

PROTESTANT MANUAL

FOR

The United Kingdom.

ANTICHRIST;

OR, THE

REIGN OF POPERY IN THE DARK AGES.

WITH

ITS PRESENT EFFECTS ON CIVILIZATION.

AN HISTORICAL SUMMARY.

London :

RICHARD BARRETT, PRINTER, 13, MARK LANE.

1863.

Read Ed. Meyrick M.A.

with the Author's Regards.

Nov. 26. 1869.

TO

P. Morgan.

THE RIGHT HONOURABLE

LORD VISCOUNT PALMERSTON, K.G.;

&c., &c., &c.,

THE CONSISTENT CHAMPION, THROUGH A LONG AND EVENTFUL LIFE,

OF THE DIGNITY AND INDEPENDENCY OF THE CROWN AND

REALM OF BRITAIN AGAINST ALL FOREIGN

INFLUENCE WHATEVER, SPIRITUAL OR

SECULAR, PRIESTLY OR

IMPERIAL,

THE FOLLOWING PAGES ARE MOST RESPECTFULLY

DEDICATED BY

THE AUTHOR.

INTRODUCTION.

THE object of the following sketch is to supply the ordinary English reader with a compendious view of the consequences of the corrupt system of Popery on the spiritual and material welfare of nations.

Three centuries have elapsed since the Church of England, asserting the primitive independency of her predecessor the British Church—an independency coeval with her foundation six centuries before the foundation of the Papacy itself—disavowed all connection with the Popish religion, nor has she ever since relaxed a word of the formal protests in her services, articles, and homilies, condemnatory of its superstitions and policy. In this steadfast opposition, justified by all past and present records, and yet more so by the immutability—as the rest of the world believes—in evil and hostility to light and freedom which such system claims, no less in the nineteenth than in the ninth century, as essential to its very existence, the English Church is supported by the intelligent, unbigoted convictions of her own children—by the action of

the State—by the general voice of the British people—by the highest considerations of humanity and civilization.

The secession to Popery of a few amiable, impulsive, or unstable characters, attracted by some of its minor features, weighs lighter than a feather against the judgment of History and Experience pronouncing, on the broadest and most solid grounds, the system itself wholly incompatible with freedom and progress. Between it and enlightened humanity there never can be real peace—there never ought to be its hollow counterfeit. Honourable, but uncompromising war must be declared by every lover of Christianity and of “good-will to men,” against the system which, propped up in its own home against the execrations of its subjects by foreign bayonets alone, professes still to embody the spirit, and to be ready to re-enact the Inquisition Scenes, of the Dark Ages.

Nor should it ever be forgotten that the question of High Church or Low Church does not affect this matter. It is not only the most ancient churches of the world, but the highest in point of doctrine, in their views of the sacraments and the priesthood, viz., the Greek Church, the Russian Church, the Churches of the East, that have from the very first rejected, with a righteous and unhesitating arm, the spurious pretensions of the Papacy; that have, like

the British Church, been "Protestant against Popery." Compared to the unswerving "Protestantism" of the Apostolic Churches, tested by twelve centuries of consistency, that of Lutheran, Calvinistic, or Nonconformist communities, however zealous, is but a thing of yesterday, and may, like the last descendant of Calvin, return to Popery again to-morrow. It would be a mistake, therefore, fatal to the best interests of Christianity, to suppose that a Christian must cease to be an Apostolic Catholic Churchman, or must become a Puritan, in order to be a conscientious and resolute opponent of Popery. By doing so he would quit the ground, calmly and impregnably occupied as their own rocks and foundations, from primitive antiquity, by the Apostolic Churches of Christendom, for some position of private choice, the strength of which might be a delusion and must be an experiment. Churchmen must admit the Dissenter to be as sincere as themselves in opposition to Popery; but, with such facts before his eyes, the Dissenter also must acknowledge that High and ancient Churches, with fixed creeds and liturgies, sacerdotal vestures, sacramental services and festivals, have presented, and do present, a more consolidated and lasting bulwark against its encroachments than Dissent can, from its very constitution, hope to organise, or transmit secure to posterity.

Ignorance of the primitive Catholic principles on which the Protestantism of the Church of England reposes, added to a strong, and, in some instances, hereditary aversion to Puritanism with which such ignorance was wont to confound it, has impelled some of our laity and clergy to Rome—ignorance that his private “Protestantism” is but a Jonah’s gourd compared to the Catholic Protestantism of these ancient Apostolic Churches, leaves the Non-conformist under some vague impressions that the orders, customs, and usages of such Churches—not being those of his own way of worship or protesting—may, somehow or other, favour a system against which they have, from the beginning, proved, in fact, invincible barriers. Let the Churchman dispel error and suspicion by the light of History; let the Dissenter remember that it is not by individuals of a day, but by Churches older than herself that it has hitherto pleased Providence to preserve and rescue nations from the darkness of Rome, and to hand down from age to age the “marvellous light of God’s Gospel.”

CHARLTON,

. *February*, 1863.

POPERY:

THE CAUSE OF THE DARK AGES.

AN HISTORICAL SKETCH.

The 1st Century. THE separate churches which, in the Apostolic age, constituted the Church of Christ, were the following:—

In Asia—Jerusalem (the Mother church of all), Antioch, Ephesus, Smyrna, Sardis, Thyatira, Pergamos, Philadelphia, Laodicea and Colosse, Cesarea in Palestine, Cesarea in Cappadocia, Samaria, Lydda, Antioch in Pisidia, Damascus, Iconium, Lystra, Galatia, Arabia, Babylon.

In Africa—Alexandria.

In Europe—Thessalonica, Beræa, Philippi, Athens, Corinth, Crete, Rome, Lyons (Lugdunum) in Gaul,

Cor Salôg (old Salisbury or Sarum), Cor Avàlon (Glastonbury), Cor Ilid (Llan Ilid) in Britain.

The name Christian originated in Antioch, but the term Nazarene continued to predominate in the East.

The government of the whole Church Catholic was vested in the Council of the Fourteen Apostles, the Hebrew Church being consigned especially to the care of Peter, James, and John ; the Gentile Church to that of St. Paul and Barnabas.

Next in authority to the apostles were the seventy disciples. The treasury and secular affairs of each church were managed by deacons elected by the communicants and approved by the apostles.

The government of each particular church rested with its presbytery or body of priests, who elected and presented one of themselves as their Episcopus to the apostles. The consecration was performed by the laying on of the hands of the apostles and of the presbytery on the head of the elected. The Episcopus did nothing without the presbytery, nor the presbytery without the bishop. The episcopal office for three centuries was one of danger, the bishop being generally the first victim to persecution.

Subordinate to the presbytery were various offices of a fluctuating character — ordinary and extraordinary.

No Christian was permitted to sue another before the heathen tribunals. The entire policy of the church was self-contained and independent of the Roman Government, growing up into an "Imperium in Imperio;" hence the jealousy with which its progress was regarded, and the repressive measures adopted by the emperors, whose jurisdiction it superseded.

Great liberty was allowed by the apostles in things external and indifferent.

Among the observances of the Apostolic Churches which we have ceased to practise were :—1. The Agape or Love Feast. 2. Community of Possession. 3. Unction of the Sick. 4. Baptismal Immersion. 5. Exorcism. 6. Daily and Evening Communion. 7. The Kiss or Salutation of Peace. 8. Abstinence from blood and things suffocated. 9. Collection every Lord's Day for the Poor.

Calumny was a principal instrument in the hands of the Heathen against the early Christians, who

were accused of nightly conspiracies, cannibalism, secret incendiarisms, infanticide, incest, promiscuous intercourse, and adultery. Politically, they were charged with settled disaffection, with being enemies of the laws of nature, of monarchy, of the human race, and above all, with withdrawing themselves, under the influence of a gloomy and fanatical superstition, from the civil and military obligations of Roman citizenship. The Roman historians ascribed to them the dissolution of the military spirit and the consequent fall of the empire. Every public calamity was imputed to them ; some of the best and ablest emperors, such as Trajan and the Antonines, believing toleration of their principles incompatible with both the domestic and foreign safety of the Commonwealth. These flagrant, and, in many cases, wilful misconceptions gave birth to the ten persecutions of Pagan Rome against the Church, which Papal Rome took up, and has with more or less keenness continued to the present day.

The first persecution raged in the tenth year of Nero, A.D. 67. St. Paul suffered in the Via Ostiensis, near Rome. His remains were buried by Claudia Britannica, the daughter of the British King Carac-

tacus, her brother Linus and her husband, Aulus Rufus Pudens, in their family tomb.

The second persecution, which began in the fifteenth year of Domitian, A.D. 95, extended throughout the empire against Jews and Christians indifferently. St. John was banished to Patmos, and Linus was decollated at Rome.

