

Catholic miracles; illustrated with seven designs including a characteristic portrait of Prince Hohenlohe / by George Cruikshank ; to which is added, a reply to Cobbett's defence of Catholicism, and his libel on the Reformation.

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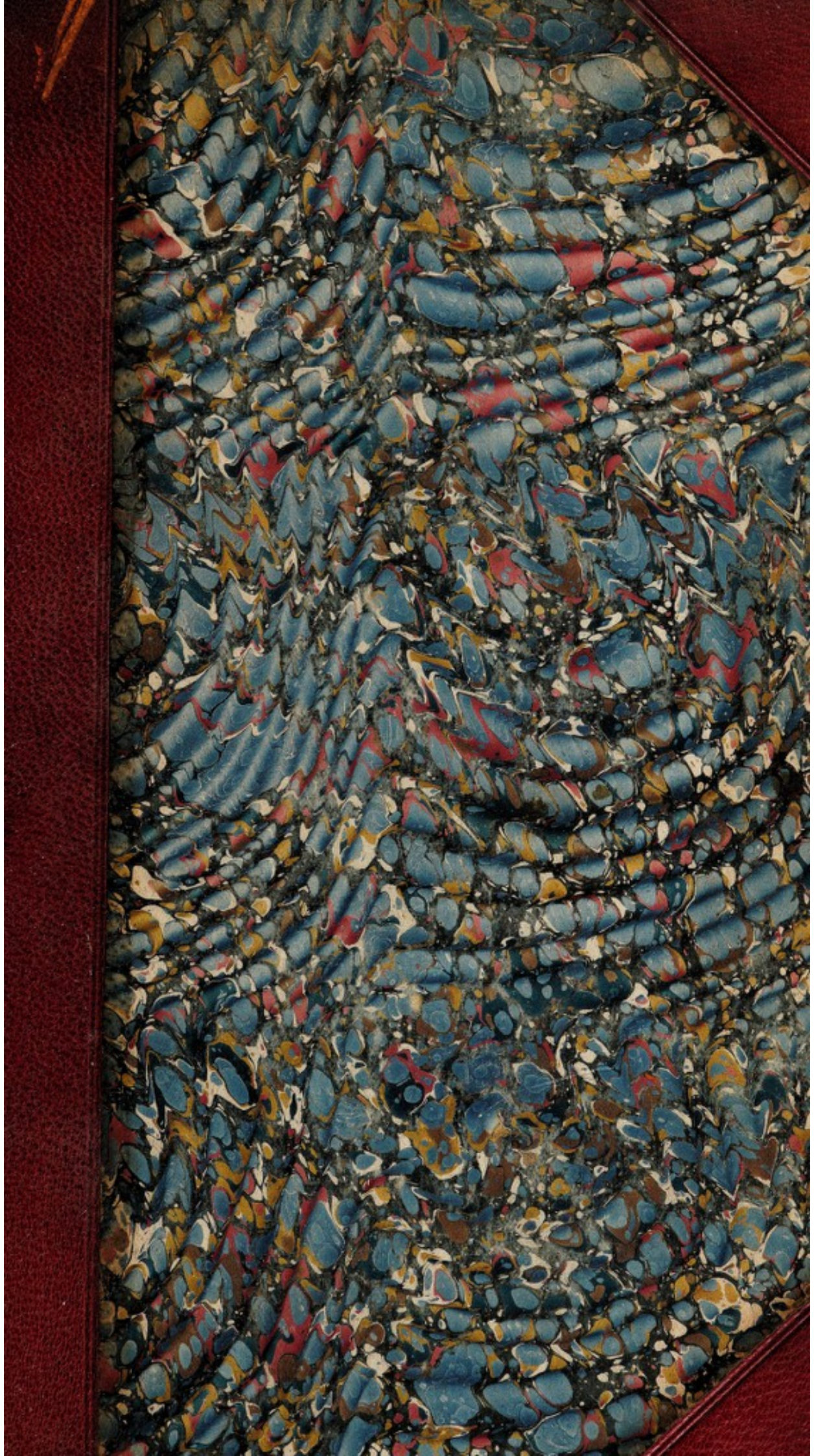
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FRONTISPIECE.



A Characteristic Portrait of Prince Hohenlohe working Miracles.

CATHOLIC MIRACLES ;

ILLUSTRATED WITH

SEVEN DESIGNS,

INCLUDING A

CHARACTERISTIC PORTRAIT OF PRINCE HOHENLOHE,

BY

GEORGE CRUIKSHANK.

TO WHICH IS ADDED,

A Reply to Cobbett's Defence of Catholicism,

AND HIS

LIBEL ON THE REFORMATION.

“ We have all heard about the tricks of *Monks* and *Friars*. These tricks are very numerous, many of them very farcical. The *Monks* and *Friars* had but *one single object in view*, namely, that of *living well upon the labours of others*. This was with them *the Law and the Gospel*.”

Cobbett's Register, Jan. 1821.

“ In this Church you possess the tribunal where God himself presides. He speaks to you by the mouth of all her pastors, *whom, when you hear, you hear Him*.”

Irish Catholic Bishops' Pastoral Charge, 1824.

LONDON :

PRINTED FOR KNIGHT AND LACEY,
PATERNOSTER ROW,

AND

WESTLEY AND TYRRELL, DUBLIN.

MDCCCXXV.

CATHOLIC MIRACLES

BEING

CHARACTERISTIC PROOFS OF TRUE MIRACLES

BY

FRANCIS BACON

IN TWO VOLUMES



LONDON :

SHACKELL AND ARROWSMITH, JOHNSON'S-COURT, FLEET-STREET.

WELLS AND TRENELL, PRINTERS

1844

TO THE
RIGHT HONOURABLE GEORGE CANNING,

Secretary for Foreign Affairs,

&c. &c. &c.

The most popular Minister England has possessed since the days of the elder Pitt; and the Statesman, who, in the opinion of our late noble Poet, will deserve the appellation of the Saviour of his Country, this defence of Protestantism is most respectfully dedicated by the

AUTHOR.

INTRODUCTION.

THE following miraculous stories, with the exception of the one called the *Canonized Dog*, and that relating to the *Virgin and the Thieves*, are extracted from the *Golden Legende*, a black letter book published under the authority of the church of Rome. There is no preface prefixed to this work, but the following account of it is printed at the end.

“Thus endeth the Legende named in Latin *Legenda Aurea*, that is to say in English the *Golden Legende*: for like as gold passeth all other metals, so this book exceedeth all other books; wherein be contained all the high and great feasts of our lord, the feasts of our blessed lady, the lives, passions and miracles of many others saints histories and acts, as all along afore is made mention. Which work hath been diligently amended in divers places, where as great need was. Finished the 27th day of August, the Year of our Lord 1527, the 19th year of the reign of our Sovereign Lord King Henry the

Eighth. Imprinted at London, in Fleet-street, at the sign of the Sun, by Wynkin de Worde.”

We have quoted this passage merely to show our incredulous readers, that the miracles which we have reprinted are genuine, Catholic miracles, and such as are sanctioned, and highly approved by the Roman church.

The design of this publication, we have no hesitation in avowing, is to expose the *modern* Catholic miracles by exhibiting to the world the *ancient* ones; and thereby to ridicule the monstrous and absurd pretensions to miraculous powers, which the church of Rome has, in all ages, set up. The *nature* of those miracles, which she declares were anciently wrought by her, indeed, sufficiently testify against their truth: the gross immorality of many of them, the ridiculous absurdity of others, and the shameless fraud, which is observable in all, prove beyond the possibility of doubt, that their origin is any thing but divine.

We are aware, however, that it may be said, that the belief in miracles is no article in the Catholic creed, and, that many of them are not believed by the papists of the present day. But we would ask how can a catholic consistently refuse to give credit to those miraculous stories, which an unerring church, a church said to be under the especial guidance of the Holy Ghost; a church too, which possesses an unlimited power over her followers, at least in religious affairs, *permits* to be promulgated among them, as the

works of those very priests of whom that church is composed! We hear enough of the opposition which this church has put forth against the promulgation of the scriptures; against their being read by the people, but, whoever heard of a Catholic interdict against the reading, or promulgation of the *Golden Legende*? Indeed, strange as it may appear, many of the miraculous stories contained in this work, have been lately reprinted in the *Rev. Mr. Butler's Lives of the Saints*.

This latter fact, indeed, is conclusive as to the authenticity of these miraculous stories among the catholics. That which a priest declares to the world must be true, as, according to the creed of the Romanists, when they hear their priests they *hear God himself*. Monstrous as this assertion may appear, it is not more monstrous than true, as the following extract from a late Pastoral Charge of the Catholic bishops of Ireland amply proves. "In this church, dearly beloved brethren, you possess the fountain of all true knowledge, and the tribunal where God himself presides. He speaks to you by the mouth of all her pastors, *whom, when you hear, you hear Him.*"

But it would be wasting the time of our readers to dwell longer upon this subject. The stories themselves need no comment. Some of them, indeed, may be objected to, as too indelicate to be laid before the public. To this objection we answer, that had we been too fastidious in our selection, the purpose of this publication could not

have been fulfilled. We wished to expose the filth, the obscenities, and the absurdities, which are cherished in the bosom of the Roman church; and though the exhibition may be somewhat disgusting, it is nevertheless fraught with instruction. At this time the papists are neglecting no means to advance their religion; to make it again the universal church; not in name merely, but in power and authority. As* protestants we had a sacred duty to perform, and we have endeavoured fearlessly to perform it.

As to the Hohenlohe miracles we shall only observe, that though they are not so absurd as those recorded in the *Golden Legende*, there can be no doubt, but they are equally fraudulent. If indeed these miracles are true we ought all to become catholics; if they are not true, what ought we to think of the hearts of those who promulgate them, and the heads of those who believe in them. There can be no question that the ceremonies resorted to in the late pretended miraculous cures nave, in some instances, so far worked upon the imagination as to effect a partial remedy. But in such cures, there is nothing miraculous; nothing that may not, and, indeed has not, been accounted for upon natural principles. As extraordinary effects have been produced by animal magnetism; and, indeed, as extraordinary cures.

If prince Hohenlohe has, in reality, the power of working miracles; why does he not perform some, about which there could not exist any

doubts? Why does he not restore sight to the blind ; or raise the dead to life ; or give back the legs and the arms of those, who have lost them? Why, we ask, does he not do this, and at once convert the whole Christian world to catholicism? This is not asking too much ; for these works, and even mightier works than these, the Catholic church pretends, in past times, to have performed.

CATHOLIC MIRACLES.

THE VIRGIN MARY PREVENTS A THIEF FROM BEING HANGED.

THERE was a thief that oft stole, but he had always a great devotion to the Virgin Mary, and saluted her oft. It was so that on a time he was taken and judged to be hanged.

Now when he was hanged, the blessed Virgin Mary sustained and held him up with her hands three days, that he died not, nor had no hurt. And they that had caused him to be hanged passed by aventure thereby, and found him living and of glad cheer. And then they supposed that the cord had not been well strained, and would have slain him with a sword, and cut his throat; but our blessed lady set her hands before the strokes, so that they might not slay him nor grieve him.

And then they knew by that he told to them, that the blessed mother of God helped him. And then they *marveled*,* and took him off, and let him go, in honour of the blessed Virgin Mary. And then he went and entered into a monastery, and was in the service of the mother of God as long as he lived.

[The Legend does not inform us what kind of service the thief paid to the Virgin. Did he *steal* for her?]

THE VIRGIN, THE WIDOW, AND HER IMPRISONED SON.

THERE was a widow who had a son whom she tenderly loved, and that son was taken by enemies and put in prison fast bounden. And when she heard thereof she wept without comfort, and prayed unto our blessed lady with right devout prayers, that she would deliver her son. And at the last, when she saw that her prayers availed her not, then she went into a church where an image of our blessed lady was carved, and stood before the image, and reasoned with it in this manner, saying,—“O! blessed Virgin, I have prayed oft unto thee for my son, that thou

* And well they might! The blessed mother of God helping a thief!! If this be not blasphemy, we do not know what is.

shouldest deliver him, and thou hast not helped me, his wretched mother! And I have prayed also thy son to help me, and yet I feel no fruits; and therefore, like as my son is taken from me, so shall I take away thy son and set him in prison, in hostage for my son."

And on saying this, she approached near, and took away from the image the child that the Virgin held in her lap, and wrapt it in clean clothes, and shut it in her chest, and locked it fast, right diligently, and was right joyful that she had so good hostage for her son.

And the night following, the blessed Virgin Mary came to the son of the same widow, and opened to him the door of the prison, and commanded him to go thence, and said to him, "Son, say to thy mother that she yield to me again my son, since I have delivered her son." And he issued out and came to his mother, and told her how our lady had delivered him. And she was joyful, and took the image's child, and came to the church, and delivered it to our lady, saying, "Lady, I thank you, for you have delivered unto me my son, and here I deliver unto you yours again, for I confess that I have mine."

ST. NICHOLAS TO OBLIGE A JEW RAISES A DEAD
CHEAT TO LIFE.

THERE was a man who had borrowed from a Jew a sum of money, and he swore upon the altar of St. Nicholas, that he would render and pay it again as soon as he might; and he gave none other pledge. And this man held this money so long, that the Jew demanded and asked his money. Then the Jew made him come before the law in judgment, and the oath was given to the debtor, and he brought with him a hollow staff. And when he should make his oath and swear, he delivered the staff to the Jew to keep and hold whiles he swore, and then he swore that he had delivered to him more than he ought (owed) him. And when he had the oath, he demanded the staff again of the Jew, and he nothing knowing of his malice delivered it to him. Then this deceiver went his way, and anon afterwards he listed to sleep, and he laid himself in the road, and a cart with four wheels came with great force and slew him, and break the staff with gold that it spread abroad. And when the Jew heard this, he came thither sore moved and saw the fraud. And many said to the Jew that he should take the gold. And he refused it saying, that unless he who was dead was raised to life by St. Nicholas he would not receive it. And if he came again to

life he would receive baptism and become a Christian. Then he that was dead arose and the Jew was christened.

THE JEW, THE THIEVES, AND THE SPEAKING IMAGE.

