness, because ye have been with Me from the beginning." No special gift to St. Peter; all equal as witnesses.

Chap. xvi.: "Howbeit when He, the Spirit of truth, is come, He will guide *you* into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will show *you* things to come." All to be equally guided by the Holy Spirit.

Chap. xvii.: "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me." No great inferiority of rank, as in bishops compared to popes, but oneness as the Divine Persons are co-equal.

Chap. xx.: "And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost: whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained. But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord." The "Power of the Keys" bestowed equally on all. After the event described (Matthew xvi.) the disciples spoken of as equal.

THE ACTS OF THE APOSTLES.

Chap. i.: "These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with His brethren."

Chap. ii.: "And there appeared unto them cloven tongues like as of fire, and it sat upon each of them." No double portion on St. Peter.

Chap. ii.: "And they continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers." Not in St. Peter's doctrine, but ~~in~~ the Apostles. m)

Chap. iv.: "This is the stone which was set at nought of you builders, which is become the head of the corner." St. Peter's own testimony as to Who is the Rock.

Chap. vi.: "Then *the twelve* called the multitude of the disciples unto them, and said, It is not reason that we should leave the Word of God, and serve tables." All equal.

Chap. vi. : "Whom they set before the Apostles : and when they had prayed, they laid their hands on them." All equal.

Chap. viii. : "Now when the Apostles which were at Jerusalem heard that Samaria had received the Word of God, they sent unto them Peter and John." Apostles together supreme, not *one* supreme over Apostles. St. Peter sent by all.

Chap. ix. : "But the Lord said unto him, Go thy way : for he is a chosen vessel unto me, to bear My name before the Gentiles, and kings, and the children of Israel." St. Paul the Apostle of the Gentiles.

Chap. ix. : "But Barnabas took him, and brought him to the Apostles." Not to St. Peter.

Chap. xi. : "And the Apostles and brethren that were in Judea heard that the Gentiles had also received the Word of God. And when Peter was come up to Jerusalem, they that were of the circumcision contended with him." St. Peter not regarded as supreme and infallible.

Chap. xv. : "And the Apostles and elders came together for to consider of this matter." No appeal to St. Peter.

Chap. xv. : "Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God." St. James, not St. Peter, president of the Council.

Chap. xv. : "And they wrote letters by them after this manner. The Apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia." Decree of Apostles, not encyclical of St. Peter.

Chap. xvi. : "And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the Apostles and elders which were at Jerusalem." Decrees of Apostles, not St. Peter.

Chap. xxii. : "And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus ; and there it shall be told thee of all things which are appointed for thee to do." Apostle of the Gentiles not sent to St. Peter, who, therefore, had not supreme power of jurisdiction and mission. If he had, it is difficult to understand why it was not recognised in such a case as this.

Chap. xxviii. : "And Paul dwelt two whole years in his own hired house, and received all that came in into him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." St. Paul in Rome ; no hint of inferiority to St. Peter, even if the latter were there at the time.

EPISTLE OF PAUL THE APOSTLE TO THE ROMANS.

Chap. i. : "By Whom we have received grace and Apostleship, for obedience to the faith among all nations, for His name." If this had been said by St. Peter, how it would have been twisted into the support of Papal claims to absolute obedience !

Chap. i. : "So, as much as in me is, I am ready to preach the gospel to you that are at Rome also." No hint of St. Peter at Rome.

Chap. ii. : "For I speak to you Gentiles, inasmuch as I am the Apostle of the Gentiles, I magnify mine office." The Apostle of the Gentiles must be the Apostle of the Romans as he says here.

Chap. xi. : "For if God spared not the natural branches, take heed lest He also spare not thee. Behold therefore the goodness and severity of God : on them which fell, severity ; but toward thee, goodness, if thou continue in His goodness : otherwise thou also shalt be cut off." Would St. Paul have thus warned the Christians of St. Peter's diocese if St. Peter had been, as asserted, diocesan Bishop of Rome ?

Chap. xv. : "Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation." Church at Rome not exclusively founded by St. Peter.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS.