The IInd Cen- The third, under Ulpius Trajan, A.D. 100,
tury. lasted ten years.

In the genuine writings and records of the first and second centuries a total silence is observed respecting any universal bishopric or hierarchic infallibility, purgatory, human satisfaction for sin, transubstantiation, the sacrifice of the mass for the dead, communion under one form, auricular priestly confession, the adoration of Mary, of relics and images, monastic vows, pilgrimages, indulgences. One peculiar opinion about the condition of the dead prevailed—that the souls of the good descended at once to Hades in the hollow centre of the earth, remaining there till the day of judgment, when ascending to Heaven they entered on eternal happiness. Hence we read in Justin Martyr, Irenæus, Clemens Alexandrinus, Origen and Tertullian, of prayers and

offerings for the souls of those who thus rested in Christ, in the sure hope of everlasting life. The offerings at funerals in North Wales are the vestiges of this primitive usage, and have no connection with the mediæval masses of popery.

The only festivals at this period were the Lord's Day, Easter, and Whitsuntide, with their Eves. Christmas was added first in Britain, in place of the great Druidic mid-winter festival of the Gathering of the Mistletoe, and was celebrated for twelve days, from the 25th December to January 6th, the latter date being held by the British Church to be the natal day of Christ.

The higher orders of ecclesiastical dignity, such as archbishop, were unknown. In the reign of Adrian, the head of the Alexandrian Church assumed for the first time the title of Patriarch, in which he was followed by the Bishop of Antioch, and subsequently by the Bishop of Constantinople.

The second century supplies us with no instance of any one church pretending to authority over another.

The ordinary name for every bishop, as it still is for a priest in Russia, was papa or pope.

Except in the African Church, the laity had no seat in the synods of the church, particular or Catholic.

Deaconesses as an order were extensively employed, and continued to be so till the twelfth century.

In the reign of M. Aurelius, towards the close of this century, the first attempt occurs to impose compulsory celibacy on the clergy by Pinytus, Bishop of Crete. He was censured as erring from the Gospel by Dionysius, Bishop of Corinth, and the attempt was abandoned. (Euseb. Hist., iv. 23.)

The fourth Pagan persecution in the reign of Hadrian, A.D. 118, raged through Italy, Greece, and Asia. In ten years vast numbers of Christians perished. Multitudes sought refuge in Britain under Lucius Lleuver Mawr, who extended the right of naturalization to every foreigner that was a Christian by profession.

The fifth persecution, instituted by Antoninus Pius, A.D. 139, lasted through the reigns of Aurelius Antoninus and Lucius Verus, spreading over the whole Roman empire; Britain, which was ruled by its own laws, and had recently established Christianity as the

national religion, in lieu of Druidism, alone excepted. At the beginning of the third century Christianity embraced nearly a fourth of the population of the Roman Empire, but its establishment as a national faith remained confined to Britain. Its fundamental doctrines continued the same as those of the first and second centuries, the canon of Scripture being that of the present Protestant Churches, as contained in the English Bible. Throughout this century no mention occurs in any sound author of altars, properly so called, or real sacrifices; wax lights burning in the day, images, pictures in churches, incense, or holy water sprinkled on the congregation.

The service and preaching in every church were invariably conducted in the vernacular language.

Infant communion after baptism was general. The elevation, adoration, and procession of the consecrated elements, private masses, and communion in one kind, were unknown.

Prayers were made for the dead and for all who rested in Christ. No evidence of the invocation of the dead or of saints is to be found, nor that temples altars, or feasts, were consecrated to them. No prayers were addressed to them or to the Virgin.

The cross was universally worn as a mark of the Christian profession, in distinction from the Jews and Gentiles. In Britain it had long been adopted as the national banner.

The Bishop of Rome claimed no power beyond his own See.

The IIIrd Century. The sixth persecution, in the reign of Severus, covered the empire, Britain alone excepted.

The seventh under Decius, A.D. 250, was so sanguinary, that the apostates or the lapsed were computed at one-fifth of the whole church, deserts being peopled by fugitives who thus originated the ascetic or monastic life; Paul, of Thebes, being the first hermit.

In the eighth persecution, A.D. 251, under Valerian, Cyprian, Bishop of Carthage, was the most illustrious sufferer.

The ninth, A.D. 272, took place under Aurelian.

The period of tranquillity, from the death of Aurelian to the nineteenth year of Diocletian, was succeeded by the last and most ruthless of these ten pagan persecutions; so searching and indiscriminating was it that all ages, all ranks, both sexes, fell under its frightful inquisition. The Theban legion was

decimated, then massacred, for declining to burn incense to the State idols. At Nicomedia three thousand were burned in one temple. The schools and churches were everywhere razed to their foundation. Many of the greatest dignitaries of Christianity, Marcellinus, Bishop of Rome included, denied the faith ; but those who preferred the most cruel death to apostasy, amounted, it is calculated, to above 100,000 souls. This, the only persecution which extended to Britain, raged in our island for a year, when it was arrested at the pressing entreaties of his wife, the British Queen Helena, at the hazard of civil war with his colleagues, by the Emperor Constantius Chlorus. Within this brief period 17,000 Britons underwent martyrdom ; amongst them Amphibalus, Bishop of Llandaff ; Alban, of Verulam ; Aaron and Julius, presbyters of Caerleon ; Socrates, Archbishop of York ; Stephen, Archbishop of London ; Augulius, his successor ; Nicholas, Bishop of Penrhyn (Glasgow) ; Melior, Bishop of Carlisle. Over the rest of the Roman Empire it continued to inflict desolation and misery for eighteen years, being only finally suppressed by the triumph of the British arms under Constantine.

Throughout these calamitous epochs, it is to be specially noted that the spirit of intolerance and persecution was essentially foreign—that in Britain it was never in Druidic times native, but abhorrent to the whole current of British laws, usages, and temper, and that on the only occasion when it forced an entrance into this island, it was speedily crushed out by the unanimous action of the crown and people ; and that, lastly, the hideous scenes witnessed within that brief time by the British nation induced it to rise as one man under Constantine, himself a Briton, to render the future recurrence of such massacres impossible. “ I call God to witness,” writes that emperor, in his proclamation on taking up arms at York against his pagan colleagues, “ my object in assuming the government is to put an end once for all to the mania that has periodically convulsed the Roman Empire by religious persecution.” After

The IVth Century. twenty years of unintermitted hostilities he succeeded in his purpose. The Roman Empire under him became Christendom, accepting at his hands the extension to it of the Christian constitution which had been for a century and a-half established in his native country of Britain. Pagan persecution

ceased, but in lieu of it subsequently arose in the same city, "drunk with the blood of the martyrs of Christ," papal persecution, identical in spirit and more subversive of humanity in its effects. Immediately Rome became papal, it became pagan ; pagan in policy, pagan in rites, pagan in government, pagan in idolatry, above all, pagan in this spirit of the fire, the steel, the torture, the inquisition.

It is to this point this essay calls attention ; let the reader—by all means holding modern papists guiltless of the past—dispassionately peruse the brief abridgment in these pages of the action of the papal system itself, within and without the papacy—let him note the cardinal fact that by means of an army of celibate clergy, the pope has never ceased to aim and conspire at the same virtual supremacy over every temporal sovereign, over every nation, as was wielded by old pagan Rome before him—let him reflect, that of all the sovereigns and nations which have grappled with this power, one dynasty alone, the Tudors, with their clear sagacity and iron determination ; one nation alone, the British, with their dearly cherished traditions of ecclesiastical independence, have ever succeeded in effectually

abolishing it—that it is to this uncompromising rejection of popery, in its whole spirit and principles, Britain is indebted for its steady growth of aggrandisement, for its unique position, as the sanctuary of order and fortress of liberty,—he will then, with all their admitted defects, appreciate the character of our Reformation sovereigns above their personal, at their national value; he will comprehend the largeness of the blessing of the Reformation itself, not to Britain only, but to the human race. And if the experience of a thousand years is to teach us any one truth, he will see it to be this—that every approach to popery, in any of its peculiar forms, is an encouragement of the spirit and darkness of old paganism; a step towards reducing monarchs and nations alike under the feet of a priest-system, which is directly subversive of the religion of Christ, and has never dominated over any people except to their assured ruin and degradation. We date the transformation of the primitive Church of Rome into the papacy in the years (A.D.) 606-612. Prior to this period the whole church received the present Protestant Canon of Scripture, rejecting the Apocrypha; it maintained the self-sufficiency, or *αὐτάρκεια*, of such

canon for salvation ; inculcated individual study of it in every one's mother-tongue. The Trinity in Unity was alone adored. Creature worship in all its aspects, of the Virgin, angels and saints, was considered idolatrous and pagan. Salvation was held to be the gracious gift of God for the sake alone of Christ, and a holy life the evidence, not the cause, of justification. Private masses, communion in one kind, transubstantiation, the adoration of the wafer, papal infallibility or supremacy, the image and relic system, compulsory celibacy, auricular confession to an absolving priest, purgatory and indulgences, papal dispensations, the seven sacraments, the immaculate conception of the Virgin, were all unknown—were all subsequent inventions of the papacy, or embodiments of popular superstition, at first fostered, then sanctioned, for their own corrupt policy, by the Roman Court and Church—this policy having for its object, by means the most unscrupulous as well as the most subtle, the augmentation of the temporal power of the Roman See, the multiplication of its priestly and regular orders, the degradation of civil government, the annulment of secular knowledge. The system being unchangeable, the same effects necessarily flow from it in every country and

age, checked only by the checking of the system itself.