ANOTHER Jew saw the virtuous miracles of St. Nicholas, and did also make an image of the saint, and set it in his house, and he commanded him that he should keep well his house when he went out, and that he should keep well all his goods, saying to him: "Nicholas, lo here be all my goods, I charge thee to keep them; and if thou keep them not well, I shall avenge me on thee, in beating and tormenting." And on a time when the Jew was out, thieves came and robbed all his goods, and left unborne away only the image. And when the Jew came home, he found him robbed of all his goods, when he reasoned with the image, saying these words: "Sir Nicholas, I had set you in my house for to keep my goods from thieves, wherefore have ye not kept them, ye shall receive sorrow and torments and shall have pain for the thieves. I shall avenge my loss and refrain my woodness (madness) in beating thee." Then took the Jew the image and beat it and tormented it cruelly. Then happened

a great marvel. For when the thieves departed (divided) the goods, the holy St. Nicholas, like as he had been in his array, appeared to the thieves, and said to them: "Wherefore have I been beaten so cruelly for you, I have so many torments, see how my body is hewn and broken, see how that the red blood runneth down by my body; go ye fast and restore it again, or else the ire of God Almighty shall make you to be as one out of his wit, and that all men shall know your felony, and that each of you shall be hanged." And they said: "Who art thou that sayest to us such things." And he said to them: "I am Nicholas the servant of Jesus Christ, whom the Jew hath so cruelly beaten for his goods that ye have borne away." Then they were afraid and came to the Jew, and heard what he had done to the image, and they told him the miracle, and they delivered to him all his goods. And thus came the thieves to the way of truth, and the Jew to the way of Jesus Christ.

THE TWO SAINTS, WHO AFTER BEING DECAPITATED,
TOOK UP THEIR HEADS AND WALKED TOGETHER
FROM THE PLACE OF EXECUTION.

SAINT FULCYEN and SAINT VICTORIYCE, of whom the solemnity is hallowed, repaired by Amyens and passed by a little village named Sayns, and found there a good man that believed in God, but he



Page 12.

The two Saints, who after being decapitated, took up their Heads and walked away from the place of Execution.



Page 29.

The Holy Infant, that prayed as soon as he was born.

was not yet baptised, and was named Gencyen, and he saluted them and said: "Sirs, ye be welcome." And they said: "God save you." And afterward he demanded them: "What seek ye?" And they answered and said: "We seek one of our fellows, called Quintyne;" and he said, "Ha! fair sirs, he was but late beheaded, not long since, and sentence was given that where such manner of people might be found, that preached of God, that they should be slain. But come ye near and eat ye a morsel of bread." And as they were there, a tyrant, that was called Rixionayre, came with serjeants, and said to Gencyen: "Deliver to us them that be herein." And he said: "I shall not do it." Then he drew out his sword all naked. Gencyen said: "They take none heed of you." Then the tyrant had great anger and sorrow, and made to take Gencyen and smote off his head.

And after he made to be taken St. Fulcyen and St. Victoryce, and brought them to Amiens, and said to them, that they should forsake their God. And they said they would not. Then he did do take broaches of iron, and put them through their ears, and through their nosethrylles, (nostrils) and after did smote off their heads. And by the will and power of our Lord, they arose up and took their heads in their hands, and bore them two miles from the place where they had been beheaded, and all three were buried together

in that town which is called St. Fulcyen. A great rage and madness took the tyrant, Rixionayre, and he cried through the city of Amyens, all arrayed: "Alas! alas! now be well the saints avenged on me." And he since died foul in his woodness (madness). And thus were the friends of our Lord avenged on the tyrant. And by such martyrdom the glorious saints departed out of this life unto the realms of heaven. Then pray we unto the glorious martyrs, St. Fulcyen, St. Victoryce, and St. Gencyen, that they will pray to God for us, that by their merit we may have pardon and forgiveness of our sins. Amen.

THE IMMOVEABLE FIRE-PROOF WOMAN.

SAINT LUCYE, the holy virgin, was born in Cecylle, and engendered of a noble lineage, in the city of Syracuse. And she was brought before the heathen judge Pascasius, to whom she said that the Holy Ghost was in her. Pascasius said: "And wherefore is the Holy Ghost in thee?" She said: "The apostle saith that, 'they be the temple of God that live chastely, and the Holy Ghost dwelleth in them.'" Pascasius said: "I will send thee to the brothel, where thou shalt lose thy chastity, and then the Holy Ghost shall depart from thee. She said: "The body may take no corruption but (unless) the heart and will give

thereto assenting, and, therefore, if thou make it to be defouled without my assent and against my will, my chastity shall increase double to the merit of the crown of glory." Then commanded Pascasius, that the ribalds of the town should come, to whom he delivered St. Lucye, saying: "Call other to you for to defoul, and labour her so much that she be dead."

Anon the ribalds would have drawn her from thence where she was, and would have brought her to the brothel; but the Holy Ghost made her so heavy, that in no wise they might move her from the place, therefore many of the servants of the judge put hand for to draw with the other, and she abode still. Then they brought cords to her hands and feet, and all drew, but she abode always still as a mountain, without moving. Wherefore was Pascasius all angry, and called his enchanters, which might not move her for all their enchantery. Then Pascasius had yoked to her many oxen for to draw her, and yet they might not move her from the place. And hereof was the judge more tormented, and he had made about St. Lucye a right great fire, and made to be cast on her pitch, rosin, and boiling oil, and she abode all still in the fire, and said: "I have prayed to Jesus Christ that this fire have no dominion over me." The friends of the judge, saw that he was confused by the words of St. Lucye, and, therefore, they drove a sword through her throat, and yet for

all that she died not, but spake to the people, saying: "I announce to you that Dioclesian the Emperor, that was enemy to holy church, was this day put out of his seignory, and Maximinian, his fellow, is this day dead." And as she spake thus to the people, the sergeants came to take Pascasius to Rome for plundering his province, and he was beheaded. But St. Lucye moved not out of the place where she stood, till the holy priests brought to her the body of Jesus Christ; and she received the blessed sacrament, when she rendered and gave up her soul to God, thanking and praising him for all his goodness.

THE TONGUE OF ST. NICHOSE READS THE PSALTER
AFTER HIS HEAD HAD BEEN SEPARATED FROM HIS
BODY.

At the time that the Wandales (Vandals) wasted and destroyed many cities and lands, they came to the city of Reynes, in France, in which city St. Nichose was Archbishop. And he exhorted the people to go out and receive martyrdom, and St. Eutrope, his sister, did the same. After this they issued out against the Wandales. And St. Nichose said to them, "If ye will slay my people, slay me first;" then the holy man set him to prayer, and whiles he prayed, his enemies smote off his head, and after that the head was

smitten off, he made an end of his prayers, and said with his tongue, a verse of his Psalter. When St. Eutropes saw her brother martyred, and saw that no man made him ready to be martyred, but strove for her beauty, she ran to him that had slain her brother, and would have scratched his eyes out of his head, but anon, she was martyred and many others with her. Then the Vandals saw a great company of the chivalry of heaven that came for to avenge the great felony, that they had done, and they had so great fear and dread, that they left all their arms and fled, and there appeared a great light and clearness upon the bodies, that it was seen far by night.

THE DEVIL GIVING GOOD ADVICE.

THERE was a woman with child great upon her deliverance, and at the time of childing she might not be delivered. She bade her sister to go unto Diana, and pray to her that she help me. She went and prayed, and Diana said to her, (which was the devil in an idol) “wherefore prayest thou to me, I may not help nor profit thee, but go unto Andrew the Apostle, which may help thee and thy sister.” And she went to him, and brought him to her sister, which travailed in great pain and began to perish. And the Apostle said to her, “by good right sufferest thou this pain, thou con-

ceivest in treachery and sin, and thou counillest with the devil. Repent thee and believe in Jesus Christ, and thou shalt anon be delivered of thy child." And when she believed and was repentant, she was delivered of her child, and the pain and sorrow ceased.

THE LECHEROUS OLD MAN AND THE FRIGHTENED HARLOT.

AN old man called Nicholas by name, went to St. Andrew, and said to him, "Sir, I have lived fifty years, and always in lechery, and I took on a time a gospel in praying God, that he would give me from thenceforth continence. But I am accustomed in this sin and full of evil delectation, in such wise, that I shall return to this sin accustomed. On a time, that I was enflamed by lechery, I went to the bourdel (brothel), and forgot that I had the gospel upon me. And anon the foul woman said, go hence thou old man, for thou art an angel of God, touch me not, come not near me, for I see a great marvel upon thee. And I was abashed of the words of the woman, and then I remembered, that I had the gospel written upon me; wherefore I beseech ye to move me to God, for me and for my health" And when St. Andrew heard

this, he began to weep and prayed from morning unto noon. And when he arose, he would not eat, and said, "I shall eat no meat till I know whether our Lord shall have pity on this old man." And when he had fasted five days, a voice came to St. Andrew, and said to him, "Andrew, thy request is granted to thee for the old man; for like as thou hast fasted and made thyself lean, so shall he fast and make himself lean by fastings to be saved." And so he did, for he fasted six months to bread and water, and after that he rested in peace and good works. Then came a voice, and said, "I have gotten Nicholas by thy prayers whom I had lost."

ST. ANDREW'S SEPULCHRE YIELDETH OIL
AND MEAL.

AT length St. Andrew suffered death on the cross, and it is said, that out of his sepulchre cometh manna like unto meal and oil, which hath a right sweet savour and odour. And by that is showed to the people of the country, when there shall be plenty of goods, for when there cometh but little of manna, the earth shall bring forth but little of fruit; and when it cometh abundantly, the earth bringeth forth fruit plenteously. And this might well happen of old time, for the body of him was transported to Constantinople.

THE BISHOP THAT LONGED TO SIN WITH THE DEVIL IN
THE SHAPE OF A FINE WOMAN.

THERE was a bishop that led a holy and religious life, and loved St. Andrew, by great devotion, and worshipped him above all other saints, so that in all his works he remembered him every day, in such wise that the enemy had envy on him, and set him for to deceive him with all his malice, and transformed into the form of a right fair woman, and came to the palace of the bishop, and said, that she would be confessed to him. And the bishop bade her to go and confess her to his penitancer, that had playne (full) power of him.

And she sent him word, that she would not relieve and show the secrets of her confession to any but him. And so the bishop commanded her to come, and she said to him; "Sir, I pray thee that thou have mercy on me. I am so as ye see in the years of my youth, and a maid, and was deliciously nourished from my infancy, and born of royal lineage, but I am come alone in strange habit; for my father which is a right mighty king, would give me to a prince by marriage; whereto I answered that I have horror of all beds of marriage, and have given my virginity to Jesus Christ for ever; and, therefore, I may not consent to carnal copulation. And in the end he constrained so much, that I must consent to his will or suffer

divers torments, so that I am fled secretly away, and had sooner be in exile than to break and corrupt my faith to my spouse. And because I hear the praising of your right holy life, I am fled unto your guard, in hope that I may find with you a place of rest, where I may be secret in contemplation, and eschew the evil perils of this present life, and flee the tribulations of the world."

Of which thing the bishop marvelled him greatly, as well for the great nobless of her lineage, as for the beauty of her body, for the brenning (burning) of the great love of God, and for the honest fair speaking of this woman, so that the bishop answered to her with a meek and pleasant voice; " Daughter, be sure, and doubt nothing, for he, for whose love thou hast despised thyself, shall give to thee great things; in this time present there is little glory or love, but it shall be in time to come. And I, which am sergeant of the same, offer me to thee and my goods, and choose thee a house which shall please thee, and I will that thou live with me this day." And she said, " Father, require of me no such thing, for peradventure some evil suspicion might come thereof, and also the splendour of your good renown might be thereby impaired."

To whom the bishop answered, " We shall be many together, and I shall not be with you alone, and, therefore, there will be no suspicion of evil." Then they came to the table and sat one against the other, and the other folk here and there, and

the bishop attended much to her, and looked at her alway in the visage, and he marvelled of her great beauty. And thus as he fixed his eyes (eyes) on her, his courage was hurt. And when the cunning enemy saw the heart of him hurt with a grievous dart, he began to increase her beauty more and more, insomuch, that the bishop was then ready to require her to sin when he might have an opportunity.

Then a pilgrim came and began to smite strongly at the door, and they would not open it. Then he cried and knocked more strongly. Then the bishop asked of the woman, if she would, that the pilgrim should enter. And she said if he could answer a grievous question, he might be received, and if he could not, he should abide without, and not come, as he that were not worthy and unweting (without knowledge.) And they all agreed to her sentence, and inquired which of them were sufficient to put the question, and when none was found sufficient, the bishop said, "None of us is so sufficient as ye dame; for ye pass us all in fair speaking, and shine in wisdom more than we all; propose ye the question."

Then she said, "Demand ye of him which is the greatest marvel that ever God did in little space." And then one went and demanded (asked) the pilgrim. The pilgrim answered to the messenger, "That it was the diversity and excellency of the faces of men, for among as many men that had lived since the beginning of

h e world, the faces of no two could be found that were alike in all things." And when they heard the answer, they marvelled, and said, that this was a very (true) and right good answer of the question. Then the woman said, "Let the second question be proposed to him, which shall be more grievous for to answer to, (which was this) whether the earth is higher than all the heaven."

And when it was demanded of him, the pilgrim answered, "In the heaven imperial where is the body of Jesus Christ, which is the form of our flesh, he is more high than all the heaven." Of this answer they marveled all when the messenger delivered it, and praised mightily his wisdom. Then she put to him the third question, which was, "How much space is there from the abyss unto the same heaven." And the pilgrim answered him, and said, "Go to him that sent thee to me and ask of him, for he knows better than I, and can better answer to it, for he hath measured this space when he fell from heaven into this abyss, and I never measured it. This is not a woman, but a devil that hath taken the shape of a woman."

And when they were told this, they greatly marvelled, and the woman vanished away, and they all greatly feared. And it was showed to the bishop, that it was the holy St. Andrew that had put himself into the habit of a pilgrim for the deliverance of him.

THE PROVOST WHO EMBRACED POTS, PANS AND CAULDRONS, AND THOUGHT THEY WERE BEAUTIFUL VIRGINS.

ST. ANASTASE was married unto a paynim (pagan) named Papillon, but she feigned her always to be sick, in such wise that she might not come into his company, and her husband made her to be kept so that she had nothing to eat. Now it happened, that her husband died, and she was delivered from her prison. She had three damsels which were sisters, and they served her; and the provost on a day came to them for to draw them to him. And St. Anastase did hide them in her kitchen. The provost went after for to accomplish his ribaldry.

