

The Relations of Church and State

**“Catholics”
in the Witness Box**

BEING

**A CATENA OF THEIR PUBLISHED
CLAIMS AND AIMS;**

ENABLING

**A JUST OPINION TO BE FORMED BY THE
NON-EXPERT ENQUIRER**

ON THIS

VITAL NATIONAL QUESTION

BY

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PREFACE.

The Report of the Archbishops' Commission on "The Relations of Church and State" will bring to a climax the age-long antagonism and controversy between the Papacy and England and their struggle over the rights of Man and Nations. The outcome of the conflict is VITAL to England, the Empire and the World. Religion, Civilisation, Progress Happiness lie in the balance.* Are we to return to the superstition, despotism, dehumanism and misery of Babylon, Pagan Rome and the Dark Ages, or are we to continue to progress along the lines of the Renaissance, the Reformation and the genuinely social—not Socialistic—Gospel of Christ with their message of the Fatherhood of God, the Brotherhood of Man and the Justice, Liberty and Equality of the Union Jack? Protestant or not Protestant, Christ or Antichrist? that is the question. The Papacy's gospel is the gospel of Hate, of the Deification of ONE class, the Clergy; and the enslavement of the rest! Are the Nations to rule themselves or be dragged by a secret camarilla of ignorant, cruel and venal clerics such as those who tortured and ruined their own countries and every other they got a footing in?

As the Reactionary party has been "organizing victory" for over 100 years, and its ally the Papacy has some 1500 years of polemical experience behind it, while the English public with its Gallico-like indifference and ingenuous apathy is necessarily ignorant of the technical merits and subtleties of the arguments, it is in grave danger of being misled by sophistries and swayed by *ad captandum* but irrelevant and unprincipled pleas such as "toleration," peace, unity, a "truce of God," and every sort of insincere propaganda, wire-pulling, lobbying, and even intimidation. This "defeatist" mentality has been sedulously instilled for many years.

IT IS, THEN, THE PURPOSE OF THIS PAMPHLET TO SUPPLY A SELECTION OF AUTHORITY PERSONAL AND DOCUMENTARY STATEMENTS OF CATHOLICS AND OF PROTESTANTS, MANY OF WHICH ARE EITHER UNKNOWN TO OR FORGOTTEN BY OR INACCESSIBLE AT SHORT NOTICE TO THE PUBLIC, WHICH WILL ENABLE EVEN A TYRO TO FORM AN EXPERT OPINION AND A JUST JUDGMENT AS TO HIS DUTY AS A CHRISTIAN CITIZEN IN THE MATTER. THE STATEMENTS ARE EXPLICIT AND THE INFERENCES AND CONCLUSIONS FROM THEM OBVIOUS. THE WRITER DESIRES RATHER TO ARRAY THAN TO ARRAIGN WITNESSES, EXCEPT IMPLICITLY; SO THAT, EXHUMED AND EXPOSED, THEY MAY "THOUGH DEAD YET SPEAK."

On no account must the State (Parliament) relax its control of the Church, whether by granting it its own independent Courts, Law and Judiciary or by Disestablishment. Either way it would at once unite with Rome. The rebels must submit or be ejected.

The "Catholics" count on Disestablishment of the Protestant Religion—Church and State—if unable to capture and possess them; as the following testify:—

* MANNING, Aug. 6, 1859:—"England is the Head of Protestantism . . . the Key of the whole position of modern error. Heresy conquered in England, the whole World lies open to the Church's will."

Since the birth of the Movement three generations have matured and become used to its services and their symbolic ritual apparatus (*v. Hab.* 2: 18, 19); so that perhaps 80 per cent. of the adult population know little or nothing of or against its meaning, its denial of Christianity and its deadly menace to their spiritual, moral and material welfare. As, ere long, they will have to take sides in the fight, some prefatory remarks on the general nature of the dispute will be of service.

THE DISPUTE IS DUE TO—

(1) A conspiracy against the Protestant Reformation—State and Church—i.e., the established National Constitution and Religion—on the same lines as the conspiracies of Elizabethan and Stuart times (A.D. 1558–1688) carried on by political and social propaganda and action concurrently with a pro-Papal clerical party in the Church itself. It seeks to destroy the Reformation and Revolution Settlements and to restore Medievalism and religious Feudalism.

(2) This conspiracy aimed at capturing “the wealthy Church of England” by boring from within in order to unite it as a corporate whole—“a going concern”—with the Papacy, i.e., with the “Society of Jesus,” so-called. This is Treason based on perjury.

(3) Failing in this, it purposed by “mixture of doctrines, adding of Romish ceremonies, and aspersing the Liturgy” of the C. of E., and by calumny, lawlessness, etc., to corrupt, disrupt, disestablish and disendow the Church, as its allies did the Protestant Church of Ireland. The proofs of the above are encyclopædic, but it is universal knowledge that the Society of Jesus was specially dedicated (A.D. 1540–1550) to combating the Reformation and still is.

(4) The existing mental chaos and religious apathy caused by the undermining of belief in the inspired Word of God consequent on (a) German “Higher Criticism” of the forties of A.D. 1800; (b) the now moribund pseudo-science of the post-Darwinian period; (c) Modernism—an indigestible hash of exploded science, garbled History and omniscent Nescience; (d) a universal flood of subversive and unsettling antichristian propaganda, such as Illuminism, Spiritism, Theosophy, Grand Orient Freemasonry; (e) the neglect by Public Schools and Governments, in deference to “Catholic” clamour and other opposition, to teach the Bible, thus “obeying man rather than God,” and “taking away the Key of knowledge”; (f) the forced Abstinence from Church of church people through the unlawful introduction of Roman worship, ceremonial and teaching. This fluid state of society is favourable to revolutionary and anarchical “fishers in troubled waters,” such as Jesuits.

With the above *ex parte* explanation—now that the Catholic party has openly avowed that “Rome” is its spiritual home and goal, and that their common aim is to undo the civil and religious Reformation of 1534–1688 and to subdue the British Empire and through it the whole world (Manning) to the Bolshevik Dictatorship of a Jesuit-Dominican Soviet with the Inquisition doing the spy and torture work of the Russian O.G.P.U.—we may turn to the MAIN PURPOSE OF THIS PAMPHLET, which is to *show in their own words* what our jesuitised Anglican clerics propose to substitute for the Royal Supremacy, Parliament, the existing Ecclesiastical Courts and Law and the

Judicial Committee of the Privy Council, if they should succeed in severing the National Church from the present control of those Trust Authorities; i.e., in securing liberty and *carte blanche* to reinstate Popery in all its former power, independence and supremacy and jurisdiction plus the doctrines it has since 1545 added to its Creed, viz.: Pius iv’s Creed—1564; Immaculate Conception of B.V.M.—1854; the Intransigent “Syllabus”—*ap. Encyc.* “Quanta cura”—1864; Papal Infallibility and the “Constitution of the Church”—1870, and further incalculable doctrines.

THE AIM.

(1) W. G. WARD’S PROGRAMME WAS:—“ROME THE PRACTICAL MODEL, THE REFORMATION A DEADLY SIN, RESTORATION TO PAPAL COMMUNION THE IDEAL AIM” (*Ward’s “Life,”* 1844, p. 137); (2) “UNION REVIEW,” 1867, pp. 410, 412:—“It is only through the English Church itself that England can be catholicised”; (3) “WESTMINSTER GAZETTE,” R.C.:—“If Catholicism is ever to regain possession of the nation, it must be over the ruins of the Establishment”; (4) REV. G. NUGEE:—“Our whole object is to restore the Church of England to what she was before the Reformation”; (5) PALMER’S LETTER TO GOLIGHTLY:—“As Ritualism begins with the utter repudiation of Protestantism, so it will stop at nothing short of the restoration of Unity throughout Catholic Christendom” (*H. Froude’s “Remains,”* vol. i, p. 402); (6) CANON F. OAKLEY:—“Ritualism utterly rejects and anathematizes the PRINCIPLES of Protestantism as a Heresy, with all its forms, sects and denominations” (*v. p.* 46); (7) “CHURCH TIMES”:—“We must never be content to settle down until the Church of England can boldly say by the mouths of the Archbishops and Bishops of the Church to the sister Church, ‘We have cast out Protestantism, receive us again into intercommunion.’” The Malines Conferences were an attempt to accomplish this!

IDENTITY OF FAITH AND AIM BETWEEN ANGLO- AND ROMAN CATHOLICISM.

REV. ORBY SHIPLEY:—“The Ritualist differs from a Romanist only in holding as a matter of private judgment [i.e., Heresy] THE SAME DOCTRINES which the Romanist holds on *Authority*.”

DR. EDW. MANNING:—“This School claims to be Catholic because it rejects Protestantism.” (*“Essays on Religion,”* *vide* also p. 28.)

REV. A. J. BRATT, who succeeded in April, 1901, said:—“The younger extremists taught practically the whole doctrines of the Council of Trent, and the Infallibility of the Church. They are practically Romanists.” (*Sheffield “Daily Telegraph,”* April 16, 1901.)

REUNION WITH ROME A TREASONABLE CONSPIRACY.

Reunion with Rome would restore all Rome’s apparatus of superstition, tyranny and terrorism—sacerdotalism, sacramentalism, supremacy, confessional, index and the “Holy” (!) Inquisition, etc.; while the Bible, the Prayer Book, the xxxix Articles and other relics of Protestantism would follow “the Ten Commandments” already practically abolished.

From the time of the Papal missioner, Augustin, and of Henry VIII, till ejection of the Stuarts, England has consistently resisted the efforts of Rome to subjugate her religiously and politically. From A.D. 1540 till 1688 Jesuits sought by treason and terrorism, by rebellion, assassination, anathema and war to crush her. The Reformation and Revolution Settlement (1688) were

her answer; the results were "the Protestant Religion established by law" and the British Empire.

In 1540 the Jesuit Society came into being.

In 1568 Cardinal Allen founded the Douai Seminary for Jesuits *exiled from* England.

In 1568 Bishop Cheney and the Jesuit Campian, started a boring-from-within Reunion Movement in the English Church; in 1633 Archbishop Laud, assisted by the Papal Nuncio Panzani (1636), "Father" Davenport (alias Sancta Clara), and the Jesuits, "Con," Fagan, Mathew, State Secretary Windebank, Bishops Montague, Andrew and others, again conspired to betray England by reunion into the hands of Rome. He failed, was impeached for treason in 1641 and executed on Jan. 10, 1645. The unauthorised activities of Lord Halifax, Archbishop Davidson, Bishop Gore, etc., were along the same lines, with the same object, but they escaped the same fate. That period was notably marked—as to-day—by concurrent political activities of the Roman Curia, e.g., Pius v's excommunication and deposition of Queen Elizabeth (1570), the massacre of St. Bartholomew's Eve (1572), the Spanish Armada (1588), Gunpowder Plot (1605), Panzani's Mission (1636), the Irish Rebellion (1641), revocation of Edict of Nantes (1685), and farther Irish revolutionary plots in 1688, when William of Orange replaced the crypto-Jesuit Stuart kings.

In 1833 (Laud's bi-centenary of treason!) the Oxford "Reunion" Movement (alias Puseyite, Tractarian, Ritualist, Anglo-Catholic) started its career. Its centenary was celebrated in 1933.

Laud's Reunion campaign of 1630-1644 is instructively linked with the Pusey-Newman-Manning conspiracy of 1833 by Cardinal Manning himself, who stated in 1867: "And now the history of the period 1632-1636 seems to be strangely reproducing itself. . . . The wall of separation is not yet thrown down, nor visible unity obtained; yet on *each side* men are working with this aim."

Manning plainly told us, "The Jesuits were at the head of the great Catholic mission in this land." He also declared open war on us on August 6, 1859, thus: "England is the head of Protestantism; conquered in England . . . the whole world lies open to the Church's will. We have to subjugate and rule an imperial race. In England the Church . . . must be gathered in her strength."

"THE UNION REVIEW" wrote:—"We are one with you [R.C.] in Faith, and we have a common Foe to fight. It is only through the English Church that England can be catholicised." (Vol. v., 1865, pp. 409, 410.) "The work now going on in England is a carefully organised attempt . . . to bring our Church and country up to the full standard of Catholic faith and practice, and eventually plead for her union with you." (Vol. vii, 1867, pp. 411, 412.) "The most important society of all—the centre from which all our efforts radiate—is the English Church Union. It is the main director and stay of the whole movement" (p. 386).

LORD HALIFAX, as the figure-head of the Reunion "racket," avowed:—"The Crown of the Catholic Revival (1833) is the Reunion of Christendom."

"ESSAYS ON REUNION" (1867, pp. 229, 231):—"The Reunion advocated by Catholics is . . . that in the one Catholic Church knit together around . . . the Chair of the Blessed Peter."

LORD HALIFAX (1933):—"NOTHING LESS THAN THE REUNION OF CHRIST-ENDOM . . . IS THE CONSUMMATION OF THE WORK OF THE OXFORD FATHERS, BEGUN 100 YEARS AGO."

So, in 1933, Lord Halifax confirms Cardinal Manning as to the continuity of the treasonable work of Jesuit propagandists from about 1550 onwards, when dispensed Jesuits sought to corrupt the Church of England, till 1933—383 years!

Anyone familiar with the Jesuits' "Constitutions," "Secret Instructions" (Secreta Monita), Works and history, or who has read "Foxes and Firebrands," Osburn's "Hidden Works of Darkness," or Goode's "Rome's Tactics," cannot but suspect that the Oxford Movement was known and approved by the Jesuits soon after re-establishment of the Order by Pius vii on August 7, 1814. The "Life" of Ambrose Philipps de Lisle—the fervid pervert who acted as intermediary between Newman, H. Froude and Bishop (later Cardinal) Wiseman, Cardinals Mai, Barnabo and the Pope, Wiseman's "Essays," Newman's "Apologia," together with the confidences of Marco Carrichia and "Father" Dominic as cited by De Lisle and Newman, strengthen that suspicion. *Conspiracy is the raison d'être and breath of life of Jesuitism and Anglo-Catholicism.* (See P. Upton's "*Churchman's History of the Oxford Movement.*")

The original Oxford party was an eccentric one, ignorant of the Bible and of Reformation history, and devoid of intuitions; groping a tortuous, halting path of duplicity; auto-intoxicated with sentiment, sophistry and subtlety, with a puzzling, ambiguous "method in their madness," "clouds without water carried with a tempest," "wandering stars," "blind leaders of the blind," "speaking great swelling words of VANITY," "beguiling unstable souls" to their undoing, as Pusey's disciples—Maskell and Dodsworth—testified.

The fact that the Reformation had its beginning in the overthrow of the religious houses; that the Jesuits have been expelled from divers countries between 50 and 60 times; that thousands of monks and nuns ("regulars") ejected from France (1905) have inundated Great Britain; that some are occupying "livings"; and that in 1926 their presence was legalised, gives alarming emphasis to the following statements:—

REV. ORBY SHIPLEY (R.C.):—"Restoration of the Religious life is necessary to stabilitate our CONQUESTS over Protestantism and to re-catholicise England." ("*Four Cardinal Virtues*," p. 220.)

"ORATORY WORSHIP":—"Religious Orders of Men" are "the surest stepping stones to the Reunion of Christendom."

Owing supreme obedience to the Pope alone, not to Bishops, they will, as before (p. 50), destroy the Parochial system, and obliterate the "Secular" Anglican clergy; subjecting them, the laity and the people to the Papacy, demoralising and depraving every place they visit.

REV. E. S. FFOULKES—pervert and revert—sums up Catholicism as "an agglomeration of lies reposing on a basis of truth—a tissue literally super-human." ("*Difficulties of the Day*.") Among these false claims and doctrines are:—

(1) That the Pope is Vicar (substitute) of Christ in a visible Theocracy and Successor to Peter in the Primacy of a visible Catholic, Christian Church;

- (2) Apostolic Succession, imparting Character and conveying Grace through Ordination, as a Sacrament ;
- (3) The Divine-right, Apostolically-derived ("Historic") Episcopate and Magistracy ;
- (4) Papal Infallibility (inerrancy) ;
- (5) Development of Doctrines (i.e., Addition to Scripture) ;
- (6) Auricular Confession and Absolution ;
- (7) Direction and Manifestation of Conscience ;
- (8) The Art of Sinning without Sin by directing the Intention and the theory of "Probabilism" ;
- (9) Canonisation of sinners (making Catholic Saints), whose intercessory mediation through prayer avails ;
- (10) With-holding God's Word from Christians ;
- (11) Bracketing "Church" Tradition equal with—in practice superior to—God's Word ;
- (12) Substitution of Papal "Canon Law" (Politico-Ecclesiastical) for British *Bible* (Common) Law.

SIR W. VERNON HARCOURT reminded Parliament :—"The principles of the Reformation and the Constitution of the Country had been founded on a repudiation of the doctrines of the Canonists."

BISHOP STUBBS (Oxford) styled Canon Law :—"An elaborate system of human invention which fettered freedom of action and of thought ; which reduced moral obligations to a system of penances, pecuniary commutations [e.g., Taxes of the Penitentiary,* Dispensations, etc.], monitions and ex-communications ; and made use of the Sacraments as the mere appliances of Coercion."

BISHOP STROSSMAYER (Bosnia) called the "Canon Law a Babylonish confusion made up of unpractical and, in most cases, corrupted or *spurious* canons." (*Quirinus*, p. 169.)

GREGORY VII (HILDEBRAND) A.D. 1073, based the Papal claim to Temporal (Civil) Supremacy and Ecclesiastical Infallibility upon the "Decretals of Isidore" (A.D. 830), which were proved in the 15th century to be forgeries. The claims stand nevertheless.

"QUIRINUS" (Lord Acton) calls them "The long line of numerous and systematic forgeries." (Letters, p. 306.)

THESE BULLS, or Canon Laws, deal with the Extermination of Protestants, the Inquisition, the Temporal Power, Excommunication (which sanctions murder), Oaths of Allegiance, Forfeited Lands, etc.

Any person desiring to restore these Laws in a Protestant Country must, in the opinion of the writer, be a criminal lunatic or a homicidal maniac.

REV. R. MCGHEE'S "Laws of the Papacy," 1841, explains their nature and purpose (v. pp. 50-52).

* Dating from *John xvii*, 1316-1324 ; first published in 1512.

CHAPTER 1.

STATE AND CHURCH AS AFFECTED BY THE "LINCOLN" P.C. JUDGMENT, 1890.

PRESS AND OTHER OPINIONS ON THE JUDGMENT.

"SOLICITORS' JOURNAL" :—"An example of the manner in which Law is manufactured in matters ecclesiastical, of a principle opposed to the finality of litigation. It overlooks altogether the object of the Act of Uniformity. The Archbishop reversed the Privy Council's Decision in *Martin v. Mackonochie*, and the Privy Council accepted his ruling, thus giving a distinct invitation to Ritualistic clergymen to break the law. Whilst the law of the Church is merely part of the public law of the land, laxity in dealing with it tends to loosen the foundations on which all law rests."

"LAW TIMES" :—"The Judicial Committee have declared that they are not bound by what they previously declared to be law. . . . The whitewashing of the Bishop of Lincoln must inevitably tend to strengthen Ritualistic practices."

"THE TIMES" spoke of "the reasoning as 'fantastic' and 'sophistical' ; the substance of points in the dispute had been. . . slurred over ; the emphasis given to little points in order to escape deciding as to momentous matters." "CHURCH TIMES," August 5, 1892 :—"The Judgment may be described as a piece of special pleading for the position taken up by the Archbishop. The Committee has again shown its readiness to follow the lead of the Archbishop, and . . . to meet the Archbishop it has repudiated its own declaration in *Hebbert v. Purchas*."

REV. BAYFIELD ROBERTS, E.C.U., April 17, 1891 :—"The Archbishop's decisions had not been based on any consistent principle ; they were characterised by serious errors in Liturgical knowledge."

LORD R. MONTAGU, April 6, 1891 :—"The Archbishop gave misleading and inadequate references and quoted authorities who said the direct contrary" his statement.

"RELIGIOUS REVIEW OF REVIEWS," 1892 :—"Not only did the Archbishop go behind the Privy Council, but he went behind the Reformation ; he went outside the island for material to interpret the laws of the Church." (*C.A. Tract* 186.)

LORD GRIMTHORPE :—"The conclusions came first, the arguments for them afterwards."

"CHURCH TIMES," August 5, 1892 :—"THE CATHOLIC VICTORY IS NOT YET WON. IT IS ONLY THE BATTLE-FIELD WHICH IS ALTERED. FIRST THE BATTLE-FIELD WAS CATHOLIC DOCTRINE, THEN IT WAS CATHOLIC RITUAL, NOW IT IS CATHOLIC DISCIPLINE. Much remains to be done to vindicate the true character of the English Church as the Catholic Church in England, a true part of the *Kingdom of Christ on earth*, with laws and customs not deriving their sanction from any earthly source, but binding upon Christian men and women as SUBJECTS in the Kingdom of Christ."

REV. A. CUSTANCE, E.C.U., Nov. 17, 1892 :—"The battle for freedom to teach the CATHOLIC faith and to use the ancient Ritual of the English Church had been gained, but it might be even a harder matter to restore Church DISCIPLINE."

CHAPTER 2.

UNWARRANTED CLAIMS OF THE CHURCH TO INDEPENDENCE.

DR. CUNNINGHAM, March 28, 1889 :—"Men received their religion as an *organised* spiritual Kingdom in which some were duly appointed to rule."
—"The Church was nothing less than the Kingdom of the Lord Jesus Christ, and that Kingdom He had left under the governmental power first of His Apostles, afterwards of the Bishops His vicegerents to exercise in His absence His three great powers of Prophet, Priest and King. They alone could exercise spiritual jurisdiction over Clergy and Laity . . . to confer and take away the cure of souls."

REV. E. G. WOOD :—"The phrase 'Kingdom of Heaven' must mean a visible *earthly* Society. [!] Christ delegated His own prophetic, *priestly* and *regal* powers to the Clergy who are His *vicegerents* to carry on the work of the Kingdom." [!] *This ALL-POWER* is derived through the channel of Apostolic Succession as an historic fact. The Canon Law is *its embodiment*." ("Regal Power of the Church," pp. 1-3.)