The VIIth Century. Pope Gregory the Great declared, A.D. 600, that whosoever arrogated to himself the title of Universal Bishop, or Bishop of Bishops, was the Antichrist foretold in Scripture. In A.D. 606 his successor, Boniface III. (Sabianus), assumed the title, thus becoming the Antichrist of Gregory. Of the oceans of blood which has since deluged Europe, the shedding of the greater portion has been caused by this act of the Antichrist of Rome—an act that was at once protested against on the part of the British Church, by the hands of seven of its Bishops and the Abbot of Bangor, in the following record, read at the conference between them and Augustine, the first emissary of the papacy in this kingdom, A.D. 608 :—

“Be it known and declared to you that we all, individually and collectively, are in all humility prepared to defer to the Church of God, and to the Bishop of Rome, and to every sincere and godly Christian, so far as to love every one according to his degree in perfect charity, and to assist them all by word and deed in becoming the children of God.

But as for further obedience, we know of none, that he whom you term the Pope, or Bishop of bishops, can claim or demand. The deference which we have mentioned, we are ever ready to pay to him, as to every other Christian ; but in all other respects our obedience is due to the jurisdiction of the Bishop of Caerleon, who is alone, under God, our ruler to keep us right in the way of salvation."

The Britons, states Bede, peremptorily refused to recognize Augustine as Archbishop, or to do a single thing he demanded. Augustine broke up the conference with a menace of vengeance, which he soon found the means to execute. At his instigation Ethelbert the Saxon king of Kent, uniting his forces with those of Edelfrid, the pagan sovereign of Northumbria, invaded Wales, the stronghold of the British Church. Fifty thousand of these barbarians burst in a torrent into Powys, defeated its Prince, Brochwel, at Chester, massacred in cold blood on the field 1,200 of the British clergy, and the following day put the rest of the inmates of the great Abbey of Bangor to the sword, consigning the university itself with its colleges and churches to the flames. Such was the revenge of Augustine, such were the first-fruits of the introduction

of that papacy into Britain, which came as the ally of paganism, planting its very earliest steps in flames and blood. The consequences did not cease here. The Bangor massacre instilled a spirit of unmitigated rancour in the British towards both Rome and her Saxon mercenaries which centuries failed to soften. Edelfrid, defeated with the loss of 10,000 men on the banks of the Dee, by Cadvan, Prince of Wales, fled to York, where he purchased his own safety by surrendering the whole Northumbrian royal family of Ida to the victor.

The son and successor of Cadvan, Cadwallo the Great, animated by the same bitter hostility, registered a vow, that he would not leave an Angle alive north of the Humber, and he well-nigh executed it. Sixteen pitched fields and a hundred skirmishes were fought in fulfilment of this oath of the British Hannibal. Edwin and the flower of the northern nobility fell before him on the fatal plain of Meigen, (Hatfield Chase, A.D. 633,) long the theme of plaintive dirge to the Saxon scalds. Osric, Eanfrid and all the members of the Ida dynasty, Oswald excepted, were ordered to death by him with the words, "Remember Bangor." Northern England was reduced to a wilderness. The

year of these dreadful calamities, by which the very name of Angle well-nigh perished, was, according to Bede, obliterated as "the black year" from the Saxon calendar. Thus to Briton and Saxon alike the papacy came fraught with ruin—the noblest part of the island was depopulated and the wounds of national warfare were inflamed by the horrors of religious revenge. Six centuries elapsed before the British Church was nominally incorporated with that of Rome, a mere official union effected against the protest of all the British clergy, presented to three general councils in succession—the people, to a man, cherishing the native hatred of the foreign usurpation. "The Britons," observes Bacon, "were the last European nation to recognise the Harlot of Rome, and when their own blood in the Tudors recovered the British throne, the first to renounce her and expel her their kingdom." In the palmiest days of Roman ascendancy, this British party made itself felt and gradually gathered into its ranks all the legal, historic, and scriptural minds in the church or state. We must bear its obstinate vitality in mind, for devoid of its support even the Tudors would have failed to crush the papal system.

Fifty years after the arrival of Augustine, one papal bishop alone survived in England, Wine of Winchester, the rest being ordines of the native British Church, by whom the only genuine conversions among the Saxons had been effected. The Augustinian conversion, a senseless formality, introduced for the first time a foreign unintelligible tongue into the services and ordinances of the church. The Anglo-Saxon convert remained as thorough a heathen as ever. We are not surprised, therefore, to read that on the death of Augustine Kent and Essex apostatized, to be evangelized subsequently by native missionaries.

The Emperor of the East, who bestowed the title of Universal Bishop on Boniface, was Phocas, in return for the pope's absolution of his numerous murders. The more narrowly the origin of the papacy is investigated the blacker does it stand forth.

Following the example of the British Church, the Patriarch of Constantinople, the churches of the East, the primitive churches of Gaul and Spain, the Exarch of Ravenna, the Patriarch of Aquileia, the Bishops of Lombardy and Istria, the Waldenses or Wallenses of Piedmont, repudiated the new papal as-

sumption. The last-named people became in later ages the objects of a series of papal persecutions that in cruelty surpassed the most flagitious of the old pagan.

In the sixth general council, held by command of Constantine Pogonatus at Constantinople, and attended by 289 bishops, Honorius, Bishop of Rome, was anathematized for heresy, and the anathema was confirmed by the following popes, his successors—Leo II., Benedict II., John V. (Conon), Adrian I., Adrian II., John VIII., John IX. Two contradictory infallibilities were thus presented to the scorn or credulity of the age.

In the British synods fresh resolutions were drawn up against papal innovations. The Irish and Scotch ecclesiastics of the primitive churches refused to eat or lodge under the same roof with the Roman, whom they publicly denounced as the worshippers of the predicted Antichrist.

At the end of the seventh century, the schism between the Roman and Oriental Church, which has never been healed, was completed. By the general council of Chalcedon, the Bishop of Constantinople had been declared of equal rank and authority with the Bishop of Rome ; but the successors of Boniface

persisting in retaining the title of Universal Bishop, the Constantinopolitan patriarchs ultimately broke off communion with them and their church. The schism which has now for above a thousand years divided the Eastern from the Western Church and which prepared the way for the rise and triumph of Mahometanism was a necessary consequence of the pope's assumption of the title of "Universal Bishop." Antichrist has always been the great cause and promoter of schism amongst Christ's people.

The Dark Ages.
The VIIIth
Century. From the year (A.D.) 700 to A.D. 1500 are reckoned the "Dark Ages,"—made so by the dense shadows of Papal impiety. Christianity, as a faith and practice, disappears or is illustrated only by individuals.

Monachism, of various orders, all pretending to be founded on the three principles of chastity, poverty, and mortification, began from this period to supersede evangelical religion. The existence even of Christ appears from the evidence of many of the monastic records to have been unknown to the great majority of the members of these orders. Secular science and art, even of the humblest description, were attributed to Satan, and the human mind was prostrated under the

naked feet of superstitious maniacs, ignorant of the first principles of the laws of nature. The vows of their orders gradually became mere blinds for the indulgence of the opposite vices. Every beautiful situation, pleasant solitude, fruitful soil, fine fishery, or delightful water, was appropriated by the greed of these unnatural corporations. By their agency the pope, around whom they all revolved, succeeded in neutralizing the primitive episcopal system of the church and introducing an anarchy of discipline subservient to further encroachments.