And they kneeled down and prayed their prayers in such wise, that the provost lost his wit. And when he supposed, that he had taken, embraced and holden them, he embraced pots, pans and cauldrons, and kissed them in such wise that he was so foul, horrible and black, that when he issued out, his many (attendants) that awaited his coming, supposed that he had been out of his wits. And they beat him well, and after fled from him for fear, and left him there alone. And he went for to complain him to the Emperor. And when he came to the sergeants that saw him so black and smutted, they beat him well with rods, and scratched his face and held him for

wood (mad.) And the caitiff knew not that he was so foul and black, and therefore, he marvelled much more, why they did to him so much shame, who, heretofore did to him so much honor. And he supposed that he was clad in a white robe.

When they told him how he was arrayed, then he supposed that the maidens had enchanted him, and sent for them, and would have stripped them all naked before him, because he might see and behold them and ease him of his lechery. But their clothes were anon so fast glued to their bodies, that in no wise they might be taken off. And then he fell asleep so fast that no man might awake him. At the last these three virgins were martyred and suffered death.

THE PROVOST TORMENTED FOR ANGERING ST. ANASTASE.

SAINT Anastase was given to another provost upon this condition, that if he might make her do sacrifice unto the idols he might have her to his wife. And when she was brought into his chamber and he would have embraced her, he became blind, and he afterwards made his pilgrimage to his gods for to know if he might be healed thereof. And they said to him "Because

that thou hast angered St. Anastase, thou art given to torments, and shalt be always with us. And when he returned and was coming unto his house, he died suddenly among the sergeants. And after that St. Anastase was burnt.

THE SHE ABBOT AND THE RENT BREECHES.

SAINT Eugene the noble virgin issued privily out of her father's palace with two servants, and went into an abbey in the habit and array of a man, in which abbey she led so holy a life, that at the last she was made abbot of the same. It happened so that no man knew, that she was a woman; yet there was a lady that accused her of adultery before the judge, which was her own father. Eugene was put in prison for to be judged to death. At the last she said to her father much thing for to draw him to the faith of Jesus Christ; and she rent her cote (breeches) and shewed to him that she was a woman, and daughter of him that held her in prison.

So she converted her father unto the Christian faith, and he was after a holy bishop, and at the hour he sung his mass, he was beheaded for the faith of Jesus Christ. And the lady, that had falsely accused Eugene was brent (burnt) with the fire of hell, and all her party. And Eugene was much

tormented in divers manners, and at the last by the sword accomplished her martyrdom.

THE BOILED SAINT.

SAINT Julyen was given in marriage to the provost of Nicomede, and he was a paynim (pagan), and therefore she would not assent to the marriage; but if (unless) he would first take the faith of Jesus Christ and be baptised. When her father saw this, anon he did her do to be naked, and made her to be beaten, and after delivered to the provost. And when the provost beheld her, and saw her great beauty, he said to her, "My most sweet Julyen, why hast thou brought me in such confusion, that I am mocked because thou refusest to take me." And she would not take him, because he would not be a Christian.

Then the provost made her to be beaten most cruelly with rods, and for half a day hung her by the ears, and made molten lead to be cast on her head. When he saw that all this did not grieve her, he cast her into a prison, where the devil appeared unto her to tempt her, but she withstood him. Then the provost commanded that Saint Julyen should be brought before him in judgment. And when he saw her so well arrayed, and her

visage so fair and so shining, the provost said to her, "Julyen, who hath taught thee, and how mayest thou vanquish torments." And she said, "Hearken to me and I shall say to thee, my Lord Jesus Christ hath taught me to adore the Father, the Son, and the Holy Ghost; for I have overcome Sathanas thy father, and all his other devils, for God hath sent his angel for to comfort me and to help me."

Anon the provost made to be brought, a wheel of iron between two pillars, and four horses to draw it forth, and four knights at one side and four on the other to draw, and four to draw forth the wheel, and her body was so drawn, that it was broken in such wise that the marrow came out of the bones, and the wheel was bloody. Then came an angel of God and brake the wheel, and healed the wounds of St. Julyen perfectly. And for this miracle were converted all they that were present; and anon after were beheaded for the faith of Jesus Christ, men and women to the number of one hundred and thirty persons.

Afterwards the provost commanded, that she should be put in a great pot full of boiling lead, and when she entered into the said pot all the lead became cold, so that she felt no harm. And the provost cursed his gods because they might not punish a maid that so vanquished them. And then he commanded to smite off her head. And when she was led to be beheaded, the devil appeared to the provost in the figure of a young

man, and said, "Spare not good people, and of her have no mercy, for she hath blamed your gods and done much harm, and me she hath beaten this night past, and therefore render unto her what she hath deserved." With these words, St. Julyen looked behind her, for to wit (to know), who said such words of her. Anon, the devil said, "alas! alas!! caitiff that I am, I doubt not, that yet she will take and bind me, and so he vanished away."

After that she had admonished the people to serve Jesus Christ, she prayed them all to pray for her; and then her head was smitten off.*

The provost entered into a ship with thirty-four men for to cross an arm of the sea. Anon came a great tempest, which drowned the provost and all his company in the sea. And the sea threw their bodies to the rivage (shore), and wild beasts came thither and eat them.

THE HOLY INFANT THAT PRAYED AS SOON AS HE WAS BORN, AND SUCKED BUT ONCE ON FAST DAYS.

ST. NICHOLAS was born of rich and holy kin. His father was named Epiphanus, and his mother Joan. He was begotten of them in the first flower of his age.

* It is surprising that she, who could withstand boiling lead, &c. should not be capable of withstanding a sword.

The first day he was washed and bayned, he addressed himself right up in the basin and prayed. And he would not take the breast and the pap but once on the Wednesday, and once on the Friday. In his young days he eschewed the plays and japes of other young children, and haunted holy church. When his father and mother had separated out of this life, he began to think how he might distribute his riches, not to the praise of men, but to the honour and glory of God.

THE THREE AMOROUS VIRGINS PORTIONED
BY ST. NICHOLAS.

AND it was so that one of St. Nicholas's neighbours had three daughters, virgins, and he was a noble man, but for their poverty they were constrained, and in very purpose to abandon themselves to the sin of lechery, so that by the gain and winning of their infamy, their father might be sustained.

And when the holy Nicholas knew hereof, he had great horror of this villany, and threw by night, secretly, into the man's house a mace of gold wrapped in a cloth. And when the man arose in the morning he found this mace of gold and rendered unto God great thanks. And therewith he married his eldest daughter. And awhile after

this, the holy servant of God threw in another mace of gold, and after that he doubled the mace of gold and threw it into this man's house.*

THE MIRACULOUS GRAIN.

ON a time there was a famine in the province of St. Nicholas, and he heard say that certain ships laden with wheat had arrived in the haven. And anon he went to the mariners, and prayed them, that they would succour the perished, at least that they would part with a hundred quarters of wheat of every ship. And they said, father we dare not, for it is measured and we must give reckoning of it in the garners of the Emperor at Alexander. And the holy man said, "do this that I have said to you, and I promise you on the truth of God, that it shall not be lessened, or diminished when ye

* The Legend does not inform us whether this *noble* man persuaded any other men *with the Saint's gold*, to prostitute themselves in marriage to his other *lecherous* daughters; nor whether they left off their trade of lechery, for commencing which, this *holy servant of God* had so well rewarded them. We learn, however, that Nicholas was made a bishop on the special interference of the Almighty, and that he eschewed the company of women, was humble in receiving of all things, profitable in speaking, joyous in admonishing, and *cruel* in correcting." This is Catholic morality, not Christian.

come to the garners." And when they had delivered so much out of every ship, they came to Alexander and delivered the measure they had received. Then this holy man distributed the wheat to every man after his need, and it sufficed for two years, not only to sell, but for to sow.

DIANA, THE DEVIL, AND THE OIL THAT BURNT
AGAINST NATURE.

IN this country the people served idols and worshipped the false image of the cursed Diana. And to the time of this holy man many of them had some customs of the Paynims (Pagans) for to sacrifice to Diana under a tree. But this good Nicholas made them to cease from this custom, and commanded that this tree should be cut. Then the devil was angry and wrath against him, and made an oil that burned against nature in water, and burned stones also. And then he transformed himself into the guise of a righteous woman, and put himself into a little boat and encountered pilgrims that sailed in the sea towards this holy saint, and reasoned with them thus, and said, "I would fain go to this holy man, but I may not, wherefore I pray you to bear this oil into his church, and for remembrance of me, that ye anoint the walls of the hall. And anon he vanished away. Then anon

they saw after another ship with honest persons, among which there was one like to Saint Nicholas which spake to them softly, and asked "what hath this woman said to you, and what hath she brought." And they told to him all her order. And he said to them, "this is the evil and foul Diana, and that ye may know that I say truth, cast the oil into the sea." And when they had cast it, a great fire caught it, and they saw it long burn against nature.

A FOUNTAIN OF OIL ISSUETH OUT OF THE BODY OF
ST. NICHOLAS.

AFTER a number of other miraculous adventures, at length Saint Nicholas died; and when he was buried in a tomb of marble, a fountain of oil sprang out from his head unto his feet. And unto this day holy oil issueth out of his body, which is much vailable to the health of sickness of many men. And after him there succeeded in this see a holy man, who by envy was put out of his bishopric; and when he was out of it the oil ceased to run, and when he was restored to it, the oil ran again.

THE IMAGE OF THE VIRGIN CAUSES THE THIEVES TO BE
TAKEN WHO HAD EXPOSED HER NAKEDNESS.

SPAIN, whatever be her degenerated state in a political point of view, must be allowed by all orthodox catholics to be the country of miracles. There we cannot enter church, chapel, or hermitage, without finding one or more miraculous images, whose holy deeds are recorded on canvas of various magnitudes. There is in Old Castile, near a village called Laguna, an hermitage, on the altar of which is seen a little swarthy figure, gaudily dressed in gauze robes, adorned with gold and silver tissues, and a profusion of artificial flowers, the colour of which is now lost in the lapse of years, who has a great reputation in the surrounding districts for her miraculous properties. This image, whose face is tinged with a deep brown hue, assimilating to black, by the smoke of a lamp that is constantly burning before her, has fastened on her cheeks two crystal drops, which it is affirmed are two real coagulated tears, that she dropt on the following occasion, when she performed one of the best authenticated miracles of the numerous ones that adorn the interior walls of the hermitage:—

There was a time when a band of marauders went about that country at night, committing great depredations in the dwellings and property of the peasantry, who, notwithstanding their vigi-



Page 34.

The Thieves, who were miraculously entangled in the Bell-ropes of the Church, for exposing the Nakedness of an Image of the Virgin Mary.

lance, could never succeed in securing the robbers. On this emergency they had recourse to their patroness, whose protection they insured by dint of prayers and rich gifts. On the night of the same day they had been making those offerings, and whilst all the inhabitants were in their beds, they were roused from their sleep by the clamorous ringing of the bells of the hermitage. All the inhabitants took to their arms and proceeded to the spot.

There was nothing alarming to be seen outside of the hermitage, all the doors being carefully locked, as usual, and the hermit himself was found sleeping on his wooden couch; but on repairing to the church, they beheld, to their astonishment and distress, the miraculous virgin stripped of all her wearing apparel, her face suffused with crimson, at the thoughts of being seen in that naked state, and her eyes streaming with tears. Presently, however, she lifted her hand, and suddenly the bells began ringing again. The peasants hastened to the belfry, and were wonderfully surprised at finding several robbers hanging by the neck from the cords fastened to the bells, and all their ill-earned booty lying in heaps at their feet! From that time no robber ever dared to come within some leagues of the village, so well protected by the holy Virgin.

THE LIVES OF THE SEVEN SLEEPERS, WHO SLEPT IN A
CAVE THREE HUNDRED AND SEVENTY-TWO YEARS.

THE Seven Sleepers were born in the city of Ephesym, and when Dacyan the Emperor came into Ephesym for the persecution of Christian men, he commanded to edify (build) the temples in the middle of the city, so that all should come with him to do sacrifice to the idols ; and he did so seek all Christian people, and bound them for to make them to do sacrifice, or else to put them to death, in such wise that every man was afraid of the pains that he promised ; and the friend forsook his friend, and the son denyed (renounced) his father, and the father his son.

And there in this city were founden seven Christian men, that is to wit, Maximyen, Malchus, Marcianus, Denys, John, Serapyon, and Constantine. And when they saw this, they had much sorrow ; and because they were the first in the palace that despised the sacrifices, they hid themselves in their houses, and were in fastings and in prayers. And then they were accused tofore (before) Dacyan, and came thither and were found very (true) Christian men. Then was given to them space for to repent them, against the coming again of Dacyan ; and in the meantime they dispensed their patrimony in alms to the poor people, and assembled them together, and took counsel, and went to the Mount of Ceylon, and

there ordained (agreed) to be more secret, and there hid themselves a long time; and one of them administered and served them always, and when he went into the city he clothed him in the habit of a beggar.

When Dacyan was come again, he commanded that they should be fette (fetched.) And then Malchus, which was their servant, and ministered to them meat and drink, returned in great dread to his fellows, and told and showed to them the great furor and woodness (madness) of the Emperor. And then were they sore afraid. And Malchus set tofore (before) them the loaves of bread that he had brought, so that they were comforted of the meat, and were more strong for to suffer torments. And when they had taken their reflection, and sat in weeping and wailing, suddenly, as God would, (willed) they slept.

And when it came on the morrow they were sought and could not be found, wherefore, Dacyan was sorrowful because he had lost such young men. And then they were accused, that they were hid in the mount of Ceylon, and had given their goods to poor men, and yet abode in their purpose. And then commanded Dacyan, that their kindred should come to him, and he menaced them to the death if they said not of them all they knew. And they accused them and complained, that they had dispended all their riches.

Then Dacyan thought what he should do with

them, and as our Lord would, he enclosed the mouth of the cave wherein they were with stones, to the end, that they should die therein for hunger and default of meat. Then the ministers and two Christian men wrote their martyrdom, and laid it subtilly among the stones.