REV. BAYFIELD ROBERTS, July 16, 1891 :—"The Church was ONE BODY, the *visible, spiritual kingdom* of Christ upon earth. The very notion of a kingdom implied the essential distinction of those who govern and those who are governed—in the Church, the Hierarchy [!] and the Laity." (*ap. C.U.G., Sept.* 4, 1891, p. 294; *v. Luke* xxiv. 39; Acts vi. 1-6; Matt. xxiii. 8-12.)

LEICESTER D.C.U., July 16, 1891 :—"The Canon Law is the law of that Kingdom."

"CHURCH AND WORLD," p. 238 :—"Our Church is the English body of *Bishops and Priests* providing those who live in England with the grace of the Sacraments."

THE "CHURCH TIMES," Feb. 26, 1893, says that the E.C.U.'s "Statement of Canonical Principles in *re* Clergy Discipline [Dec. 1891] 'may be summed up' in the declaration, that the Church as the Kingdom of Christ has SOLE legislative and judicial Authority in spiritual* matters, the maintenance of whose fundamental principles is a matter of the very esse of the Church."

The above are *identical with* Popish pretensions, as below :—

CARDINAL VAUGHAN :—"To the Apostles and their Successors, NOT to the People, Christ gave legislative and judicial, administrative and coercive jurisdiction as to a perfect Society. The Church has been created a perfect Society or Kingdom with full authority in the triple order as needful for a perfect Kingdom." ("Pastoral Letter, 1878," p. 13.)

CARDINAL MANNING :—"The Church is *separate* and *supreme*, i.e., is INDEPENDENT, and can alone fix the limits of its own jurisdiction and the limits of all other jurisdictions. The Church is all this or an imposture and usurpation . . . Christ or Antichrist." ("*Cæsarm. and Ultramontm.*" 1874, pp. 35, 36.) "In Christ's right I am Sovereign; I acknowledge NO CIVIL Superior." ("*Serm.*" 1873.)

* "Spiritual" applied to persons and goods means Clerics, clerical, ecclesiastics, ecclesiastical. Thus we have "fraudulent deeds by spiritual persons" (13 Eliz. c. 10); "by the sale spiritual goods are made temporal" (9 Edw. ii, St. I. c. 1.)

PIUS IX, "Syllabus," 1864 :—"Proposition 19—"The Church is a true, perfect and entirely FREE association; she enjoys peculiar and perpetual Rights conferred upon her by her Divine Founder, and it neither belongs to the Civil Power to define these Rights, nor the limits within which she may exercise them." Proposition 20—"The Ecclesiastical Power has a Right to exercise its AUTHORITY INDEPENDENT of the toleration or the ASSENT of the Civil Government." Proposition 25—"The Temporal power belonging to the Episcopacy . . . is not revocable at the pleasure of the Civil Authority." Proposition 27—"The Ministers of the . . . Church and the Roman Pontiff should be allowed the FREE EXERCISE . . . of the DOMINION which the Church claims over TEMPORAL interests."

LEO X :—"By Divine as well as human right, Laymen have no power as against Ecclesiastics." (*ap. "Quirinus," "Letters from Rome on the Council,"* p. 505.)

But DOLLINGER, a R.C., declared "a question of Faith is just as much an affair of the Laity as of the Clergy." (Mar. 28, 1871.)

G. DENISON (Archdeacon) :—"The Church, i.e., the Synod of the Provinces of Canterbury and York."

E. L. BLENKINSOPP :—"Our labour should be to hasten such a reform of Convocation as would render it a 'true Church of England' by representation, one by its really representing the *spirituality* of England." ("*Church Reform,*" 1873, p. 66.)

HAYMAN :—"The recognition of the Laity as an Order . . . the Church had never admitted nor could without stultifying her entire scheme of government."

"CHURCH REVIEW," Dec. 4, 1885 :—"The Catholic Church has never permitted the Laity to have a voice in determining the Articles of the Faith or in settling the Discipline of the Church . . . these are sacred rights conferred on the Apostles and their successors the Bishops and Priests."

WAYLAND JOYCE :—"If Faith is submitted to Laymen, the Apostolic mission to teach all nations is cast to the winds." [!]

REV. BERNARD COMPTON :—"The decisive obstacle to a Lay element in National as in Parochial Councils is that a qualification of Laymanship is impossible in the abeyance of Church Discipline." "*At present* revival of the Discipline of Excommunication is not within the range of practical politics." (*ap. "Guardian,"* Feb. 3, 1886.)

BISHOP STUBBS :—"Jurisdiction over Laymen is a part and result of the visitatorial and penitential Discipline of the Church." ("*Draft Report, Eccl. Courts Commn. of 1883,*" p. 28 ii.)

HEREFORD D.C.U., May 12, 1891 :—"Under any system of free Education Churchmen are bound to insist that the religious instruction in Church Schools shall be retained *exclusively* under the control of the Parochial Clergy, the *authorised* Teachers of the Church of England." (*C.U.G.,* July, 1891.)

REV. N. POYNTZ :—"Did not think the People, the ordinary Parent, competent judges of this religious education. . . . They must do away with all instruction that had no backbone. . . . The children must be shown the difference between Church and Dissent." (*C.U.G.,* July, 1891, p. 243.)

REV. LUKE RIVINGTON :—"The only office of the Laity is to listen, and to obey."

"W. G. WARD AND OXFORD MOVEMENT," p. 277 :—"Until the Church is able so far to invigorate her Discipline as that one and ONE ONLY Doctrine in essentials *can* be taught within her pale, she can have no warrant in making this demand 'that her Formularies in their prima facie bearing demand implicit reception from her children.'"

"CHURCH TIMES," April 14, 1882, sighed for "a Clergy with coercive jurisdiction, so that THE PARSON COULD OF RIGHT ENTER ANY HOUSE IN HIS PARISH WHEN HE PLEASED, SUMMON ALL ITS INMATES . . . EXAMINE THEM AS TO THEIR FAITH AND MORALS AND INSTRUCT OR REBUKE THEM. . . . If we had such a *parochial* system, it would argue extreme folly to give it up."
BISHOP JOHN WORDSWORTH, 1888 :—"FOR THE PRESENT THERE MUST BE A COMPROMISE BETWEEN THE SPIRITUALTY AND THE TEMPORALTY UNTIL THEY HAD STRENGTHENED THEIR OWN COURTS AND CREATED A BODY OF CANONISTS WHO WERE ALSO EXPERT JURISTS."

This explains the insincere "Olive Branch" overtures of 1934! The "Canon Law" is necessarily Rome's.

DENISON (Archdeacon) :—"The true Discipline was Spiritual Causes by Spiritual Judges."

SIR W. PHILLIMORE :—"The true Court was a Court where the Bishop sat with a SELECT number of his clergy." (Q. 1360, *Roy. Com.*)

BISHOP OF SALISBURY, Jan., 1888 :—"The Bishop [in Synod] is theoretically the SOLE LEGISLATOR . . . as interpreting and summing up the mind of THE CHURCH."

EARL OF DEVON (E.C.U.) :—"The OPINION of the Archbishops and Bishops . . . shall be taken by the Court as conclusive evidence of the DOCTRINE and view of the CHURCH OF ENGLAND."

SPENCER HOLLAND :—"How can a *purely legal* Court deal with matters . . . requiring for their interpretation enquiries outside the Formularies or Parliamentary Statutes affecting them?"

B. COMPTON :—"In deciding cases of Doctrine a Spiritual Court would have to go outside the Formularies of the C. of E. which are altogether insufficient . . . it would HAVE to consider the great Common Law of THE CHURCH [i.e., Roman Canon Law]." (Q. 2776.)

LORD HALIFAX, Jan. 30, 1888 :—"Courts so reconstituted should be unhampered by EXISTING DECISIONS."

B. HOPE :—"Bishops will agree upon a Code and work it according to their DISCRETION." (Q. 6432.)

"UNION REVIEW," 1870, p. 289 :—"We recommend as an essential preliminary towards the Reunion of Christendom the total ABOLITION of the xxxix Articles." [!]

"CHURCH AND WORLD," p. 202 :—"Those 40 stripes save one laid on the back of the Anglican priesthood."

ARCHBISHOP BENSON described his Court as "having wider duties towards ALL parties concerned than those of other Judges, duties inalienable from that position which makes its members Judges."

BISHOP STUBBS said : "The office of a Bishop was to *protect* his Clergy." (*Guardian*, Oct. 27, 1886.)

B. COMPTON :—"The Bishops were careful to exclude themselves from the Bill" [Clergy Discipline (Immorality) Bill]. (*C.U.G.*, Aug. 1, 1891, p. 275.)

B. COMPTON, E.C.U., Jan. 20, 1891 :—"The one dominant thought of the Archbishop was his desire for the peace of the Church. He *wanted to put a stop to* those odious Prosecutions."

REV. O. MARSHALL, E.C.U., Jan. 16, 1891 :—"There is now only one Diocese in which prosecutions under the Public Worship Act seem to be ALLOWED. In every other diocese they are VETOED . . . a practical proof of a great change in the position of the English Episcopate towards the Church Revival which the E.C.U. is specially concerned in supporting." (*C.U.G.*, No. 267, p. 67.)

DEAN DAVIDSON, 1884 :—"The knowledge that such a power [P.W.R.A. Veto] existed had a hundred times prevented a Case from going forwards." (*100 Denials of Justice*!)

J. LAWSON WALTON, K.C., M.P. :—"The Episcopal Veto . . . involves a strange combination of the pastoral, judicial and executive functions. . . . THE IDEAL IS THAT THE BISHOP SHOULD DISCHARGE IN HIS OWN PERSON THE IRRECONCILABLE DUTIES OF EXHORTING, PROSECUTING, JUDGING, CONDEMNING, INTERDICTING AND DEPRIVING HIS RECALCITRANT CLERGY." (*xxx Century*.)

"CHURCH TIMES" :—"The rule . . . established is that the Bishop shall consider not merely whether the prosecutor would be likely to get a judgment, but whether it would be good for the CHURCH [i.e., the CLERGY] that he should have the *chance* of getting one."

BP. STUBBS :—"In the pre-reformation Courts in doctrinal cases the great *object* was to convert the man." (Q. 1142.)

REV. E. G. WOOD :—"The Lay folk are subject to these Courts as well as Ecclesiastics. All those who are summoned to them are called . . . for their soul's good. The object is *not* to administer *justice* (that is the object of the Civil Court), but to correct the offender." [!]

REV. A. H. MACKONOCHE, however, said :—"I do not think that coercive jurisdiction ought to exist at all in a Christian Church."

KING HENRY VIII, even, wished Bishops not to have power to lay hands on persons accused of Heresy; saying, "it is not their duty to meddle with bodies, they being only directors of the soul." (*Spanish Ambassador*, 1532.)

COMPILER'S COMMENT. The body, flesh or Person is not naturally "spiritual," either physically, psychically or ethically (religiously). It is material, animal, carnal ("at enmity with God"), mortal. To become spiritual, it must be re-born of God; none other can effect this. It is therefore temporal, secular, not eternal. The Church (laity and ministers) has NOT, per se, a particle of Jurisdiction (lawful or legal *authority*) over either soul or spirit, or their future destiny. The Keys of Heaven, Hell and of David are in Christ's sole possession, "Who openeth and no man shutteth."

The Keys of Church membership—with its privileges and opportunities—are the only ones held by the Churches and their officers. The "power of the Keys" (a rabbinic simile) is over things, not over persons (*v. Acts ix. 14; Matt. xviii. 18*). Applied to clerics (clerks) "spiritual" is a misnomer or worse; it should be discarded. The clergy are authorised by Churches as their salaried agents to preach the Gospel, conduct Worship, and administer the Sacraments. (Art. xxiii.) The privileged, caste position claimed by "Catholics" is that of Pagan and Jewish Priests. Scripturally they are a-Christian; historically they are the belated successors of the Babylonish rebel Dispersion, and survivals of the Jewish Kindergarten Dispensation.

That they don't realise this FACT is because they have locked themselves and others out of the garden of knowledge and LOST THE KEY.

REV. T. O. MARSHALL (E.C.U.), Nov. 22, 1892 :—"The first great work that they had to take up in the future . . . was the restoring the *free* exercise of Spiritual Authority. This was at the root of everything and meant restoring the exercise of the legislative and judicial authority of the Church."

W. LEA :—"We contend for nothing short of the entire and inherent independence of the Church in all matters of Faith and Discipline, Ritual and Ceremonial." (*Ecclesiastical Jurisdiction*, p. 5, 1866; cf. *Bishop of Durham*, p. 25.)

BROWNELL :—"The regulations of the State for the guidance of Christians as such have no force except so far as they are sanctioned by the Church." (*Canon Law*, p. 25.)

MR. FROYSSELL (E.C.U.), June 16, 1874 :—"It is not competent for Parliament to originate and enact any legislation affecting directly or indirectly the Spirituality of the Church, nor alter any measure submitted to it by the Synods of the Church." [1]

REV. T. O. MARSHALL, Jan. 10, 1893 (York E.C.U.) :—"Included in the E.C.U. programme : (1) Restoration of the Church's Diocesan and Provincial Courts; (2) Abolition of the Judicial Committee of the Privy Council as a Court of Appeal in Spirituals; (3) Reform of Convocation so as to better represent the Clergy; (4) Restoration of Diocesan Synods; (5) the recovery of the knowledge and observance of CANON LAW." (*C.U.G.*, Feb. 9, 1893.)

REV. H. A. PAYNE, Aug. 7, 1892 :—"If they were ever to get perfect Discipline, they must get rid of the Supremacy of the Crown; they must wipe out those Statutes of Henry viii. In Spiritual matters they must make the Church again SUPREME, able in *her own Courts* to administer her own legislation and pronounce censure."

But DR. STUBBS speaks of "the ever-spreading and rankling sore produced by the INQUISITORIAL, MERCENARY, AND GENERALLY DISREPUTABLE CHARACTER OF THE COURTS OF SPIRITUAL DISCIPLINE, an evil which had no slight share in making the Reformation inevitable, which outlived the Reformation." (*Constitut. History*, vol. iii, p. 523.)

REV. J. A. LACEY :—"The Order and Discipline of the Church no less than its Doctrine were instituted by Christ Himself, were part of the DEPOSIT committed by Him to the Apostles." (*Lord's Day and Holy Eucharist*, p. 61.)

WALTER LEA :—"The fundamental principles of Church government are to be learnt from *post-Apostolic sources* [1] mainly Cyprian [A.D. 246-258]." (*Eccles. Jurisdiction*, p. 12.)

R. OWEN :—"I recognise no distinction of Roman and English Canon Law." "What profits it to set up a phantom of independence of Rome on the ground of local differences when the profession of Catholicity (i.e., Universality) should lead us to seek points of *union*?"

BROWNELL (p. 170) :—"To Rome, the common capital of Christendom, every Christian must proceed for trial if he be summoned."

W. LEA :—"The universal mission and jurisdiction of the Apostolic College [1] inheres in the *Episcopate*, and the one is the legitimate successor and representative of the other."

REV. O. REICHEL :—"This is Catholicism, and all Bishops are *joint assessors* with the Pope as their President in the ONE Government of the Church," [not since 1870] (*Canon Law*, p. 77.)

THE TRACTARIANS preached "the conception of an 'Infallible' Church as against the aberrations of Private Judgment; the conception of *Church Authority*—as the external embodiment of Conscience—recognised as the *Vicegerent of God*." (*Ward and the Oxford Movement*, pp. 92, and 74.)

SIR G. BOWYER (R.C.) :—"The ideal of Unity and Universality is the spirit of the Canon Law."

REV. E. G. WOOD :—"It is quite sufficient for us in England to follow the Pre-Tridentine Discipline, that, viz., founded on the law of the Lateran Council." (*Jurisdiction in the Confessional*, p. 25.) [This Council, A.D. 1215, decreed extirpation of Heretics, Transubstantiation and compulsory Confession.]

F. G. LEE :—"The Authority of the ONE UNIVERSAL Church is divine, otherwise man owns neither spiritual teacher who can speak with inerrancy nor certain Guide," [1] (*Sinless Conception of the B.V.M.*, p. 12.)

POPE LEO XIII :—"Over this [the Church] God has set Rulers and has willed that *One* should be the Head of all, the UNERRING Teacher of Truth."

CARD. MANNING :—"The Church is our Infallible Guide [1] . . . and every single proposition of which right or wrong is a predicate is under her direct jurisdiction. IN CHRIST'S RIGHT I CLAIM TO BE THE SUPREME JUDGE ON EARTH AND DIRECTOR OF THE CONSCIENCES OF MEN. I AM THE SOLE, LAST SUPREME JUDGE ON EARTH OF WHAT IS RIGHT AND WRONG." (*Sermons on Ecclesiastical Subjects*, 1869-73, vol. iii, p. 9.)

BISHOP ROGERS (N.B.), Feb. 1876 :—"The Church is the authorised interpreter of the Law of God, not only in matters of Faith, but also in Morals which comprehends *every human act*."

"CATHOLIC PROGRESS" (vol. 8, p. 24) :—"We cannot separate Politics from Religion, from Catholicity."

BP. VAUGHAN :—"Politics are a part of Morals."

JUDGE ROUTHIER :—"VOTING IS A MORAL ACT, AND THEREFORE THE CATHOLIC VOTER COMES UNDER THE CANON LAW, AND OUSTS THE LEGISLATURE AND THE CIVIL TRIBUNALS OF THEIR JURISDICTION."

"SYLLABUS," 1864, para 54 :—"Kings and Princes are subordinate to the Church in Jurisdiction." Para. 24 :—"The Church has the power of employing Force, and direct and indirect Temporal Power."

M. DE LUCA (S.J.), 1901 :—"THE UNITY OF THE FAITH CANNOT BE PRESERVED UNLESS THE HERETIC BE HANDED OVER TO DEATH." (*Institut. Publ. Eccl. Law*, p. 49.)

WISEMAN, Oct., 1850 :—"We govern and shall continue to as Administrator with ordinary Jurisdiction."

MANNING, 1867 :—"THE SUPREMACY OF THE CROWN HAS COME TO NAUGHT [1850]. . . . THE POPE IS PERMITTED TO EXERCISE HIS SUPREME AUTHORITY THROUGH THE ROMAN CATHOLIC BISHOPS IN ENGLAND AND IRELAND."

"The supremacy of the Crown is the *Reformation in concrete*." "The Supremacy of the Vicar of Christ re-enters as full of life as when Henry viii. resisted Clement vii. and Elizabeth withstood Pius v." (*Essays on Religion and Literature*, 2nd Series, 1867, p. 19.)

DR. MORIARTY, 1851 :—"There is no divided Allegiance—it is wholly

given to one person and nothing is left for the Queen but yells of disapprobation."

"CATHOLIC VINDICATOR":—"Her boasted Authority is less than nothing compared to that of the Vicar of Christ."

"THE TABLET":—"Neither in England nor in Ireland will the Roman Catholics obey the law of Parliament. They have before them two things called 'laws' which CONTRADICT each other. BOTH CANNOT BE OBEYED. One of them is the Law of God, the other is NO LAW AT ALL. . . . The law of God, i.e. the POPE'S COMMAND, will be, or rather has been and is being carried into effect: the PARLIAMENTARY LAW will be spit upon and trampled under foot . . . and rigorously DISOBEYED."

In 1832 the Irish Papal Bishops published Benedict xiv's "Epitome of Canon Law" containing the "persecuting Bulls" (listed on pp. 50-52) from the ivth Lateran Council (1215) onwards; they had long been inculcated. It is noteworthy that *Constantine O'Mahony* (S.J.) states in his "Disput. Apolog. de Regni Hiberniæ, 1645," that the Synod of Kilkenny (held from October, 1642, to January, 1643) had passed forty-one laws for the government of Ireland to REPLACE those of England!

CHAPTER 3.

SELF-DEIFICATION OF THE EPISCOPATE.

REV. H. H. HENSON, 1893:—"The Lambeth fathers (1888) . . . placed Episcopacy—claiming Divine Right on the ground of Apostolic Succession—in the same category of *importance* as Holy Scripture, the Sacraments and the two Creeds. They would *as soon resign* any of these *as* abandon the divinely-ordered Ministry. To abandon it would mean BREACH with THE BULK of Christendom."

REV. B. ROBERTS:—"To the Churchman the Episcopate was from above, of Divine origin, the sole valid Ministry; it involved Sacerdotalism [i.e., a sacrificing priesthood (Hierarchy) instead of a Gospel-preaching ministry]—the Bishop was an Officer of God. To the Dissenter it was from below, of human creation, the function of the Superintendent, the bishop was the servant of the Democracy [? the Laity, of all classes]." (*C.U.G.*, Dec., 1892, p. 418.)

W. E. GLADSTONE:—"Our principle is that there is ONE REVEALED CATHOLIC Church of which Apostolical Succession in the Ministry is an essential condition." ("*Church and State*," 11, p. 132.)

R. OWEN:—"The 'Catholic' Theory is that Unity is maintained wherever are found Bishops ruling Churches in unbroken succession from the Primitive Church." ("*Institutes of Canon Law*," p. 6.)

BROWNELL:—"The Sacerdotalism is a participation in the Priesthood of Christ derived to the Ministers by means of the Sacrament of Orders. The Bishop, as the successor of the Apostolic body and representative or Vicar of Christ, has the plenitude of the Sacerdotalium or Spiritual endowment." ("*Canon Law*," pp. 71, 72, 85.)

CANON LIDDON, April, 25, 1885:—"The Bishop is the ONE Teacher in the Diocese. Holding as he did in his mind and conscience the Deposit of the true Faith." "His right to rule is derived from the CHARACTER which he INHERITS from the Apostles." [!]

REV. E. G. WOOD:—"That which is essential to each unit is the Bishop. He is the nucleus of the cell and contains within himself the Divine Protoplasm, i.e., the plenitude of Order and Jurisdiction which supplies LIFE to the cell. He is the supreme JUDICIAL Authority of each Diocese" [like the R.C.].

EARL NELSON:—"Only within the *one fold* of Christ and from the hands of the lawful shepherds the Apostles, their successors the Bishops, and the Bishops' delegates, her Priests, *can* the Bread of Life which cometh down from heaven be obtained." [John x. 16 has, "*Other* sheep I have which are *not* of this fold (*oviviv*) . . . there shall be ONE FLOCK."]'