Chap. i. : "Now this I say, that every one of you saith, I am of Paul ; and I of Apollos ; and I of Cephas ; and I of Christ." St. Peter not named first. The modern Roman sign of true Churchmanship "I am of Peter" is here denounced.

Chap. iii. : "For other foundation can no man lay than that is laid, which is Jesus Christ." St. Peter not the foundation.

Chap. iii. : "Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come ; all are yours." St. Peter not mentioned first.

Chap. ix. : "Have we not power to lead about a sister, a wife, as well as other Apostles, and as the brethren of the Lord, and Cephas ?" St. Peter married, and not mentioned first.

Chap. xii. : "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." First *Apostles*, not first St. Peter, or the Bishop of Rome, or a Vicar of Christ.

Chap. xv. : "He was seen of Cephas, then of the twelve : after that, He was seen of James ; then of all the Apostles." St. James and St. Peter mentioned in same terms. All equal.

SECOND EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS.

Chap. xi. : "For I suppose I was not a whit behind the very chiefest Apostle." No hint of St. Peter's supremacy here.

Chap. xi. : "Beside those things that are without, and which cometh upon me daily, the care of all the churches." If this had been said by St. Peter !

Chap. xii. : ". . . for in nothing am I behind the very chiefest apostles, though I be nothing." No inferiority to St. Peter.

THE EPISTLE OF PAUL THE APOSTLE TO THE GALATIANS.

Chap. i. : "But other of the Apostles saw I none, save James the Lord's brother." All equal.

Chap. ii. : "But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me : God accepteth no man's person :) for they who seemed to be somewhat in conference added nothing to me : but contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter : (for he that wrought effectually in Peter to the Apostleship of the circumcision, the same was mighty in me toward the Gentiles :) "And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship ; that we should go unto the heathen, and they unto the circumcision." All equal. St. Peter's mission not wider than St. Paul's.

Chap. ii. : "But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed." No hint of supremacy and infallibility here.

EPISTLE OF PAUL THE APOSTLE TO THE EPHESIANS.

Chap. ii. : "And are built upon the foundation of the Apostles and prophets, Jesus Christ himself being the chief corner *stone*." No mention of St. Peter as the rock on which the Church is built.

Chap. iv. : "Endeavouring to keep the unity of the Spirit in the bond of peace." The modern Roman test of unity is submission to Rome.

Chap. iv. : "And he gave some, Apostles ; and some, prophets ; and some, evangelists ; and some, pastors and teachers ; for the perfecting of the saints, for the work of the ministry, for the

edifying of the body of Christ." No mention of Vicar of Christ sole source of jurisdiction and mission.

THE EPISTLE OF PAUL THE APOSTLE TO THE COLOSSIANS.

Chap. ii. : "As ye have therefore received Christ Jesus the Lord, so walk ye in Him: rooted and built up in Him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in Him dwelleth all the fulness of the Godhead bodily. And ye are complete in Him, which is the head of all principality and power." The Christian living and growing in Christ is complete in Him. No mention of any other bond but the Sacramental Union by which we are all united to Christ and by which He dwells in us by the Holy Spirit.

THE FIRST EPISTLE GENERAL OF PETER.

Chap. i. : "Peter, an Apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia." An Apostle, not the chief supreme Apostle or the Head of the Church or the Vicar of Christ, but Peter an Apostle.

Chap. ii. : "Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on Him shall not be confounded." St. Peter's own testimony that Christ is the Rock.

Chap. v. : "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed." "Also an elder," no mention of supreme Headship.

THE SECOND EPISTLE GENERAL OF PETER.

Chap. i. : "Simon Peter, a servant and an Apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ." No allusion to supreme Headship.

Chap. iii. : "That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the Apostles of the Lord and Saviour." All equal.

THE REVELATION OF ST. JOHN THE DIVINE.

Chap. xxi. : "And the wall of the city had twelve foundations, and in them the names of the twelve Apostles of the Lamb." No mention of one special foundation of one Apostle, St. Peter.