And when Dacyan was dead and all that generation, *three hundred and seventy-two years after*, and the thirtieth year of Theodocyen the Emperor, when the heresy was of them that denied the resurrection of dead bodies, and (which heresy) began to grow. Theodocyen, then the most Christian Emperor living, sorrowful that the faith of our Lord should be so demeaned, for anger and heaviness, he clad himself in hair and wept every day in a secret place, and led a full holy life, which God, merciful and piteous, seeing, would comfort them that were sorrowful, and weeping, and give to them assurance and hope of the resurrection of dead men, and opened the precious treasure of his pity, and raised the foresaid martyrs in this manner following.*

He put (it) in the will of a burgess of Ephesym, that he would make in that mountain (Ceylon) a stable for his pastors (shepherds) and herdmen. And it happened that of adventure, (chance) the masons that made the said stable, opened this cave. And then these holy saints that were within *awoke and were raised and saluted each other,*

* How very opportunely this miracle was worked!

and supposed verily, that they had slept but one night only, and they remembered of the heaviness that they had the day tofore. (before) And then Malchus which ministered to them said what Dacyan had ordained of them, for he said "We have been sought, like as I said to you yesterday, for to do sacrifice to the idols." Then Maximyen answered, "That we shall never do sacrifice, and comforted his fellows, and commanded Malchus to go and buy bread in the city, and bade him buy more than he did yesterday, and also to inquire and demand what the Emperor had commanded to do."

And then Malchus took five shillings and issued out of the cave; and when he saw the masons and stones before the cave, he began to bless him, and was much amervayled (amazed), but he thought little on the stones, for he thought on other things. Then came he all doubtous (doubtful) to the gate of the city, and was amervayled, for he saw the sign of the cross about the gate. And then without tarrying, he went to that other gate of the city, and found there also the sign of the cross thereon; and then he had great marvel, for upon every gate he saw set up the sign of the cross, and therewith the city was garnished, and then he blessed himself and returned to the first gate, and wende (thought) that he had dreamed, and after he advised and comforted himself, and covered his visage and entered into the city.

And when he came to the sellers of bread, and heard the men speak of God, yet then was he more abashed and said; "What is this, that no man yesterday durst name Jesus Christ, and now every man confesseth himself to be a Christian. I trow this is not the city of Ephesym, for it is all otherwise builded; it is some other city I wote not what. And when he demanded and heard verily that it was Ephesym, he supposed that he had erred, and thought verily to go again to his fellows. And then he went to them that sold bread, and when he shewed his money, the sellers marveled, and said one to another, that this young man had found some old treasure. And when Malchus saw them talk together, he doubted that they would lead him to the Emperor, and was sore afraid, and prayed that they would let him go, and keep both money and bread, but they held him. And tidings were had all about in the city, that a young man had found ancient treasure, in such wise that all they of the city assembled about him, but he said that he had found no treasure. And he beheld them all, but he could not behold no man of his kindred or lineage. Wherefore he stood as he had been from himself (beside himself, out of his mind) in the middle of the city.

And when St. Martin the bishop, and Antipater the consul, which were new come into the city heard of this thing, they sent for him. And when he was brought to the church, he wende well he should have been led to the Emperor Dacian.

And they demanded of him where he had found the money—and he answered “That he had nothing founden, but it was comen of his kindred and lineage.” And then said the judge, “How may we believe thee, that this money is come to thee of thy friends, when it appeareth in the scripture (inscription) that it is more than three hundred and seventy-two years since it was made and forged, and is of the first days of Dacyan the Emperor.”

Then Malchus kneeled down before them, and said, “Dacyan the Emperor that was in this city, where is he?” And the bishop said to him—“Son, Dacyan was emperor many years since.” And Malchus said, “Sir, hereof we are greatly abashed, and no man believeth me, for I wote well we fled for fear of Dacyan the Emperor, and I saw him yesterday, that he entered into this city, if this be the city of Ephesym.” Then the bishop thought in himself, and said to the judge, “This is a vision that our Lord will have shown by this young man.” Then said the young man, “Follow ye me, and I will show to you my fellows that be in the mount of Ceylon, and believe ye them.”

Then they went with him, and a great multitude of the people of the city with them. And Malchus entered first into the cave to his fellows, and the bishop next after him. And there found they among the stones, the letters sealed with two seals of silver. Then the bishop called them that were come thither, and read the letters before

them, and they were all abashed and marvelled. And they saw the saints sitting in the cave, and their faces like *roses flowering*. And the emperor came from Constantinople to Ephesym, and went unto the saints in the cave. And the Emperor glorified our Lord, and weeping upon each of them, said—"I see you now like as I should see our Lord raising Lazarus." And then Maximyen said to him, "Believe us, for forsooth our Lord hath raised us before the day of the great resurrection ; and to the end that thou believe firmly the resurrection of the dead people, verily we be raised as ye here see. And in likewise as the child is in the womb of the mother without feeling harm or hurt, in the same manner we have been living and sleeping in lying here without feeling any thing." And when they had said all this, they inclined their heads to the earth, and rendered their spirits up at the command of our Lord. Then the Emperor arose and fell upon them weeping strongly, and embraced them, and kissed them debonairly.

(Here the *reverend* writer enters into a calculation to show, that the Seven Sleepers "*only slept but two hundred and eight years.*")

THE CANONIZED DOG.

IN the Parish Church of San Andres, near Valladolid, is a most precious relic, which consists of the bones of a dog. Strange as it may appear, this dog was in his life-time a most devout Christian, and after his death, he was raised to the dignity of a saint.

This holy quadruped was brought up in the porter's lodge of a convent of friars, and became a regular attendant on the refectory, where, it is affirmed, he first imbibed the principles of Christianity. It ought to be observed, however, that he had no selfish motives in attending there. He had no desire of filling his paunch ; and it is a well authenticated fact, that he invariably placed himself in the middle of the refectory, and resting himself on his hind parts, listened most devoutly to the father lecturer, perfectly regardless of the agreeable jingling of the plates, and still more agreeable odours of the dishes, which were served up to the brethren.

This most exemplary conduct attracted the notice of the friars, and they resolved to watch his behaviour abroad. They found that he never associated with dogs of either sex, but kept always aloof from the canine race. His attention was particularly directed to the convent and church walls, which he appeared particularly anxious to preserve

from all sorts of contamination. He never allowed any dogs, when he was present, to approach the church-yard, particularly if he suspected them of having the sacrilegious intention of doing things which are usually denominated indecent.

On several occasions, indeed, notwithstanding all his vigilance, he had the mortification of seeing dogs profane the yard of the church by commission of certain nuisances; and it was gratifying to see what a holy furor such a circumstance would raise in his countenance, and with what alacrity and courage he would run to drive them from the consecrated ground.

Besides these curious facts, the friars discovered that he was in the habit of going slyly into the church to hear mass; and upon these occasions they were gratified to remark, that he always reverently slid in upon his hind parts; thinking, no doubt, that that was a more devout mode of moving than ordinary walking. Dogs indeed are not usually allowed to hear mass, but on this occasion it could not be prevented, as it would have been no less unjustifiable than unchristian, for the friars to have checked the extraordinary devotion of this pious animal. "It was curious (so says the account of his life) to observe the little animal perform the various genuflexions, but at the time of the consummation, he would immediately stand upright on his hind legs, and hit his breast with his clenched paw till the poor thing could stand no longer."



Page 44.

The Holy Dog reverently sliding to Church.



Page 44.

The Holy Dog hearing Mass.



Page 44.

*The Holy Dog driving an Unholy Dog from the Churchyard,
for his sacrilegious indecency.*

This holy quadruped became in consequence an object of the greatest veneration, and the friars assigned him a small but comfortable cell, where he was treated as became his sanctity.

At his death he worked so many miracles, that the friars asked and obtained from the Pope his canonization; but as it generally happens to those who obtain the object of their ambition, no sooner was he canonized than the motive for exertion having ceased, he left off working miracles. The friars, then, seeing he no longer afforded the means of encreasing the faith of the people or their own purses, made a present of him to an old devotee for a large sum of money, who on her death bequeathed him to the church of the parish above mentioned, where he is preserved, and now shown, principally, as an object of curiosity.

THE TOMB THAT CURED DROPSIES AND SWELLED BELLIES.

QUYNTYN was of noble lineage of the city of Rome, and came into the city of Amiens, shewing many miracles. And he was taken there by the provost by the command of Maximian, and was beaten, until they that beat him, were weary,

and after was put in prison. But he was unbound by an angel and went into the city and preached to the people. Then he was taken again and was strained on the Eculee, an instrument to torment saints on, unto the breaking of his veins, and beaten with raw sinews right long. And afterwards he was boiled in burning oil and pitch. And yet for all that he mocked the judge. Then the judge put into his mouth quick lime, vinegar, and mustard, and yet alway he abode constant and immoveable.

And then he had fixed in him two nails from his head to his heels, and ten nails between his nails and the flesh of his nails, and the flesh of his hands. And at the last, the provost made him to be beheaded and threw the body into the water, which body was hid there four years, and then found by a noble woman of Rome, and it appeared above the water sweetly smelling and without corruption, which body she took and buried it worshipfully. And at his tomb he sheweth many great miracles, and specially for the dropsy, &c. and *swelling of great bellies*. For this sickness in especial he is sought, and many have been cured by the merits of this blessed saint and martyr, St. Quyntyn, to whom let us devoutly pray, that we may be delivered from all infirmities and sickness.—Amen.

THE VIRGIN PRIEST.

EUSEBE was always a virgin. And while he was yet young in the faith, he received baptism, in which baptism the hands of angels were seen to lift him out of the fount.

On a day, a certain lady was apprised of his beauty, and would have gone to his chamber, but the angels kept the door in such wise that she might not enter. And on the morrow she went to him, and kneeled down at his feet, and required mercy and forgiveness, of that she had been in will for to make him sin; and he forgave it her debonairly.

And when he was ordained to be a priest, he shone in so great holiness, that when he sang the solemnities of the masses the angels served him.

After this, when the heresy of the Arians had infected all Italy, the Pope made Eusebe Bishop of Versayle. And when the heretics heard say that, they shut fast the doors of the church which was of our blessed Lady and blessed virgin Saint Mary. Then the blessed saint kneeled down, and anon the doors opened by his prayer. And Eusebe purged all the church of the occident (West) of the Arian heresy.

And this Arius was a priest of Alexander, who said and affirmed, that Christ was a pure creature, and said, that he was not God, but that he was made

for us, and that we by him, as with an instrument, were made of God. And Arius died a miserable death, for he voided all his entrails byneth (beneath) at his fundament.

THE VIRGIN MARY SEDUCES A MAN FROM HIS WIFE.

ANCELME, archbishop of Canterbury and pastor of England, send greeting and benediction in our Lord perpetual unto the bishops that are under him, and to all them that have remembrance of the blessed Virgin Mary, mother of God. Right dear brethren, how the conception of the blessed Virgin Mary hath been shewed sometime by miracles I shall rehearse to you.

In the time of Charlemagne, king of France, there was a clerk who was brother-german to the king of Hungary, who loved heartily the blessed Virgin Mary, and was wont to say every day matins of her and the heures. It happened by the consent of his friends, he took in marriage a much fair damsel; and when he had wedded her and the priests had given benediction on them after the mass, anon he remembered him that, that day he had not said his heures of our lady; wherefore he sent home the bride his wife, and the people to his house, and he abode in the

church beside the altar, for to say his houres ; and when he came to this anthem : “ *Pulchra es et decora filia Hierusalem,*” that is to say, thou art fair and gracious, daughter of Jerusalem, anon appeared before him the glorious Virgin Mary, with two angels on either side, and said to him : “ I am fair and gracious, wherefore leavest thou me, and takest thou another wife, or where hast thou seen one more fairer than I am ?” And the clerk answered : “ Madam, thy beauty surmounteth all the beauty of the world, thou art lifted up above the heaven and above the angels ; what wilt thou that I do ?” And she answered and said : “ If thou wilt leave thy wife *fleshly*, thou shalt have me thine spouse in the realm of heaven ; and if thou wilt hallow the feast of my conception, the eighth day of December, and preach it about that it may be hallowed, thou shalt be crowned in the kingdom of heaven.” And anon therewith our blessed Lady did vanish away.

THE MIRACULOUS BRUSH.

It was so that a young man came and followed St. Andrew against the will of all his parents, and on a time his parents set fire to the house where

he was with the apostle ; and when the flame surmounted right high, the child took a brush full of water and sprent (sprinkled) with all the fire, and anon the fire quenched. And then his friends and parents said : "Our son is made an enchanter." And as they would have gone up by the ladders, they were suddenly made blyn (blind) so that they saw not the ladders. And then one of them cried and said, "Wherefore enforce ye you against them ; God fighteth for them and ye see it not : cease ye and leave off, lest the ire of our Lord fall on you." Then many of them that saw this, believed in our Lord. And the parents died within eleven days after and were put in one sepulchre.

R E P L Y

to

COBBETT'S DEFENCE OF CATHOLICISM, &c.

THAT a writer like Cobbett, who for a quarter of a century has been constantly annoying one part of the public, and deluding the other, with sentiments frequently as pernicious, as they are paradoxical, should become the warm advocate of popery, is not at all surprising. It is, however, sufficiently ridiculous to see this furious radical; this eulogiser of Paine and Carlile;—this abuser of the church, and church establishments;—this declaimer against monks and monasteries, and all the abominations of the “whore of Rome;” this ardent advocate of religious liberty,—become all at once the champion of popery, and religious despotism, and piously, zealously, and industriously labouring for a place in the calendar of Roman saints—for the honourable appellations of Holy St. William, and the very Reverend Father Cobbett!!!

This new popish apostle calls his work, “a History of the Protestant Reformation,” &c. but the pretended history, as respects the Reformation is neither more nor less than a gross libel

upon that glorious, and mind creating event, and as respects popery, it is a thick and thin defence of all its abominations and absurdities, from its establishment to the present day.

The *liberal* cant, which has lately become fashionable, respecting the genius of popery being considerably altered for the better, has so far prevailed in this country as to procure for this impudent and corrupt defence of "*that harlot old, the same that is, and was and is to be,*" a considerable number of readers. That the genius of popery, however, remains unchanged—that the Roman church is still inclined to pursue any fraudulent, any shameless means to enforce obedience to her dictates, and impose her iron yoke, as heretofore upon the necks of kings and people, may, we think, be inferred from two circumstances of very recent occurrence. The one is the revival by the Catholic priests, of their old pretensions to miraculous power, and the other the extraordinary means used to prevent the circulation of the Bible among their followers. These two facts speak volumes as to the present character of this church. They shew, abundantly shew, that her pastors will resort to the grossest cheats to delude the understanding of the people; and to prevent that delusion from being dissipated, by reading and reflection, they impiously prohibit the perusal of those scriptures, upon which they pretend the doctrines of their church are founded.