REV. WORLEDGE, 1886:—"THE BISHOP MUST TRANSMIT TO THE FLOCK THAT LIFE WHICH IT WAS THE PURPOSE OF THE INCARNATION TO BESTOW. HE ALONE CONTAINS IN HIMSELF THE PLENITUDE OF THE SPIRIT OF CHRIST WHICH RESIDES IN AND FLOWS FROM THE BISHOP. ONLY IN PROPORTION AS THE CLERGY RECEIVE OF HIS SPIRIT . . . CAN THEY BRING FORTH FRUIT TO PERFECTION."

REV. J. C. COX:—"YOU MUST LOOK UPON YOUR PRIESTS AS PIPES THROUGH WHICH GOD'S GRACE FLOWS TO YOUR SOULS BY MEANS OF PRIVATE ABSOLUTION AFTER PRIVATE CONFESSION TO HIM."

EVELYN UNDERHILL (now Mrs. S. Moore) shows up the gross *ex opere operato* materialism of this conception in practice thus:—"When visiting Lourdes I was much struck by the roadside hydrants labelled, TO OBTAIN THE HOLY WATER, PLEASE TURN THE TAP." ("*English Churchman*," Oct. 8, 1935.)

GRESLEY:—"God has appointed only ONE WAY for the certain Forgiveness of Sins. That way is Sacramental CONFESSION to a Priest." ("*Words on Confession*.")

"THE CHURCH AND THE WORLD," p. 226:—"It is our Lord Himself who speaks at Confession."

R. HURRELL FROUDE:—"The power of MAKING the Body and Blood of Christ is vested in the Successors of the Apostles." ("*Remains*," p. 26.)

REV. A. S. BARNES (Annunciation Anglican Church, Brighton) issued there "The Ceremonial of the Altar, a Guide to Low Mass" containing a prayer for "Thy servant, our POPE N, our Bishop N, our Sovereign N." Lord Salisbury gave him a chaplaincy at Ilford. The "*Daily News*" of August 11, 1904, reported his appointment as the Pope's "Cameriere Segreto"!

THE REVISED (ALTERNATE) "DEPOSITED" PRAYER BOOK OF 1927-28 provided a Mass Service. Parliament rejected this in 1927 and 1928, but it is being widely used with the encouragement and permission of the Bishops; nor did either Book receive the Royal Licence of Assent, nor even the formal synodical sanction of either House of Convocation. Its use is therefore wholly illegal and contemptuous." Bishop Henson urged its diffusion.

THE SOCIETY OF HOLY CROSS—"PRIEST IN ABSOLUTION" (Prt. 1, p. 26):—"The Priest is Judge in the Place of God."

PUSEY:—"There is but too great danger you will be the cause of temptation to others, proving yourself . . . a ravening wolf, a minister of the Devil, the murderer of souls. . . . Perhaps out of fourscore persons plunged in habitual sin, more than 70 have been lost through lukewarm confessors." ("*Manual for Confessors*" (*Game*, pp. 99, 313).)

REV. J. E. VAUX :—"THE IMPRESSION THAT THE BIBLE IS INTENDED TO TEACH US OUR RELIGION . . . IS A MISTAKE." ("An Open Bible," p. 18.)
 G. COBB :—"IF ALL THE BIBLES IN THE WORLD COULD BE . . . THROWN INTO THE SEA, I SEE NOTHING TO HINDER THE CHRISTIAN MISSION SPREADING. . . . NEITHER DO I THINK THAT A CHRISTIAN PRIEST SENT TO A HEATHEN LAND TO WIN CONVERTS HAS ANY NEED TO TAKE A BIBLE WITH HIM." ("Sequel to 'Kiss of Peace,'" p. 59.)

TRACT 96, p. 11 :—"Scripture, it is plain, is not on *Anglican* principles, the RULE OF FAITH."

TRACT 71, p. 15 :—"The TRADITION of the Church Catholic is the legitimate interpreter of Scripture."

REV. E. G. WOOD represents S. Augustine as "laying down the principle that when a usage generally received throughout the Church cannot be traced back to any definite origin, such as a Canon of a Council, it *must be deemed to be Apostolic.*" ("Lord's Day and Holy Eucharist," p. 72.) Convenient but not convincing!

PALMER :—"We must demand the ascertainment and teaching of the whole body of CATHOLIC TRADITION." ("Aids to Reflecting," p. 15.)

TRACT 90, p. 73 :—"Bringing forward the doctrine of the Atonement on all occasions is evidently quite opposed to the teaching of Scripture."

NEWMAN :—"Baptism and not Faith is the primary instrument of Justification." ("Justification," p. 260.) Yet we read, "Repent and be baptised." (Acts. 2. 38; Luke 18. 5.) So it is secondary to repentance.

FATHER GALLWAY (R.C.), 1889 :—"The High Church party will see clearly that the short way and perhaps the only way of bringing England to Catholic Truth and Unity is to spread diligently and with perseverance sound notions with regard to Apostolic Succession. Bring back this one truth into Protestant England and all other Catholic truths will come back with this one without an effort."

ARCHBISHOP LAUD (To Fisher S.J. xxxix. 7, 8) :—"I do not find ANY ONE of the ancient Fathers that makes local, personal, visible and continued succession a necessary mark of the true Church in any one place. . . . Most evident it is that the succession which the Fathers meant is not tied to place or person, but 'is tied to the verity of Doctrine."

AMBROSE :—"They have not the inheritance of Peter who have not the faith of Peter." ("de Poenit., v. i, c. Dis. Potesst.")

ARCHBISHOP LAUD (to Fisher S.J., ed. 1673, p. 173) :—"The Church Militant is NO KINGDOM, and therefore not to be compared or judged by one. The resemblance will not hold."

ARCHBISHOP TEMPLE (York, June 18, 1934) :—"Christianity . . . did not sketch a *political*, social or economic order, but gave a few fundamental principles; the desire to serve was definitely given precedence over might and the desire to gain."

Pius IV, CREED, 1564 :—"I most steadfastly admit . . . apostolical and ecclesiastical Traditions. . . . I also admit the Holy Scriptures according to the Church's sense. Neither will I ever interpret them otherwise than according to the unanimous consent of the Fathers." Such "consent" never existed, nor could. Which "Fathers"?

Pius IX, June, 1870 :—"I am 'Tradition'" ("La Tradizione son 'Io'"), which, if and as "infallible," he undoubtedly is in Papal theory. BONIFACE

VIII, 1294-1303, had already said, "The Pope holds ALL RIGHTS locked up in his breast," which W. E. GLADSTONE corroborated when saying :—"The effect of the dogma of 1870 [Infallibility] was in the last resort to place the entire Christian religion in the breast of the Pope, and to suspend it on his WILL" ("Rome and the Newest Fashions in Religion," pp. 93, 94, 101, 102) : authoritative statements which recall the very suggestive *Rabbinical saying* :—"A scribe will have no position in the world to come even should he be faithful to the Law of God and full of good works, if his teaching be not wholly in accordance with 'Tradition.' It is highly perilous for any learned man to read the Bible since he may be induced to trust to its guidance rather than to his Teacher. For one hour given to study of the Bible two should be devoted to the Talmud."

POPE ALEXANDER VII, 1655-1667, said of the Bible :—"Our teaching is very different from that of the Gospel, and is, on the whole, opposed to it : that is the reason why copies of the Bible must be suppressed." THIS IS "INFALLIBLE"!

CARD. WISEMAN :—"The prohibition of the reading of the Scriptures is the stronghold of the Church's Unity. Let the faithful but read the Scriptures and the Government of the Church will tumble to pieces. . . . We must deny to Protestantism any right to use the Bible, much less to interpret it. . . . It is the fanatic's justification for every vice and blasphemy." ("Use of the Bible," 1853, pp. 11 and 12.)

POPE Pius x, 1934 :—"If a Catholic has obtained the Bible inadvertently he should at once throw it into the fire. Protestant Books are forbidden." ("Catholic Faith," p. 10.)

CIVILTA CATTOLICA :—"Not 5 priests in 1,000 have read the Bible." ("Baptist Times," July 24, 1914.)

LIGUORI :—"Priests are chosen by God to manage all His concerns. Their dignity is superior even to all celestial dignities [v. Heb. 2.7]. Jesus died to institute the Priesthood. The priest had the power of the Keys, of delivering sinners from hell; he holds the place of the Saviour Himself when, by saying 'I absolve thee,' he absolves from sin. TO PARDON A SINGLE SIN REQUIRES ALL THE OMNIPOTENCE OF GOD. THE PRIEST PERFORMS THE VERY OFFICE OF THE HOLY GHOST IN THE SANCTIFICATION OF SOULS. THE PRIEST MAY BE CALLED THE CREATOR OF HIS CREATOR SINCE HE CREATES JESUS IN THE SACRAMENT AND OFFERS HIM A VICTIM TO THE FATHER."

INNOCENT III. wrote :—"It is not too much to say that Priests are so many Gods." ("Setva," 1888, 24-36.)

Pius IX. said in 1866 :—"ALONE, I AM THE SUCCESSOR OF THE APOSTLES, THE VICAR OF JESUS CHRIST; ALONE, I HAVE THE MISSION OF GUIDING THE BARQUE OF PETER; I AM THE WAY, THE TRUTH AND THE LIFE." (Reported in the "Union" and the "Observateur Catholique" of April 1, 1866, p. 35; ap. "Quirinus," p. 377.)

BISHOP Musso (Bitonto) declared :—"What the Pope says we must receive as though spoken by God Himself. In Divine things we hold him to be God." ("Jamus," p. 381); cf. p. 34.

BUSEMBAUM, S.J. :—"It is the privilege of the new Grace that through Penance Justification may be obtained without Love." ("Moral Theol.," vol. vi., bk. 6, p. 11.)

SISMOND, S.J. :—"THE SPECIAL PRIVILEGE OF GOD'S REVELATION IN CHRIST

BEING THAT CHRISTIANS ARE FREED FROM THE INTOLERABLE YOKE OF LOVING GOD."

LIGUORI:—"Really good Priests are rare. For the most the priesthood with the Confessional and its dangers are almost CERTAIN DAMNATION." ("Praxis Confess.," p. 793.)

POPES PELAGIUS II. (A.D. 578) AND GREGORY I. (590) denounced the title "Universal Bishop or Patriarch" as a "profane appellation," and "the forerunner of Antichrist," when assumed by John iv, Patriarch of Constantinople. Urban viii (1625-7) made the same claim when he accused James i. of seeking to wrest the "sacred sceptre of the Church" from him as Vicar of Christ by his Oath of Allegiance. Wicliffe charged Urban with being "true Antichrist." ("King's Irish Church Hist.," p. 1396.)

GREGORY VII. (Hildebrand) also claimed "the sceptre of the Universe" (1073-1085).

THE EMPEROR PHOCAS (A.D. 606) decreed (666) at the instance of Boniface iii. that the title of "Ecumenical Bishop or Patriarch" should belong to the Roman Pontiff for ever. (Apoc., 13: 18.)

CORPUS JURIS CANON, vol. ii., p. 394, Paris, 1687:—"It is altogether necessary to salvation that every human creature should be SUBJECT to the Roman Pontiff."

PIUS IV, Creed, 1564:—"Without holding this Faith no one CAN BE SAVED."

CHAPTER 4.

ANGLO-CATHOLICS AND "ERASTIANISM."

SIR W. V. HARCOURT defined "Erastianism" as "an idle name for the principle that in a National Church the National authority must be SUPREME." ERASTUS' VIEWS (Mary's reign) were in the main those of a present-day Constitutional Evangelical Protestant.

REV. A. H. STANTON, Dec. 7, 1877:—"They wished to be called Catholics. There was NO SUCH THING as a National Religion. Theirs was an International."

COMPILER'S COMMENT.

"Erastianism" is the charge which the Catholic party hurls at the Union of State and Church when Protestant-Evangelical; although the Papacy is even more Erastian, being more political than religious, as is proved by its many agents executed for Treason being styled "martyrs for Religion" and canonised as saints; i.e., their Religion is avowedly Treason. Thus:—

DR. MANNING spoke of such:—"On earth they wore the garb of felons; in heaven they stand arrayed in white, and crowned. Here they were arraigned in the dock, as malefactors; there they sit by the Throne of the Son of God." ("Sermon," ap. "Tablet," August, 6, 1859.)

EMANUEL SA (S.J.) said:—"The rebellion of an Ecclesiastic against a King is NOT High TREASON, because he is not subject to the King but to the Pope. Every man can kill a Tyrant."

ALPHONSE SALMERON (S.J.):—"Has the Pope not received the right of destroying wolves in the right of pasturing sheep?"

ADAM TANNER (S.J.):—"It is honourable to exterminate a Tyrant."

THE "CHURCH TIMES" objected to the Privy Council, instead of Convocation, having drawn up H.M. Jubilee Church Service, saying:—"The

whole proceeding is redolent of the "Erastian" Spirit, it being "obviously a matter for the Convocations." Is not this suggestion "redolent of" a challenge to the Royal Supremacy? Again, a

DR. RELTON ("Times," Oct. 4, 1934) objected to "barren attempts to revitalise a practically dead (?) Act of Uniformity, or to "thrust an outworn 'Erastianism' upon a Church which has outgrown it."

DEAN OAKLEY had said in the sixties:—"The old Puritan theology of the xvi. and xvii. centuries [Reformation and Revolution periods] is practically dead, the old Erastian Protestant theory of the Church of England is dying too."

(1) In the VATICAN COUNCIL'S 3RD SCHEME, "DE ECCLESIA" ["Concerning the Church"], Jan. 21, 1870, one of the three main items, with attached anathemas, is "Church and State are immutably connected, but in the sense that the Church's Laws always hold good before and against the Civil Laws." ("Quarum," p. 204.)

(2) POPE LEO XIII. (Encyc. "Immortale Dei"), 1885:—"It is a perpetual law that when the Kingdom and the Priesthood are agreed among themselves, the World is well ruled and the Church flourishes. But when they are at variance even great things [such as the Inquisition] fall into miserable decay." ("Leo of Chartres to Pope Paschal ii, 1099—ap. Encycl.)

(3) PIUS IX, "SYLLABUS," 1864, sec. 55:—"The Church ought to be IN UNION WITH THE STATE and the State with the CHURCH." Sec. 37, "No National Church can be instituted in a state of division and separation from the Authority of the Roman Pontiff."

(4) ARCHBISHOP VAUGHAN. See p. 44 of this.

PROF. MARIANA DE LUCA, of the Gregorian University in Rome, reveals in his "Ecclesiastical Law" (1901) what Papal "Erastianism" means to the Kingdom when united with the Church:—"Civil Society, including its Ruler and Army, is a Member of the Church. . . . Therefore they must be immediately SUBJECT to its Authority and guidance. . . . When Heretics have been left to the Secular Arm the Judges must inflict on them the penalty not of death only, but of fire. It is not necessary that the Ministry of the Church should themselves execute, like BUTCHERS, the command of the . . . Church. It is sufficient that . . . the Ministry of the Civil Power should be absolutely bound to supply secular EXECUTIONERS. As the Church needs the Secular Arm for the infliction of severe penalties . . . they are in no wise empowered to refuse material force necessary in the opinion of the Church." (pp. 56, 60, 98, 114.)

MANNING, 1867:—"Neither the [R.C.] Church nor the State, whensoever they are united on the true basis of Divine Right has ANY cognisance of TOLERANCE." ("Essays on Rel. and Lit.," p. 403.) See also pp. 44, 45, 46. COMPILER'S COMMENT.

W. E. GLADSTONE, after asserting (Dec. 1867, Southport) that "principles of religion must be established in Ireland," at once proceeded to disestablish and disendow its established Protestant episcopal Church (1869) as being, he said, "part of the system of Protestant ASCENDANCY"—"a Uapas tree"—"upon which WE [the Liberal Party (including Nonconformists and 80 Papal M.P.'s)] are banded together to MAKE WAR" [Oct. 23, 1868, Wigan], and to establish and endow the Papal Church in its place [cf. 40, 54, 55]. By this Act he disrupted the Union of Great Britain and Ireland (1800-1) [39 and 40 Geo. iii, Art. 5, cap. 67] which Pitt had effected.

If the now anti-Erastian mutineers in the Church could wrest its control from the State by getting clerically-staffed Independent Courts they would promptly consummate an "Erastian" union with the International clerical "State of the Church," or temporal Power and Polity of the "Vatican City." Papist "Catholics" are nothing if not opportunist.

In earlier days the Puseyites and English Church Unionists were ardent, crusading Erastians, as the following citations prove.

CHAPTER 5.

THE ENGLISH CHURCH UNION'S APPROVAL OF "PROSECUTION FOR HERESY."

THE "CHURCH REVIEW" of June, 1861 (p. 103) referred to the authors of "Essays and Reviews," whose prosecution they were awaiting, as "those clergymen who have so evidently falsified the solemn professions of faith which they severally made when admitted to the Holy Orders of the Church."

IN SEPTEMBER, 1861, IT ASKED:—"How can a Bishop be ready, as he is under so solemn a *vow* to be, to 'banish and drive away all erroneous and strange doctrine contrary to God's word,' if, *when* a clergyman writes and publishes an infidel work, *he will not use* the means which the law provides for making an example of him . . . ?" (p. 166) *cf. Halifax*, p. 45.

ON JANUARY 31, 1863 (p. 113) it wrote:—"To silence the teacher of Heresy is the plain duty of the Church's governors. . . . If any one is so unmindful of his *Ordination vows* as to write against the Faith to which they have solemnly committed him he can only be dealt with by the action of the law. It is the only means. . . . If he have disqualified himself from discharging the prophet's office, *why should he take the prophet's pay*? The Church's revenues are for the teaching of the Church's Faith. Let those who do not hold that Faith be restrained from the SACRILEGE of appropriating funds which have been provided to . . . maintain it."

DR. PUSEY, Letter to "Times," Feb. 19, 1863:—"It is impossible to look upon Prof. Jowett's teaching [in "Essays and Reviews"] otherwise than as . . . a systematic attempt to *revolutionise the Church of England*. . . . To leave the challenge unnoticed would have been to acquiesce in the claim. . . . PROSECUTION IS NOT PERSECUTION. It would be an evil day for England when it should be recognised that to appeal to the majesty of justice is to contravene truth and justice."

"Church Review," Feb. 21., 1863:—"Dark will be the gloom which obscures the horizon of England's Church when there shall not be found among her sons any who will have the moral courage to *bring before THE COURTS* . . . those who are . . . poisoning the streams of religious knowledge at their very fountain head." (p. 183.)

HON. COLIN LINDSAY (PRES. OF E.C.U.), Nov. 12, 1866:—"The desire of the Union is to defend the Ritual Law of the Church of England. . . . THE ONLY method of ascertaining it must be found in the *Courts of Law*." Dec., 1866:—"Whatever the Courts of Law should decide, the *Union would of course be bound by*." (*E.C.U. Circular*, Jan., 1867, p. 11.)

"CHURCH REVIEW," June 14, 1862, p. 362:—"The judgment of the Privy Council [Heath case] is that "it is not lawful for one *with Ordination vows*

upon him . . . to hold and publish opinions of his own contrary and repugnant to the *Articles of Religion and the Creeds of the Church*. . . . Such an one is justly sentenced to deprivation."

The foregoing information is from Church Association Tract 103. W. E. GLADSTONE said of Naples (2nd Letter to Lord Aberdeen, about 1874) that "He had seen *Perjury*—the daughter of Fraud, the mother of Cruelty and Violence—stalk abroad under the sanction of its Government." Could he not have said the same of the British Isles any time during the last hundred years or so?

In May, 1869, the E.C.U. contributed £500 to the Archbishop of York's prosecution of the Rev. Chas. Voysey, sanctioning and urging his prosecution, thereby acknowledging the authority and jurisdiction of the Crown Courts. It also approved the trials of Dr. Williams (1861), Rev. Heath (1862), Bishops Waldegrave and Colenso (1862), Prof. Jowett (1863). The law having been "ascertained" (March, 1887), as professedly desired by E.C.U., as to some 60 ritual points, and the Protestant character and "intention" of the Church's Formularies and Worship having been established, Ritualists still ignored the law. In 1874 the Public Worship Regulation Act was passed, the Bishops being granted a Veto on "frivolous" prosecutions. Being "Catholics" first and "Englishmen" afterwards (if at all), like their Roman "models" (W. G. Ward), the Bishops, agreeing with Bishop Stubbs that their "office was to protect their clergy"—by "putting a stop to those odious prosecutions"—abused their Trust, "habitually screening" offenders, and disallowed prosecutions as "frivolous"; thus making the Act a 'dead letter,' defeating the ends of justice, promoting anarchy in Church Services and Uses, shifting the established doctrinal and disciplinary viewpoint, re-introducing "Benefit" or "Immunity" of clergy—abolished 420 years ago—and locking out parishioners from their own preferred services—a virtual excommunication! There was clerical anarchy before the P.C. "Lincoln" Judgment of 1890; but since then a Saturnalia of contemptuously defiant lawlessness has reigned; full responsibility for which rests on the Bishops, who have usurped a Dispensing power and made law instead of executing existing law. By making themselves a nuisance and by "working for a Break-up" (Card. Vaughan), like Ireland under similar teachers and tactics, they hope to extort from opportunist Governments and a weary or deceived People, the "*independence*" which is necessary to *their* Supremacy, i.e., to *Rome's* Subjugation of Britain! [Prof. Burrows, 1883, said:—"That individual Bishops should MAKE law is simply monstrous."] Like Daniel's wilful king, "they think to change times and laws"; yet, like him, they "will come to their end." Considering their advantages of time, place and knowledge, these "successors of the Apostles" compare unfavourably with Judas the ignorant Apostate Jew. In the foregoing quotations they have justified their own prosecution and deprivation on the ground of perjury (Ordination Vows), heresy, treason, misappropriation of Church funds for their pay, i.e., "Sacrilige"! Yet, like their predecessors, Hildebrand, Becket, Wolsey, Manning, they demand to be "separate and SUPREME" in their own private Courts, to lord it with Canon Laws and the kindly Inquisition over a Nation of generous and trusting people whose confidence they have betrayed, whom they seek to enslave for power and pelf.

LOYAL BISHOPS SAY PROSECUTION OF LAWBREAKERS IS JUSTICE AND DUTY.