A more deplorable picture of any system pretending to be a religion than the eighth century exhibits of the so-called Christian Church cannot be easily conceived. Ignorance, stolid and profound, reigned over laity and clergy with the leaden sceptre of midnight. The ecclesiastical annals of this and the following ages are, for the most part, compilations of the most astounding knavery, bigotry, and credulity—the “Blue Books” of so many fanatic Bedlams—Nature being always therein displaced by a monkish world of miracles, legends, apparitions, visions, celestial and infernal visitations, portents, travels in purgatory, revelations from souls in torment, meta-

morphoses of the consecrated wafer into blood, into children, into miniature Christs, cures of all the maladies of flesh by relics varying from the skull of St. Paul to the parings of the Virgin's nails, all encouraged, the majority sanctioned by the seal of the infallibility of the papacy. In this eclipse of knowledge and common sense, it moves no surprise that Mahometanism, with its plain precepts, its unity of the Deity, its denunciation of idols and idolatry, its rejection of miracles, its stern prohibition of religious controversy, should make such progress, as appeared to its own followers an irrefutable proof of its divine origin. Setting aside its sensual characteristics, it bespoke itself, compared to the so-called Christianity prevalent in these ages, a religion of simplicity, manhood, and intelligence. The Saracens, consequently, not only conquered, but converted, the greatest part of Asia and Africa, with a rapidity to which Christianity, even in its best days, could present no parallel—half the world ceased to be Christian and became Mahomedan, preferring the turban of the unshackled warrior of the desert to the cowl of the hypocritical, fetid, and ever-grasping monk. Islamism won its conquests not from evangelical

Christianity, but from that system of Antichrist which had superseded it. And of the two, Islamism was, in some essential respects, the more Christian religion.

Even in the matter of concubinage, the difference between the Islamite layman and the papal priest was nominal, ecclesiastics being allowed one concubine by law; bishops keeping several at once in their residences. Roman writers, the most prejudiced in favour of the papacy, describe the nunneries and monasteries as settling down periodically into brothels, defying the most energetic efforts for their reformation, the necessary result of the unnatural law of celibacy. The most painful features, indeed, in the papal system are those which do not admit of public exposure or description. Infanticide was so common, that it was known as "crimen moniale"—the nun's crime. But neither could the criminal be reached by the secular arm, nor the system which produced the crime be abolished. Both were under the protection of Antichrist—both bore his seal on their foreheads.

All ecclesiastics were now compelled to take the oath of allegiance and fidelity to the Roman See.

Pope Constantine made the Emperor Justinian II.

fall prostrate at his feet and kiss them, and when remonstrated with, that the angel did not permit John to do so, replied, "A greater than the angel is here." Pope Gregory II. placed Leo Isauricus, the Emperor of the East, under anathema because he opposed image-worship—absolved the Italians from their allegiance to him—an example, states Baronius, that "heretical princes were not to be permitted to reign in the Church of Christ"—a maxim to which Rome still adheres.

Gregory III. renewed this excommunication and made England also his tributary, by levying an annual tax of a penny, "Peter's Penny," equal to a modern shilling, on every house in the kingdom. Whoever declined to pay it forfeited the rights of baptism, marriage, and burial for himself and the members of his household. Zachary, the succeeding pope, dethroned Childeric, King of France, and anointed Pepin in his room, in return for which, Pepin feigned and confirmed a decretal forged by Zachary, purporting to be a donation to the Bishop of Rome of the States of the Church by Constantine the British Emperor. On this forgery the pope builds his claim to his present territories in Italy.

Pope Stephen III. confirmed the kingdom of France to Pepin and his son, extorting from them oaths of allegiance to his See. His letters to Pepin begin "St. Peter the Apostle."

Pope Stephen IV. interdicted the Emperor Charlemagne from marrying the object of his affections.

Adrian, his successor, strenuously supported image-worship in the second Council of Nice, affirming that the Second Commandment died with the Jewish Dispensation. He refused to receive Charlemagne on any other condition than that the emperor should bow himself at their meeting as low as his knees.

Leo III., his successor, crowned Charlemagne, asserting that he alone had the power of "putting up and pulling down" kings, by virtue of which he transferred the Western Empire from the Emperor of Constantinople to the Franks. Charlemagne, however, retained the right of confirming the pope-elect, and of investing archbishops and bishops throughout his own dominions.

Image-worship was now incorporated as an integral part of popery. The British Church, true to its Gospel-Faith and antagonism to Roman corruption, issued a work from the pen of Alcuin against this

re-establishment of pagan idolatry ; Charlemagne sent, with four volumes of his own, this protest to Pope Adrian. But what availed it ?

The Saracens crossed into Spain A.D. 712, and having subdued it, passed into France and added Aquitania, Arles, and Bordeaux, for a time, to their dominions.

In A.D. 755 the Turks, a Scythian nation, who had embraced Mahomedanism, coalescing with the Saracens and Persians, made themselves, under Othman, masters of Asia-Minor. Five centuries, however, elapsed before they succeeded in overthrowing the Eastern Empire and capturing Constantinople.

The IXth Century. We enter on the ninth century—moral and scientific midnight deepening in the heavens.

The continental Saxons were nearly exterminated by Charlemagne for declining to receive the Christianity of the day ; the few who survived, being baptized at the sword's point, were pronounced good Catholics. On the Poles and Slavonians, converted by Cyril and Methodius, the popes endeavoured to impose the Latin tongue. No question in these miserable ages could be settled by reason and common sense ; both parties referring the decision to miracles, the

most astute or unscrupulous gained, of course, the victory. Methodius swore to a voice from heaven, saying, "Let every tongue praise the Lord ;" and the Poles and Sclavonians on such testimony were permitted the use of their vernacular tongue in their churches.

Basil, the Macedonian Emperor, converted the Russians by the same process as Charlemagne had the Saxons. The sword in these times was indeed the common instrument of conversion of both Islamism and Christianity, and baptism by the sword was in entire keeping with the brute barbarity of the era.

With the intensifying of the darkness the papal power increased, being both its mother and child.

Gregory IV. fomented the rebellion of his sons against Louis of France, the least exceptionable prince of his time.

Pope Valentine made the whole Roman Senate kiss his foot ; and this debasing act of homage continues to be exacted by every succeeding occupant of the Roman See.

After Leo IV. came Pope Joan, under the name of John VIII. Her sex was betrayed by her confinement in the public street during a procession to the Lateran. This woman carried a law that the clergy

should not be amenable to the civil courts; thus exempting them entirely from the jurisdiction of human laws. The Roman writers omit "Pope Joan" from their succession, ascribing the above measure to a second John VIII., the successor of Adrian II.*

The overthrow of the last rights of the Western emperors was completed by Pope Adrian III., who passed a decree that henceforth the authority of the emperor was not required for the election or confirmation of a pope.

Stephen VI. laid down this rule in all his writings to the Oriental and Spanish Churches—"Whatever the Roman Pontiff decrees must be accepted as infallible."

Of his immediate successors, Baronius, the great apologist of the papacy and its crimes, offers no defence—confessing, that, for many years "the abomination of desolation reigned supreme in the Temple of God." Not a vestige of evangelical Christianity

* The historic fact of "a Pope Joan" was admitted many centuries previous to the Reformation. Most authors concur in stating that the custom of ascertaining the sex of a newly-elected pontiff, by the College of Cardinals, originated in this circumstance.

survived in the deluge of vice and monotonous superstition. The few stars that shine are bright only by comparison with the outer darkness which their feeble rays rather tend to show than to illumine. The times of Greek and Roman literature were firmaments of beauty and splendour compared to the periods in which papal Christianity swayed mankind.

Xth Century. The tenth century produced yet greater deterioration. Roman writers describe it as the era of the lowest declension of their church—their expressions not being exceeded in severity by those of any Protestants. They term the pontiffs “monsters of lewdness and avarice ;” cardinals, bishops, clergy, and monks — rivals in ignorance and depravity. At Rome, everything, from the chair of St. Peter to the humblest office, had its price. Contending claimants for the papacy continued to anathematize each other and inflict the most odious tortures on the factions opposed to them. A brief list will exhibit the chronic schism which divided the papacy in these ages against itself.

Century IV. Liberius against Felix.

Damasus against Ursicinus.

Century V. Boniface against Eulalius.

- Century V. Symmachus against Laurentius.
- Century VI. Boniface against Dioscorus.
Sylverius against Vigilius.
- Century VII. Sergius against Theodore and
Paschal.
- Century VIII. Paul against Theophylact.
Stephen agt. Constantine and Philip.
- Century IX. Eugenius II. against Zizimus.
Benedict III. against Athanasius.
Formosus against Sergius.
Stephen VII. against John IX.
Romanus I. and II., Theodore
II.—Five popes.
- Century X. John IX. against Sergius.
Leo V. against Christopher.
Christopher against Sergius.
John XII. against Leo VIII.
Gregory V. against John XVIII.

After the tenth century these schisms became more frequent and more sanguinary — the Beast having, as predicted in the Book of Revelations, many Heads and Horns at one and the same time.