It is worthy of note, that our Lord, in Matthew xvii. 25, calls St. Peter, Simon ; this was of course after the incident recorded in the preceding chapter. He does not call him "Peter" again in St. Matthew's Gospel, the only other name after Matthew xvi. 18 is Satan !

In St. Mark's Gospel St. Peter is not called "Peter" again by Christ after his confession "Thou art the Christ" (viii. 29).

In St. Luke he is not called Peter again by our Lord after his confession "The Christ of God" (ix. 20), except in chap. xxii. 34, when our Lord warns him that he will three times deny Him.

In St. John, when our Lord first addressed St. Peter by name, it is after His resurrection, when He calls him by the name he had before his confession, "Simon, son of Jonas, lovest thou Me." Sometimes the writers of the four Gospels call him Simon, or Peter, or Simon Peter ; but there is no absolute restriction on their part confining themselves to Cephas or Peter, as if that was a special transcendent title of dignity in the exclusive Ultramontane sense.

St. Peter is frequently spoken of in the Acts as Simon, or Simon whose surname is Peter ; and when St. James, as president of the Council at Jerusalem, delivers judgment, he simply says "Simeon hath declared how God at the first did not visit the Gentiles." He does not say anything like Simon who is "the rock of the Church" hath declared, or "Peter the head of the Church hath decreed."

Conclusion.

I have written enough to prove that Roman controversial printed statements are so full of inaccuracies, that there must be all the more reason to suspect their *private* statements, written or spoken in their efforts at proselytising. Also that their descriptions of perfect unity within their own Communion are not true, and that even if they were all agreed on every point now, which they are not, they are not in agreement with the church in all ages, and that, therefore, their claim to be the one whole Church utterly fails. Whatever imperfections or defects of discipline may exist in the Church of England, she holds the ancient creeds of Christendom, she requires no new article of faith to be held, and threatens none with damnation who refuse to believe what never was believed by all at all times everywhere.

As the innovator, it is for Rome to retract and apologise ; not for England and the East to apostatise and submit. Those Roman Catholics who belong to the Apostleship of Prayer in Great Britain and Ireland have told us in their organ, *The Messenger*

of the *Sacred Heart*, July 1878, that, "not one little point of the latest definition of the Pope's infallibility will Rome concede to save all England or mankind!" On her then must rest the responsibility and the sin of causing schism and separation in the Church of God.

Feeling the misery and unhappiness that is caused in families by her proselytism, and her methods of carrying it on, and the vast encouragement to infidelity she is ever giving by her modern uncatholic, and untrue extravagances, and developments, it has become difficult, very difficult, to write in defence of the old paths, and attempt to repel her attacks in a spirit of gentleness and charity. If we cannot agree in the first of the two following propositions, I think many would gladly join and try to carry out the second for the promotion of unity, peace, and concord throughout the Church:—

I. I would suggest the formation of a Controversial Check Society. Authors of books, or writers of letters in newspapers, to add a note saying they submit what they have written to the judgment of the Society, as to whether there are any unfair arguments, suggestions of that which is false, suppression of the truth, careless mistakes, or culpable misrepresentations, or misquotations.

A fine of a few shillings to be made for a mistake that seemed quite unintentional that anyone might have made, and a fine of a sovereign or more for a misquotation or mirepresentation, for which it is difficult to find an excuse. For instance, when the late Mr. Welby Pugin replied to *Fraser's Magazine*, 1837, to an article on his publication "Contrasts," he said, on page 10, that the Festival of the Assumption of the Blessed Virgin was retained in the calendar of the Church of England. Looking at the context and the object of the pamphlet, this might be well put down as a slip of the pen or confusion in memory. Pugin, no doubt, thinking he was right, when of course he was wrong, and ought to have written 'Annunciation' instead of 'Assumption.' But take Father Gallwey's assertion that the name of Mary is not to be found in the Prayer-book; it is impossible to regard the assertion as a mere slip of the pen. He is a vigorous and bitter controversialist. He comes forward to damage the Church of England, and induce people to forsake her and join Rome.

As a highly superior person who is conversant with our errors, and convinced of his own advantages, he should take some little trouble to understand and know something of what he so strongly denounces.