(1) BISHOP OF BATH AND WELLS, Oct. 12, 1875 :—"To bring in the aid of the Law to prevent an authorised expounder of the Church's doctrines, one invested with power to speak in the Church's name, from using that power for the overthrowing of the Church's doctrine, this surely is not persecution but *Justice* in her simplest form. No community, however free from State control, can allow its Ministers to give the lie to its own doctrines, which they are employed to propagate: much less can a National Church endowed with large revenues, and set in place of power and dignity, allow those who share in these advantages to CONTRADICT her teaching and act in opposition to her laws. The firm *repression* of all such acts is NOT PERSECUTION but a *vindication of Truth and Law* without which no community can exist."

(2) BISHOP OF LINCOLN, Jan. 10, 1877 :—"When a clergyman who has solemnly promised at ordination to obey his Ordinary, i.e. Bishop, is commanded by his Bishop to submit to the decisions of the Court of Arches as now constituted, I cannot understand how the decisions of the Court have no validity, but, on the contrary, a clergyman who sets them at defiance appears to be openly despising and resisting both spiritual and temporal Authority. Such clergymen are not martyrs but PERSECUTORS. They are persecuting the Church by disturbing its peace, by stirring up strife, by spreading confusion and anarchy, by marrying its efficacy and imperilling its safety. Such persons are like Agar and Ishmael who complained of persecution but who persecuted Sarah and Isaac (Gal. iv. 29).'" (*Letter to Canon Hole on action of E.C.U.*)

(3) BISHOP OF GLOUCESTER AND BRISTOL, 1877 (p. 27) :—"A congregation is really persecuted by the changes in ritual persistently introduced in spite of all remonstrances. To fall back upon the Law in such cases or to appeal to the aid of a Society that is interested in maintaining the law is simply self-defence and is VERY FAR REMOVED from persecution. The true persecutors are those who resist spiritual and temporal Authority and by their innovations spread confusion and ANARCHY." ("Some Present Dangers of The Church of England.")

As Prosecutors and Plaintiffs the E.C.U. clamoured for Prosecution, but when their bluff was called and the tables turned they howled with pain, although persecution and death for dissentients is the quintessence of "Catholic" principle and practice. So Lord Halifax, June 27, 1889 (v. p. 45) and all Papal authorities since Lucius iii, A.D. 1184.

CHAPTER 6.

"LAWLESSNESS" OF THE (ANGLO-) CATHOLIC PARTY.

LORD PENZANCE ("Eccles. Commn. Report," 1883, p. 66) :—"Speaking generally, where 'Discretion' begins the proper administration of the law comes to an end. A bishop would not be careful to follow decided cases. . . . he would be apt to import into his enunciation of law considerations of policy and the elasticity of Discretion; while in controversial matters of doctrine . . . he might bring to judicial decisions *opinions* already formed and perhaps strongly held on one side or other of the controversy."

LORD COLERIDGE :—"The active interference of the Bishops to *prevent* the Law of the Land being enforced against those who have deliberately broken it is as indefensible in theory as it is fast becoming intolerable in practice."

LORD SELBORNE, 1877 :—"The subscribers to the 'Church Times,' etc., and the members of the Order of Corporate Union, the English Church Union and other fraternities which have undermined and disintegrated our Church, will set at naught all *Episcopal* Declarations against their views, whether made in Diocesan Synods or elsewhere, as they have always hitherto done." Are such Bishops "Successors of the Apostles"? See 1 Peter 2: 13, 14; Heb. 13: 17.

DISRAELI, August, 1874 :—"By Ritualism I mean the practice by a portion of the Clergy of the Church of England of ceremonies which they themselves confess are symbolical of DOCTRINES WHICH THEY ARE PLEDGED BY EVERY SOLEMN COMPACT WHICH CAN BIND MEN TO THEIR SOVEREIGN AND TO THEIR COUNTRY TO DENOUNCE AND REPUDIATE."

ARCHBISHOP LONGLEY (Cantuar), Feb. 3, 1866 :—"Those who have violated a compromise and settlement which has existed for 300 years are doing the work of the worst enemies of the Church."

BISHOP OF DURHAM (Dr. Baring), June 3, 1873 :—"The Church Association by its prosecutions has vindicated the Protestant character of our Prayer Book . . . but the practices condemned have . . . been persisted in . . . evincing that no amount of Legal proceedings will make the foolish or the traitor to his Church loyal, or the *Jesuit* honest."

DEAN BURGON, 1881 :—"There underlies this entire movement a spirit of utter insubordination, of lawlessness—an unchristian 'refusal' to obey legitimate authority which must convince any observer that NO COURT which could be devised would prove satisfactory—to the LAW-BREAKERS. Not only do Clergymen fail to render to Episcopal authority that submission which is involved in the idea of Episcopacy, but obedience has been avowedly refused to the highest JUDICIAL INTERPRETATIONS of the Church and Realm. When our Clergy, who at the most solemn moment of their lives, pledged themselves reverently to 'obey their Ordinary,' repudiate their most solemn obligation and sacred pledge, it is clearly not the constitution of 'the Courts' which is at fault, but the depraved Conscience and the perverted Will. . . . The sacredness of a pledge solemnly given, seems to be no longer realised. Equivocation of the most pitiful description is freely resorted to. Things have come to a grave pass indeed with any religious body when evidence is afforded of their *general disregard for truth.*" (pp. 74-5.)

"QUIRINUS," (p.727) :—"Nobody here [Vat. Council] credits a Jesuit with

sincere conviction of what he says ; it is always known beforehand what he will say on any question, viz., what the Order considers for its interest and imposes as a corporate doctrine on its individual members."

Ward, Pusey, Newman & Co. set the fashion of "speaking lies in hypocrisy, having their conscience seared with a hot iron," and their Anglican successors have kept it up. Is this "general disregard for Truth" part of the "character" inherited from the Apostles?

CANON LAW (R.C.) declares that "an Oath contrary to Ecclesiastical utility is not binding." [Innocent iii (1198—) Urban vi (1378—)]. The Council of Constance (1414) decreed that Faith was not to be kept with Heretics. Pius vi's Bull, "Super Soliditate," 1786, establishes the Pope's power to absolve from Oaths of Allegiance. DR. LANTIGAN, R.C. Bishop of Ossory, stated, "nine conditions were required to make an oath binding, failing any one of which it may be withdrawn." (*G. Massy, Sec. Hist. of Rom.*, p. 433.)

Every oath is taken "subject to [*sakvo jure*] the Right of my Superior." ESCOBAR (S.J.) says:—"Oaths are not binding if there is *no intention* to keep them."

"CHURCH TIMES," Dec. 24, 1880:—"To suppose that aggrieved Churchmen will be satisfied with any manipulation of the Tribunal while its Judgments survive is preposterous." June 29, 1900:—"When we are asked what COURT we will accept as final, we answer that NO COURT can make us do what *we* believe to be wrong." [The Police Court is the only one!] LORD HALIFAX, June 27, 1889:—"What has the 'Church' to do with Acts of Parliament? If Acts of Parliament and Secular Tribunals interfere with the Church's Doctrine and Ritual such interference will be disregarded in the future as in the past."

BISHOP OF DURHAM (Henson), 1933 (Oxford Movement Centenary):—"The Church is NOT FREE, and its irreducible demand is for Freedom. They were admitted to pastoral office on CONDITIONS which they could *not* frankly ACCEPT. They made DECLARATIONS which they *could not but* discount by MENTAL RESERVATIONS. They were BOUND BY RUBRICS which they do NOT MEAN TO OBEY; and were SUBJECT TO LEGAL AUTHORITIES which they might *conscientiously* REPUDIATE."

COMPILER'S COMMENT. This cleric wrote in 1893:—"The Lambeth Fathers [in 1888] placed the 'Historic' Episcopate [i.e., the Episcopate claiming Divine Right through Apostolic Succession] in the same category as Holy Scripture, the Sacraments and the two Creeds. They would as soon *resign any of these* as abandon the divinely-ordered Ministry." (*Times*, Sept. 23.) Men who can think thus are already apostate. They put themselves above and before God's Word, Christ's Spiritual Presence and Communion, and the very confession of Christian Faith.

LORD CAMDEN:—"The *Discretion* of a Judge is the Law of Tyrants. It is always unknown. It is casual and depends upon constitution, temper, passion. In the best it is often caprice; in the worst it is every vice and passion to which human nature is liable." [e.g. Judge Jeffries.]

BISHOP OF SODOR AND MAN, Feb. 1899:—"The Bishops' Discipline Bill (Benson), 1899, was CALCULATED TO PRODUCE COMPLETE CHAOS AND ANARCHY, if the new Courts reversed the Decisions of the old and the Appeal to the Judicial Committee of the P.C. were abolished or defied. The Bill will (1) publish no reasoned Judgments, (2) regard no Precedents, (3) allow no

Finality, or Settled Law principles to be defined, but (4) only the actual Decree dealing with the particular case shall be of binding Authority."

LORD HALIFAX, C.U.G., Nov. 1898:—"The E.C.U. will oppose by every means in their power any attempt to deprive them of the use of all such ceremonies, laudable customs and practices not expressly forbidden in the Book of Common Prayer which the Church [of Rome] had used in celebration of the Holy Eucharist." Again, "WE EMPHATICALLY REPUDIATE THE CLAIM OF THE PRIVY COUNCIL AND ALL COURTS SUBJECT TO ITS JURISDICTION [i.e., all Ecclesiastical Courts] TO ADJUDICATE IN SPIRITUAL MATTERS, AND WE DENY THE RIGHT OF PARLIAMENT TO DETERMINE THE DOCTRINE AND DISCIPLINE OF THE CHURCH." (*Bradford Church Congress—ap. Harcourt's Letter to Times*, Oct. 1898.)

TWO HUNDRED ODD HOLBORN PRIESTS, Jan. 13, 1899, flatly refused to obey the formal request (!) of the United Episcopate to discontinue Reservation of the defiled Wafer, or the use of Incense; and were supported therein by Lord Halifax and Rev. T. O. Marshall, E.C.U.'s Organising Secretary.

REVS. C. N. GREY, of Helmsley, and J. WYLDE, of Leeds, proposed:—"The clergy owes it to the whole Catholic Church of Christ . . . faithfully to REFUSE TO OBEY any Demands, even though they come in the name of *Authority*, which conflict with the law, usages, customs and rites of the Church, whether ecumenical or patriarchal, which have Canonical authority." (*ap. "Church Times," Jan. 20, 1899.*)

REV. B. ROBERTS, Feb. 23, 1899:—"If the Archbishop forbade Incense they would disobey him because he was not the spiritual *Authority* at all, but Metropolitan. The proper Court of Appeal was the Provincial Synod. If he judicially interpreted it there would be an end of it. But if it forbade Incense they would forbid what was Catholic and Ecumenical, and they could not obey that. They would disobey!"

E.C.U. DECLARATION—LORD HALIFAX'S speech, Feb. 27, 1899:—"Lawless are we? We admit it. In regard to such Courts and their Law we plead guilty to lawlessness, but . . . we shall not stand alone. We stand with the Archbishops of Canterbury and York who have announced their intention to hear any matter brought before them and to determine them irrespective of any Decisions of the Privy Council. We stand with the WHOLE English Episcopate who are about to submit a Bill to Parliament for the reconstruction of the Courts claiming to exercise the judicature of the Church. But what remains of the *Authority* of the Courts, whose Decisions are to be reviewed and whose constitution is condemned?"

"THE TIMES," Feb. 1899:—"To defy or ignore the Law of the Church of England is, whatever Lord Halifax may say, nothing better than sheer lawlessness and anarchy." Archbishop Temple wired the "Westminster Gazette" in reference to Lord Halifax's declaration:—"The Archbishops will give an INDEPENDENT Judgment as Archbishop Benson did."

THE ROYAL ECCLESIASTICAL COMMISSION REPORT, 1906, shows (1) that the Ritualists will NOT OBEY any Court or *Authority* which condemns their practices; (2) how Bishops have protected them and have dispensed them from obedience to the Law; (3) that the Romanising clergy feel no obligation to keep their Ordination Vows or obey Rubrics which run counter to their inclinations; (4) that the Bishops have directly and deceitfully assisted at Romanising the National Church by sanctioning services essen-

tially and distinctly Romish in character under names intended to veil their real nature." (C.A. Leaflet 375.)

BISHOP OF LIVERPOOL, Nov. 1898:—"What would be—under the Benson Bill—the position of English Bishops, who make a solemn promise at consecration they 'will be ready . . . to drive away all erroneous . . . doctrines contrary to God's Word . . . and encourage others to do the same'? Once let the policy of *universal toleration* be accepted and formally authorised . . . the Bishop will be able to do nothing at all. . . . He will be obliged to license and ordain everybody without requiring any declarations, promises, vows, oaths or subscriptions. If the Church long survived such a chaotic state of things it would be a miracle indeed. When there are no laws or rules there can be no order in any community. When there is no creed or standard of doctrine, there can be no Church, but a Babel. A ship without a compass, a light-house without a lantern, a locomotive without a fire, would not be more useless than a Church would be without Creeds, Articles, Rubrics [and an Act of Uniformity] and sailing under the flag of *universal toleration*."

SIMILARITY OF METHODS AND MOTIVES OF ENGLISH AND IRISH "CATHOLIC" REBELS.

That the pro-Roman "Catholic Reaction" in the Anglican Church is ONE WITH the concurrent Romish Crusade in the Irish State and that there is an "*entente cordiale*" between them, despite affected aloofness, is suggested not only by identity of principles, but by the identity of their *methods* of attack, such as secret undermining, "boring from within," the use of smoke-screens, camouflage, perjury, calumny, cajolery, threats, false flags of truce, unworkable proposals for Courts, etc., intended to confound, paralyse, break-up Protestant unity of action. The following quotations reveal this IDENTITY OF AIM AND METHOD—typically Jesuit!—in the Irish politico-religious and the English religio-political fields, thus betraying a common source in "Satan's workshop." Readers must themselves deduce the parallels between the Irish (and Austrian) and the English disputes in their joint conspiracy for independence, autonomy and supremacy *vis-à-vis* Great Britain.

REV. G. MURPHY, April 6, 1907:—"The Supremacy of England had no sting for our native land until the King [Henry viii.] rebelled against the Pope."

REV. KAVANAGH, May 31, 1898:—"Laws made in another country [England] by men who are not Irishmen [=Papists] and do not represent the Irish People [=Pope], cannot bind it."

J. REDMOND, M.P., Oct. 27, 1907:—"The national spirit never can permit us to acquiesce in British rule even were it successful or efficient or of material advantage to us."

A. GRIFFITH, Ed. "Sinn Fein," Oct. 26, 1907:—"It was not because England misgoverned them, but because she claims to govern them at all they were Sinn Feiners. If her Government were as benevolent as it is malevolent they would stand exactly where they do now."

J. REDMOND, 1897:—"I believe in the policy of taking from England anything we can wring from her which will strengthen our arms to go on for more."

MATT. HARRIS, M.P.:—"We now put before you a Program [No Rent]

that will *first take one slice* [of landlord's property], *then a second slice*, and we will *keep slicing it till nothing remains*."

ALDERMAN COLE, Jan. 19, 1907:—"The day for hewing down the British Government by *inches* is come. TO THROW THE GOVERNING MACHINERY OUT OF GEAR, TO CLOG THE WHEELS, TO PILE UP ENDLESS OBSTACLES, MUST BE OUR PROCEDURE."

MICHEL:—"IN AUSTRIA (1598-1637) the reactionary party proceeded *step by step*, smiting one after another the various classes of Society." "Of late years its policy has been the *piece-meal* reversal of principles and laws of Toleration."

Pusey's tactics were similar—a "gradual advance" of ritual innovations and doctrine, "by slow and cautious steps," and fraudulent substitution as regards Discipline—ceaseless denunciation of Royal Supremacy, Courts, Law, Judges, Decisions—tending to making them unworkable, and create anarchy.

A PAMPHLET (pub. by Cope and Fenwick), 1921:—"We must BREAK UP the STATE RELIGION. Many Priests have broken it up in their parishes. We must SMASH THE SYSTEM by *proving it unworkable*."

CARDINAL VAUGHAN:—"If the Government don't . . . it would become our truest fidelity to God to work for a political BREAK-UP." (*Letters to Bp. of Chester in re Education Act of 1870.*)

CHAPTER 7.

EPISCOPAL AND OTHER OFFICIAL CONDEMNATIONS OF ROMANISM AND RITUALISM, 16TH, 17TH AND 19TH CENTURIES.

Between 1583 and 1633 seven Archbishops with several Bishops, and the doctrinal "Confessions" and other documents of the English, Irish and Scotch Churches, unanimously condemned Rome and its Popes as Babylon, a Harlot, Antichrist, the Man of Sin, the Son of Perdition. (C.A. Tract 429.)

In 1851 the two Archbishops (Sumner and Musgrave), together with 22 Bishops, issued an Address condemning Ritualism.

Between 1866 and July, 1873, three Archbishops (Longley, Thomson and Tait) and ten Bishops—"there were giants in those days"—denounced "Ritualism" (now blossomed openly into "Catholicism") in scathing terms, whom space forbids our quoting. (v. C.A. Tract 15.)

The foregoing disclose a "unanimous consent" of condemnation by great Protestant Divines from Cranmer to Baring of the despicable propaganda of the party of many aliases.

CHAPTER 8.

THE LAITY—THEIR RIGHTS.

When a present-day body of men can assert that the Clergy, i.e., the Ministers or servants of the Congregation (Art. xxiii.) which appoints them, alone constitute the "Church," it would seem that the proper place for them is a hospital for incurables, along with the mentally deficient who fancy they are kings. In the earliest times "Congregations" were organised as *democratic* brotherhoods; the "government" consisting of the elders, who were *elected* by show of hands. If "Demos" do not quickly wake up, his fate will assuredly be that of Samson! "Demens" best describes him.

HOOKEWrote wrote :—"Those persons excepted which Christ Himself did immediately bestow such power upon, the rest SUCCEEDING have NOT received power as they did, Christ bestowing it upon their persons ; but the power which Christ did institute in the Church, they from the Church do receive. [Art. xxiii.] . . . Till it be proved that some special law of Christ hath for ever annexed unto the Clergy alone the power to make ecclesiastical laws, we are to hold it a thing most consonant with equity and reason that no ecclesiastical law be made in a Christian commonwealth without consent as well of the *Laitie* as of the Clergy." ("Eccles. Pol.", viii., vi., 3, 6, 8.)

J. T. TOMLINSON :—"The power given by our Lord to each *local* ecclesia [Church] to exclude from communion* impenitent members who had sinned against a 'brother,' was vested not in the Bishops but in the *Laitie*. Even the Apostles were bidden to abide by their decision." "The voice of the 'Church' can never be heard in Convocational Canons or otherwise, while the *Laitie* are unheard."

The "classical" *authority*, after the N.T. and primitive and post apostolic history is, of course, Article xxiii.

LEO XII, Encyc., Nov. 1, 1885 :—"The doctrine that Popular Sovereignty lies in the masses lacks all rational proof. The origin of public Power is not to be sought in the Multitude. Uncontrolled liberty of proclaiming one's thoughts is not inherent in the *rights* of Citizens." [1]

BISHOP VAUGHAN (R.C.) :—"To the Apostles and their Successors, NOT TO THE PEOPLE, Christ gave legislative and judicial, administrative and coercive jurisdiction."

LORD COCKBURN (1879) :—"It is the undoubted right of every inhabitant desirous of frequenting the Parish Church to have its services performed according to the ritual established by law. . . . The Church exists for the benefit of the *Laitie*. One of their most sacred *rights* is infringed when they are driven to abandon their Churches by the introduction of a Ritual which is not that of the Church and appears to them to be an advance toward a Religion which is not that of the Reformation."

ARCHBISHOP DAVIDSON, Dec. 12, 1927 :—"Every member of this House has, in my view, his absolute *right* to vote freely on a matter of this kind, and it would be impertinence on my part to suggest anything else." (*Prayer Book Revision debate*.)

ROYAL COMMISSION ON ECCLES. COURTS, 1883 :—"Every SUBJECT of the Crown who feels aggrieved by a decision of any such Court has an *indefeasible right* to approach the Throne itself with a representation that justice has not been done him, and with the claim for the full investigation of his cause."

* This bore no resemblance to the devilish Papal excommunications of the Bull "In Coena Domini," whose scope was "Os, orare, vale, communico, mensa negatur."

CHAPTER 9.

THE RELATIONS OF "STATE AND CHURCH" AS AFFECTED BY THE "CATHOLIC AGGRESSION" OF 29 SEPTEMBER, 1850 (ENGLAND) AND 1878 (SCOTLAND).

An understanding of the import of that Aggression is essential to any Defence of existing relations against the anti-Protestant party which seeks to alter them in order to enable Reunion with Rome and subjugation of the Empire by and to the Society of Jesus. "One with Rome in Faith"—Primacy, Supremacy, Infallibility, World Dominion and Dictatorship, THEY MUST BE TREATED AS SUCH. An ostrich-policy of *treating* as non-existent the viewpoint of 180 millions of devotees who regard it as a postulate of Faith and Duty is childish and suicidal. Right or wrong, their leaders have held that view for 1,000 years, and nothing but *force majeure*, whether humanly or divinely applied, can deter them from continuing to believe, conspire and fight for it ; for them it is irreversible, irreformable, infallible Divine Truth. That Protestants believe it to be Satanic falsehood is nothing to them, who have been taught from childhood to believe that Bible-Protestants are "human fiends" for whom mere death is too merciful. Protestants might as wisely refuse to avoid a nearing express train, insisting it's a sheep. For 85 years that has been and still is England's attitude—a "superior" incredulity.

DR. MANNING (in House of Lords Committee, 1867) declared that the "Pope who possesses the supreme, universal, spiritual, territorial jurisdiction divests himself of its ordinary use by constituting Bishops and forming Dioceses ; these Bishops in ordinary were invested with permanent authority exercisable at all times in ultimate dependence only on the Pope." (Q. 842.) "The existence of one Bishop excludes every other within the same Episcopal district."