The most striking witness for the truths of the Gospel in this age against Antichrist was Smaragdus,

the British Abbot, who published two works,—“Commentaries,” and “The Royal Way of Salvation;” but over Christendom in general the pall of monkish imbecility lay unpenetrated and impenetrable. Solitary efforts of kings and reformers scarcely shook the smallest corner of the huge edifice of darkness. Here and there glimmered a lamp, which soon disappeared, quenched in the close surrounding night.

XIth Century. At the commencement of the eleventh century, Christianity, which had now lasted for 1,000 years, was so nearly extinct, that Satan was popularly supposed to be loosed and the end of the world at hand, according to the saying of Our Saviour, “When the Son of Man cometh, shall He find faith on the earth?” Religion continued to be a gross imposition, disqualifying men for the duties of life and regarding the cultivation of any branch of science as “dealing with the Devil.” Princes and people groaned under the iron yoke of the pope and his clergy, who rose instantly and simultaneously in arms against the faintest introduction of useful knowledge. Mankind were ruled by organized armies of illiterate priests. In addition to Decretals, the popes now invented

the theory of "holy wars or crusades against the heathen," deluging Europe and Asia with blood for possession of visionary sites in Palestine. The language in which the characters of the popes themselves is drawn by writers of their own church, is uniform—"Monsters, portents, infamous Antichrists, flagitious in their lives, tyrants in their palaces, diabolical in their arts, adulterous, covetous, bloody." Platina calls Sylvester II., Benedict IX., and Gregory VI., "three prodigies of deformity." The Scriptures remained unknown, except to a few scholars: the very name of Christ was all but lost, and the dogmas insisted on as essential to salvation had more connection with Hindooism, or any other system of benighted idolatry, than Christianity. With the deepening of these foundations of the general ignorance rose higher the power of the popes which was built upon it, the flagitiousness of their lives keeping pace with both. The Church of Christ has, in fact, disappeared from the scene, and the annals we peruse are those of its destroyer Antichrist, "making himself God in the temple of God." The history of these Dark Ages is the history of the Power of Darkness.

Sylvester II. claimed Hungary as a fief of the

Roman Church. Benedict IX., A.D. 1033, put Poland under tribute and deposed Henry III. of Germany.

Clemens II., in an Encyclic Epistle, commanded "every knee on earth to bow to the Roman Church; and whoever refused, should be devoted to eternal death."

Leo IX. spent his pontificate in thundering forth anathemas.

Nicholas II. decreed that the future election of the pope should be vested in the College of Cardinals, without regard to any human power.

Alexander II. cited the Emperor Henry IV. to appear before him at Rome, as before the throne of God and St. Peter.

He transferred the right of presenting bishops to their sees from kings to the papacy; he deposed Harold, King of England, and made a gift of his kingdom to William, Duke of Normandy.

In Gregory VII.—the notorious Hildebrand—the papacy attained the acme of its insolence and criminality. Cardinal Beuno characterizes him as "impious, perjured, perfidious, cruel, proud, and superstitious—an adulterer, a simonist, and a poisoner of his predecessors." On his election he addressed a circular to all the sovereigns of Europe, reminding them that they held their sceptres at the option, and for the benefit,

of the Holy See. He claimed as tributary fiefs of Rome, England, Poland, Hungary, Bohemia, Spain, France, Sicily, and Sardinia. At the election of the emperor he required him to swear true obedience, and to perform whatever he, as pope, commanded him. He created and deposed at his pleasure, princes, kings, and emperors. By his intrigues and wars central Europe was transformed into one vast camp. He excommunicated Henry IV. for disobedience, transferred his crown to Rodolph, and compelled him to stand fasting in the midst of the snow, with naked feet, amongst the rabble, at his door at Canosa. Keeping numerous mistresses himself, he enforced with extraordinary vigour the celibacy of the clergy, declaring it the main pillar of the papacy—the sword of Peter over the heads of the nations. In these measures he was supported by the different orders of the monks and nuns ; and with the Ultramontanists, Hildebrand remains the model of what a pope should be even in these days. Baronius affirms “ that he was spiritually instigated to the connection with his mistress Matilda, Princess of Lombardy and Tuscany ; and that he excelled all men in the grace of the Holy Spirit.” He died an exile at Salerno, A.D. 1085.

Urban II. excommunicated the Emperor Henry IV. and his rival Pope Clement, treading as nearly as he could in the steps of Hildebrand.

Paschal II., having deposed Henry IV. of Germany, ordered his dead body to be dug up as excommunicated and thrown into unconsecrated ground. The opposition by the sovereigns of Europe to even the most monstrous of these papal claims and acts proved, in despite of tens of thousands of valuable lives sacrificed in the contests, totally ineffective. Every monastery, every nunnery in their dominions, was a popish fortress and focus of rebellion, and no Henry Tudor had yet risen among kings.

The popes of Rome and the patriarchs of Constantinople, meantime, continued to anathematize each other—the contests between their respective clergy raging with unabated fury. In corruption there was little to choose between the two churches; but the Eastern Church has never persecuted—it is free from the stain of blood, and, like the British, has been from the first consistently Protestant against popish usurpations.

Multitudes of wonders, visions, angelic and diabolic apparitions, the machinery of monastic charlatanry

form the staple of the literature of the age. Natural science exposed the student to the charge of "the Black Art," and the peril of the fagot. Religion was a farrago of juggling tricks, retired crime, and fanatic dotage ; every fabrication being practised which brought money into the Roman exchequer or increased the leviathan wealth of the Regular Orders.

The XIIth Century. In the twelfth century the papacy was shaken by the faction of rival popes to its foundation, yet in the contests for investiture maintained by them against Henry of Germany, Philip I. of France, Henry I. of England, these powerful sovereigns were obliged to succumb, for the plain reason that the roots of the papal system traversed their dominions, in which the popes possessed more spiritual than they did civil subjects—"and it is impossible to serve two masters." The religion of the century may be summed up in one phrase—"absolute devotion to the pope and his priesthood." With this qualification, the most abandoned character was "a faithful and beloved son of the church"—without it the Apostles themselves would have been persecuted to death.

The Crusaders, under Godfrey of Bouillon, captured

Jerusalem ; but divine service was performed even in Jerusalem, by the command of the pope, in Latin.

The Crusades cost Europe 50,000,000 of lives. By war and disease, hunger and treachery, the flower of its nobility and people perished. Heathen history supplies no parallel to the dark and sanguinary fanaticism to which Christianity was in this age perverted by the papal system. Joachim, abbot of Flora, Bernard, abbot of Clairvaux, and other writers publicly taught that Antichrist was now reigning. The effusion of human blood by prelates alone that lived in feudal pomp, carried arms, waged hostilities on their own account, transfers the reader back to the Scythian era when the sword was the only God worshipped. Imprisonments, tortures, murders, and assassinations, especially by poisoning, were the usual accompaniments of every papal election ; and just in proportion to the intensity of the moral and spiritual darkness continued to culminate the doctrine of the pope's supremacy and infallibility. Baronius and other popish authors speak of him as God on earth. Once pope,—it mattered not by what crimes the bad eminence had been attained,—he became divine and any resistance to his edict was the sin of the Holy Ghost,

not to be forgiven in this world or the next. Whomsoever the pope would, he canonized and created a saint—a tutelary deity whom he commanded to be worshipped. One great measure in furtherance of this promotion of idolatry was the suppression of the Scriptures, which were, accordingly, forbidden to be translated or read in the vulgar tongue; they were withdrawn from the pulpit, the schools; from the houses of the laity, lastly from those of the clergy. Tariffs of prices for the absolution of every sin, from incest to theft, were circulated and sold at Rome. If this system, which boasts itself now, as ever, of being irreformable and infallible, be not that of Antichrist, then Antichrist is a chimera not alluded to in the Scriptures of truth. In it, however, and in no other, every mark assigned by the Scriptures to Antichrist is realised. Forbidding to marry is one such mark. Pope Paschal II. declared the marriage of priests to be the heresy of the Nicolaitanes, and several pontiffs issued dreadful anathemas against those nations and churches who still permitted marriages among their clergy. The paganism, in fact, of early Greece, Rome, and Britain, was not merely enlightenment, but pure morality, contrasted with this

mediæval popery, under which the clergy themselves were organised into a vast corporation for the demoralization of society. In London, John de Grema, the pope's nuncio, the night after he had pronounced the decree against the married clergy was detected in bed with a courtesan—the ordinary result of these laws.

In the Council of Rheims, A.D. 1119., Calixtus II. excommunicated Henry V.

Innocent II. required an oath of fealty from the Emperor Lothaire II. He caused a picture to be painted with Lothaire at his feet begging the crown.