The genius of popery, notwithstanding her

meeek demeanour and professions of liberality, remains unchanged. "The tiger is, however," to use the words of a late writer,* "supposed to have thrown off her pristine ferocity, and to have become as gentle as a lamb. Well indeed does she know how to assume every variety of form and appearance, according to her varying occasions. For the thunders in which she was once accustomed to speak, she can employ the feeble accents of timid helplessness. Concealing her snakes and her scourges, she can present herself in all the pitiable decrepitude of anility. But even then she only waits the fit moment for re-assuming her proper form; for repelling the man who scorns or opposes her; and bursting on his confounded sight in all the terrors and expanding dimensions of the fury."

But our chief business is with the work of Cobbett; every page of which, nay almost every sentence, abounds with as gross falsehoods and shameless misrepresentations as ever flowed from the pen of a corrupt and profligate writer. Cobbett commences his work by ridiculing and abusing the "Society for Promoting Christian Knowledge," because the treasurer of this society happens to have been a wine and spirit merchant! He then goes on to say, that the members of this society calumniate the Catholic religion, and adds, that "these calumniators know well,

* The Author of *Plain Truths; or a Speech which may be delivered, &c.*

that this same Catholic religion was, for *nine hundred years*, the only Christian religion known to our forefathers. This is a fact which they cannot disguise from intelligent persons; and, therefore, they, like the Protestant Clergy, are constantly *applauding* the *change* which took place about two hundred years ago, and which change goes by the name of the REFORMATION."

So then the "Catholic religion was the only Christian religion known to our fathers for nine hundred years" was it? Did Mr. Cobbett never hear of the Lollards? Did he never hear of the persecution of those same Lollards? Did he never hear or read of a Lollard being *roasted to death* by the command of the priests of that church which he has undertaken to eulogise? Is he so ignorant as not to know these things, or is he so desperately wicked as to deny them? Chaucer, who wrote in the fourteenth century, has, in his poems frequent allusions to the Lollards, and was himself attached to that sect, which indeed was very numerous. The old poet makes the Host in the Canterbury Tales say, "I smell a loller in the wind," and it was usual in his time to call a man who abstained from swearing, a Lollard or a heretic.

We read in the *Harl. Catal. No. 1666*, "that in England it is a comun protectioun ayens persecutioun, if a man is customable to swere nedeles and fals and unavised, by the bones, nailes and sides and other members of Crist. And to abstein fro othes nedeles and unleful, and repreve

sinne by way of charite, is mater and cause now, why prelates and sum Lordes sclaudren men, and clepen them Lollards, Eretikes," &c.

Here is an extract from writings composed at the time the sect of the Lollards existed; and it clearly shews, that the sect must have been numerous, or the name of it would not have been generally applied as a term of reproach. And yet Cobbett asserts that popery was the only religion known in England till the time of the reformation! Why the great insurrection of Wat Tyler, is generally attributed to the principles of the Wickliffites, conjointly with the oppressions of the priests and the nobility! The Wickliffites, indeed were so powerful, as to have great influence over the government, and when John Comberton, a Wickliffite, was about to be re-chosen Mayor of London, in 1384, so obnoxious was he to the clergy, that they excited an insurrection, which ended in the imprisonment of Comberton and the flight of many of his friends, among whom was the poet Chaucer. So much for Mr. Cobbett's veracity in this one particular! In the next paragraph, Mr. Cobbett says that,

"Catholic means *universal*, and the religion, which takes this epithet, was called universal, because all Christian people of every nation acknowledge it to be the only true religion, and because they all acknowledge *one and the same head* of the church, and this was the POPE, who, though he generally resided at Rome, was the head of the

church in England, in France, in Spain, and, in short, in every part of the world where the Christian religion was professed. But, there came a time, when some nations, or rather, parts of some nations, cast off the authority of the Pope, and, of course, no longer acknowledged him as the *head* of the Christian church. These nations, or parts of nations, declared, or *protested*, against the authority of their former head, and also against the doctrines of that church, which, until now, had been the only Christian church."

It requires very little knowledge of church history, not at once to discover the falsehoods with which this paragraph is fraught. In the first place we are informed, that till the period of the Reformation, the POPE was the head of the Catholic church, which until that time had been the *only* Christian church. Now either Mr. Cobbett must be one of the most ignorant blockheads in existence, or he must imagine, that the people whom he addresses are of that description. No Christian church, but the Catholic, till the period of the Reformation! Why the truth is, that there never was a period in which this church was the only Christian sect. It would be as tedious as unnecessary to enumerate the names of all the sects, which existed before the time alluded to, and we shall therefore content ourselves with mentioning the Arians, the Donatists, the Photinians, the Albigenses, and the Lollards. In the eleventh century, as every school boy knows, a permanent

separation took place between the Greek and Latin churches, and of course the former rejected the authority of the Pope. And yet we are told, that up to the time of the Protestant reformation, the Pope was at the head of the whole Christian world!!!

In the third century the Arian party so far prevailed, as in many countries to possess an entire power over the affairs of the church; and indeed, this party was at one time nearly triumphant. Is Mr. Cobbett ignorant of the insurrections, broils, and blood shed, which this opposition between the Trinitarians and Arians occasioned in Christendom?

The Albigenses were a sect of Christians, supposed by many to have existed from the earliest periods of Christianity, but who certainly flourished for many ages, independently of the papal authority. Did Mr. Cobbett never hear of these Christians? Did he never hear of the bloody massacre which they experienced at the hands of those very papists, whom he endeavours to make us believe, are little less than saints. This horrible massacre, scarcely exceeded in cruelty and atrocity by any of those numerous sanguinary acts, for which the church of Rome has gained so much infamous celebrity, drew from our great poet, the immortal Milton, the following beautiful and pathetic sonnet; a sonnet, which no one, acquainted with the deeds that it describes,

with the exception, perhaps, of Mr. C., can read without feelings of mingled pity and indignation.

“ Avenge, O Lord, thy slaughter'd saints, whose bones
 “ Lie scatter'd on the Alpine mountains cold;
 “ Even them who kept thy truth so pure of old,
 “ When all our fathers worshipp'd stocks and stones,
 “ Forget not: in thy book record their groans
 “ Who were thy sheep, and in their ancient fold
 “ Slain by the bloody Piemontese that roll'd
 “ Mother with infant down the rocks. The moans
 “ The vales redoubled to the hills, and they
 “ To heaven. Their marty'd blood and ashes sow
 “ O'er all the Italian fields, where still doth sway,
 “ The triple tyrant; that from these may grow
 “ A hundred fold, who, having learn'd thy ways
 “ Early may fly the Babylonian woe.”

Cobbett, like the other advocates of popery, always speaks of the faith of the Roman church, as something permanent; as something, which never has been changed, and which is not liable to change. Now so far from this being the case, we find, that the *seven sacraments* were never heard of till the time of Peter Lombard, which was above eleven hundred years after Christ! The denial of the cup to the laity was not practised till nearly a thousand years after the institution of the sacrament!! Till the council of Trent held in the year 1546, the scriptures were considered the only rule of faith, but that infamous assembly declared that the *traditions* of the church were

equal in authority to the word of God itself!!! Many opinions with regard to justification and the sacraments before this council, were held indifferent, but after it not tolerated. Transubstantiation was not an article of faith, till the time of Peter Lombard. And this doctrine has been changed since his time; for Peter held, that there was no transubstantiation but of *bread* into flesh and *wine* into blood; but Thomas Aquinas taught, (and his doctrine became the established doctrine,) that the *bread alone* was transubstantiated into both *flesh* and *blood!!* So much for the boasted immutability of the Catholic faith.

The next paragraph for impudence, imposition, and hypocrisy, is we think, not to be equalled even in the writings of Cobbett; but here it is, and the reader may judge for himself.

“ Now, my friends, a fair and honest inquiry will teach us, that this was an alteration greatly for *the worse*; that the “ REFORMATION,” as it is called, was engendered in beastly lust, brought forth in hypocrisy and perfidy, and cherished and fed by plunder, devastation, and by rivers of innocent English and Irish blood; and that, as to its more remote consequences, they are, some of them, now before us, in that misery, that beggary, that nakedness, that hunger, that everlasting wrangling and spite, which now stare us in the face and stun our ears at every turn, and which the “ Reformation” has given us in exchange for the ease, happiness, harmony and Chris-

tian charity, enjoyed so abundantly, and for so many ages, by our Catholic forefathers."

The degree of *fairness* and *honesty* with which Mr. Cobbett enters upon this inquiry, may be estimated by the exposition of his misrepresentations, which we have already given. But waving this subject, which is too nauseous to dwell upon, we will proceed to examine the truth of the assertion respecting the Reformation being "engendered in beastly lust." This allusion, no doubt, relates to the conduct of Henry VIII. Now, the fact is, that the Reformation was, at any rate, "engendered" two hundred years before the time of this king. Wickliff first diffused the light of the Reformation in England, or in Mr. Cobbett's words, *engendered* it; and its principles from his time to that of Henry VIII., were gradually gaining ground. The conduct of Henry, no doubt, hastened the fall of popery, but this king was himself no reformer; and unto the time of his death the Catholic superstition, with the exception of the doctrine of the Pope's supremacy, was the established religion of England.

All the tirade about hypocrisy, perfidy, devastation, and bloodshed amounts to nothing. The bad conduct of Henry and his adherents could not affect the principles of protestantism. If Cranmer had been as bad a man as Cobbett represents him to have been, what could that have to do with the doctrines of the Reformation? Whoever thought of asserting that the doctrine of Parliamentary

Reform was in itself evil and pernicious, merely because it was advocated by a celebrated writer, who had trampled upon every principle of honour and morality, and through a long life had evinced the malignant disposition of a fiend? Nay! God forbid that popery should be considered an evil, merely because it has found an advocate in the hireling pen of William Cobbett.

But what does this advocate of popery mean by "devastation?" Does he allude to the taking away the property of the monks and giving it to certain nobles? If so, we shall merely answer, that however badly this property may have been bestowed, it could scarcely be in worse hands than those from whom it was taken. But what does Mr. Cobbett mean by the word *devastation*, in allusion to this transaction? There is nothing *devastated* by transferring land from one person to another, let the transfer be as unjust as it may. We have said that the property alluded to could scarcely be in worse hands than in those from whom it was taken, namely, the monks and friars; and in confirmation of this opinion, we will give the character of those priests in Mr. Cobbett's own words. From one of his Registers published so late as January 1821, we extract the following, which the reader is requested carefully to peruse.

"We have all of us heard from our infancy about the tricks of *Monks* and *Friars*. These tricks were very numerous, many of them very farcical. They shewed, in a phial, some blood,

which they pretended was a part of the real blood of CHRIST, &c. The Monks and Friars had but *one single object in view*, namely, that of *living well upon the labour of others*. This was with them *the Law and the Gospel.*"

" In all ages, and in all countries, and under every denomination of religion, *Priests* have been distinguished above all other men for cunningness, and for indefatigable attention to their worldly interests, and perhaps, amongst all the sets of *Priests* that ever existed in this world, none have ever surpassed in cunning, *that set*, which is the subject of these observations."

" The Monks and Friars took care that the Bible should be read by *nobody but themselves*. They thought that if the people could but once get a sight of the Bible, they would no longer *give them money.*"

Here we have these poor injured monks painted in Cobbett's own colours, and the reader will, no doubt, be horror struck, at the idea of taking away public property, for all Church property is public property, from such innocent, praiseworthy divines. As for the change of opinion here exhibited, we shall only observe, that it is scarcely worth a thought.—*Cobbett* and *inconsistency* have long been synonymous terms, and if Mr. Crabb does not insert these words as such, in his next edition of *English Synonymes*, he will be guilty of a very shameful omission.

But it seems the Reformation has given us

beggary and wrangling, and spite, and a long train of *et ceteras*, for the ease and "*Christian* charity enjoyed so abundantly and for so many ages by our Catholic forefathers." Then, before the Reformation, there were nothing but ease and happiness, were there Father Cobbett? No famines, no insurrections, no bloody wars, no religious squabbles, no quarrels with the Pope. The rebellions of Jack Straw and Wat Tyler are fabulous then.—The wars of the Houses of York and Lancaster are idle stories.—The murder of Thomas à Becket, and the quarrels between the State and the Church, before and after that event, are protestant lies.—Yes, all falsehoods, all diabolical inventions of the enemy. At the time of the Reformation, Mr. Cobbett afterwards tells us, England was the happiest country the world had ever seen.

Now historians tell us, (but "they are all liars,") that in the reign of Henry VII., and that of his son Henry VIII., the great bulk of the English people were in a state of vassalage, that every thing like trade and commerce was paralysed by ruinous monopolies, that tillage was neglected in consequence of most of the lands being turned into pastures, and that the system of taxation was most arbitrary and oppressive. We are also told that their habitations were rudely constructed, and destitute of the most common conveniencies; that there were no chimnies for the smoke to pass through; and that the beds of straw lay upon the

cold clay-floors, with blocks of wood for pillows. Erasmus, a Dutch ecclesiastic, a *catholic*, but a man of great learning, and possessing a perfect knowledge of human life, had been travelling in England at this time; and he says, that the frequent plagues which occurred here, were occasioned by the filth, nastiness, and slovenly habits of the people. It is also well known that, in this age, there were no gardens; and, of course, no garden vegetables in England.

But to be serious, are these authorities to weigh for nothing against the unsupported assertion of such a man as Cobbett? We have too good an opinion of the understanding of the public, to doubt about the nature of the answer.

Cobbett seems particularly fond, like the other advocates of catholicism, of representing popery as productive of "harmony" in the Christian world; and this "harmony" is represented as springing from its uniformity of faith. However uniform the faith of the papists may be, if there be any truth in history, it has been productive of any thing but harmony. But is the faith of the Roman church uniform? Is it a thing upon which the papists are agreed? Is there but one opinion among them respecting points of doctrine and discipline? We answer, No.