It is impossible to believe him ignorant of the Thirty-nine

Articles, even though he may be oblivious of the Apostles' and Nicene Creeds, or of other passages in the Prayer-book, where the Virgin is mentioned.

The Thirty-nine Articles form the part of the Prayer-book which Roman controversialists most delight to quote or misquote, and the second article treats of our Lord's birth of the Blessed Virgin. Now this article is not likely to be unknown to a Roman controversialist, because it contains the statement that our Lord suffered, "not only for original guilt, but also for all actual sins of men," which sentence has such a strong bearing on Article XXXI., which article Roman controversialists simply revel in quoting!

This statement of Father Gallwey would deserve a heavy fine, and so would his falsification of Matthew xvi. 18. If the committee of judges could be agreed upon, I cannot help thinking that such a society as I have suggested would be a most wholesome check against the circulation of a large amount of unfair and uncharitable controversy.

II. My next proposal is one to which I can conceive no possible objection from any one who has any love at all for God and souls. Let one day every year be devoted to prayer for the reunion of Christendom.

From 12 at night to 10 a.m. let those priests who believe in them have as many Celebrations as they can get taken in their churches, for the most holy and precious object so dear to our Lord. From 10 a.m. to 12 at night let the Lord's Prayer, the "Veni Creator," the prayer commonly called that of St. Chrysostom, and the prayer of Blessing (2 Corinthians xiii.) "The grace of our Lord Jesus," etc., be said every quarter of an hour, and then silence for secret prayer.

The latter part of continued intercession might be carried out at St. Paul's Cathedral, and the twenty-four hours' of intercession could be easily and joyfully carried on. No possible harm could come of the effort, God only knows what good.

Strongly anti-Roman as I am, sooner than have any difficulty about it I for one would not object to Roman and Anglican priests and Christians who are not ordained leading off the prayers at the commencement of each quarter of an hour; if others do object then let some one strike a bell, and let us join in prayer as we best can.

The secret intention of all hearts would be, that we all may become ONE in God's own time and way; and if I felt my neighbour kneeling next me was secretly praying for the submission of us all to the Pope it would not disconcert me in the least, I should believe that his earnest, honest, prayer would be accepted

by God, and that it would help forward unity, peace, and concord which we all long for, although, of course, I do not believe that this would be the way in which God would bring it about.

Let no sermon be preached by any one any where that day, to make sure that not one controversial word be uttered. Let what is here proposed be carried out all over the land by as many as will, besides the central services at St. Paul's.

Would to God it might be all over the world. As the bishop of the first See Leo XIII. might affectionately propose it to all Christians, commencing his letter in the gentle, humble style of St. Peter in his Epistles.

Anyhow, let us try in England, not only for the sake of lessening bitterness, division, and controversy amongst Christians, but also for the sake of those souls, upon whom the Gospel of Jesus would have far more power if it was only lived and preached by His disciples at peace amongst themselves. Surely what I have proposed may be attempted. The suggestion can easily be put into practical shape. Such a day, with its continuous prayer of love, would surely have its answer and echo in Paradise, and its power and blessing in Heaven. It would, indeed, be one of the gladdest, holiest days of life on earth that angels for long have witnessed, when in town and hamlet, palace and cottage, on sea and shore, in the scenes of business and labour, in the invalid's room, and in the chamber of death, in cathedral, church, and chapel, and before many an altar on earth, and the Throne in Heaven, prayers were lovingly ascending from hearts that love Jesus and long for the peace of Jerusalem.