Eugenius III. deprived the Roman Senate of its last relics of liberty.

Adrian IV., an Englishman of the name of Nicholas Breakspear, menaced the Emperor Frederic Barbarossa with ecclesiastical censure because he had held the left, instead of the right, stirrup of his saddle for him to dismount from his horse. He maintained the German Empire to be a fief of Rome and dictated to Barbarossa the mode of its government. From the King of England he formally demanded Ireland as the special isle of the blessed Peter and required William King of Sicily to fall prostrate before him.

Alexander III. succeeded Adrian. He exalted the

Dukedom of Bohemia to a kingdom. He commanded the Roman consuls to take the oath of fidelity to him at his feet. He excommunicated Henry II. of England and made him undergo the penance of a public scourging by the monks at the altar at Canterbury ; Henry, be it observed, being the most powerful sovereign of his age. Frederic Barbarossa attempted to oppose Alexander, but was obliged to make his peace, the Power of Darkness being too strong for him. Alexander compelled the emperor to lie flat on his face before him and, setting his foot upon his neck, repeated the words of the Psalmist—"Thou shalt tread upon the lion and the adder : the young lion and the adder shalt thou trample under thy foot."

Urban III. excommunicated the Danes because they allowed their clergy to marry.

Clement III. put Scotland under an interdict. The effects of an interdict were—the suspension of all religious ordinances ; the churches were closed, the sick were not visited, the dead were left unburied—society was dissolved.

Celestine III. excommunicated the Emperor of Germany and the Duke of Austria and placed France under an interdict. As Augustus observed of Herod,

who murdered his own children, "that he would rather be his swine than his son," so these Roman Catholic princes might truly express themselves with regard to the pope. The smallest satrapy in Asia was better treated by its Mahometan sultan than these powerful European realms by the Old Man of the Seven Mountains. Every attempt, however, to shake him off but redoubled the oppression.

The XIIIth Century. In the thirteenth century, Innocent III. lighted up the flames of war in every quarter. He published interdicts on Sicily, France, Portugal, and Spain, ordering kings in the most absolute manner before his tribunal. Following the steps of his predecessors, he proclaimed a holy war against the Wallenses of the Alps and the Albigenses of Southern France, placing its conduct under Dominic, the Spanish monk, the founder of the Inquisition. Vast armies were raised and for twenty years these unhappy nations were assailed with fire and sword. They resisted till 300,000 fell in the field or perished by proscription. The rest dispersed themselves over Europe, becoming in England the progenitors of the Lollards. No pagan persecution of the early church can vie with this papal one

of the Wallenses, either in duration or in the revolting character of the sufferings inflicted. The Host of Hell appear to have enlisted themselves under the papal banner of Dominic in this congenial war.

The horrors of this century were augmented by the civil wars of the Guelphs (the pope's faction) and the Ghibellines (the emperor's faction) in Italy and Germany. Innocent III. styled himself the bridegroom of the church, affirming that the fulness of the earth was her dowry. In England he carried out his claim with a high hand, excommunicating the English barons for obtaining without his permission Magna Charta from King John. He abrogated the charter itself, anathematizing all who observed it. He then compelled John, by laying all his dominions under an interdict, to cede England to the papacy and hold it henceforth as a fief of Rome. On bended knees this Norman monarch, as a vassal of the pope, received again his crown from Pandolph, the papal legate. Until the Tudors rose we thus see emperors and kings in Britain, as on the continent, falling down, worshipping the beast, receiving his mark in their foreheads, giving up to him their power; the Plantagenets of England, the various dynasties of France, Spain, and

Germany not only yielding to the priest-power and priest-armies of Rome, but becoming their agents in inflicting unheard-of tortures on the innocent Albigenses and Wallenses, the witnesses of God to the simple and holy truths of an elsewhere defunct Christianity. The office through which these calamities struck the nations, was the Inquisition,—a Satanic invention, compared to which the darkest institutions of pagan mythology were foundations of mercy, truth, and love. It reigned for centuries in Roman Catholic countries, taking cognizance of everything that could be distorted into connection with religion. By its rules—for it still exists—parents are obliged to betray their children, children their parents. The wife is bound to give up the husband, the husband the wife. The informer is never known. He stabs in darkness. The accused are arrested and removed from their homes at the dead of night to the gloomy cells of the Inquisition prisons. Their friends know not what has become of them. No one dares to inquire after, or plead for, another. In these dungeons the prisoners languish till their doom is pronounced. Meantime they are examined with exquisite tortures by men in masks, before a board of inquisitors also in masks.

They are not confronted by witnesses. No crime is alleged. They are ordered to accuse themselves and are tortured anew till they do. After years, perhaps, of suffering the victim is released, dislocated in body and an idiot in mind ; or he is condemned to the fire at the next *auto da fê* or act of faith. Even in his last dying moments, no voice of charity or mercy reaches his ear. The papacy arrays him in garments painted with the forms of fiends and devils. It binds him to a stake and gathers combustible materials round his body ; it envelopes him in flames, the emblems of those regions of interminable pain and woe to which at the moment of dissolution with curses and barbarous ceremonies it inexorably consigns his immortal soul. This is done by monks and officials, those clergy and regulars whom the Roman Church has caught and taught young, immured in cells, separated from every healthy, every natural influence, banded together against mankind, and who everywhere teach that out of her pale—the pale of the church of such tortures, such inquisition—God has decreed there shall be no salvation. The state of insensibility and darkness to which Rome must work down the human mind before her system can be received can only be accomplished

by the machinery of the papal system itself. Allow the system once to be established, and the human disposition can thus be assimilated to that of devils, for no one, we suppose, possessed of right reason and sensibility, will maintain the Inquisition, Rome's grand agent, to be aught else than an emanation of the very spirit of evil that we mean by the word Satan—none but Antichrist could have established and maintained such an institution.

Honorius III. excommunicated Frederic II. To raise men for the crusades, he made a proclamation that whosoever had been guilty of parricide, incest, sacrilege, or other crimes, should be absolved on taking the cross. We can best judge of the nature of the papacy itself, by observing the moral condition which it produces. The condition of mind, for instance, that believed in such a proclamation could be produced by no other system than the popish. Honorius was the first pope who commanded the adoration of the elements. Gregory IX. humbled, by the usual spiritual processes, Frederic II., making him kneel and kiss his foot. He exacted immense sums of money from England as his fief and compelled Henry III. to renew the fealty of John and hold his crown from Rome. He canonized Domi-

nic and Francis, the first inquisitors, and breathed threatenings and slaughter against the Albigenses, 70,000 of whom were massacred in one year.

Innocent IV., elected A.D. 1243, raised a crusade against Frederic the emperor; engaged the Mahometan Sultan of Egypt against him and by poison or suffocation effected his death. This pontiff had nine natural children. He required, as due to St. Peter, the fifth part of all the ecclesiastical property in Europe.

Alexander IV. proclaimed a crusade against Manfred, King of Sicily. He issued repeated decrees for the extermination of the Wallenses and exempted the mendicant orders of friars from episcopal authority.

Urban IV. cited Richard, King of England and Alphonso of Spain to appear before him.

Clement IV. who had once been married, asserted the right of presenting to every benefice in the world, and assumed a plenary power over all churches, persons and dignities whatsoever.

Gregory X. extorted a tenth from all benefices in the West. He exercised the usual despotic power over kings and emperors. Nicholas III. asserted, in an Encyclic Letter, that "St. Peter was received into consortium or fellowship with the undivided Trinity

in Unity, and he designated the Romish Church, 'the New Jerusalem, the Bride of Christ.'" All these popes kept concubines publicly.

Martin IV. received into his house the concubine of his predecessor. He permitted the Sicilian Ambassadors to fall down before him with these words, "O Lamb of God that takest away the sins of the world, have mercy upon us and give us peace."

Celestine V., a man of Christian disposition, was considered by the cardinals unworthy of the pontificate and induced by Cardinal Benedict Caietan to abdicate. He was imprisoned by the same Caietan, his successor, Boniface VIII.

In this century the two Orders of Dominicans and Franciscans were founded, by Dominic the Spaniard, and Francis of Assisi. The pestilential flood of moral poison and bitter strife, which these two orders of bigoted and illiterate monks spread through almost every village in Europe, cannot be described. They hated each other with a perfect hatred, affording another proof that as the unity of faith, so neither has the unity of charity, been ever found within the pale of the Roman Church—the only unity such church cares for, being unity of obedience to the

pope, and in each parish to the priest or regular, his representative. Both these orders were "begging friars," and their quarrels and vagabondage involved Europe in strife for nearly 300 years.