The Romanists do indeed, as we have before intimated, boast much about the *unity* and *certainly of doctrine* which appertain to their belief; and infinitely numerous are the jokes that they

pass upon the sects, which, according to them, the Reformation has given birth to. An impudent and ignorant popish priest, a few months ago, in Ireland, *amused* his audience by repeating the names of the different religious denominations; and having performed this great feat, plumed himself upon his having answered all objections to his own faith, as well as having exposed the errors of all those who differed from him.

Now one would imagine, that after all this boasting about uniformity of belief, the Roman church herself was at any rate agreed, and that there never was a time when two opinions were held upon the same subject; yet so far from this being the case,—notwithstanding the unblushing effrontery of Cobbett, we shall be able to show, to use the words of Barrow, that “about divers matters of notable consideration, in what they agree, or of what they are certain, it is hard to descry.”

Indeed, so far from their faith being uniform; so far from the church of Rome having ever had a tendency to promote uniformity, except by fire and sword, (and that ought not to be made an exception) this very church herself, is now and always has been divided upon many important points of doctrine, of practice, of laws, of discipline, of rites and of ceremonies!!!

For instance, the head of the church, the papal authority, which Cobbett impudently and ignorantly asserts “was acknowledged by all the

bishops and all the teachers of Christianity in all the nations where that religion (the Christian) existed," has ever been a *disputed* question, and perhaps has occasioned more war, more bloodshed, more horrible tragedies, than all the other questions that have arisen in the Christian world !!

"This disagreement of the Roman Doctors," says the learned and pious Dr. Isaac Barrow, "about the nature and extent of papal authority is a shrewd prejudice against it. If a man should sue for a piece of land, and his advocates (the notablest that could be had, and well paid) could not find where it lieth, how it is butted and bounded, from whom it was conveyed to him, one would be very apt to suspect his title. If God had instituted such an office, it is highly probable we might satisfactorily know what the nature and use of it were, the patents and charters for it would declare it.

"Yet for resolution in this great case we are left to seek; they not having either the will, or the courage, or the power to determine it. This insuperable problem hath baffled all their infallible modes of deciding controversies; their traditions blundering; their synods clashing; their divines wrangling endlessly about what kind of thing the Pope is, and what power he rightly may claim."

In confirmation of what has been here said, we might give numerous instances of the variety of opinions entertained by councils, synods, and Roman doctors, respecting the authority of the

Pope in civil and religious matters; and the reader would no doubt be a little surprised to see how the professors of a *uniform* faith becall each other. How they are divided upon this most material point; and how each party brands the other with the epithet of *heretic*, and of course, how they consign each other to eternal damnation!!

There is one great party among the supporters of popery, that maintain the doctrine of the superiority of the Pope not merely over all religious, but also over all civil affairs. These writers ascribe to his *Holiness* a universal and boundless empire over all persons and all things; and this empire they alledge, was conferred and settled on him by a divine and immutable authority; so that all men of every rank, of every degree, and of every nation are bound to believe, whatever he dictates, and to obey whatever he commands. Should he command them to throw off allegiance to their sovereign and become traitors, they must do it. Should he command them to pursue that sovereign to the death, they must do it. Should he command them to forsake father and mother—to discard all natural affections, and to plunge the murderous knife into that bosom from which they drew the sustenance of infant life, they must do it!! In short, the father must become a stranger to the son, and the son to the father; the mother must forget her daughter, and the daughter must forget her mother; the brother must abandon his

sister, and the sister his brother if He command it!!!

Reader! do not mistake us. It is not asserted, that this doctrine is now *publicly* taught in the Roman church. The truth is indeed, that it is now pretty generally discarded; but this the Reformation has done. This consummation we repeat, has been brought about by the Reformation, which having lessened, and indeed almost destroyed the power of the POPE, has greatly lowered his presumptuous pretensions. The fact, however, of one doctrine being prevalent at one time, particularly upon such an important point; and others, at another time, speaks volumes upon the much lauded uniformity of belief prevalent in the Roman church.

But lest our assertions should be denied; lest it should be thought, that no such doctrine ever was taught in the Roman church, we will now proceed to lay before our readers a few extracts from some of the most distinguished writers, and venerated saints among the papists.

Augustus Triumphus in his work on the power of the church, attributes "an incomprehensible and infinite power to the Pope."

The Angelical doctor St. Thomas affirms, that the POPE, "as supreme king of all the world, may impose taxes on all Christians, and destroy towns and castles for the preservation of Christianity." To such an extent indeed was this doctrine pushed, that Cardinal Labarell declared, that the

Popes were persuaded, "that they could do all things whatever they pleased; yea and things unlawful, and so could do more than God." But it would tire the patience of our readers to give farther extracts of this description, we shall therefore conclude this part of our subject by observing, that this monstrous power attributed to the Pope, may be found in a decree of Pope Boniface VIII., which decree received the greatest sanction, namely the confirmation of a *general council*. Indeed even so late as our Queen Elizabeth, this power was assumed by Pope Pius V., who in his bull against her, declares that he "is constituted prince over all nations, and all kingdoms; that he may pluck up, destroy, dissipate, ruinate, plant and build;" and in conformity with this authority he proceeds to deprive her of her kingdom, &c.

After this, can any one be surprised at the opposition, or even persecution, which the catholics experienced from the protestants in these times? Can any one be surprised, that our ancestors, the early reformers, applied ill names to the papists, and called the Pope "the whore of Babylon, the man of sin, the beast, the vicergerent of the devil?" When such extravagant power was assumed and attributed to the Pope by one party;—when great prelates openly asserted "*that he had all power above all powers, both of heaven and earth,*"* ought we to be surprised, that

* Quirum, in quo erat potestas supra omnes potestates, tam cœli quam terræ. *Episc. Patrac. Sess. 10. p. 132.*

those, who looking into the word of God, and finding, that by that sacred volume, no power at all was conferred upon the Pope, should have a little overstepped the bounds of discretion, and instead of merely showing the falsity of his, and his adherents' assertions, have condescended to load him with epithets of abuse?

And yet for these epithets Mr. Cobbett brings serious charges against the reformers, and labours hard to shew that they were applied without cause and without provocation. Oh! Cobbett, Cobbett, what will thy corrupt heart and perverted head lead thee to do next?

Our principal object, however, in this place is to show the inconsistency of the Catholic doctrines, and we shall, therefore, now call the attention of our readers to those among the papists, who have denied that the Pope has any power over civil matters. In allusion to these persons Bellarmine and Baronius assert, "that there is a sort of heretics sculking every where in the bosom of the church, all about Christendom, and in some places stalking with open face, who restrain the Pope's authority so far, as not to allow him any power over sovereign princes in temporal affairs, much less any power of depriving them of their kingdoms and principalities." Again Baronius says, "they are all branded as heretics, who take from the church of Rome and the see of St. Peter, one of the two swords, and allow only the spiritual." Indeed the doctrine of the universal power of the Pope, which was first declared by Pope Hilde-

brand, has not only been condemned by many writers, but also by Synods, who have branded it with the name of heresy, and pronounced it a pernicious novelty, though it may be shown that it was acted upon for more than five hundred years! At this time, indeed, as we have before observed, it is pretended that the doctrine is generally exploded. So much for the consistency of the Roman church in this particular.

But has not the doctrine of the universal power of the Pope been permitted to slumber to answer certain purposes? Is it, in fact, only laid by for a time, and not exploded? We are, we must confess, inclined to think, that it is still held by all orthodox Catholics. Has the horrible oath formerly administered to Catholic bishops been altered? And if not, how can a bishop consistently deny the Pope's universal power? By that oath the bishop is enjoined to "aid and defend the Roman Papacy and the *Royalties* of St. Peter against every man; and to *persecute* and *impugn Heretics, Schismatics, and Rebels* to the Pope or his successors."

But it may be said, that if the papists are not agreed about the extent of the Pope's *temporal* authority, they are surely of one opinion respecting his *spiritual* jurisdiction. Those who think so, however, are greatly mistaken. Many of the Popes, indeed, claimed an absolute supremacy, and by far the greater number of writers favour this assumption, yet there is a great party amongst them, who will not allow the Pope this authority,

and affirm that he is in doctrine and discipline subject to the church, or to a general Synod representing it.

This party, however, appear to us very inconsistent in denying universal power to the Pope, particularly when it is recollected, that this very universal power has been confirmed by a general council.* However amongst such a mass of gross inconsistencies, it is hard to say which is the greatest. We find indeed several Popes unequivocally denying, that they had any power over temporal affairs; and this doctrine too was sanctioned by a general Synod, which was confirmed by Pope Leo II. But supposing, that the opinion, of the Pope being subordinate in doctrine and discipline to the church, is now the established one among papists, is any thing conceded to the sacred rights of private judgment? Certainly not, for though papists may not be called to obey the commands of the Pope, they are still bound to take for granted all that the priests say, for "when they hear them, they hear God himself."

And yet, notwithstanding all this boasted power of the Pope on the one hand, and the church or general Synods on the other, the French have always set at defiance both, and to this day, will not permit the supremacy of their king in temporals, and the privileges of their church in spirituals to be disputed. So that here is a very important branch of the Catholic church, which is permitted to set it-

* See Concil. Later. Sess. 11. p. 153.

self up above the jurisdiction of both Pope and church, though it is a leading article of the same church that all its members must be subservient, at least in matter of discipline, to that which shall be commanded by the majority of its priests !!! When your priests address you, say the Irish Bishops, God himself speaks. Here is another specimen of the boasted consistency of the faith and discipline of the Roman church.

Talk about the sects, indeed, into which protestants are divided. Why the doctrines of the Roman church are a mass of incongruities and contradictions, which nobody can reconcile or understand, and compared to which, the ravings and absurdities of the most weak and enthusiastic protestant bigots are reasonable and consistent.*

Having we trust said quite enough to convince any rational being of the utter futility of the papists claim to consistency of doctrine as respects the supremacy of the people, we shall pass over this part of our subject, by observing merely that there is scarcely a doctrine of the Roman church respecting which the papists do not hold different opinions; and that, in fact, notwithstanding all their boasted

* It is very fashionable among the catholics to laugh at what they call the absurdities of the different sects of protestants. This is certainly very becoming in a people who profess to believe in the sort of miracles, which are prefixed to this pamphlet! The reader may judge whether there was ever any thing half so preposterous uttered by the wildest Muggletonian, Jumper, Ranter, or Southcotean, as the facts of these miraculous stories.

consistency, there is nothing in which they agree except in the *duty* of the absolute prostration of the understanding in matters of religion to *some authority*, but about which authority, they are everlastingly differing.

But according to Cobbett, all that has been written against popery, "from *big folios* down to half-penny *tracts*," may be attributed to the fact of the clergymen of the Church of England enjoying those ecclesiastical revenues, which formerly belonged to the Roman priests. Did then dissenters never write against popery? Have not the independents, for instance, who never did, and never can, enjoy ecclesiastical property, written as zealously, if not more zealously, against the Roman church than the episcopalians? And do not these very dissenters stand in exactly the same position in many respects as the papists? Dissenters have to support their own ministers, and to pay tithes also, and the papists have to do no more. If this be oppressive to the papists, is it not equally oppressive to the dissenter?

Tithes, however, are only a species of rent, as Cobbett himself has a thousand times proved, and if we had not to pay them to the clergyman, we should have to pay them to the landlord. But the papists cannot sit in parliament, cannot hold certain public offices. And is not the conscientious dissenter labouring under the same difficulty? If the oath against the Pope's supremacy affects the religious scruples of the catholics, the Test Act affects, in

the same way, those of the dissenters. The millions of Irish catholics have not one jot greater right to complain of these things, than the millions of English dissenters. Indeed they have not so great a right to complain.

The catholics have been accused, and justly accused, of monstrous crimes. Of crimes, the contemplation of which makes one's blood run cold in one's veins. The world cannot forget, and ought not to forget, the horrors of their inquisition, their tortures, their burnings,* their massacres of thou-

* It appears from the documents of the Spanish inquisition, that in the course of seventeen years, i. e. from the year 1481 to 1498, no less a number than *ten thousand two hundred and twenty* persons were burnt alive, that *six thousand eight hundred and forty* were burnt in effigy, and that *ninety-seven thousand three hundred and seventy-one* were condemned to the galleys or to prison!!! The sum total of the victims of the Spanish inquisition, exclusive of those who have suffered under Ferdinand VII., amounts to *three hundred and forty thousand nine hundred and twenty-one*.

“ If, to the condemnations which took place in the Peninsula,” says a writer in the *News of Literature*, “ be added those of the countries under the dominion of Spain, such as Sicily, Sardinia, Flanders, America, the Indies, &c. the mind will recoil at the thought of this dark catalogue of crimes, perpetrated in the name of the God of Mercy.

“ Not only has the inquisition decimated the population of Spain by its *autos-da-fe*, but it has immensely reduced it by provoking civil wars and commotions. During the period in which the Holy Office exercised its terrible ministry, more than five millions of inhabitants disappeared from the beautiful soil of Spain.”

sands and tens of thousands. Englishmen in particular cannot forget the Irish massacre of 1641, when those amiable and much abused papists put to death no less a number than *forty thousand* protestants!! Christians, Protestant Christians, cannot forget the two massacres of St. Bartholomew and Franconia, in which perished one hundred and twenty thousand souls!!!

As to the question of Catholic emancipation we shall merely observe, that it has always appeared to us a question of expediency, not of right. The history of all ages shews, that where the catholics have power, they will not tolerate. What right then can they have to expect toleration from others;—they who will only abide by one part of the agreement, that which is favourable to themselves? Tolerated indeed they are, in the United Kingdoms, but they require an equal participation of political rights.

Now all rational rights must be founded upon that principle of nature and religion, “Do unto others as ye would have others do unto you;” but this excellent and comprehensive maxim does not, as some have imagined, call upon us to admit all men to an equal participation of political rights. We may indeed deduce from it the right of all men to a good government. But to admit a foolish or incompetent person to participate, either by himself or his representative, in the government of his country, would, in effect, be permitting a man to injure himself; for his ignorant interference

would certainly have a tendency to destroy his own rights. We are aware, that that tendency might possibly be counteracted in some way, so as to render it ineffective; but, that consideration at once reduces the question to one of expediency, not of right. We are not called upon by right, to untie the hands of a furious madman; but if we find it expedient to do so, we may do it; that is, if we find, that by some other mode the effects of his madness, both upon him and us, may be counteracted.