THE "UNIVERS" :—"The act of Supremacy just exercised by Pius ix. denies the *existence* in England of all other Spiritual *Authority* save his own." "Pius ix. transfers to-day the primacy of Canterbury to the new Archbishop of Westminster. FROM THE PROMULGATION OF THIS BRIEF THERE EXISTS NEITHER SEE OF CANTERBURY NOR OF YORK NOR OF LONDON." "The Personages who for the future assume the titles of 'the above Sees' will be mere intruders, schismatic prelates without any spiritual authority."

THE "TABLET" :—"England is parcelled out into Dioceses. The whole community of *baptised* persons in England will owe obedience to the Church of Rome under pain of eternal damnation."

BAILLY :—"The major excommunication renders a man incapable of acquiring dignities or benefices." (*Canon Law*, tom. 3, 97.)

On August 16, 1892, Archbishop Vaughan was invested with the Pallium, the official symbol of Papal *Jurisdiction*—"the witness and true title to unextinguishable *rights*"—which conferred the same jurisdiction as St. Gregory, Pope, conferred upon St. Augustine of Canterbury (in A.D. 600 odd). DURANDUS explains :—"The Pallium typifies ecclesiastical Discipline which deals sternly with its rebellious subjects."

"WEEKLY REGISTER," Aug. 10, 1867 :—"Does not every educated Protestant know that we always have and always shall utterly ignore the Bishops

and Clergy of the Establishment as ministers of religion, and that in our eyes they are so many respectable laymen . . . ? But as Bishops or Priests . . . we DENY *in toto* their Orders, their Mission and all that constitutes a clergy of a regular Church."

So that 1851 and 1878 (Scotland) saw once more set up in Great Britain that Supremacy of an Italian Pope, the Pagan "Supreme Pontiff" of A.D. 378—the Antichrist of other earlier Popes—which was abolished in England in 1536 and in Scotland in 1560! enabling

MANNING to say, "The undying *authority* of the Holy See is once more an ACTIVE POWER in England. The shadow of Peter has fallen again upon it." COMPILER'S COMMENT.

The supersession of "Vicars Apostolic" by "Diocesan Bishops," i.e., Territorial Magistrates, enabled the introduction of the Canon Law which they alone can administer, and all Romanists are obliged to obey on pain of death and damnation. Manning could therefore say Lord Denbigh's declaration that he was "a Catholic first and an Englishman afterwards," "has been adopted by the leading Roman Catholics in this country." ("Times," Jan. 22, 1873); which

MR. GLADSTONE explained could only mean "that in case of any conflict between the Queen and the Pope, Roman Catholics must follow the Pope and let the Queen shift for herself." ("Vatican Decrees," p. 61.) The hostility of the Irish Bishops to conscription evidenced this. The "defeatist" apathy of Great Britain *vis-à-vis* Rome during the last 130 years seems inextinguishable except on the assumption of the Hidden Hand of Treason in high places.

CANON LIDDON was quoted (p. 14) as saying:—"The Bishop's *right to rule* is derived from the CHARACTER which he INHERITS from the Apostles"—of course through the episcopal successors (!) of Peter, later (from A.D. 378) called "Supreme Pontiffs." Considering the monsters of iniquity which Alexander vi. (R. Borgia) (A.D. 1492) and a number of his predecessors, such as Paul ii, Sixtus iv, Innocent viii, were; also the two and three rival Popes and year-long schisms (even 50 years), the "*character*" passing through such foul channels ("pipes" the Rev. Cox called them) would be considerably soiled. It is practically certain that such Popes and their delegates, Bishops and Priests, living in such abandoned times, would not, when Ordaining, have the specific, concentrated "'intention' of doing what the Church does," and that therefore the Sacrament would be void, and that many thousands of clergy so ordained would not even be clerics nor have any "character," and that all their clerical acts and their successors' acts would be sacrilegious! a frightful prospect!

This supposition derives support from the remark credited to Pope Leo x.:—"This Christianity, how profitable a *farce* it has proved to us!" The Council of 1870 corroborates the suggestion; up to 1870 there had been about 256 Popes. (*Vide Quirinus.*)

CHAPTER 10.

THE RELATIONS OF STATE AND CHURCH AS AFFECTED BY THE "INFALLIBILITY DECREES" OF JULY 18, 1870.

Any recommendations and pleas herein made by the "Archbishops' Commission" must justly be "suspect" by supporters of a Protestant State Church based on the Bible, THE AVOWED GOAL OF THE ANGLO-CATHOLIC CONSPIRACY BEING REUNION WITH POPERY AND ACCEPTANCE OF PAPAL (i.e., JESUIT) INFALLIBILITY AND SUPREMACY, AS AFFIRMED BY THE "CHURCH REVIEW" OF JULY, 13, 1888 (v. p. 38) AND AS RE-DEFINED BY THE VATICAN COUNCIL ON JULY 18, 1870. Ignoring the forgery of the 9th century Decretals and the march of time, Plus ix, like another Hildebrand, put back these relations in the position they occupied under Gregory vii. in the 11th century, THEREBY WHITEWASHING, REVIVING AND INFALLIBLY CONFIRMING ALL THE BULLS, BRIEFS, CANONS, DECREES, ENCYCLICALS, CRIMES, FALSEHOODS, BLASPHEMIES AND BETISES OF WHICH SINCE A.D. 600 THE POPES HAD BEEN GUILTY UP TO 1870.

TWO ARTICLES OF FAITH were submitted for the cut and dried ratification of the Council, viz.:—

1. The Infallibility of the Pope independently of Councils and the Episcopate (Autocratic or Absolute);

2. Universal Episcopate of the Pope as sole successor of "Peter."

All the speakers quoted who voted were Roman Catholics—Bishops Archbishops, Cardinals. Their arguments are not criticised here by the writer, but are allowed to speak for themselves. "Quirinus" (Lord Acton, R.C.) wrote "Letters from Rome on the Council," 1869-70, from which the citations are taken. The "Civiltà Cattolica" is the Pope's special organ, his "faithful echo." (Q., p. 48.) Schrader (S.J.) was the Jesuit Curial expert, etc. (the "*Deus ex machina*").

QUIRINUS:—"The 3rd Schema of decrees and anathemas on 'The Church and the Pope' may be this summed up:—'The Christian world consists simply of masters and slaves; the masters are the Italians, the Pope and his Court (Curia); the slaves are all Bishops (including Italians), all priests and all Laity." (p. 203.)

"CIVILTA CATTOLICA," April 3, 1869:—"The two powers, the temporal and spiritual, are in the hands of the Church, *i.e., the Pope*. The spiritual power, through the Divine Commission and plenary jurisdiction given Peter, can appoint and . . . judge the temporal. Whoever opposes its regulations rebels against the ordinances of God." "THE ABSOLUTE DOMINION OF THE CHURCH OVER THE STATE WILL BECOME A PRINCIPLE OF THE CHURCH." In this system 'Church' always means the 'Pope' and the Bishops under his control. All [non-Catholic] States occupy an attitude of permanent revolt against their lawful suzerain the Pope." "In conscience every Catholic must be guided by the Pope and in a conflict side with the Pope. Hereafter Catholics will owe no loyalty or obedience to Governments apart from the Pope's approval. For non-Catholics FORMER DECLARATIONS AGAINST HERETICAL PRINCES RECEIVE THEIR FULL FORCE."

QUIRINUS (pp. 1-4):—"The 'Civiltà' declared [Oct. 2, 1869] that the relation of the Bishops in Council to the Pope is simply one of the most

absolute subjection, and that the Pope's '*presidentia auctoritativa*' means not only his *right* to decide everything, but to coerce all opponents by excommunications, suspension, deposition and other Judicial means." (p. 47.)

"THE BULL, 'UNAM SANCTAM' OF BONIFACE VIII. [1302] WILL, AFTER THE COUNCIL, FORM THE BASIS OF CATHOLIC DOCTRINE ON THE RELATIONS OF CHURCH AND STATE." ('*Civiltà Cattolica*,' April 3, 1869.)

GAVAZZI (b. 1809) wrote of this Bull:—"Boniface burst on the world with his blasphemous Bull . . . involving the human race in sacerdotal serfdom. With one swoop he abrogated the *authority* of kings, magistrates, fathers. Popes became the arbiters of universal Sovereignty. Legislation quailed before the clerical . . . Canon Law, the arbitrary compound of fraud and forgery. The principle which pollutes this imposture is that every human right, claim, property, franchise or feeling at variance with the predominance of Popery was *ipso facto* inimical to God. It is an attempt to invalidate all human legislation and to confound Christianity . . . with the superseded Theocracy of the Jews. CANON LAW reigns at Rome, where terror walks the streets and the spy lurks at every keyhole, where social intercourse is a snare and family confidences are grist for the Confessional mill." (*cf. Gladstone*, p. 23.) It is thus too in Ireland. BART KENNEDY (R.C.) said:—"The people are in positive terror of the Priests. They can call neither their lives nor minds their own. They speak in whispers. Even non-Catholics are afraid." ('*Daily Mail*,' May 16, 1905.)

DR. DOYLE AND BISHOP McHALE (R.C.s) said (1826) of the 3rd Canon of the iv. Lateran Council (1215), which prescribes the extermination of heretics, that "if in force it would upturn the very foundations of society and drench our streets and fields in blood." May we not conclude it has been "in force" for the hundred years since 1826? with its 10,460 Irish murders in three years (3,486 p. ann.)

SCHRADER maintained in the Vatican Council that *the Pope's infallibility* in truth and doctrine necessarily included everything (faith, morals, law) [Q. 124] and also implied the truth of every claim once advanced, the Bulls of former Popes becoming *inviolable Articles of Faith*. Moreover his power extends to "all that is requisite for preserving the revealed *Deposit* in its integrity." "To which," says Quirinus, "must be added the powers of Interdict and dispensing from Oaths." This includes everything from ceaseless Conspiracy and High Treason to Assassination, Massacres, Wars like the "Thirty Years," Franco-Prussian, and Great War of 1914-18." The decree stated that the Definitions of the Roman Pontiff are "of themselves *irreformable*."

SCHRADER also "held THAT THE POPE IS INFALLIBLE BECAUSE THE REPRESENTATIVE OF CHRIST; AND THEREFORE HIS EVERY PUBLIC ACT AND DIRECTION, AS TRUTH, HAS DOCTRINAL SIGNIFICANCE."

BISHOP OF BADAJOZ declared:—"THE POPE IS CHRIST IN THE CHURCH, THE CONTINUATION OF THE INCARNATION OF THE SON OF GOD; AND THEREFORE HAS THE SAME EXTENT OF POWER AS CHRIST WHEN ON EARTH." (Q. 681; v. p. 19, *Bishop Musso*.)

QUIRINUS concludes:—"Whatever is permissible or forbidden forms the sphere of the Pope's Infallibility with power to punish opposition. THE DOCTRINE THEN IS:—THERE IS ON EARTH ONE SOLE LORD AND MASTER OVER KINGS AND SUBJECTS, NATIONS, FAMILIES, INDIVIDUALS WHOSE SLAVES ALL ARE.

This goes far beyond the Syllabus. The retrospective force of the dogma makes Articles of Faith of all Papal decisions from Siricius (A.D. 385) to the Syllabus of 1864." (p. 765.) He gives 42 examples of ridiculous and iniquitous decisions for which the Holy Ghost is made responsible! It includes Benedict xiv's "Epitome" of persecuting Bulls from 1215 to 1786, referring to the Inquisition, Extermination of Protestants, Temporal Power, Excommunication (empowering murder), Oaths of Allegiance, Bible interdiction, Infallibility (1786), etc. These were inculted in Ireland in 1808, disavowed in 1826, published in 1832, and became operative in England in 1850, and in Scotland in 1878. They are published in vol. viii. of Dens' Theology and in the ix. vol. of Liguori's Works.

QUIRINUS:—"The Bull, 'Apostolica Sedes,' of Dec. 19, 1869, professedly abolishing certain excommunications, is also intended to renew 'In Coena Domini,' and initiate a chain of Decrees embodying the retrospective force of the Infallibility Decree by re-affirming all previous claims, thus chaining the living body to a corpse." (pp. 100, 101.)

DR. VON DOLLINGER (R.C.):—"The decree is the fulness of power over the collective Church and every individual claimed by the Popes since Gregory vii. [1073] and expressed in the numerous Bulls since 'Unam Sanctam' [1302] which is henceforth to be believed by every Catholic. This power is boundless and incalculable. As opposed to him there exists no *right*, no personal or corporate freedom, or, as the Canonists say, 'the tribunals of God and the Pope are one and the same.' As Christian, as theologian, as historian, as citizen, I cannot accept this doctrine. As a Christian, because it is incompatible with the spirit of the Gospel and with the sayings of Christ and the Apostles; it wishes to establish the kingdom of this world which Christ declined to do and to possess the sovereignty over the congregations which Peter refused for all. As a Theologian because the whole genuine tradition of the Church is irreconcilably opposed to it. As Historian, because . . . the persistent endeavour to realise this theory of a Universal Sovereignty has cost Europe [and the Americas!] streams of blood, ruined whole countries . . . and begotten and nursed the worst abuses of the Church. Finally, I must reject it as a Citizen, because with its claims on the submission of States and by the exceptional position claimed for the Clergy it lays the foundation for an endless and fatal discord between the STATE and the CHURCH, between the clergy and the laity." (*Letter to Archbishop Von Scherr*, March 28, 1871.)

W. E. GLADSTONE—Rome's close ally—deposed:—"Rome has abandoned nothing, retracted nothing; she has refurbished and paraded anew every rusty tool she was thought to have disused." ('*Vatican Decrees*,' 1874, p. 1.) "There is NO law wherever an executive Head exercises a power of dispensing with the Law. This is ABSOLUTISM—the superiority of a personal WILL to law. That power is precisely what the Pope possesses." ('*Vaticanism*,' p. 99.) Our Bishops aim to secure it, at least *pro tem*!

"JANUS" ON THE REVOLUTIONARY EFFECT OF "INFALLIBILITY" OF POPES.

It is essential for every human interest to realise what is the effect of the dogma of the Pope's Infallibility, as the mouthpiece of the Jesuit Oligarchy. "JANUS" ("The Pope and the Council," 1869) says:—"Papal infallibility will give the impulse to a theological, ecclesiastical and even political revo-

ition, the nature of which very few have clearly realised, and no hand of Man will be able to stay its course." (pp. 47, 48.) "In Rome itself the saying will be verified, 'Thou wilt thyself shudder at thy likeness to God. . . . The articles of Faith will inevitably take root as the foundation and corner-stone of the whole Roman Catholic edifice. Every other Authority will pale beside the living Oracle on the Tiber which speaks with plenary inspiration." (p. 48.) "A new principle of immeasurable importance, both retrospective and prospective, will be established—a principle which, when once irrevocably fixed will extend its dominion over men's minds more and more till it has coerced them into subjection to every Papal pronouncement in matters of religion, morals, politics, and social science. Every Pope, however ignorant of theology, will use as he likes his power of dogmatic creativeness and erect his own [Jesuit] thoughts into the common belief, binding on the whole Church." "For the future, Councils will be superfluous; as to dogmas the Bishop's occupation will be gone." "To prove the dogma of Papal infallibility from Church History nothing less is required than a complete falsification of it." (p. 49.) "The Oath taken by Papal Bishops to 'maintain, defend, increase and advance the Rights, honours, privileges and Authority of the Holy Roman Church, of our Lord the Pope' PRECLUDES THEIR BEING REGARDED AS FREE TO THINK OR VOTE."

ALPHONSO DE CASTRO declared it was "notorious that many of the Popes knew nothing of grammar, not to speak of the Bible. But one cannot decide on dogma without a knowledge of the Bible." (*adv. Hæreses*, ed. 1539, f. 86.) (*vide* p. 19 *Civiltà*.)

JANUS says farther:—"The Papal system knows nothing of true Bishops ruling independently by virtue of the Divine institution, but only recognises subjects and vicars or officials of the Pope who exercise a power lent them merely during his pleasure. In a word THIS SYSTEM LEAVES NOTHING WHICH CAN BE SAID TO BELONG TO BISHOPS OF RIGHT. The Roman theory allows the Curia to rob them wholly or in part of their rights." He quotes in confirmation Cardinal de Luca, Benedict xiv and Merlini. (p. 422 and foot-note.)

CHAPTER 11.

THE POPE'S UNIVERSAL EPISCOPATE (ECUMENICAL PATRIARCHATE).

QUIRINUS:—"The Schema's 3rd chapter and 3rd canon establishes the Universal Episcopate of the Pope which Gregory i. called 'an abomination and a blasphemy' (p. 768). Schrader (S.J.), its joint author, in his 'Commentary on Roman Unity' treats all Episcopal authority as 'a mere emanation of the Papal.'" (p. 120.)

"By the words of the Decree, 'non autem ex consensu Ecclesie' (pp. 804, 810-812, 813), which the minority Bishops had to sign—a sentence which degrades and annihilates them'—all power and rights of Bishops and Councils were extinguished" infallibly and irreformably, and are no longer part of the Deposit of Faith. The 'Historic' Episcopate, whether as fiction or fact, is dead for 'Catholics.' Henceforward it is for them a pre-historic episcopate—a fossil. The Pope is now 'Peter' in concrete [re-inforced], in *propria persona*, petrified. Their god has double-crossed them [v. Deut. 32. 15-32], and NOT ONLY ARE THEY NOT, AS THEY CLAIMED, 'JOINT ASSESSORS

WITH THE POPE,' but even their uninvited opinion is an impertinence. They have NO *locus standi* at all. [*v. also* p. 669.] Surely Article xxiii. was preferable to this total eclipse. 'I were better to have 'proceeded from' the Presbyterate by elevation than from the Pope by con-desension.

QUIRINUS says:—"The emancipation of the Pope from the entire Episcopate is the turning point of the controversy, the object for which the Council was staged. Infallibility tied to the consent of the united or dispersed Episcopate would cost Rome the very thing she had sinned so much to gain." (p. 547.)

"This 3rd canon was altered by Pius ix's direct command so as to involve the entire abolition of the Episcopate as an integral constituent of the Christian Church and to substitute for it the Papal 'Totality' [a 17th century word; compare Hitler's 'Totalität' or 'Verschaltung' (Uniformity)], i.e., the theory that in the whole Church there is ONE SOLE individual who is in exclusive possession of all plenary powers and all ecclesiastical rights. The words '*Potestas immediata et ordinaria*' mean in Curial Canon Law that all Christians, laic and cleric, are personally subjects body and soul of their lord and master the Pope. Thus the Universal Church has no other right, law or order but the Pope's pleasure. This is the most perfect form of Absolutism ever conceived." (pp. 786, 787.)

BISHOP STROSSMAYER (Bosnia) objected that "the Authority of Peter's successor required the consent of all the other Churches." He pleaded for "moral unanimity." (p. 602.)

ARCHBISHOP CONOLLY (Halifax, N.S.) declared:—"In the Apostles' Creed we do not say 'I believe in Peter and his successors,' but 'I believe in one Catholic Church.'" He complained:—"They want to reduce us to nullities and to transform the whole Church and the Bishops into a rabble of blind men, among whom is only ONE who sees, so that they must shut their eyes and believe whatever he tells them." (p. 725.)

BISHOP KETTLER (Mayence):—"demanded 'unanimous consent' for the decrees. He denied the Pope's right to formulate new dogmas without consent of the Episcopate; 'twas absurd to say 'the Pontiff has all Tradition locked up in the shrine of his breast. . . . It was utterly wrong to believe that the Deposit of Faith was committed to the Pope alone." He needed the "co-operation of the Bishops as representing Tradition, as recognised in Scripture and in Tradition." (p. 740.) He attacked Cardinal Cajetan's theory that Peter alone had a "*Potestas ordinaria*" to be transmitted to his successors, while the "*Potestas specialis*" conferred by Christ on the rest of the Apostles expired at their death, so that the Bishops are not successors of the Apostles but derive all their Authority from the Pope." "Will it not seem to all nations that the authority of all Bishops is sentenced to death only in order to erect on such vast ruins the unlimited authority of the one Roman Pope?" (p. 812.)

BISHOP MARET (Sura):—"pointed out the inconsistency of the Pope who claimed Divine authority as Peter's successor [and Christ's Vicar] asking Bishops, his inferiors, to confer Infallibility on him the superior by vote [and exercise of heretical 'Private Judgment'], or in changing the Divine constitution of the Church by conferring it on himself."

BISHOP DAVID (St. Brieuc) said:—"The proposed Article of Faith was first invented in xv. Century. If the hypothesis of Papal Infallibility really

belonged to the Deposit of Faith it must have been defined and universally acknowledged in the earliest ages, being a fundamental doctrine indispensable for the whole Church. (p. 761.)

CARDINAL MANNING suggested that to avoid the 25 different interpretations of the condition "*ex cathedra*," the Pope should be infallible whenever he "*intends* to require the assent of the whole Church," as *everything depends on his intention*. (*Quirinus*, p. 458.) (1)

CARDINAL SCHWARZENBERG (Prague) pointed out the monstrous consequences of this.

QUIRINUS closes with the remark:—"A new period of Church History begins with July 18, 1870. (p. 815.) The Church now lies defenceless at the feet of the Italians." (p. 816.) (*v. Q. on the Scope of "ex cathedra" utterances* p. 48, ed. 1870 (*Civiltà*).

The Pope's action at the Council of 1870 does not bear out his claim to Infallibility. It was heretical and schismatical.

1. The Council of Ephesus (A.D. 431) prohibited under anathema any addition to the Nicene Creed (A.D. 325), which was ratified by the Councils of Constantinople (381) and Chalcedon (451). Pius iv's Creed (1564) and Pius ix's Decrees of 1870 disregard those ecumenical decisions.

2. The unanimous decree of Council. Constance (1414) stated:—"Every lawfully convoked General Council . . . derives its Authority immediately from Christ, and everyone, *the Pope included*, is *subject to it* in matters of Faith. . . ." (*Q.* p. 826.)

3. Pius ix. broke his undertaking in Pius iv's Creed "not to interpret Scripture otherwise than according to the *unanimous consent of the Fathers*."

BISHOP STROSSMAYER stated the "three essentials for proving a Tradition—(1) Antiquity (*semper*), (2) Universality (*ubique*), (3) Agreement (*ab omnibus*)—*receptum*. Peter's successor requires the Authority of *all other Churches*." (*Q.*, p. 602.)

CHAPTER 12.

PAPAL "PRIMACY"—ITS SIGNIFICANCE.