The first age of the Scholastic Theology commenced in the twelfth century, with Peter the Lombard, "the Master of Sentences." The second age in the thirteenth, with Albert the Great, Alexander Hales, "the irrefragable doctor," and Thomas Aquinas, "the angelic doctor." The last, a fervent supporter of the most extravagant assumptions of the pope, was canonized. Other doctors received cognomina equally imposing—cherubic, seraphic, solemn, profound, most illuminated. The leading characteristic of the Scholastic theology was its being built on the writings of Aristotle, instead of the authority of the Scriptures, which had long been abrogated. Scholasticism was a war of verbal terms between the followers of Plato and Aristotle, both imbued with the papalism of their era. With the Reformation it disappeared.

The XIVth Century. During the fourteenth century we find as little of Christianity as in the preceding ages. Monachism had superseded both the parochial

and congregational systems and the pope continued to exercise unlimited spiritual despotism.

Boniface VIII. has been called the "Nero of the Popes." He appeared in public girt with two swords, and sustaining an imperial crown and exclaimed, "I am both Cæsar and Pope—behold, here are two swords." He asserted absolute power "to pluck up, destroy, and scatter abroad, kingdoms and empires." He anathematized Philip of France and gave his throne to Albert of Austria. He exercised the same supremacy over England, Hungary, Bohemia, Arragon, and Sicily. His support of the Inquisition was of the most fiery and remorseless character. He seduced his two grand-daughters, making them his mistresses, and eventually his passions became so ungovernable that he died in raving madness.

Clement V., a Frenchman, transferred the papacy to Avignon, where it remained for seventy years. He laid an interdict on Andronicus, Emperor of the East; compelled Henry, Emperor of Germany, to travel to Rome and receive his crown from the cardinals. Henry was subsequently deprived of life by a poisoned wafer, given him at the sacrament by

a Dominican friar. This same pope compelled the Doge of Venice to prostrate himself with a chain round his neck under his table, at supper, and eat the crumbs which he threw to him, on all-fours like a dog.

John XXII., whose father was a cobbler, evinced the same arrogance as his predecessors. His severity towards such as were misnamed heretics was equalled by his rapacity. He imposed heavy taxes on all the countries in Europe, in the form of fines, annats, and reservations. Connection, indeed, with the papacy was another term for national impoverishment. Not only was the healthy mind of the state debauched and monasticized, but its very blood and resources were drained off by the hosts of the idle non-producing classes fostered in its vitals.

Benedict XII. was a pope of comparatively temperate character, yet he threatened Edward, King of England, with excommunication, and passed various decrees for the extirpation of heretics.

Clement VI. was elected pope, A.D. 1342, and emulated the haughtiest of his predecessors. Interdicts, anathemas and depositions were thundered forth almost daily from the Vatican. With curses more than usually blasphemous he devoted at the

altar Louis of Bavaria and his adherents to everlasting destruction. He pronounced the death of Andrew, King of Apulia, and menaced Edward III. of England with excommunication. Villani, the Italian writer, fills a volume with the history of his amours with the wives and daughters of the nobility of Rome. The treasures which he amassed he conferred on his natural children and nephews, one of whom he created, at the age of seventeen, a cardinal.

Innocent VI. was one of those common characters who assume the mask of piety with a view to gratify a tyrannical and avaricious disposition. He commanded the Emperor Charles IV. to quit Rome, anathematized Louis King of Sicily and treated the rest of the sovereigns in the church with a degree of contempt and hostility, that Edward of England observed—"this Servant of servants should be termed King of kings."

Urban V. (A.D. 1362) fostered to their full extent the superstitions which brought in such treasures to his exchequer. Throughout these centuries the Roman Church first created and enforced a depth of ignorance hardly removed from idiocy, and then traded upon it. The incredible extent to which this

system had been carried in England at the time of the Reformation is attested by a passage in the Homily on the Peril of Idolatry (Part III.) :—"In our time, and here in our country, the scarcity of preachers is so great that every shire would scarcely have one good preacher if they were divided." Idolatry and relic-worship had effaced both knowledge and preaching. Urban V. presented the right arm of Thomas Aquinas to Charles V. of France as an object of religious worship, the official presenting it using these words, "I swear that this is the true arm of the blessed Thomas Aquinas, and I reverently adore it in testimony of the fact." The head and members were disposed of for similar purposes in other places.

Gregory XI., the nephew of Clement VI., and no better in disposition, transferred the seat of the pontificate from Avignon to Rome, where the popes had ceased to reside for seventy years. He was guided in most of his actions by two fanatical females, Catherine of Sienna, who affirmed that she had been in a vision wedded to Jesus Christ; and Bridget, a widow with eight children, who pretended to revelations from heaven. This pope was the persecutor of the Morning Star of the Reformation in England,

John Wickliff, Rector of Lutterworth, in Leicestershire, who was born at Wickliff, in Yorkshire, A.D. 1324, and expired in peace, after a life passed in a variety of dangers, at Lutterworth, A.D. 1387. He began to preach towards the end of the reign of Edward III., A.D. 1370. He engaged by himself in the stupendous labour of translating the Bible into the vulgar tongue, which he completed with indefatigable industry. His extensive knowledge, dauntless courage, and the eloquence with which he denounced the papal system, gave him great influence throughout the country. The doctrines he taught, which were in unison with those of the Wallenses, were in this same age derived from him by Jerome of Prague and John Huss in Bohemia. His most bitter and unscrupulous enemies were, of course, the monks and clergy, and his works, equally of course, were condemned as heretical. At the command of Pope Martin V., Richard Fleming, Bishop of Lincoln, ordered his bones to be dug up and burnt—determined if he could not torture the living, to wreak the hatred of the church on the dead body of this faithful and magnanimous servant of God. His followers, by way of contempt, were styled Lollards—from the

British word “Lol” folly, nonsense—they embraced the most learned and conscientious Christians in Britain. Their leader, after Wickliff’s death, was a Cambrian gentleman, Sir John ap Vaughan, of Hên Castell or Old Castle, generally known as Sir John Oldcastle. He suffered martyrdom in the reign of Henry IV.

On the decease of Pope Gregory XI., A.D. 1378, ensued that memorable schism of fifty years in the one indivisible church, which authors term “the universal schism,” “the most accursed schism (*schisma nefandissimum*)”. By the French faction, Robert Count of Geneva was elected as Clement VII. ; by the Italian, the Archbishop of Bari. Each anathematized the other with curses which freeze the blood. Whatever one pronounced holy, the other denounced as impious. Innumerable visions and revelations in favour of each candidate passed current among their respective partisans. To one half of the Roman Catholic world Urban was Simon Peter, to the other half he was Simon Magus. Italy, Lusitania, Germany, and England espoused his cause ; Naples, France, Navarre, Castile, Arragon, that of his opponents. In moral character, and the atrocity of their

actions there was no difference between them ; both would have disgraced the pagan court of Nero. Clement VII. is branded by the Italian writers as a " sacrilegious robber and betrayer, a child of the devil and enemy of all righteousness." Urban procured the death of Joan Queen of Naples, put some cardinals to the rack, beheaded several, drowned and strangled others. He openly introduced simony or the sale of benefices, publishing tables of their prices, and selling bishoprics and the highest dignities in the Church to priests of the most abandoned character. Both exercised every species of physical and spiritual tyranny and excited internecine wars. The papacy was doubled, doubled also were all its evils. The most charitably-disposed reader fails to detect in this popery of the past ages the faintest indication of the kingdom of Christ, his peace and righteousness. We wade in disgusting annals of mutual cursing, carnage, and villany, the source, cause, and centre of which was the papacy itself. One is amazed that any rational being should be so blinded as to connect the name of Christ or the Deity with such a heart-sickening system.

On the demise of these, two other rival popes

occupied the hostile chairs in France and Italy—Benedict XIII. and Boniface IX., but though rivals, the true spirit of the popedom burnt with equal fury in either breast. Benedict, declares Baronius, the Roman Catholic panegyrist of the papacy, exercised, it must be confessed, “ambition, pride, falsehood, perjury, and every species of craft.” He was the opponent of six succeeding pontiffs at Rome—Boniface IX., Innocent VII., Gregory XII., Alexander V., John XXIII, and Martin V.