We consider the Catholic church a pest in the Christian world. A sort of moral incubus, which smothers and destroys the mental energies of mankind. Nevertheless we would emancipate the catholics, not because we think they have a right to emancipation, but because we think they would have less power to do evil than they have in their present state.

But to return to Cobbett, that is, to return to the refuting of more falsehoods. We are again told that the Roman church “was the only CHRISTIAN religion in the world for *fifteen hundred years* after the death of Christ;” and we are triumphantly asked whether “Christ gave up the world to Antichrist during this long period of time?” We have before shewn, that this assertion is utterly untrue, and therefore, the question founded upon it, is not worthy of an answer. Indeed, none, but a scoundrel could have ever put the question, and none but a fool could be staggered by it. The great

talent of Cobbett seems to consist in making falsehood appear like truth, and truth like falsehood. But in the work before us, his wonted ability seems to have wholly deserted him, for his falsehoods appear so gross and egregious, that it is almost a libel upon the understanding of Englishmen to suppose that any body can be deluded by them. Upon the one palpable falsehood which we have alluded to, Cobbett has rung the changes through many pages.

The next falsehood or blunder to which we shall allude, is the statement respecting the time when the Christian religion was first introduced into England. According to Cobbett, this event did not happen till about six hundred years after the death of Christ. Now, it is well known that the Christian religion was propagated in this country more than four hundred years before the landing of the monk, Gregory, in Kent, i. e. about 200 years after the birth of Christ. So much for Cobbett's historical information!

But this modern Catholic apostle is very much elated because the New Testament came down to us through the hands, as he says, of the papists; as though that circumstance was any thing in his favour; as though a valuable treasure was either better or worse from having been in the hands of thieves. The truth, however, is, that the New Testament was no more exclusively in the hands of the catholics before the Reformation, than it has been since that event. There never was a

period during the time of the Roman church, in which there were not existing several sects of Christians, all of whom were as much in possession of the New Testament as the popish sect. The Arians, for instance, existed in the earliest periods of Christianity, and this sect never was extinct, but flourishes under the name of their founder; or that of Unitarians, to this very day. The Arians are accused, whether justly or not is not for us to decide, of endeavouring to pervert the text of the New Testament, for the purpose of making it more agreeable to their notions of reason. Whether this is true or false, the existence of a sect whose doctrines are so diametrically opposite to those of the papists, must have had a great tendency to preserve the purity of the Scriptures from the interpolations of the ruling church.

One of the great objects of Cobbett is, to exhibit the members of the Church of England, and of ALL the other "Protestant litter," as bad men—as worse members of society than catholics. So bad, indeed, does he represent protestants, that this hireling—this hoary-headed corruptionist tells us, that he "should think it next to impossible for a Catholic to live in their neighbourhood without being much more a Jewish knave than if he lived at a distance from them."

Now let us hear what Cobbett said upon this subject two or three years ago, in a letter addressed to one of those "mongrel sects" called the Methodists, whom, by the bye, he then lauded

to the very skies:—"For my own part, firmly resolved never to change my religion—to stick to it just as I received it from my father, and as he received it from my grandfather, I have always viewed every other sort with the most perfect impartiality. I make no distinction between an Unitarian and a Roman Catholic.* I have had very intimate friends indeed of both persuasions; and I most *solemnly declare*, that I think one of those sorts of Christians precisely as good as the other. I never could perceive that there was any difference in the moral conduct of the parties. If I have ever had any decided preference of one sect before another, it has been the preference which I give the Methodists for one quality, and that which I give the Quakers for several qualities. The Quakers are industrious, cleanly, really charitable, exemplary in point of sobriety. In short, they are better than other men in many respects; but then they have the fault of really ridiculous singularity, and they lock themselves up in selfish security, while their country is in danger. While I know of no particular faults that the Methodists have, they have two great merits; first, they practise *sobriety*; and second, they are indefatigable in their endeavours to inculcate the necessity of sobriety in others. Their zeal in this respect is beyond all praise. They have reclaimed

* Cobbett, during his first residence in America, carried his hatred of Catholics so far as to come to a determination never to employ one in any way whatever.

whole districts in America, from drunkenness, and from all the vices attendant upon drunkenness."

Register, January, 1821.

The next exploit in which we find this hoary-headed hireling engaged, is the endeavouring to make it appear that our Catholic ancestors were greater encouragers of learning than we of the present day! He says, that in the Catholic times there were "nearly three hundred halls and private schools at Oxford, and that at this time there are only five halls, and not a single school." And pray, Father Cobbett, why are we not told what was taught in these halls, and where the results of all this teaching are to be found? Where are the writings of our educated ancestors? The reader has seen a specimen of them in the miracles which are prefixed to this work; for it was, in fact, the inventing and reading of such trash, that constituted their literature. Talk of the learning, indeed, of these ancient catholics! Why, it was very common for bishops not to be able to write their own names; and much as the papists boast of their learning at this time, we know the name of an English Catholic bishop now living, who writes Latin that would disgrace a schoolboy ten years of age, as the following specimen amply proves:—"Conceditur licentiam Reverendus." Here is a note consisting of three *words* only, and it contains no less than three *mistakes*!

We now come to one of the most impudent and profligate passages, in this the most impudent and

profligate of books. This passage contains an attempt to shew, that the literature, genius, and talent of France, and even Italy, during the years 1600 and 1787, excelled that of England, in the proportion of three and a half to one! This period, the reader will observe, includes the golden age of English literature,—the age in which flourished our Shakspeares, our Miltons, our Bacons, our Newtons, our Popes, and our Johnsons. Can France, during the time alluded to, produce, in dramatic poetry, an equal to Shakspeare?—in epic, a parallel to Milton?—in mathematics and philosophy, have they any men that will bear a comparison, for one moment, with Bacon and Newton? But Cobbett, like the Dutchman, estimates the excellency of literature by its quantity, not its quality. In this the hireling shews his cunning, for by such mode of estimating, he makes himself the greatest writer that ever lived.

In order to satisfy his readers of the truth of his assertions, the old hireling pretends to give the number of writers in each country, during the above period, and by this kind of comparative criticism, he makes out the superiority of the French literature; finding that France had one hundred and fifty-seven poets, while England had only thirty-eight! There will be few, however, that will consider this kind of criticism conclusive, even if we allow his table to be correct, which is very far indeed from being the case. Besides, the period which he has selected was one in which

England was involved in civil wars, while France, for the most part, was enjoying a profound peace.

But what does the reader imagine to be the motive of this base attempt to degrade his own country, and exalt that of the French? No other, forsooth, than to show that popery is more favourable to the productions of the mind than protestantism,—that slavery is more conducive to intellectual productions than liberty; for during the whole of this period, France was, as he himself has said thousands and thousands of times, in the most abject state of political bondage. Ah! Cobbett, Cobbett, hadst thou continued a labouring farmer, and used thy flail as thou usest thy pen, thou wouldst long ere this have knocked out thine own brains.

During the period in which France so much excelled England, we are told that the French were all catholics, and that “they had no protestant neighbours to catch the intellect from.” We have exposed so many lies of this man’s, so many palpable falsehoods, that we are almost ashamed to call the reader’s attention to the one now before us; especially as it is too obvious not to be discovered without our assistance. We cannot avoid, however, reciting a fact which every body knows, namely, that a very considerable portion of the population of France were protestants at the very time, notwithstanding the horrible attempts to exterminate them in the year

1572, by a general massacre, in which no less than SEVENTY THOUSAND *were put to death in cold blood*. This dreadful massacre, which is called the massacre of St. Bartholomew, however, did not succeed in its object, and great numbers of protestants still remained in France after that sanguinary event. Indeed the Hugonots, as they are generally called, were at one time so strong as to be enabled to carry on a long war against their Catholic countrymen.

But even supposing there had been no protestants *in* France, still the French so far from having "no protestant neighbours," were actually surrounded by them. And can any one suppose, that the controversy occasioned by the Reformation had no influence upon the literature of France; had no tendency to increase and improve it. But we should like to know by the bye, how many of that list of French writers which Cobbett has given, were protestants and deists. The reader may rest assured that not one-third of them were catholics; and this Cobbett knew, and therefore to avoid discovery, he omitted their names.

While we are upon this subject, we may advert to a circumstance which the catholics are everlastingly bringing forward as a proof of the tolerant principles of their religion. We allude to the fact of the protestants being tolerated in France, and to their ministers being paid by the government. But was this the work of the catholics? Most certainly not. It was the work of

the French revolutionists, who were certainly any thing rather than catholics. As to the paying of the protestant ministers by the state, that, we believe, was instituted by Buonaparte; who, whatever he might outwardly profess, was a notorious infidel.

We have now arrived at the most important passage, as respects the principle of protestantism, of Cobbett's work, namely, his declaration of the Pope's supremacy. His words are as follows:—

“ The Catholic Church *originated* with Jesus Christ himself. He selected PETER to be *head* of his church. This Apostle's name was SIMON; but his master called him PETER, which means a *stone* or *rock*; and he said, “ on this *rock* will I build my church.” Look at the Gospel of Saint Matthew, xvi. 18, 19, and at that of Saint John, xxi. 15, and onward; and you will see, that we must deny the truth of the Scriptures, or acknowledge that here was a *head of the Church* promised for all generations.

“ Saint PETER died a martyr at Rome, in about sixty years after the birth of Christ. But *another* supplied his *place*, and there is the most satisfactory evidence, that the claim of succession has remained unbroken from that day to this.”

The reader will observe, that Cobbett has dealt, as is his custom, pretty largely in assertion. Indeed he has managed to cram into a few lines as many unsupported propositions as would take several chapters to refute. His assertions, however, are plain and unequivocal. He distinctly professes to believe in the truth of the Catholic

religion, and broadly declares that if we do not believe that there was a head of the church promised for all generations, and that the Pope is that head, "we must deny the truth of the Scriptures." And yet after this declaration we find that Cobbett himself does not believe in it, but that he still continues a member of the Church of England. To what a dilemma does this man reduce himself. The Catholic church is the true church, yet he is a protestant. Those who deny that it is the true church, deny the truth of the Scriptures; yet he denies it, and nevertheless professes to be a Christian!!! What must we infer from this glaring, this wanton display of inconsistency? What can we infer? But that the man is an infidel in morality as well as in religion. That he is, in the most extended sense of the word, *a faithless man*.

But it is Cobbett's arguments, or rather his assertions, that we have to do with, and not his moral conduct; and in his preceding assertions are contained a distinct declaration of the Pope's supremacy. As this passage consists of nothing but mere assertion, with the exception of a scriptural quotation, we might completely answer it, by quoting another passage, from the New Testament, of an opposite tendency, and making a contrary assertion. But we shall not content ourselves with merely doing this. We will show on *reasonable* grounds, that there is no authority for the doctrine whatever; that there is nothing

like an argument in support of it; while on the contrary, there may be adduced hundreds of invincible ones against it; that we cannot find, either in Scripture or reason, or antiquity any evidence of it;—that the past and the present state of the Christian world; the histories and the records of every Christian people, and of every age, are a perpetual demonstration of its non-existence, and that it might, to use the words of Tillotson, as well be asserted, that “the Grand Turk is of right, and has for many ages been acknowledged sovereign of the whole world, as that the Bishop of Rome is of right, and in all ages from the beginning of Christianity, has been owned to be, the universal monarch, and head of the Christian Church.”

Now that no such power ever was conferred may be deduced from the following considerations. In the first place it is reasonable to suppose, that if it had been, that it would have been given in clear and unequivocal terms—in terms which must have been understood by all men alike, and that would not have admitted of various interpretations. We shall, however, show that the words quoted by Cobbett “on this rock will I build my church,” are not unequivocal, and they have been understood variously not only by modern writers, but by the ancient fathers; even by those fathers whom the papists call catholics.

Abulensis says that “some say this rock is

Peter; others say, and better, that it is Christ; others say, and yet better, that it is the confession which Peter maketh." St. Austin, in his "Retractations," says, that he often expounded these words to mean Christ himself, of whom St. Paul saith, "other foundation can no man lay than that which is laid, which is Jesus Christ."

Many of the most eminent fathers, particularly he who has been designated the prince of interpreters, St. Chrysostom, consider the rock to be St. Peter's faith. "Upon the rock," says St. Chrysostom, "that is upon the faith of his profession." And in another place he says, "Christ said, that he would build his church upon Peter's confession. Not upon Peter, for he did not build his church upon the man, but upon the faith of the man." Of this opinion was Theodores; and Origen says, that "every disciple of Christ is the rock; because he agrees with Peter in that holy confession." In this sense even Popes have understood the passage.*

Many, however, think Peter must be considered as speaking for all the apostles, and all faithful people in general; and that therefore, Christ meant that he would build his church upon such men, that is, upon such that truly believed in him. There are others that hold different opinions from those here quoted; and even the Roman canonists and divines do not agree in the

* See Greg. M. Ep. 3, 33.

exposition of these words, though some of the most eminent among them approve of the interpretation of St. Chrysostom, which indeed appears to us to be the true one.

Now as there is so much disagreement upon this point, why should we be called upon to adopt that interpretation which certainly is far from being the most reasonable? Or is it probable, that so important an article of faith would have been given in such ambiguous terms?

But did the *Apostles* consider, that these words conferred upon St Peter any supremacy over them? Did *they* who had been expressly forbidden to call any man lord, at once consider Peter as their sovereign, and bow down to him, as a king of kings? "Would they," says Barrow, in language as eloquent as it is unanswerable, "would they have *contended*, as in *Luke* xxii. 14, for the *chief* place, if they had known whose it of right was by our Lord's own positive determination? Would they have *disputed* about a question, as in *Mark* ix, 34, which to their knowledge by their master was already stated? Would they have troubled our Lord to have inquired of him, who should be greatest in his kingdom, as in *Matt.* xviii, 1, when they knew that our Lord had declared his will to make *St. Peter* viceroy? Would the sons of Zebedee have been so foolish and presumptuous as to beg the place, which they knew by our Lord's word and promise fixed on *St. Peter*? Would *St. Peter* among the rest have fretted at

that idle overture, when he knew the place by our Lord's immutable purpose and infallible declaration assured to him. And if none of the *Apostles* did understand this Roman sense, who can be obliged so to understand them? Yea who can wisely, who can safely so understand them? For surely they had common sense as well as any man living now; they had as much advantage as we can have to know our Lord's meaning; their ignorance of this sense being so apparent, is not only a just excuse for not admitting this interpretation, but a strong bar against it."