W. G. WARD:—"High Church principles carried out must lead to Rome." (*Life*, pp. 123, 242.) "The ultimate results . . . would be . . . repentance for the Schism of the xvi. century and the wish once more to acknowledge the *Primacy* of the See of Rome." ("*Ideal of a Christian Church*," 1844, pp. 248-9.)

DR. PUSEY:—"We readily recognise the *Primacy* of Rome; neither is there anything in the Supremacy itself to which we should object." (*ap. "Weekly Register"*.)

CHURCH REVIEW, July 13, 1888:—"If Papal *Infallibility* amounts to this, viz., that the Pope is to be the FINAL JUDGE in all causes ecclesiastical . . . and if Papal SUPREMACY means only that the Pope is supreme within his own Patriarchate [the Western, which includes the British Isles] we see in this no insurmountable difficulty in the way of Reunion." [It accepts the *coup d'état* of 1870 and the degradation of the Episcopate.]

LORD HALIFAX (Pres. E.C.U.), May 26, 1886:—"All attest the *Primacy* which belongs to Rome. Is there a single instructed Christian who would not prefer Leo xiii. to the Privy Council?" (*C.U.G.*, p. 242.) Let a High Church journal—the E.C.U. organ!—answer him!

"CHURCH REVIEW," April 26, 1889:—"We would much rather trust to the Bench of Judges than to the Bench of Bishops, in order to arrive at the TRUE INTERPRETATION of a Rubric. . . ."

"CHURCH TIMES," Feb. 17, 1899:—"The unanimity of the Bishops gives to their decisions no additional Authority, and the truth of this may be seen still more clearly when it is recollected how few of the Bishops know anything about the technicalities of the subjects." (*Cf. B. Roberts*, 1899, chap. 9.)

LORD ACTON ("Quirinus"—Rom. Cath. historian):—"THE VATICAN SYSTEM STANDS OR FALLS WITH THE DOCTRINE THAT ONE MAY MURDER A PROTESTANT. THE INQUISITION IS PECULIARLY THE WEAPON OF THE POPES. . . . WHOEVER DISOBEYS HIM SHOULD BE TORTURED AND BURNT. . . . A MAN'S OPINION OF THE PAPACY IS DETERMINED BY HIS OPINION ABOUT RELIGIOUS ASSASSINATION. . . . IF HE ACCEPTS THE 'PRIMACY' . . . HE MUST HAVE MADE TERMS WITH 'MURDER.'" (*Letters, etc.*). "The rule that it is no murder to kill excommunicated persons . . . was incorporated in the CANON LAW. [v. p. 18.] For 700 years it has been and continues to be part of the Ecclesiastical Law." ("*Times*," Nov. 9, 1874.)

DR. VON DOLLINGER (R.C. cleric and historian):—"By the proclamation of the *Infallibility* of the Pope, the Bull of Leo x. . . . which declares that the burning of Heretics is a work of the Holy Ghost, became an infallible rule of conduct." (*ap. Deutsche Merkur*, 1876.)

CANON MCCOLL, June, 1904, declared:—"Every Ultramontane [i.e., Catholic] is bound to admit that the Popes who persecuted Heretics [i.e., Protestants, Jews and others who *disobey the Pope*] to death, whether by public sentence or private assassination, were right. He who accepts the Vatican system cannot escape that conclusion."

CHAPTER 13.

JESUITISM—A MALIGNANT CANCER!

CRISPI, the Italian statesman, said (May, 1892):—"The scope of the Reformation was the freeing of the Nations from an alien Priesthood." The aim of the English counter-Revolution is the re-enslaving them by and to the same priesthood." "Clericalism is the enemy" still. That has been the unceasing aim of Papacy since the "Italian Mission" of Augustin in 597, and that of Campian and Parsons in 1580. In 1833 (following Catholic Emancipation in 1829) the Jesuitical counter-Reformation activity of Newman, H. Froude, Ward, Pusey and Manning appeared. By a Papal Brief (Letter) in 1850 ("Papal Aggression") the whole authority of Rome in England was delegated to the Papal "Propaganda" (Missions Department). Manning subsequently stated, "The Jesuits are now at the head of the great Catholic mission in this land," which mission he declared on August 6, 1859, to be "to subjugate and subdue, to bend or break the will of England." MONSIEUR TALBOT told Manning:—"The Jesuits are exercising a very pernicious influence in London. All the chief Catholic laymen, bound hand and foot, have fallen into their hands." (*Purcell's "Life of Manning"*, vol. ii, p. 388.)

"QUIRINUS" informs us that "they [the Jesuits] initiated and dominated the Vatican Council and, with the Curia, dictated its procedure and the terms of its Decrees." Rome's Education Department is wholly under their

control. Their Order now directs the consciences and dictates the conduct of some 180 millions of blind devotees who believe that their eternal destiny rests with their priestly Director and that it is their duty to extirpate Protestantism. IF CHRISTIANITY, FREEDOM AND CIVILISATION ARE TO BE SAVED AND THE EMPIRE TO CONTINUE ITS PROVIDENTIAL WORK OF UPLIFTING THE OPPRESSED AND EVANGELISING THE WORLD, THE PUBLIC MUST REALISE THAT CATHOLICISM IS JESUITISM AND THAT JESUITISM IS THE KINGDOM OF ANTI-CHRIST. Their "Royal" (!) College of Maynooth, near Dublin, founded with English money, is spreading their subversive and immoral principles throughout the Empire. EX-MAYNOOTH PRIEST O'BEIRNE called it "Satan's Workshop." ("Maynooth," 1840, p. 4.)

COMPILER'S COMMENT.

The Society of Jesus was founded by Loyola in 1534; established by Pope Paul iii. in 1540, i.e. five years before the Council of Trent; abolished as unendurable by "infallible" Pope Clement xiv. in 1773; re-established by the equally infallible Pius vii. in 1814; made Head of the Papal "Propaganda" (Mission Department) in 1836; re-instated in all its former privileges by Leo xiii. in 1886; legalised in England in 1926, after a ban of 97 years, by Premier Stanley Baldwin (!).

"QUIRINUS" wrote in 1870:—"Their Order is now in the fullest sense the Urim and Thummim and Breastplate of the High Priest, the Pope—who can only then issue an oracular utterance when he has consulted his breastplate, the Jesuit Order." ("Letters from Rome," 1870, p. 79.)

LIGUORI'S (i.e., Busebaum & Co.'s) "Moral Theology" was adopted bodily by Rome. In 1803 his "Works" were decreed to "contain not one word worthy of censure"; in 1831 the "Opinions" in his Works were declared equally uncensurable; in 1839 he was canonised by the Pope's authority, i.e., made a Saint to whom prayer may be made; in 1871 Pius ix. made him a Doctor of the whole Church; in 1879 Leo xiii. stated his "Works may all be perused without any danger of stumbling"; in 1888 Manning said:—"Liguori consulted some 800 authors and his decisions may be safely followed."

S. P. SMITH (R.C.):—"Rome has always favoured relaxation of moral discipline, until finally adopting the whole body of Jesuit Morality; but has made increasingly stringent her discipline as to Church organisation. Private judgment and separation are the worst of crimes." ("Eccles. Law," vol. 3, pp. 10, 11.)

MARAI'S, a Papist, told the University of Paris (1604) that the Jesuit Moya's "Defence of their Moral Opinions was the common sewer of all the filth and impurity of which the human mind was capable."

LAMENNAIS (ABBE) (1832) called Rome "The most infamous sewer that ever soiled human sight."

EX-PRIEST PIERCE CONNELLY stated these Papal acts in re Liguori "made Jesuitism and Rome identical."

GRIESINGER ("The Jesuits," 1885, p. 12), Connelly ("Cases of Conscience," p. 41), Manning ("Serm. on Eccles. Subjects,"), Desanctis (1890), all testify that Ultramontaniam, Popery, Catholicism and Jesuitism signify the same thing.

DR. I. VON DOLLINGER (R.C.), cited by "Church Times," Sept. 19, 1890,

wrote:—"Ultramontaniam is neither religion, nor Christianity nor Catholicity. The absolute Monarchy and Infallibility of the Pope is grounded upon an assumption which history and Catholic tradition alike declare to have as its substratum and root a lie." (v. Reusch, "Letters of Dollinger on Vatican Decrees," 1890.)

"THE JESUITES CATECHISME" (1602):—"To receive Jesuites into a kingdom is to receive in a vermine which will know out the heart of the State both spiritual and temporal."

GOLDWIN SMITH:—"Jesuitism is a great social and political conspiracy which has filled Christendom with blood and havoc and has made itself a record of evil more terrible than that of any worldly power of iniquity."

"QUARTERLY REVIEW," No. 134, p. 506:—"No country could ever yet tolerate Jesuits in its bosom without CERTAIN DESTRUCTION."

JOS. CHAMBERLAIN, M.P., July 14, 1904:—"The very Citadel of the Empire is threatened by foes without and TRAITORS within."

LORD R. MONTAGU—pervert and revert—1887:—"The overthrow of the Protestant Crown and Churches in Great Britain is the destruction of Protestantism and the establishment of the *universal dominion* of the Pope. The attainment of that end is in the very grasp of the Papacy," which is using the Church in Ireland... the Ritualists, Bishops and Statesmen in England "for this purpose."

DR. EUSTACE CONDER, 1889:—"There is throughout our land A POWERFUL CONSPIRACY FOR THE EXTERMINATION OF NON-CONFORMITY. If it should conquer, Civil and Religious Liberty cannot long survive. History shows that freedom for priests means slavery for Laity." ("Bicentenary Lectures.")

So DISRAELI in 1868 and 1871 (v. p. 41), Sir S. Northcote in 1882, Lord Salisbury in 1891, and others.

GOLDWIN SMITH, 1886:—"BY WANT OF PATRIOTIC LEADERSHIP THE SPIRIT OF YOUR PEOPLE IS BEING BROKEN AND THEY ARE BEING PREPARED TO ABDICATE THEIR GREATNESS."

ALEX. DUFF:—"By their sophistries, subtleties and hair-splitting distinctions, they contrive to transmit every virtue of God's tree of life, every doctrine and precept of the Gospel into a deadly poison to minister spiritual and eternal death to the nations—the very masterpiece of hell, the perfection of Devilism." ("The Jesuits," pp. 34-5.)

DR. R. P. BLAKENEY:—"The treatise on the 6th and 9th [our 7th and 10th] commandments is most obscene, filthy, and foul. His works are only fit to be burned by the common hangman" (p. 355). "Rome demoralises the mind and gives full opportunity for the practice of immorality with impunity." (p. 355.) (St. A. Liguori "Moral Theology," 1852, pp. 165, 166.)

THE PARLIAMENT OF BRETAGNE in Dec, 1761, ordered to be publicly burnt a number of Jesuit books as being "seditious, destructive of all the principles of Christian morality, teaching the doctrine of murder," etc.

REV. R. MCGHEE, 1841:—"Dens' Theology used at Maynooth Jesuit 'Royal' College shows the Confessional as a system of perpetuating slavery and propagating sedition, treason and murder. It discloses the basest, blackest tissue of horrible obscenity that ever was concocted in the purlieus of the Prince of Darkness." ("Laws of the Papacy," p. 315.)

LORD (THE LATE) SHAFTESBURY, June 30, 1873:—"This Satanic book of Peter Dens examines every possible intercourse of married life. It reveals

with a hideous bestiality (a very weak term) over . . . a state of things which brought down Heaven's eternal vengeance on Sodom."

REV. C. H. SPURGEON:—"The system of Confession to priests is the SUM OF ALL VILLAINIES."

"THE TIMES," June 25, 1877:—"Ritualism as represented by the Society of the Holy Cross [? also S.S.C.=Society of the Sacre Coeur (Sacred Heart)] is nothing less than a *conspiracy against Public Morals*, and it is the first duty of friends of the Church to purge it of such a poison."

This "Soc. Sanctæ Crucis" published "The Priest in Absolution," which Lord Redesdale, who exposed it in "the Lords," styled "Absolute Pollution in the Priest."

THE "CHRISTIAN BROTHERS" are a Jesuit Order founded in Ireland by Edm. Ignatius Rice in 1802, who conduct Rome's Education everywhere. In or about 1890 M. Paul Desachy in his book "La France Noire," or "Clerical France," exposed 28 cases for 1897-98 and still more for part of 1899 of criminal immorality towards young children by priests and Christian Brothers in the Romish separate schools. Of the 15 in 1897 the sentences ranged from 5 to 20 years penal servitude.

REV. J. A. WYLIE (Scotch historian, etc.):—"There is not one sin or crime which their casuistry does not sanction. The alchemists of the Middle Ages boasted that their art could change what was vile into what was noble. The still darker arts of the Jesuits change all that is noble into all that is vile."

There is an accursed alchemy by which they transmute virtue into vice. There is no destructive agency—the tornado, earthquake, revolution—that inflicts so remediless a ruin as the Morality of the Jesuits. It strikes the soul; it consigns the whole of man to corruption and ruin. Conscience it destroys, knowledge it extinguishes, the power of discerning between right and wrong it takes away. Jesuitism, more terrible than the Fall, effaces from the soul of man the image of God. It plucks up by the roots the moral constitution which God gave man. THE FULL TRIUMPH OF JESUITISM WOULD LEAVE NOTHING SPIRITUAL OR MORAL OR INTELLECTUAL, NOTHING STRICTLY HUMAN EXISTING ON THE EARTH. OUR EARTH AT LAST WOULD BE SIMPLY A VAST SEPULCHRE. THEIR OBJECT WAS TO PLANT THEIR OWN SUPREMACY ON THE RUIN OF SOCIETY. Their maxim is, if despotism will not SERVE them, to demoralise society and render government impossible." ("Jesuitism," pp. 65-67, 102, 106.)

GEROULT:—"The nations in which Papal religion prevails are doomed to decay."

NAPOLEON I:—"The General of the Jesuits insists on being a Sovereign over Sovereigns. Wherever they are admitted they will be masters cost what it may. Their Society is the irreconcilable enemy of Constituted Authority. Every crime, however atrocious, is meritorious if committed for the interests of the Jesuits." ("Letters to Montholon.")

SIR EDWARD COKE (temp. 1634):—"I never knew a Treason without a Romish priest, but in this [Gunpowder Plot] there are very many Jesuits, men that use the most sacred name of Jesus as a mantle to cover their impyety, blasphemy, treason, rebellion."

MICHEL:—"The persecution from 1598 to 1637 organised by Ferdinand II. under Jesuit influence retarded Civilisation beyond the Rhine for 150 years. When the Reaction pulled down its scaffolds all talent had disappeared. A

real Inquisition was established, an irresistible machine for oppression and extortion, a devouring polypus which must suck out the life blood of a country. History offers nothing comparable with the butcheries organised by them. . . . Entire peoples must be exterminated. . . . All means of defence were suppressed, the law of Nature was annihilated, the most elementary principles of justice ignored. The Inquisition cared nothing for innocence, it only sought for victims. They finally created a political Hades whence issued naught but groans, prayers and curses soon to be changed into the babblings of idiocy. . . . At length they quitted Austria. They wished to avenge themselves on Germany, that cradle of Heresy, and never did more cruel immolation satisfy an implacable fury. In 50 years they destroyed 20 million human beings. Ferdinand had adopted as his maxim, 'Sooner a desert than a country peopled by Heretics!' What Ferdinand desired was the usurpation of the Rights of ALL by ONE, or that confiscation of a People's life which is called Absolute Power." ("Secret Hist. of Austrian Govt., 1859.")

MARGOLIOU:—"WE ARE SLEEPING ON A VOLCANO WHICH AT ANY OP-
PORTUNE MOMENT WILL POUR FORTH FLOODS OF FIERY LAVA IDENTICAL WITH THOSE THAT CARRIED HAVOC INTO THE NETHERLANDS, BOHEMIA, SPAIN, FRANCE AND THE HOMES OF THE ALBIGENSES." ("Jesuit Sedition and Inhumanity," 1902.)

REV. C. H. H. WRIGHT, May, 1902:—"The infallible Pope speaks as they prompt. The Universal Monarch will act as their dictate."
"LIBERAL CATHOLIC" (p. 10):—"As their aim is to reduce Protestant Governments to . . . the Papacy, all Civil Societies and Rulers are menaced by the awful claims of the dark militia of the scaffold and the stake."

Jesuit arrangements are well in hand for the "Day" when a *coup d'état* might be feasible. The Inquisition is ready, also the Inquisitors, including the *ex-officio* magisterial (Episcopal) ones; also Canon Law with all its persecuting and aggressive "Bulls" reinforced by "Apostolica Sedis" (Dec. 19, 1869); and all of these 'infallible' as a patent medicine is alleged to be and as "irreformable" as the Jesuits themselves; while R. PARSONS' (S.J.) "Memorial of the Reformation of England" has been ready since 1596 to provide the Order of the "Day," whose "salutary measures" and "valuable suggestions" were approved by the Jesuit journal "The Month," as recently as Oct., 1889. As Protestants should be apprised of it, the "suggestions" are appended.

PARSONS' PROPOSALS WERE:—

1. The restoration of all lands and property alienated at any time from Catholics and their Church;
2. A Temporal Council headed by the Sovereign's Confessor or Director;
3. A Parliament, i.e., a Higher and a Lower House including men of the principal Religious Orders;
4. Institution of Tests and Penal Laws against Protestants;
5. Abrogation of all Laws against Catholics, and restoration of all old Laws against Heretics;
6. Restoration of the Inquisition under the name of a "Council of Reformation";
7. Some Order of Knights, as that of "St. John of Malta," to fight against Heretics; ["The Knights of Columbus" would, no doubt, "oblige,"

as also 'The Children of Mary,' and the 'Sodalities of the Sacred Heart'—both being devoted to the extirpation of Heretics.]

8. Burning of Heretical books ;
9. Honours to Catholic Martyrs ;
10. Religious Disabilities for great and able Heretics and their Posterity ;
11. Some sound form of Inquisition, without which all will fall down again ;
12. A High Council of Delegates resident at Court, or else all will languish ;
13. Some sharp execution of Justice upon the obstinate, as absolutely necessary.

There is NO GROUND whatever in fact, experience, precedent, expectation, possibility—abstract or concrete, theoretic or practical—for believing or hoping that Jesuitised Popery will ever recede one inch from the position it has usurped, held and fortified, since A.D. 378, when the Christian (!) Bishop (A.D. 366) Damasus accepted the Pagan title of "Supreme Pontiff," and outwardly united in himself the High Priesthood of Paganism and Christianity, as "Catholics" to-day are seeking through Reunion to compel England to do.

MANNING declared that if Rome "tolerated one Sect she would have to tolerate all and thereby 'give HERSELF up.'" "World Dominion" over the souls, bodies and purses of Christendom, Pagandom and Purgatory is much too lucrative to even think of it !

The supreme thing upon which "Catholics" are agreed is that all who deny or resist the Pope's authority (so challenging his profitable power and perquisites), i.e., in the exercise of "private judgment" and by the light of reason, *choose* their own religion—must be killed in the name of Jesus Christ and by the authority of the Holy Spirit acting through the Pope. Out of hundreds a few Authorities must suffice.

CARDINAL ALLEN (*civc.* 1585) :—"There is no war so just as that waged for Religion, no crime deserving more zealous pursuit of extreme revenge than falling from the Faith," etc. (i.e., Papal "authority !")

AQUINAS—the "Angelic Doctor"—(1224-74) :—"A heretic deserves to be banished from the world by death."

THE "TABLET," 28 March, 1863 :—"The Pope has asserted the great principle of religious inequality, and . . . has carried it into practice in two Republics [San Salvador and Nicaragua] in the year 1863."

PROF. GILMARTIN (Maynooth, 1892) :—"Universal religious toleration is as indefensible in theory as impossible in practice."

S. P. SMITH :—"While the application of the principles underlying these measures has changed at present, the principles themselves are as true to-day as they were 700 years ago." ("*Elements of Canon Law*," N.Y., 1888-9, vol. 3, p. 367.) Cf. Lord Acton ; v. chap. 12, p. 39.

ARCHBISHOP VAUGHAN (R.C.) :—"Many of the actual rights of the Church are *in abeyance*. Catholics ought to hold *speculatively* the principles on which those rights were founded. What is *speculatively* true is not always practically possible. In England we tolerate the *union of the State with a Heresy* . . . but we neither approve nor *support it*. True principles are often applied to the service of heresy." ("*Manl. Cath. Politics*," pp. 66, 63, 32, 35.)

BISHOP OF ST. LOUIS :—"We grant that the Catholic Church is intolerant ;

it is the direct consequence of her infallibility. She alone has the right to be intolerant for [?] she alone is the truth. The Church permits heretics where the force of circumstances constrains her ; but she *HATES* them MORRALLY, and employs all her forces for their annihilation. When Catholics shall have the majority then religious liberty will come to an end. . . . If actually we do not now pursue [persecute] heretics, it only happens *because we are still too weak too do so*." ("*Le Signal*," March 5, 1881.)

The following among other Popes approved or enjoined the extermination of Heretics :—Innocent iii. (1215) (accession 1198), Honorius iii. (1216), Innocent iv. (1243), Urban iv. (1262), John xxii. (1316), Clement vii. (1523), Paul iii. (1542), Paul iv. (1555), Benedict xiv. (1740-1758).

The above Dates are those of Accession, not of Decrees.

THE ANGLICO-CATHOLIC position is (naturally) the same ; thus LORD HALIFAX says :—"The insistence on . . . the essential features of a Sacramental Church, the *maintenance of the Faith against Heresy*—that is our claim to-day. We can never acquiesce in the position that CONTRADICTIONARY opinions on matters of Faith can be legitimately included in the SAME Church." (June 27, 1889.)

THE "CATHOLIC STANDARD" wrote :—"As for showing that the Popery of to-day [1872] is a radically different thing from the Popery of August 25, 1572 [St. Bartholomew's Eve], we have not the least desire of attempting any such impossible task. The Popery of 1872 is the same as the Popery of 1572. Rome has not changed."

CARDINAL WISEMAN :—"The Church has never formally given up the wish that the discipline of primitive times could be restored. The only difference between her former and present practice is that the commutation has become the ordinary form of satisfaction, which, however unwillingly, she deems it prudent to exact." ("*Lectures*," vol. ii, p. 82, 1836.)