INDEX

- Abuse of the English Clergy, 112.
 Advertisements, 141.
 Allies, Church of England, etc., 2.
 Allnatt, C. F. B., 56.
 All Saints', Margaret Street, 106.
 Anderdon, Fr., 48.
 Andrew, Bishop, 134.
 "Anglican Ministry," 46.
 ——— Orders," 128.
 ——— Ritualism," 40.
 Anglicanism and Old Catholicism,
 34.
 Anglicans, Different opinions on,
 124.
 Anselm, St., 23.
 Apostles, Teaching of the Twelve,
 147.
 Arguments, Double-edged, 115.
 Article, XXV., 4.
 Authority, Roman disregard of,
 116.
 Azores, 119.
- Bad taste, 129.
 Bagshawe's "Threshold of the
 Catholic Church," 62, 135.
 Baines, Bishop, 8.
 Barlow's Consecration, 100.
 Bottalla, P., Fr., 58, 84.
 Bowden, Rev. H. G., 76.
 Branch Theory, 112.
 Breen, Fr., 59.
 Bright, Canon, 94.
- Browne's "Annals of Tractarian
 Movement," 28.
 Bruno Di, 1, 84, 94.
 Bungener, Felix, 286.
 Butler, Alban, 17.
 Butler, Rev. Dr. James, 56.
- Caiaphas, 59.
 Capel, Mgr., 32.
 Carter, Rev. T. T., 75.
 Case, Rev. G., 101.
 Catechism, A, of Christian Doctrine,
 62.
 ——— Rev. Dr. Reilly, 56.
 "Cathedra Petri," 57.
Catholic Times, 32.
 Catholics, Liberal, of Germany, 113.
 Chalice, The, 39.
 Church a Family, 169.
 ——— a Kingdom, 170.
 ——— a Net, 169.
 ——— a Temple, 169.
 Church, Division in, 124.
 ——— Eastern, 161.
 ——— Eastern, *versus* Rome, 161.
 Church of England, Abuse of, by
 Seceders, 121.
 ——— Founding, Re-
 formation, and Continuity, 148.
 Church of his Baptism, 135.
 Church on the Rock, 165.
 Clare, Fr., 45.
 Clarke, Canon, 48.

- Cobbett's "History of the Reformation," 50.
 Commandments, Ten, 56.
 Communion, Holy, 148: *in one kind*, 54
 Concealment of Perversion, 94.
 Condemnation of Popes, 112.
 Contradiction to History and Vatican Council, 110.
 Converts to Rome, 28.
 Council at Baltimore, 134.
 ——— of Chalcedon, 2.
 ——— Constance, 54, 127.
 ——— Ephesus, 116.
 Courayer, "Defence of Anglican Orders," 51, 100.
 Creed of Pope Pius IV., 1.
 Curci, Fr., 137.

 Dalgairns, Fr., 85.
 Darboy, Archbishop, 25.
 Denials, Roman, 128.
 Deterioration, Spiritual, after Se-
 — cession, 91.
 Dissimulation, 110.
 Distrust of each other, 91.
 Disunion, 125.
 ——— Confession of, 107.
 ——— in Scotland, 118.
 ——— in the City of Rome, 124.
 ——— Testimony to the Truth
 of the Charge, etc., 142.
 Dodsworth, Mr., 29.
 ✓ Döllinger, Dr., 60, 70, 87, 105, 113.
 Douay Catechism, 54.
 Doyle, Bishop, 39.
 "Down with it," etc., 121.
 Dream of Gerontius, 53.

 Earle, J. C., 122.
 Elections, Interference with, 102.
 English Church, Continuity of, 159.
 Erastianism in Roman Church, 117.
 Eucharistic Sacrifice, and Holy
 Communion, 147. 139
 Evidence, Scriptural, against Mod-
 — ern Romanism, 173.

 "Explication, Historique, Dogma-
 — tique," etc., 92.
 Extreme Unction, 63.

 Feilding, Lord, 121.
 Ffoulkes, Rev. E., 90.
 Forbes, Bishop, 29.
 Francis, St., 20.
 Friederich, Professor, 136.

 Gallwey, Fr., 5, 180.
 Gavin, Fr., 142.
 Gawthorne, Mr., 29.
 ——— Incident, 93.
 General Councils, 34.
 Gladstone, Mr., 30.
 Goddard, Mgr., 45.
 Golden Manual, 3, 4.
 Gratry, Père, 77, 95, 115.
 Guiron, Fr., 12.

 Harper's "Peace through the
 Truth," 7.
 Hay, Bishop, 17, 53.
 Henry VIII., 38, 44, 148.
 Homilies, 4.
 Honorius, Pope, 37, 65, 84.
 Hughes, Bishop, Imprisonment of,
 82.
 Humphrey, Fr., 14, 36.
 Hutton's "Anglican Ministry," 46.
 Hyacinthe, Père, 62.