We might quote the authority of St. Austin, St. Jerome, St. Basil, and Origen the father of interpreters, with many other ancient writers, to show, that the interpretation, which Cobbett and the Romanists give to this passage, is unfounded; but after the evidence that we have adduced from the *Apostles*, such a proceeding would, we are afraid, be considered altogether tedious and unnecessary.

But Cobbett refers us to another passage—"To thee will I give the keys of the kingdom of heaven," that is, say the papists, "the supreme power over all the church."

To this explanation of the passage before us, the reasoning that we have before adduced is strictly applicable. The words admit, and have indeed been variously interpreted, and "it is evident," again to use the words of Barrow, "that the *Apostles* did not understand these words as

imposing a supremacy over them, that *St. Peter* himself did not apprehend this sense, that our Lord upon occasion inviting to it did not take notice of his promise, according thereto."

Christ said indeed, that he would give the keys to St Peter, but he did not say, I give them to him alone; and, in confirmation of this, the Fathers most explicitly affirm that all the Apostles received the same keys. "He said," observes a learned catholic, "I will give Peter the keys; but he said not, I will give them to thee alone."*

It appears indeed, that St. Peter was, if we may be allowed the expression, a favourite of our Saviour's. He was a man of an affectionate and ardent disposition, and his faith was earlier declared and continued more steadfast than the others. But it does not follow that because Christ more frequently noticed him, that he therefore conferred upon him any authority in the church superior to the other Apostles. Indeed it is absurd in the extreme to say that St. Peter opened the kingdom of heaven to the other Apostles—that he exercised the power of the keys with respect to *them*, whom our Lord himself had previously admitted into his kingdom. And yet this, the papists do say, when they declare Peter the supreme master of the church in all ages.

But it is also deduced from the words addressed

* Dixit Petro, dabo tibi claves, at non dixit, dabo tibi soli.—
Rigalt. in Epist. Firmil.

to St. Peter, "Do thou feed my sheep," that he was constituted "universal governor of the church." Now it is clear, that these words might have been addressed to any of the Apostles, or indeed to any Christian pastor, without conferring any peculiar privilege upon either the one or the other, for it is equally the duty of all and each of them to feed the sheep, that is, to take care of the Christian flock. It is said "Do thou feed my sheep;" it is not said, do thou alone feed all my sheep, though this is what they would make us believe is meant by the command. St. Paul exhorted the bishops at "Ephesus to feed the church of God;" and we might with equal propriety deduce from this command, that each of them was a universal governor of the whole church, as that Christ by a similar command to Peter constituted him the sovereign of all his followers.

We might adduce a host of ancient authorities against the Roman interpretation of this passage, but our limits will not permit us, nor indeed would it be necessary if they would. We shall, however, give a few more arguments against the monstrous doctrine of the pope's supremacy, and, with them, close our remarks.

1. There was no office above that of an Apostle known to the primitive church, as may be deduced from St. Paul, who, enumerating the offices instituted in the church of God, places the Apostles first;* not one word can we find about a Pope, a

* See Ephes. iv. 11, and 1 Cor. xii. 28.

universal pastor oecumenical, a vicar of Christ, a supreme head of the Catholic church.

2. Christ frequently declared against this sort of superiority, and instituted, as is well known, a system of equality among his disciples, not suffering them to assume or admit a superiority of power.*

3. St. Peter, in his two Epistles, does not assume superiority, much less any thing like the imperial sovereignty assumed by the Pope of Rome. He uses the humble term "*exhort*," when advising with his brethren. He does not say, I, the prince of the Apostles, the universal head of the church, *command* you; though such language would have been the proper language, had he been what the papists make him; and indeed such language has been since used by those Popes whom they denominate his successors.

4. So far, indeed, was St. Peter from assuming any command over his brethren, that we find that he was, upon one occasion at least, ready to obey their orders; for when it was reported to them, that divers persons in Samaria had been converted, they *sent* to them Peter and John.† Now, for subjects to send their sovereign, would appear somewhat unseemly, and indeed unnatural. The probability is, that such an order would never be issued, and if issued, it is not likely that it would ever be

* See Luke xxii. 14, 24. Mark x. 37. Matt. xx. 25, and many other passages.

† See Acts viii. 14.

obeyed. What, for instance, would the present Pope think, if his bishops were to send him into the interior of Africa, or into any of the uncultivated parts of America, to confirm some recently converted savage tribes?

This passage alone proves that Peter had no authority over the apostles; for as Christ himself said, John xiii. 16., "A servant is not greater than his lord, nor he that *is sent* greater than he that *sent* him."

5. It is obvious from St. Paul's First Epistle to the Corinthians, in which we find that the Christians at Corinth professed themselves to be followers of different leaders, some saying, I am of Paul, and others, I am of Apollos, &c.; that there were factions among them even in this early period. But would this have been the case if Peter had been the known and acknowledged head of the church? And would not Paul, in his Epistle to them, have directed them to Peter as the supreme apostle, instead of merely commending and confirming the behaviour of those, who said that they were of Christ? But not a single hint do we find in this Epistle respecting the dissensions in the church about the supremacy of St. Peter.

6. Peter, as it is acknowledged on all sides, did not outlive all the Apostles. He certainly died before John. Now, at the death of Peter, the church would be without a head, unless one of the Apostles assumed the headship, or was appointed to that office, or indeed unless some

person not an Apostle was elected to it. But whoever heard, or where is it recorded, that any Apostle assumed the headship? And if one did assume it, upon what authority did he do it? Was he appointed to it, and if so, who appointed him, and where do we find the appointment recorded? It may be said that the bishop of Rome became the head of the church; but if that were the case, then were the Apostles subject to an inferior,—to a man who, instead of being specially appointed, as they were by Christ himself, must have received his commission from erring and fallible human beings like himself. In short, as it is no where recorded, that one of the Apostles was appointed head, we have a right to conclude, that there was no head appointed at all, (and then what becomes of Cobbett's "claim of succession?") or that a man not an Apostle was appointed; and if so, St. Paul misrepresented the order of dignity among Christians, when he said, "First, Apostles; secondly, prophets; thirdly, teachers." But what a monstrous absurdity, to suppose that the Apostles ever became the subjects, or rather slaves, of a Roman Pontiff!!!

7. But if St. Peter is to be allowed the supremacy on the grounds, which have been cited, any one, who has read the New Testament, must see, that other Apostles might challenge a superiority over their brethren, they having been the objects, after St. Peter of our Saviour's peculiar regard. We may instance St. James and St. John, cousin

germans of Christ, who upon several occasions were particularly honored, and of one of whom it is said, that he was "the disciple whom Jesus loved," and, "who leaned on his bosom."

We now come to the consideration of that point, which relates to the rights and prerogatives of St. Peter being derivable to successors; for granting that *he* had a supremacy over the church, it by no means follows, that that supremacy was capable of being communicated to others.

Now all that was promised to St. Peter was promised to him personally, on account of some acts which he had personally performed; such as his making the first confession of the faith, and it is a rule in the Canon law, that "a personal privilege follows the person, and is extinguished with the person." Indeed this is a rule of common sense, for what right can Thomas have to a privilege which was conferred upon John, for doing something in which Thomas not only took no part, but in which he could not take any part.

The great promise, supposing that such a promise was made, of founding the church on Peter, cannot reach beyond his person; for there cannot be two or more foundations for one church, and besides, all that is added to a building after it is completed must be considered as a superstructure, not as a foundation. If we allow the sense given to the passage by the papists to be correct, it cannot follow that because Peter was to be the

foundation of the church that Peter's successors were to be foundations also. But it may be said that Peter never dies, but lives always in the persons of the Popes, his successors. If that be the case, Peter must change his character very often; and sometimes must become a bad man; for even the papists allow that many Popes were by no means what they ought to have been.

But it is not pretended, we apprehend, that all the privileges of St. Peter were derived to the Popes. Indeed it cannot be so pretended. We would ask, however, if some privileges were derivable, why were not all? In the words of Barrow, we inquire "why was not Pope Alexander VI. as holy as St. Peter? Why was not St. Honorius as sound in his private judgment? Why is not every Pope inspired? Why is not every papal epistle (like St. Peter's,) to be reputed canonical? Why are not all Popes endowed with the Power of working miracles? Why does not the Pope by a sermon convert thousands? Why indeed do Popes never preach? Why does he not cure men by his shadow? (he is, say they, himself his shadow.) What ground is there of distinguishing the privileges, so that the Pope shall have some, and not others?"

But there are the strongest grounds to believe that St. Peter never was bishop of Rome at all, and if that be the case, what right or shadow of right has the Pope to claim a superiority over the church? Ecclesiastical writers affirm, that St.

Peter, either alone, or in conjunction with St. Paul, constituted other persons bishops of Rome. Irenus says, that the Apostles founding and rearing that church, delivered the episcopal office into the hands of Linus.* Tertullian says, that Peter ordained Clement.† In a very ancient book called the *Apostolical Constitutions*, the Apostles are represented as ordering prayers to be made for all bishops, the principal of whom are named. But it does not name Peter, who according to the papists was the prince of bishops. From these facts we may infer, that Peter never was bishop of Rome, or that he was bishop at one time and not at another, which would be equally fatal to the Catholic assumption.

But one of the strongest arguments against the power assumed by the bishop of Rome, arises out of the primitive mode of electing bishops, which mode continued for three ages after the death of Christ. Anciently, as must be acknowledged by all, the clergy and *people* of the districts elected their own bishop, no other part of the world having any share in it. Is it not monstrous then to suppose, that a bishop chosen by the clergy and people of Rome without the consent, or even knowledge of the rest of Christendom, should be considered as the sovereign pontiff of the universal Church—of the entire Christian

* See *Iren.* apud *Euseb.* 5, 6.

† See *Tert. de Prescr.* 32.

world? Upon the face of the thing this mode of electing could have very little divinity in it; and indeed must have been liable to great objections. Bribery, corruption, fear, and partiality, must have had a very considerable share in the election of these “vicegerents of God, these kings of kings, and lords of lords.”

Indeed, we know from the best authorities that such was the case. Nazianzene informs us, that bishoprics were *not got* rather by virtue than by wickedness, and that episcopal thrones *did not rather* belong to the more worthy than to the more powerful.* And in another place he intimates that bribery and force were frequently applied.

Nor were the Roman elections more honestly or virtuously managed than those of other places. We learn, from an honest and impartial historian, that at a certain election of a Pope, Damasus and Ursinus, burning above the measure of humanity, with a desire to seize the episcopal see, did, with divided parties, most fiercely struggle.† The result of this fierce struggle was the election of Damasus, who, among the papists, is considered a great Pope. But in this fierce conflict much Christian blood was shed: fathers were hostile to their sons, and sons to their fathers; families were divided, relations slew each other, and, to crown all, no less than *a hundred and thirty persons* met

* See *Naz. Orat.* 20 p. 335.

† See *Am. Marcell. Lib.* 27.

their deaths in the very church, even at the foot of the altar of peace!!!

Is this ambitious blood-thirsty man to be considered a successor of St. Peter? Are the means by which he became invested with the Apostle's authority, and, infinitely more than his authority, to be considered consistent with the precepts of Christianity? Our very nature repels the impious supposition, and Heaven itself declares its falsehood! And yet this is one of those Popes that goes to make up Father Cobbett's unbroken claim of succession; and here too is an instance of that delightful harmony which the new popish Apostle, the holy St. William, so eloquently describes as existing in the Catholic church!!! Oh! Cobbett, Cobbett! if thou hadst half the sense of shame which appertained to him of old, thou wouldst do as he did—go out and hang thyself.

Let not the reader imagine, that the above is a solitary instance of the violence which attended these elections of the successors of St. Peter in the olden times; nor let him not imagine, that in more modern times the appointments have been less pure, though they might be attended with less violence. It is well known, that there are instances of the emperor appointing the Pope without the consent or approbation of the church; and there are other instances in which there were two, or more, Popes existing at the same time; being elected to that office by opposite parties. Pope Leo VIII., indeed, conferred the whole power of

chusing the Pope from the clergy and people of Rome to the emperor. What was the result of all these modes of electing Popes, or rather what was the result of having Popes at all? Let the history of the church answer the question. Let the bloody and horrible divisions which arose in the Christian world reply?

If God had designed that a universal sovereign like the Pope should preside over the church, it is probable that he would have prescribed some immutable mode of election, some method which should have prevented sanguinary and horrible miscreants from being obtruded into the chair of St. Peter by the violence of a murderous mob, or by the intrigues of whores and hypocrites. But such a mode the papists do not pretend ever was prescribed, and indeed the modes by which Popes have been elected have been various at different periods.

But, to conclude, what will become of Mr. Cobbett's claim of the succession having remained unbroken, if we should be able to prove that there have been for long periods of time no Roman bishops at all. 1. When Rome was desolated by the Goths, Vandals, and Lombards, there was no Roman bishop. 2. In the times when the Romans would not suffer Popes to live with them, there could be no bishop of Rome. 3. At the time when the Roman bishops, as they called themselves, lived in France, for the space of seventy years, and exercised no pastoral authority over Rome

whatever, there could be no real bishop of Rome. 4. In the times of the twenty long schisms, there was no true Pope, or, what is the same thing, no certain one. 5. When Popes were obtruded by violence, for these the papists acknowledge could be no Popes, there was no bishop of Rome for the time that they had possession. And the same may be said of heretical Popes, and those whose elections were uncanonical.*

But we have said enough, and more than enough, to convince any impartial person, that the doctrine of the Pope's supremacy is totally without foundation, both in scripture and in reason. As for the other parts of Cobbett's pamphlets, they consist either of mere repetitions of lies already exposed, or of abusive remarks upon the characters of individuals with whom the principles of the Reformation cannot in any way be connected. To engage the reader's attention in the consideration of such things would be a mere waste of time. We are afraid, indeed, that we have already bestowed too much attention upon this sorry production, a production, which is remarkable for nothing but gross ignorance, palpable falsehoods, and black-guard abuse.

* See *Barlow on the Pope's Supremacy*.

THE END.