CARDINAL HERGENROTHER ("Church and State") :—"The Church does not, in principle, renounce any *Rights* which she has once exercised." (*ap. Littledale "Plain Reasons*," p. 145.)

"L'UNIVERS," 1872 :—"A Heretic convicted by the Church used to be punished with death. Nothing has ever appeared more necessary. After three centuries *we are on the eve of a re-commencement*."

"LA BANDERA CATHOLICA" (Barcelona), July 29, 1883 :—"The happy day of our social and religious regeneration is not far off. The re-establishment of the Holy Tribunal of the Inquisition must soon take place. Its reign will be more glorious than in the past. Our Catholic heart overflows with faith and enthusiasm. . . . What a day of pleasure will that be for us when we see Freemasons, Spiritualists, Free thinkers and Anti-Clericals writhing in the flames of the Inquisition !"

C. O'MAHONY, 1645 :—"In every well-ordered kingdom heretics are always burned. You [Irish] have in four years since 1641 slaughtered 150,000 Protestants . . . it remains to slaughter all that remains." (*Disput. Apolog.*)

REV. E. SHEEHY, 1881 :—"We will not stop until we have *planted the banner* of Ireland on the *ruins of that Government* and that *alien Race* which it represents." (*cf. Wylde*, p. 42, chap. 13.)

J. A. FROUDE :—"The Combination of fiendish malignity with pretensions to piety are the peculiar growth of the Church of Rome." ("*English in Ireland*," p. 482, vol. i.)

"THE RAMBLER" (R.C.), Sept., 1851 :—"If the Roman Catholic were Lord in the land what would he do to you? . . . Be assured he would never tolerate you for the sake of . . . civil and religious Liberty. Shall I hold out hopes to the Protestant that I will not meddle with his creed if he will not meddle with mine? Shall I lead him to think that Religion is a matter for *private opinion* and tempt him to forget that he has no more *right* to his religious views than he has to my purse or my house or my life-blood? No! Catholicism is the most intolerant of creeds. It is INTOLERANCE ITSELF, for it is the TRUTH ITSELF." This is the doctrine of the "Syllabus" of 1864.

REV. CANON F. OAKLEY (R.C.), Aug. 18, 1872 :—"We are compelled to accept concessions made to us on a principle which is un-Catholic, a principle which we do not even admit—the principle of *universal Toleration*, the principle that all religions are indifferent to the State, that all forms of religious error ought to be fostered by the State equally with the true religion." Again :—"What we of course AIM AT is to be, as we have once been, the DOMINANT Church of England." (*ap.* "Tablet," May 14, 1859, p. 313.)

K. HEIM :—"In 1895 some Prelates of the Papal house published the following apropos of a death sentence of the Inquisition in the 15th Century : 'O ye sacred flames of the stake! Ye were able through the destruction of a few utterly depraved sinners to rescue thousands . . . of souls from the abyss of error and eternal damnation! . . . O illustrious memory of . . . Torquemada [Inquisitor who burnt some 2000 heretics]!' " (*"Spirit and Truth,"* 1935, p. 87.)

POPE PIUS XI, March 10, 1934 :—"Exhorted the Order of Dominicans throughout the world to rally to the standard of St. Dominic and *drive out Heresy*. This exhortation was in an Apostolic letter to Rev. Martino Gillett, General of the Order, commemorating the seventh centenary of Dominic's canonisation. He recalled the reliance that the Pope placed on the Dominican missionaries to drive out Heresy in the era of the Inquisition, and urged modern Dominicans to follow the example of the founder." (*"Fellowship Forum,"* U.S.A., April, 1934) (*cf.* *Children of Mary; Congreg. of Sacred Heart, etc.*, p. 44.)

POPE PASCHAL II, 1099 :—"Whoever does not agree with the Apostolic See is without any doubt a Heretic." (*ap. Janus*, p. 245.)

DE MAISTRE :—"In order to establish ONE Religion and one morality in Europe, one preliminary measure is indispensable; and that is to efface from the European dictionary the fatal word *Protestantism*."

"THE SECRET PLAN OF THE JESUITS" (Abbate Leone, 1848) :—"Our business is to imbue Catholics with *Hatred*, dissembled till *The Day*, and to employ them as a body to strike deadly blows at *Heresy*." (*cf. Michiel*, p. 43.)

"CONGREGATION OF THE SACRED HEART" :—"Every novice shall swear to combat to the death the enemies of humanity. His every hour shall be consecrated to the development of Christian civilisation. He has sworn eternal *hatred* to the genius of evil, and has promised absolute submission to our Holy Father the Pope." (*Chap vi, "De l'Organisation Hierarchique,"* p. 42.)

"LEAGUE OF ST. SEBASTIAN"—Sir Geo. Bowyer (R.C.), Jan. 20, 1874,

said :—"It was the special duty of the L.S.S. to be foremost in upholding the Temporal Sovereignty of the Holy See; to be ready for any emergency and, if necessary, to sacrifice their lives for its maintenance." (*ap. Modern Aeternus*, p. 299).

AMBROSE DE LISLE PHILLIPPS (R.C.) :—"We are ready to combat for the Holy Father's sacred Rights; the Holy Father may count on us; we are the children of the Crusaders; we will not falter before the sons of Knox." (*Letter to Lord Shrewsbury, ap. Modern Aeternus*, pp. 67, 68.)

CARDINAL MANNING (about 1874) :—"Now, when the nations have de-throned the Vicar of Christ . . . there is only one solution, I fear . . . and that is the terrible scourge of Continental war. . . . The Vicar of Christ will be put again in his right place. But that *Day* will not be until his adversaries have crushed each other with mutual destruction."

GLADSTONE :—"The fixed purpose of the secret inspirers of Roman policy is to pursue by the road of FORCE the favourite project of re-erecting the territorial throne of Popedom, even if it can only be re-erected on the ashes of the City, and amidst the whitening bones of the People." (*Vat. Decrees*, 1874, p. 62.)

Such is the "Catholic" Christian "faith, hope and charity."

CHAPTER 14.

IS JESUITISM A "TOLERABLE" ELEMENT IN A CHRISTIAN STATE, OR AN UNDESIRABLE ALIEN?

COMPILER'S COMMENT.

Its Head usurps Christ's office as Priest, Saviour, King, and the Holy Spirit's as Inspirer, Guide, Sanctifier;

It substitutes a mere woman, the B.V.M., as Mediator and Saviour, and worships a Wafer as very Christ;

It substitutes a "Clerical" caste of unregenerate men for "the Church"; It claims Absolute power and Infallibility for its Head over every human Being;

It denies the efficiency and sufficiency of Christ's Atonement by "crucifying Him afresh" in the Mass;

It claims to forgive Sin as God in the Confessional, and to create the Creator in the Eucharist;

It tampers with and tramples on the Ten Commandments;

It defeats God's purpose of Redemption and Reconciliation by forbidding and burning His Revelation;

Its Morality is wholly anti-Christian and Satanic; it sanctions every sin and crime;

It poisons the wells of Salvation and the Water of life;

It commits wholesale Murder to enforce its usurped Authority, whose denial it calls Heresy;

It emasculates mankind by its Education and "Direction," the better to exploit it;

It effaces the Image of God in Man and blots out God;

Its rule has ever been and still is a Reign of Terror—physical, moral, spiritual.

ITS EDUCATION DESTROYS THE INTELLECT; ITS DIRECTION THE WILL; ITS

AUTHORITY THE PERSONALITY ; ITS CONFSSIONAL THE SOUL ; ITS MORALITY THE CONSCIENCE ; LEAVING THE MAN A SHELL, A CORPSE.

Its chief business is to teach, preach, and, when possible, practise Treason. This is the Power which England, by its leaders, has enthroned besides H.M. the King, to which and its treasonous propaganda the "Royal" patronage of Maynooth—"Satan's Workshop" (ex-Jesuit priest O'Beirne called it)—is still extended (!) which exists only to undermine H.M.'s Religion, Sovereignty, Empire as well as his Divine commission to uphold and disseminate Truth and Justice, Religion and Piety, and to subjugate him and all the world to Satan, this "world's" present ruler.

Some 60 States have expelled the Order. An "infallible" Pope—at the cost of his life—abolished it for ever! England's politicians have fostered it—its embrace is "Death."

Their—the Jesuits'—portrait apostolically painted, is to be found in 2 Thess. ii. ; 1 Tim. iv. ; ii Tim. iii. ; 2 Peter ii.

MACHIAVELLI deposed :—"The Italians are indebted to the Roman Church for our having lost all Religion through the priests' bad examples, having become an unbelieving and evil people. The nearer a people dwells to the Roman Court, the less religion it has." (*Discorsi*, i. 12, p. 273.)

MELCHIOR CANUS (1550) :—"He who thinks Rome can be healed knows little of her ; the whole administration of the Church is there converted into a great TRADING BUSINESS, a traffic forbidden by ALL LAWS, human, natural and Divine." (*v. Mark xi. 17 ; John ii. 16.*)

CARDINAL ANTONELLI—Pius ix's right-hand man—said :—"The Jesuits have a special talent for ruining whatever they touch."

God's Word, History, Experience alike proclaim JESUITISM as "The Mystery of Iniquity," "The Abomination which maketh *Desolate*." (*cf. Michel*, p. 42.)

CHAPTER 15.

POPERY A "FOREIGN BODY"—POLITICALLY UNASSIMILABLE, ECONOMICALLY UNDESIRABLE, MORALLY UNTOUCHABLE.

LEO xiii (Encyc. "Sapientia Christiana," "Duties of Christian Citizens," p. 10), 1890 :—"The Church cannot bestow patronage of favour . . . on those who openly refuse to respect its *Rights* [as per the "Syllabus"]. Whenever they are allowed to take part in affairs they should support men who are likely to do good to Religion [i.e., Popery] and there never is or can be any reason why enemies of the Faith should have the preference." [This sanctions "boycotting."]

LEO xiii, Sept., 1884 :—"In the Syllabus the faithful will find a Rule for the direction of their minds."

Bp. VAUGHAN (R.C.) :—"It behoves Catholics to make use of Popular institutions to endeavour to bring back all Civil society to" Roman Catholicism.

1885 :—"The Encycl. 'Immortale Dei,' 'Christian Constitution of States' . . . is the Code of *Political* doctrine which must be held by Catholics of whatever Party. . . . They may belong to either political party provided they remain faithful to Catholic Principle. Each one is free to follow his

own judgment in matters in which Faith and the Moral law ["which comprehends every act"] are not concerned."

Catholics accept Protestant "Toleration," but refuse to reciprocate it ; thus :—

REV. CROKE ROBINSON (pervert) :—"Toleration of Protestants is intolerance to Catholics. . . . What is toleration to you is apostasy to us." (*"Liberty of Conscience,"* 1887.)

They anathematise all the Protestant liberties, but use them to pull down the Protestant State and Church.

The avowed Object of their presence among us is to sub-jug-ate Britain and through her all the Nations. (*v. Preface*, p. 1, *Manning*.) Their methods are un-English, unscrupulous, ruthless, immoral, including lying, perjury, secrecy, false pretences, disguises, aliases, clamour, calumny, sedition, conspiracy, terrorism (physical and pschical), assassination, revolution. Their persecuting Bulls, their canonised Traitors (Campian, Garnet, More, Fisher and company), Liguori's Moral Theology are all stamped with Papal approval and infallibility. England has fallen far below the social precepts and moral hygiene of O.T. "Deuteronomy." The leaders of thought and policy in England have undoubtedly betrayed the Nation, delivering it, bound hand and foot, to the Papacy, and the reckoning will be heavy.

Instead of taking up Rome's challenge in 1830 and 1850 and having it out, they preferred to take it lying down and leave it to posterity to pay the reckoning.

WM. PEACE, 1863, said :—"Could we suppose the Object to be the sub-version of the Constitution, . . . severance of the Church from the State, repudiation of the Royal Supremacy, the undermining and destruction of the Reformed Church and Scriptural Religion . . . established in this Nation, then indeed we might recognise the fitness of what is going on to the attainment of those ends." (*cf. Connelly*, p. 54 ; "*The Primitive Church in Britain*," pp. 166-8, 1863.)

MR. ROEBUCK (Liberal M.P.) at Sheffield, March, 1869, said :—"I do say this, that if he [Mr. Gladstone] were inclined to Catholicism, he would do exactly the thing he is now doing."

THE BISHOP OF ELPHIN (PROTESTANT), Oct., 1908 :—"The feeling is that a DOWN GRADE is winked at by our rulers."

M. McCARTHY (R.C.), "Priests and People in Ireland," 1902, p. 66, etc., and

F. H. O'DONNELL (R.C.) (M.P.), in "Morning Post" of June, 22, 1903, and May 26, 1904, also in "Ireland as under the Bourbons," Oct. 12, 1903 spoke to similar effect. ("*Blackmatting of Education in Ireland*," 1903, p. 10. *Vide Pierce Connelly*, p. 54.)

CHAPTER 16. CANON LAW.

As we have seen, the Anglo-Catholic party seeks to get rid of the Reformation Statutes, the Royal Supremacy, the xxxix Articles, the existing ecclesiastical Courts and law, and the final Appeal Court, the Judicial Committee of the Privy Council. It proposes to achieve this through the creation of Church Courts (or Synods) independent of and uncontrolled by Parliament—except, perhaps, theoretically—clerically staffed, and using the Papal Canon Law. This "Home Rule" for the C. of E. would be undiluted "Rome Rule" like its Irish political counterpart. It would entail the total destruction of the Reformation and Revolution Settlements of our Protestant Constitution and established Protestant Religion, and the restoration sooner rather than later of the kingdom to its condition under Queen Mary. Canon Law is Papacy's substitute for God's law of the Church's government and doctrine as revealed in the Old and New Testaments.

A prefatory glance at the origins, scope, sanctions and character of the Canon Law will convince the dullest and most complainant that to exchange English law, civil or ecclesiastical, for Rome's Canon Law would be criminal lunacy.

Papacy took advantage of the general ignorance and political chaos of the 5th and later centuries to assert and usurp a precedence and authority to which it was not entitled, to encroach on and absorb the rights and liberties of States and Churches, and create a basis for enforcing its Primacy, Supremacy and Dictatorship over all parties as a charge allegedly committed to it directly by Christ. This it did by means of forged credentials and historical fabrications. Thus "JANUS," a Roman Catholic ("The Pope and the Council," 1869) says:—"From the end of the 5th century layer after layer of Forgeries and fabrications was piled up in the Church." (pp. 123, 117.) Such were the Ignatian Epistles (3rd cent.), the Apostolic Constitutions (4th cent.), the Liber Pontificalis (6th cent.), the Donation of Constantine (mid. 7th cent.), the pseudo-Isidore Decretals (9th cent.), the Gregorian (11th cent.), the Decretum of Gratian, "a medley of multiplied forgeries" [*J.*, p. 148], "saturated with deceit and error" (*J.*, p. 150) (mid. 12th cent.), the histories, "with a purpose!" of Martin of Troppau (13th cent.) and of Tolomeo (14th cent.), et cetera. Through these "the whole Constitution and government of the [Roman] Church was changed" [p. 94], its "ancient orders disintegrated" [p. 150] and "the old Church system of *Bishops*, priests and deacons was undermined and destroyed" [p. 153] with the object "of making the whole Christian world . . . the domain of the Italian clergy. . . ." (p. 143). This purpose was furthered by creation of Legates (11th cent.), and of the privileged Mendicant Orders (beginning of 13th cent.), who superseded bishops and parish priests (pp. 164, 268, 271); by abuse of the "Pallium and its Oath of Vassalage" (*J.*, pp. 167-9) and the claim to the Pope's "plenary jurisdiction." (pp. 169-170.) This practical destruction of the *Episcopate* was decretally completed by the Infallibility coronation of 1870. The political and disciplinary outcome of the forgeries have been the Supremacy, Temporal power, Primacy, Depositing power, the Inquisition, Anathemas, Excommunications (Boycotting), Interdicts, the Curia (born 1090-1130, *J.*, p. 215), Index Librorum Prohibitorum, Trent Decrees (1545-63), Pius iv's Creed (1564), the Syllabus (1864), Infallibility (1870), Massacres, Wars!

Pius vi. in 1789 admitted the fraudulency of the pseudo-Isidore Decretals, and in 1866 the Jesuit Regnon confirmed the fact. (*See Janus*, pp. 402-3.) JANUS says:—"With this forgery disappeared the whole historical foundation of the Papal system. . . ."

The following are samples of that foreign Canon Law—Canons and "Bulls" etc,—which Anglo-Catholics will restore if and when they be granted *Independent Church Courts*.

1. "EXCOMMUNICAMUS"—or 3rd Canon of ivth Lateran Council, Innocent iii, 1215—"anathematizes every Heresy; obliges the State to exterminate heretics under pain of dissolution of allegiance of subjects, and to give their land to Catholics."

In 1826 the Irish R.C. Bishop McHale and Dr. Doyle said "if it were in force it would upturn the very foundations of society and would drench our streets and fields in blood." It has done so.

2. "UNAM SANCTAM"—Boniface viii, 1294, "proclaims the Pope's Supreme Authority over Kings and the necessity that every human creature be subject to the Roman Pontiff."

3. "MULTORUM QUERELA"—Clement v, 1311, regulates the Tortures and other proceedings of the Inquisition.

4. "CUM EX APOSTOLATUS OFFICIO"—Paul iv, 1558 (renewed by Pius v., temp. Elizabeth) declares Pope as Pontifex Maximus is God's representative on earth with full authority over nations and kingdoms;—"Monarchs or Bishops becoming Heretics are deposed and incur death."

5. "PASTORALIS ROMANI" or "IN CENA DOMINI"—approved first in 1372 (Gregory xi); Paul v, 1610; Urban viii, 1627; Clement xi, 1701; Benedict xiv, 1741—gives Pope Temporal power over all individuals and corporations; excommunicates (27 causes!) all Protestants, subverts all rights.

DR. O'CONNOR (R.C. historian) deposed that the Pope annually reads this in the Vatican, "ending by throwing down and quenching a burning torch in token of everlasting damnation of the cursed, his body, his acts, and his belongings." The victim stands as a blasted oak struck by lightning, shorn of honours, palsied in career.

6. "UNIGENITUS"—Clement xi, 1713—condemns liberty of Conscience, excommunicates all readers of the Bible or others who maintain principles of civil and religious liberty.

7. "PASTORALIS REGIMINIS"—Benedict xiv, 1742—establishes the direct Temporal Power of the Pope. Ecclesiastics refusing to obey any command of the Curia are *ipso facto* suspended from office; all Laymen are excommunicated.

8. "ELAPSO PROXIME"—Benedict xiv, 1751—Rules for the Inquisition, tortures, etc.

9. "URBEM ANTIBARUM"—Benedict xiv, 1752—Declares Property taken from R.C.s by heretics is to be restored to R.C.s regardless of title.

10. "SUPER SOLIDITATE"—Pius vi, 1786—Establishes (a) Pope's Infallibility (personal), (b) his indirect Temporal power over all kingdoms, (c) power to absolve from oaths of Allegiance, and (d) to deprive kings of their kingdoms.

11. "APOSTOLICÆ SEDIS"—Pius ix, 1869 (Dec. 19)—(1) Asserts Ecclesiastical Immunity from Civil jurisdiction, (2) Excommunicates all who (a)

enact anti-clerical laws in secular Courts or impede the promulgation or enforcement of Papal Decrees, (b) retain Church properties or revenues, (c) command Church burial to be given to heretics, (d) Heretics of every class and all who favour them, (e) all who read heretical books, etc., (f) injure Inquisitors, or steal or burn documents of the Inquisition.

QUIRINUS ("Letters from Rome, p. 100) says:—"It is intended as a renewal of the Bull 'In Cœna Domini.'" I am informed it is but a first link in a chain of decrees embodying the RETROSPECTIVE FORCE of the anticipated [Infallibility] dogma. Every claim once advanced must be maintained, every doctrinal proposition renewed, and so the living body will be chained to a corpse." The Infallibility Decree does that of itself in any case.

PIUS IX. Encyclical "Quanta Cura" and Syllabus of Errors, of Dec. 8, 1864, also re-assert and enforce the enactments of the Canon Law.

LEO XIII. too said, 1885:—"The Church's Definitions are irreformable."
 COMPILER'S COMMENT.

Christ and His Apostles foretold the concurrent development in Christendom of His Church and of a rival, antichristian body—"The Mystery of Iniquity," headed by "the Man of Sin," "the Son of Perdition"—whose respective types were Sarah and Hagar, Isaac and Ishmael, Jerusalem and Sinai, New Covenant Grace and Old Covenant Law, Christian freedom and Pagan bondage; whose antitypes are Protestantism and Popery. This body transfers to the Virgin Mary (as "Mother of God" and "Queen of Heaven") Christ's Mediatorship. It puts its Head, the Supreme Pontiff of the (aforetime Pagan, now) Papal "Mysteries," on God's throne as "creator of his Creator" and "Judge in Christ's place," also in the seat of Conscience, reserved to the Holy Spirit as sanctifier, interpreter, guide to Truth. It burns God's Word and its readers, "crucifies the Son of God afresh" in the Mass, and is idolatrous. It justifies Perjury on principle, and "Forgery has always been a Catholic practice." Can it be the religion of Jesus Christ?

Yet Great Britain is "giving its power (*dynamis*) and authority (*exousia*)" to it (Rev. xvii. 13), and is in political communion with it as a Temporal Sovereignty, Satan's rival to Christ's Kingdom, and is therefore an accomplice and patron of all its crimes! (Rev. xviii. 4.)

CHAPTER 17.

SUPREMACY—ROYAL OR PAPAL?

DEAN STANLEY said:—"The Supremacy of the *Crown*—i.e., of the *Law*—in all causes and over all persons, ecclesiastical as well as civil, is the supremacy of the *whole Nation* over its whole concerns, 'spiritual' as well as 'temporal.'" [Here "spiritual" means ecclesiastical and "temporal" means civil.]

LORD CHIEF JUSTICE COKE (*circa*. 1616) said:—"By the ancient laws of this realm this kingdom of England is an absolute empire and monarchy, consisting of one Head which is the King, and of a body, consisting of several members, which the law divideth into two parts, the clergy and laity, both of them next and immediately under God SUBJECT and obedient to the Head."