 Ignatius, Fr." (Spencer), "Life of,
 122.
 Immaculate Conception, 2.
 Infallibility, Differences on the
 Pope's, 111.
 Infallible Teaching Contradictory,
 127.
 Instruction, Full Course of, 133.
 Invocation of Saints, 3.

 Jesuits, A French Archbishop on
 the, 48.
 ——— The Abuse of, 136.

- Keenan's "Controversial Catechism," 29, 30.
 Keys, "Power of the, 119, 134.
- Leeds, Duke of, 28.
 Leo XIII., 16.
 Liddon, Canon, 33, 94.
 Lie, Peter's, 27.
 — White, 27.
- Liguori's "Glories of Mary," 97, 143.
 Lisle de, A. P., 104.
 Littledale, Dr., 41, 49, 66, 69, 129.
 Loyalty, 110.
- MacHale, Archbishop, 88.
 Manning, Cardinal, 12, 85, 95, 102, 113, 116, 121, 130, 166.
 Mannock's, "Poor Man's Catechism," 31.
 Marcus Antonius de Dominis, Archbishop of Spalato, 157.
 Marriage with Deceased Wife's Sister, 24.
 Martin, l'Abbé, 40.
 Mary, Blessed Virgin, 6, 20.
 Maskell on Infallibility of the Pope, 96, 97.
 Matthews, Fr., 49.
 McCloskey, Archbishop, 135.
 Meurin, Bishop, 55.
 Michaud, l'Abbé, 62.
 Miel, l'Abbé, 70.
 Missal, 116.
 Montalembert's Dying Protest, 117.
Month, The, 138.
 Moore, Rev. C. H., 42.
 More, Sir Thomas, 151.
 Murphy's "The Chair of St. Peter," 55.
 Murray, Archbishop, 52.
- Neate, Mr. E., 48.
 Nevins, Willis, 84.
 Newman, Dr., 7, 19, 25, 87.
 Nicholson, Dr., 13.
 Northcote, Mr., Reply to, 75.
- O'Finan, Dr., 89.
 Oldcastle, Mr., 14.
 Oldknow, Dr., 61.
 Orders, "Anglican, 59. 50
 Oxenham, Rev. H. N., 103.
 "Oxford to Rome," Authoress of, 123.
- Pall Mall Gazette*, 12.
 Papacy, Evidence for, 113.
 Parker, Archbishop, 51.
 Pascal the Younger, 102.
 Petavius, 14.
 Peter Pence, 141.
 "Petri Privilegium," 15, 16, 17, 67.
 Pomponi Leto, 129.
 Ponté de, Louis, 134.
 Pope, The, and Elections, 102.
 Pope Gelasius, 131.
 — Honorius, 37, 65, 84.
 — Leo XII., 16.
 — Pius IV., Creed of, 1.
 — V., 115.
 — VII., 53.
 — Theodore I., 39.
- Progress, Roman Catholic, 138.
 Protestantism, Falsehood of, etc., 32.
 Pugin Welby, A., 76.
 Pusey Dr., 5, 7, 97, 106.
 — Philip, 98.
- Queen Elizabeth, 50.
- Rambler*, Roman Catholic, 15, 39, 105, 108, 127.
 "Reason for Living and Dying in Church of England," 93.
 Redesdale, Lord, 54.
Register, Weekly, 105.
 Religion, "The English, 40.
 "Repertorium Oratoris Sacri, 27."
Review, Church, 7.
 — *Church Quarterly*, 13.
 — *Dublin*, 103.
 — *Saturday*, 7, 25.
 — *Union*, 31, 112.