THE FOLLOWING STATUTES assert the independence of England and the full supremacy and jurisdiction of its Sovereigns ("the Crown") as against all foreign princes, prelates, powers:—(1) 16 Rich. ii, c. 5; (2) 24 Hen. viii, c. 12; (3) 25 Hen. viii, c. 21; (4) 26 Hen. viii, cc. 1 and 3; (5) 37 Hen. viii, c. 17; (6) 1 Edw. vi, c. 2; (7) 1 Eliz. c. 1, secs. 16 and 17.

ARCHBISHOP BANCROFT, who drafted the Canons of 1604, said:—"Both the ecclesiastical and temporal jurisdiction BE now united in his Majesty, which were heretofore '*de facto*' though not '*de jure*' derived from several heads." (*C.A. Tract* 182.)

PETER himself, "an apostle" and "an elder," said to converts:—"Submit yourselves . . . to the King AS SUPREME or unto governors as sent by him . . . for so is the will of God." (1 Peter 2. 13.)

State and Church are definitely differentiated in Scripture as having different ends and sanctions. (Matt. 22: 21.) The State comprises citizens of this world as such; a Church or Churches comprise "citizens of the household of God" (Eph. 2: 19) who "have here no abiding city, but seek one to come"; their aims and code and driving power [dynamic] are different, representing essentially Self and UnSelf.

A Church (*Kuriakē oikia*—Lord's House—Kirk) is a group of two or more persons (Matt. 18: 20) associated for the Lord's "business" (Luke 2: 49) or religion. Christ neither contemplated nor provided a Constitution for the creation of ONE VISIBLE UNIVERSAL THEOCRATIC CHURCH—such as the Jewish or the Gentile and Pagan—having over it a Viceroy or Vicar. His appeal was entirely to the Individual—his reason, his Conscience, his heart. He specifically forbade the Apostles to model their society on the lines of Gentile government. (Luke 22: 25). So too Peter himself (1 Peter 5: 2, 3) and Paul (2 Cor. 1: 24). The only commission to apostles, disciples, strangers was to preach (especially to the "lost sheep of the House of Israel") the gospel of Redemption, Reconciliation and Salvation. Thus a Church or Christian congregation (Article xix) is concerned essentially with the relations between God and Man in the realm of soul and spirit—both being invisible and immaterial, and therefore inviolable. A State is concerned essentially with the relations between Man and Man in the realm of the material and corporal—both visible and tangible. Churches *are* many and were intended to be so. The *Seven* Churches of Asia were types (Apoc., ch. 2). Jerusalem naturally had the first Church; Antioch and many others existed before Rome. Obviously our Lord did not intend there should be only ONE universal visible Church in this age or era. There never was, is, or CAN be. (*q. Eph.* 1: 10; John 11: 52.) The Pope's claim to the Headship of such a "Catholic" Church has always been protested and resisted by the Churches of Europe, Asia, Africa. Peter at no time or place claimed or exercised supreme government, either ecclesiastical or civil, of all Churches, States, Nations; so, had he been Prince of the Apostles and Bishop of Rome—which he was not—and were the Bishop of Rome his "successor" by right (*de jure*), in fact (*de facto*),—through uninterrupted lineal descent—and in act (character and conduct, cf. Matt. 7: 16) the Pope's claim to world-wide *Civil* Sovereignty—with divine *authority* to depose, excommunicate and murder Christian kings and people—would still be a baseless myth. Neither claim—Vicariate or Primacy—has any basis in

Scripture, History or Reason. The Papacy is *par excellence* the "Cuckoo" Church—alien, intruder, usurper, supplanter, persecutor, Ishmael. Its attitude recalls that of Korah, Dathan and Abiram who, not content with their privileged position, "coveted the Priesthood also." The Popes, not content with the position of Bishop of Rome and Pontifex Maximus, covet also that universal dominion of the world's *kingdoms* (as well as Churches) which was offered by Satan to our Lord and refused.

BENJ. WHITEHEAD (Barrister), 1902 :—"From the legal point of view the dominant characteristic of our political institutions is the Sovereignty of *Parliament*, that is, of King, Lords and Commons." Henry VIII and his *Parliament* merely asserted the supremacy of the Nation over its religion and the ministers thereof. For the State is supreme over all societies, whether religious or otherwise, whether "established" or "non-established." (*v.* 1 Peter 2, 13-15.) (*C.A. Tract* 313.)

LORD ST. LEONARDS (Dec. 18, 1850) :—"By the Law, as it stands, the Bishop of Rome and his Archbishops and Cardinals have no RIGHT to assert or maintain that they have any spiritual or ecclesiastical JURISDICTION in these realms."

LORD LIVERPOOL, 1825 :—"A Protestant Succession is the foundation of our Constitutional system; but if this measure pass [Emancipation Bill; finally passed in 1829] the Protestant Succession will not be worth a farthing."

DISRAELI asserted :—"The Royal Supremacy is the ONLY security for our Religious Liberty and the great security for our Civil Rights."

DR. J. WYLIE : "While the Throne of England continues to be Protestant Great Britain will stand; when it ceases to be Protestant, Britain will fall." L. MORRISSY (R.C. Priest), 1821-22 :—"Let Government grant the Catholic claims and they will unsheath the Inquisitorial sword and unveil the rack and torture. Let the Government grant them unqualified *Emancipation* and they will sap the very FOUNDATION of the British Constitution." "All Heretics must be *exterminated* and their properties confiscated," etc. ("*A Cruel and Inquisitorial System in Ireland*," Part II, pp. 69, 252-3.)

PIERCE CONNELLY (ex-R.C. Chaplain to Earl of Shrewsbury), 1852 :—"To attempt to tolerate two Supremacies in one realm—Civil and Pontifical Government—to unite Protestants and Romanists in the SAME Polity is a delusion; the ruin of the Kingdom is too surely its result to have been blindly stumbled on. [*cf. Peace*, p. 49.] What Rome calls her Religion is treacherous War with all mankind. It makes human fellowship with them impossible and absurd." "That Bill [Emancipation] made the Pope *Co-Sovereign* with the Queen, made him an Estate of the Realm but independent of it. He will no more be content to share Sovereignty in England than in Ireland. The old Reformation and the Revolution of 1688 must be maintained. People of England, if you will not be subjected . . . you must be ready for Civil War and not afraid of it as in 1829. You must be united in purpose and in plan as well as ready." "IF THERE IS ANYTHING WORTH FIGHTING FOR IT IS TO KEEP THIS LAND PROTESTANT AND TO KEEP A PROTESTANT HOUSE UPON ITS THRONE, TO KEEP BRITAIN BRITISH. You may have to fight for it, and I trust in God that you will if it need be, without a month's, a week's, a day's, an hour's debate." ("*The Coming Struggle with Rome*," etc., 1852, pp. 3-24, 29.)

DISRAELI warned England some 74 years ago :—"We are sinking beneath the power of a Foreign Priesthood. Your Empire and your Liberties are

more in danger than when the army of invasion was encamped at Boulogne. The Ritualists and the Irish followers of the Pope . . . are now in open confederation. . . . They are, as they think, about to seize the supreme authority of the Realm. . . . It may be open to England again to take her stand upon the Reformation, and it may be her proud destiny to guard Civilisation alike from the withering blast of Atheism and from the simoom of Papal Usurpation." (April 4, 1868, and Nov. 22, 1874.)

DR. CROLY, 1837 :—"We have a dreadful enemy to contend with—Popery. . . . A year of Popish Supremacy would effect the total subversion of Church and State; full vengeance on all who had repressed its ambition; exile, confiscation and death for its particular enemies; ruin for Protestantism and the Constitution. With Ireland in Popish hands what could save England? What could be our resistance with the Constitution against us?"

MAJOR HOBART to Mr. Dundas, Jan. 17, 1792 :—"The *Connection* between England and Ireland rests absolutely on Protestant Ascendancy. Abolish distinctions and you create a Catholic Superiority."

LORD R. MONTAGU :—"If Ireland be *separated* it will assuredly be a Roman Catholic State. If it be—on the flank of England—do not think that England will . . . be of the least account as a Protestant State." ("*Scylla or Charybdis—Which?*" 1887, pp. 30, 31.)

DR. WYLIE :—"The Apostasy is fast accomplishing its purpose. The Government of the Eternal and the Government of Great Britain are at this hour moving on lines that must bring the two into collision. For years past Divine Providence in Europe has been preparing the final overthrow of the Papacy. The Policy of the British Government has been the very opposite. It has heaped wealth and honours on it, prolonging its dominancy in the Earth. Our Policy has tended to thwart and defeat the Government of Heaven. We are striving with our Maker. The battle can have for us but one issue—Defeat! Our Empire was never in so great peril of being rent in twain. It is smitten with paralysis at the heart. The Cause of God on earth has still its centre in the great Battle not yet fought out between Christ and Antichrist, betwixt Protestant Truth and Popish idolatry. A great calamity impends over Great Britain, and in its final issues over the World, in the BREAKING UP of the Empire, that one organisation on which alone the Nations can build any hopes of future emancipation from barbarism and oppression. Our special trouble comes from the Romish faction. We appeal to you, the Christian community, lovers of your Country and your Bible, to say whether you are prepared to uphold any longer a policy which has made Britain these [1888] 50 years a partaker in the sins as it is now a sharer in the plagues of that system. You have the Remedy in your own hands—at the Polling Booth. . . . WHAT RIGHT HAS ANYONE TO SHARE IN THE GOVERNMENT OF A SOCIETY WHO CANNOT PERFORM THE MOST FUNDAMENTAL DUTY WHICH HE OWES IT, VIZ., ALLEGIANCE TO ITS CENTRAL AUTHORITY? No State can guarantee any of its members in the exercise of a right that would destroy itself. The Emancipation Act reversed the policy of that Act of Settlement by entrusting power to men whose Allegiance is given to a FOREIGN Prince—the Pope." ("*Which Sovereign?*" 1888.)

LORD BOLTON (May 13, 1805) :—"That insuperable barrier, viz., Divided Allegiance, rendered vain all pretensions to equal rights by want of equal conditions."

LORD CHANCELLOR ELDON (May 13, 1805) asserted that the basis of the British Constitution was not founded upon the principle of equal rights to all men indiscriminately, but to all men conforming to and complying with the TESTS which that Constitution demanded for its security.

DEAN GOODE, 1867 :—"To regard Popery as a harmless form of Christianity *deserving equal privileges* with every other form is a fatal delusion destructive of every Protestant nation that acts upon it." (*"Rome's Tactics,"* p. 64.)

J. A. FROUDE :—"The utmost stretch of *Toleration* cannot reach to the endurance of a belief which makes Rebellion a Duty and teaches Temporal obedience to some other Sovereign as an Article of Faith. No Government need keep terms with such a creed when there is power to abolish it." (*"English in Ireland,"* vol. i, p. 69.)

DR. CROLY (1837) :—"In the name of common sense and British freedom, how long are Laws to be made for Protestants by Popish legislators? How long is our Religion to be held at the mercy of a system begotten in delusion, brought forth in iniquity, and maintained by the fearless *dissolution of every tie that binds man to man?*"

"THE CHRISTIAN," Jan. 23, 1891 :—"That is not Liberty which gives the Old Man of the Sea licence to fasten himself upon Sindbad's neck. Liberty setting the Tyrant on the throne is liberty run mad. English Nonconformity waving its banner of Civil and Religious Liberty at the head of a procession leading Popery back to the throne of England would be an unprecedented exhibition of 'Freedom free to slay herself and dying while they shout her name!'"

P. CONNELLY, 1851 :—"If there is ever to be either political or social regeneration of Europe . . . it must be by the ANNIHILATION of the whole ecclesiastical system of the Papacy. Roman Catholic doctrine practically BLOTS OUT God from the moral government of ALL who believe it." (*"Reasons for Abjuring Allegiance to the See of Rome,"* 1851, p. 4.)

FATHER MCGLYNN (Amer. R.C.), Jan. 8, 1888 :—"This is my hope and my prayer—that that Power which now seems so wonderfully entrenched shall in the providence of God be broken up."

JOHN RUSKIN :—"The entire system of that Church is in the fullest sense Antichristian. *We can never have the remotest fellowship with the utterers of that fearful falsehood and LIVE.* I believe that the honour of England's arms will be tarnished, her commerce blighted and her national character degraded until the Romanist is EXPELLED from the place which has been *impiously* conceded to him among her legislators." (*"Seven Lamps of Architecture,"* 1849, p. 13.)

DEAN GOODE (Ripon), 1867 :—"Papacy's practices since the Reformation for *breaking up a Protestant kingdom* are irreconcilable with ANY DEGREE of FELLOWSHIP with CHRIST." (*"Rome's Tactics,"* ed. 1893, p. 65.)

SOUTHEY warned us :—"It would be a solecism in policy were we to entrust with power in the State those persons who are bound in conscience to use it for subverting the Church, for undoing the work of the Reformation and of the Revolution, for re-establishing that system of superstition, idolatry and persecution . . . from which the sufferings of the martyrs and the wisdom of our ancestors by God's blessing delivered us."

REV. HELY SMITH, Sept. 26, 1885 :—"Protestantism and Prosperity have

always gone hand in hand in England's history, while a pandering to Popery has invariably been either accompanied with or quickly followed by National calamities." William i, Stephen, Henry ii, John, Henry iii, Lancastrian sovereigns, Mary, Charles i, Charles ii, James ii were all more or less pro-Papal and had reigns disastrous to England; Edward i, Edward iii, Edward vi, Elizabeth, James i, Cromwell, William of Orange, Anne, the Hanoverian House were all pro-Protestant and England prosperous, although not uniformly. "Any inclination toward Popery, as in 1806 and 1829, brought immediate disaster." "A priest-ridden Nation never has been and never can be a prosperous nation, and NOT UNTIL THE ENGLISH PEOPLE DETERMINE STEADFASTLY TO RESIST EVERY ENCROACHMENT OF ROME in politics and religion and return to serve the one true God and Jesus Christ whom He sent, CAN THEY LOOK FOR THE RETURN OF NATIONAL PROSPERITY."

THOS. CARLYLE :—"Protestant or not Protestant? . . . is there anything of nobleness in you, O Nation, or is there *nothing?*"

"By Me Kings reign." "Righteousness exalteth a Nation."

Rev. 2. 20. "Because thou TOLERATEST that WOMAN Jezebel, which calleth herself a prophetess, to teach and seduce my servants . . . to eat things [e.g., the wafer-host] sacrificed to idols. . . Behold, I will cast them that commit adultery with her into GREAT TRIBULATION except they REpent."

CHAPTER 18.

THE CHURCH OF ENGLAND IS "PROTESTANT," A BAR TO GREAT BRITAIN'S SUB-JUG-ATION.

DR. F. G. LEE, 1867 :—"The first great difficulty before us arises from the Protestantism of England. Till this is removed the Reunion of our Church with either the Greek or Latin Churches is hopeless. . . . A fair vision certainly, but there is this little obstacle to its fulfilment. England is Protestant to the backbone. Protestantism is ingrained into her Constitution, her laws, her social system and her religious habits. . . . It certainly has full possession of the minds of the vast majority of her clergy . . . (pp. 89, 90.) The objection amounts to this—It is impossible to make England Catholic again. We can understand such an objection as this coming from one who . . . agreed heart and soul with the Protestantism of the Establishment or the still vaguer Protestantism of the people at large." (p. 259.)

FATHER FRANCIS WOODLOCK (S.J.) declared :—"The sacrificial doctrine of Catholics and extreme Anglo-Catholics to-day was the doctrine which was so definitely rejected by Cranmer when he set to work to reform the Liturgy and Ordinal. He said he rejected the Mass as universally used in the Popish Kingdom. . . . The Catholic doctrine of Real Presence and Sacrifice has been cut out as carefully as a surgeon cuts out cancerous tissue. . . . His Ordinal stands in its historic context as an ordinal mutilated with a definite purpose, that of excluding a sacrificing priesthood from the reformed Church of England. . . . Anglican ministers to-day are not real Priests. . . . The Reformers got rid of the Sacrifice of the Mass : they never thought of offering Christ really present as a Victim on the Altar when they speak of pleading the one Sacrifice of Calvary." (*"The Reformation and the Eucharist."*)

"UNION REVIEW," 1867 :—"Our belief is that the Church of which we are members [? R.C.] is Catholic in her Faith and in her usages and that Protestantism in any shape or form HAS NO LEGAL PLACE within her. If you call us Catholics as we call you Protestants then there will be no mistake as to the points of issue between us." (p. 380.)

HOMERSHAM COX, 1875 :—"If the Church of England is correctly designated Protestant the Evangelical party has an almost unassailable position."

"CHURCH TIMES," Feb. 5, 1875 :—"If it be [Protestant] then the Evangelicals are right, and all the action of the Church Association is more than justified, and also the attempt now being made by Parliament in the same interest."

BIBLICAL, MAINLY NEW TESTAMENT, USE OF "PROTEST" ("WITNESS").

Analysis of 43 texts, including 2 Chron. 24 : 19 and Isa. 43 : 10 and 55 : 4 discloses 40 positive, 1 negative (1) and 2 neutral uses of "witness," either as verb or noun. In 2 Chron. 24 : 19 the Latin Vulgate (Rome's Bible)—A.D. 405—has "protestantes." In 1 Cor. 15 : 31 Paul says :—"I protest . . . I die daily." In John 18 : 37 our Lord says :—"I came into the world that I should bear witness to the Truth [therefore against the Untruth]." He, like all the prophets, was a Protestant. Negative protest against Paganism could not have created Christianity.

HISTORICAL USE OF WORD "PROTESTANT" IN ENGLAND.

In 1529 the title was applied to Lutheran Princes and States in Germany. From the earliest times (Boadicea, A.D. 60) Britain had resisted foreign aggression and subjugation, whether by Pagan pirates, Roman Casars or Papal propagandists ; her spirit had been independent and protestant. But the name did not become current coin of the realm till near Edward vi's time (1539) [Edward's reign, 1547-1553]. After that date the word occurs continuously in letters, books, State proclamations and other documents.

'PROTEST' AND "PROTESTANTISM"—THEIR MEANING.

Catholicism asserts that Protestantism is a "Negation" only, without positive Creed or Policy, instead of a Positive, aggressive, proselytizing, crusading force like Catholicism ; she refuses to see that positive and negative are complementary, although the "Syllabus" has its Affirmative and its Negative list of errors side by side, its Negative column being "mere negation" and its Positive column "sheer assertion" of the contrary ! Protest is positive and negative ; to protest innocence is to deny (protest) guilt ; to bear witness [pro-testem] for Christ is to testi-fy against Antichrist. To "protest" a money Bill is to *affirm* it has been dishonoured, i.e., *deny* it has been honoured. Does not Popery "protest" (deny) and anathematise every distinctively Protestant doctrine, and burn God's Word and its readers because they contradict it ? Every denunciation and *Auto da Fé* by the Inquisition was a protest against Protestantism. Their position, attitude and propaganda in the British Isles and Dominions to-day is "protestant" and treasonous ! If British Protestantism be a mere Negation, why has Rome wasted 400 years in frantic efforts to stamp it out ? Rome's arguments, are, like her welcome, threadbare !

EPILOGUE.

Apart from her criminology, criminality, heresies and essential anti-Christianity, Popery is an impracticable and discordant anachronism in a Protestant Country on every plane ; as appears from paras. 57 and 80 of the "Syllabus," her Guide for electors and others (Leo. xiii., *ap. Tablet*, Sept. 6, 1884) ; in which the Pope refuses, *urbi et orbi*, to "reconcile himself to Progress, Liberalism, and Modern Civilisation !" and infallibly declares that "Philosophy, Moral Science [God's Law] and Civil Laws must be MADE to bend to Divine and *Ecclesiastical 'Authority.'*" (*v. Dan.* vii., 24, 25) ; surely a pronunciamiento of Intransigency. THIS INTRODUCES AN INCURABLE DISEASE in the body politic WHOSE ONLY REMEDY LIES IN RADICAL EXCISION.

She obtained her footing in 1793 and 1829 by deception and falsehood as to the nature and obligation of Papal doctrines and designs. That forfeited her title to the longer protection of either law or grace. The blood-thirsty rebellion of 1798 was England's reward for the Franchise grant of 1793.

It is high time that England should frown instead of fawn upon her and her allies in the English Church. Incalculable harm is being done to the hereditary principles and traditions of generations to come ; whose blood will be on the heads of *this* generation. Don't imitate the Jews. (Mt. 27 : 25.)

She has grossly abused our trust and generosity. Ex-priest PIERCE CONNELLY said :—"Romanists are beyond the *possibility* of loyal truce and treaty." (1852.) What good is she to any body, anyway ? What greater claim has she to continue to poison the very air than a hydrophobic dog to bite ? "Self-preservation is the first law of nature." We are not required to compound for others' (treason) felony by our own *felo de se* !

Similarly the Tractarians of 1833, following the precedents of 1568-1644, obtained their footing in the Church by all-round pretence and deception, as they confessed ; and have held and fortified it by perjury, breach of contract and obtaining money under false pretences (Ordination Vows) in defiance of all Authority and ascertained law. What "quarter" do they deserve ?

As Christians we owe it to God, who has given us our Empire with its measureless privilege, power and responsibility, to denounce and expel them. We owe it to Christ who redeemed us with His life-blood and re-opened Paradise ; to the Martyrs (Protestants) of all past time who preserved and secured to us God's Law and Truth. We owe it also to the future—to our otherwise unprotected Posterity and Native Races, to hand on intact God's Promises, our Christian Faith and our religious and political Liberties. To become Pacifists, Defeatists, and deserters in the face of the enemy, is to bite the hand that has fed us, to "quench the Spirit" (1 Thess. 5 : 19), to "deny the Lord who bought us," (2 Peter 2 : 1), and to condemn ourselves to the contempt of the whole world and to the execration of posterity. If Latimer's "candle be put out" God will surely "remove England's candlestick."

MANNING, CARD. :—"THE GREAT EMPIRE OF BRITAIN IS, AS IT WERE, THE BEAST OF BURDEN ON WHICH THE CHURCH OF ROME HAS TRAVERSED THE WORLD." (*The Last Glories of the Holy See*, 1861.)

BISHOP OF GALWAY (R.C.), July, 1885, spoke of Maynooth as that

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