- Richards, Upton, Mr., 28, 108.
 Richardson, Austin Fr., 52.
 Rivington, Rev. Luke, 55.
 Roman Catholic Controversialists,
 Why so fierce, 121.
 Roman Claims to Church Property,
 161.
 Roman Disunion and Unfairness,
 80.
 Roman Harmony, 123.
 Rose, Sir, P. F., 28.
 Ryder, Fr., 26, 66.
- Sacred Heart, 13.
 Sacrifice of the Mass, 131.
 Saints, Invocation of, 3.
 Scaramelli, 19.
 "Schism a Sin," 75.
 Scripture Garbling, 125.
 See of Canterbury, 95.
 Sermons on Romanism, 92.
 Spalding, Archbishop, 134.
 St. Anselm, 23.
 — Cyprian, 58.
 — Francis, 20.
 — Peter, 30.
 Story of Beatrice the Nun, 21.
 Succession, Failure of, etc., 139.
- Tablet*, 14, 25, 89, 95, 96, 97, 125.
 Temporal Mission of the Holy
 Ghost, 14.
 "The Credentials of the Catholic
 Church," 65.
 "The Monks of the West," 83.
 The Old Priest's Parlour, 79.
 Theodore, Archbishop, 156.
- Times*, 33.
 Tondini, Rev. Cæsarius, 34.
 Treatment of Newman, Döllinger,
 and Passaglia, 87.
 True Story of the Vatican Council,
 25.
- Ullathorne, Bishop, 83.
 Ultramontane Untruthfulness, 79.
 Ultramontanism in Brazil, 126.
 Unity, Roman, in Ireland, 126.
- Vaticination, 110.
 Vatican Council, 95, 101.
 Virgin, The Blessed, 20, 21.
 ——— The Blessed, and Roman
 Teaching, 142.
 ——— Euphrosyne, 23.
 Visible Head, 169.
 Vision, 20.
- Wackerbath, Rev. F. D., 82.
 Ward, Rev. A. H., 48.
 Weininger, Rev. F., 31.
 West, Rev. R. T., 32.
 Westminster Abbey, Desecration
 of, 111.
 "Who is St. Joseph?" 66.
 Wilberforce, Bishop, 129.
 Wilkins, Rev. Richard, 45.
 Wiseman, Cardinal, 4, 5, 62, 80,
 81, 130.
 ——— Lectures on the Catholic
 Church, 129.
 Wolseley, Sir C., 9.
 Worship in Church, 107.
- Zeal in Missionary Enterprise, 120.

Crown 8vo, pp. xii.-191, price 1s., by post 1s. 3d.

CHEAP EDITION OF

NOTES ON RESCUE WORK.

With Appendix, containing remarks on *Pall Mall Gazette* Agitation,
C. D. Acts, Church of England Purity Society,
Divorce Court, etc., etc.

By ARTHUR BRINCKMAN,
Chaplain to St. Agnes' Hospital.

"It is difficult to over-estimate the importance of this handbook."—*Church Union Gazette.*

"Full of common sense."—*Guardian.*

"The skilful handling of these grave subjects, Marriage and Divorce, is worthy of all praise."—*Church Times.*

"We heartily commend the book."—*Glasgow Herald.*

"Invaluable, and teems with practical hints."—*Society.*

"May it have a wide circulation."—*Church Review.*

"Full of tact and common sense."—*Church in the West.*

LOVE BEYOND THE GRAVE.

A WORD OF COMFORT TO MOURNERS.

By ARTHUR BRINCKMAN,

*Chaplain of St. Agnes' Hospital, London, and late Assistant Curate of
All Saints', Margaret Street.*

"May she rest in peace with the husband before and after whom she never had any."—*St. Augustine's Prayer for his Mother.*

"There shall no special holy love be lost."—*E. B. Pusey.*

"How grows in Paradise our store."—*John Keble.*

FOURTH EDITION REVISED.

LONDON: G. J. PALMER, 32, LITTLE QUEEN STREET, W.C.

Edited by Rev. A. BRINCKMAN. Price 1s. 6d. Postage 3d.

The celebrated Essay of the late Dr. MILO MAHAN, Professor of
Ecclesiastical History, New York,

THE EXERCISE OF FAITH.

An invaluable help to Catholics assailed by Roman and
Protestant controversialists, and a defence against some of the
arguments of Sceptics.

LONDON: G. J. PALMER, 32, LITTLE QUEEN STREET, W.C.