Sometimes there were as many as three rival popes. None knew which was infallible and multitudes publicly avowed their convictions that church and popes alike were institutions of Satan for the destruction of mankind. The conduct of the popes themselves was cited in justification of such opinions. Boniface IX. celebrated the jubilee in the first year of his pontificate—in the tenth year he again celebrated it with a sale of indulgences. Heretics were, without scruple, quartered or burnt alive. His successors followed the same stereotyped law of papal action. But how came this base and blood-thirsty system to be submitted to so long by kings and subjects? Was no resistance attempted? Yes, repeatedly, but

every attempt failed, for the reason we have before assigned. In every kingdom in Europe the pope possessed organised bodies of subjects, avowing first allegiance to him, and only a secondary one to the civil sovereign and law. Half, in some instances more than half, the lands and rents of the kingdom were in the hands of his clergy,—monks, nuns, vagabond and mendicant friars, each of whom was beyond the reach of the civil law, amenable for whatever crime he committed not to his own natural sovereign and countrymen, but to the foreign pontiff at Rome. In every difference, all these orders rose against their natural sovereign and supported the pope, he, in return, protecting them in all their sedition and licentiousness. Especially were the regular orders, with the fortresses in which they entrenched themselves—the convents and monasteries—the most energetic troops, the impregnable strongholds of Antichrist. They were dens no less of treason than of immorality, and as long as they were allowed to stand, all resistance to the power of which they were the outworks and feeders was ineffectual and abortive. In those countries only where they were entirely swept off from the face of the earth, as in

Scotland, popery perished at once, never to raise its head again. But hitherto no sovereign had the courage to wage war upon, to capture and demolish them, as, in fact, the poisonous cancers of his state. It was reserved for the Tudors to show the example and to justify it by its success. It was not "opponents," but *successful* opponents, demolishers of the material organization itself of the papacy, that the world demanded and civilization needed. In the list of unsuccessful opponents we can reckon in this, as in every preceding age, emperors, kings, republics, universities, lawyers, divines. The Emperor Louis, of Bavaria, for instance, carried on hostilities for many years against John XXII., Benedict XII., Clement VI.; various were the vicissitudes. Had the emperor cleared out the convents and monasteries and secularized their property, he would, beyond question, have proved victorious. He allowed these internal enemies to stand and was conquered. He resigned the contest and submitted to the most humiliating conditions at the feet of Clement VI. And so, also, with a less degree of triumph, but substantially with the same result, Edward III. of England, Richard II., his successor, Charles V. and

VI. of France, Wenceslaus the Emperor, John of Arragon, were compelled to come to the terms of the pontiffs. They were beaten by the convents and monasteries, abbeys, and oratories in their own kingdoms. And so will every sovereign who encourages or permits such unnatural institutions richly deserve to be practically dethroned or enslaved by them.

Scholars and theologians, also, in the bosom of the Roman Church itself, never ceased, in every century, to protest against her corruptions and vices. They might, with as much hope of reformation, have written in their closets against the plague or the devastations of the Tartars. We have a long catalogue in this age of such protesters—Occam, Petrarch, De Casali, Thauler, Oresmius, Lyranus, Marsilius Patavinus, Cesennas, Thomas Bradwardine, Peter Alliacus, Theodoric de Niem, J. Gerson, Sagarelli, John Olivus. Most of these sacrificed themselves and did no good. The system that crushed emperors was not to be shaken by scholars. Others, such as Wickliff and Huss, who intrepidly carried their protests into action, underwent, in so doing, a life-long martyrdom, often terminated by tortures, which it is not too severe to term infernal, at the stake. The misery and de-

gradation, private and public, individual and national, which popery has caused mankind, no language indeed can adequately describe. Just as the worst men have ever been its agents, so the best men have invariably been its victims. It is bare justice to affirm that the Tudor dynasty, by their abolition of this frightful organization of harrowing torments and mysterious iniquity, have laid our island of Britain under obligations which should be gratefully acknowledged as long as the world endures. The magnitude of such reformation, the greatness of the characters who accomplished it, are best seen by the light of the review of the many kings and states who had previously perished in their gallant, but unavailing efforts to achieve the same beneficent result. Circumstances favoured the Tudors ; but it is no less true that the Tudors ruled such circumstances to the salvation of England.

Treachery and ingratitude to its benefactors, whenever such conduct paid the papacy, was another of its characteristics. The Order of the Templars or Soldiers of the Temple, instituted by Baldwin II. of Jerusalem and confirmed by Pope Honorius II., A.D. 1128, had rendered essential services to Europe by constituting a steady bulwark against the progress

of the Mahometan arms. It was joined by numbers of the nobility and gentry of every nation : became exceedingly popular ; obtained possession of great tracts of land, raised armies, and enjoyed, from legacies and donations, an immense annual revenue. They became so formidable that kings entered into alliance with them. In the hostilities between Pope Boniface and Philip the Fair, they supported the former. From that moment Philip plotted their destruction. He came to an understanding with Pope Clement, who agreed, on condition of receiving one-third of the proceeds of their confiscated lands and treasures, to act with him in destroying the order. The customary accusations of heresy, impiety, and heathenism were forthwith fabricated. The most profligate of the Templars were suborned to turn king's evidence, "alleging that the whole body was guilty of the enormities with which they charged themselves." Clement pronounced the order "secret and sworn enemies to the religion of Jesus Christ." On a day appointed, A.D. 1307, a general seizure of all the members in France was effected by a *coup de corps*, so sudden that they had no time to concert measures of defence. Numbers were executed—being con-

demned unheard and unconvicted. Fifty-nine were broiled to death over a slow fire, in one day, at Paris, denying to the last the crimes imputed to them. The Grand-Master, James Molay, Duke of Burgundy, with Guy, brother of the Dauphin of Vienne, were put to the torture ; and, finally, like his brethren, burnt over a charcoal fire. His last words cited Clement to appear within forty days before the tribunal of God ; and on the thirtieth day from the citation Clement rendered his detestable soul to judgment.

During this fourteenth century, Christians and Mahometans emulated each other in persecuting the Jews. Throughout Europe this unhappy race found no resting-place for the soles of their feet. They were assailed with punishment, loss of goods, slaughter, and burning alive, under the pretence that they defiled the Host of the Sacrament, poisoned the wells and fountains, crucified and fed upon Christian infants in their Passovers. There was no charge, however absurd or monstrous, that the brutal ignorance of the populace did not entertain against this miserable nation, which has probably supplied more martyrs to its peculiar faith than any Christian nation has to Christianity. It is computed that in this century

more Jews perished in Europe alone by the sword, famine, and privations, than came in the Exodus out of Egypt.

Tamerlane, or Timour-Lene, descended from Genghis Khan, subdued in this age Tartary, Persia, Assyria, Egypt, and India. With forces amounting to 800,000 horse and foot, he entirely overthrew the Turkish Sultan Bajazet, in Asia-Minor, and took him prisoner, affording thus a respite for a time to the Byzantine Empire. After consolidating his vast empire, Tamerlane died at an advanced age, in 1405.

We enter on the fifteenth century—the century preceding the Reformation, and exhibiting the papacy in both the fulness and dregs of its abominations.

China had been subdued in the preceding century by the family of Genghis Khan, which extirpated the native Chinese dynasty, after reigning, according to their own chronicles, 4,222 years. In the year 1358, a counter revolution, under Chu, or Taicu, a native, expelled the Tartars. The descendants of Chu retained the sceptre till 1644, when the Eastern Tartars, with vast hordes, again broke in, and founded the Chinese-Tartar dynasty, which still exists.

The XVth
Century.

The fall of the Eastern Empire of Constantine took place, after subsisting 1,120 years, in this century. Constantinople had been besieged ineffectually by the Turks under Bajazet I., and again by Amurath, in 1422. In the reign of Constantine Palæologus, the empire at last sank under the victorious Islamites, and Constantinople was taken 29th May, A.D. 1453. The conquerors permitted the Greeks the exercise of their religion under their own ecclesiastical establishment—Turks thus showing more toleration and liberality than Rome ever did, or does now practise towards other religions, Christian or heathen.

The “schisma nefandissimum” in the Roman Church continued. On the death of Boniface IX. at Rome, in 1404, Innocent VII. succeeded, but soon departing this life made way for Gregory XII. Benedict XIII. remained the rival pope at Avignon. Presently three infallible heads arose. A body of cardinals seceding, called a council at Pisa, A.D. 1404, and chose a third pope, Alexander V. The council at Pisa, under Alexander, anathematized Benedict and Gregory as “notorious schismatics and heretics, departed from the faith, perjured, scandalous, incorrigible

men, unworthy of the least honour or dignity." On the death of Alexander, John XXIII. was elected, the three equally claiming unlimited obedience from the faithful on penalty of damnation. John XXIII., with a view to crush his antagonists, convened the Council of Constance, but such was the complete anarchy, the total disruption of union in the Roman Church, that his own council turned upon him, accused him of grievous crimes and deposed him. The articles of impeachment declared him to be "notoriously infamous, perjured, tyrannical and maniacal, homicidal, incestuous, deserving of all detestation for his many abominable offences." Such or a similar character, varying little in expression, is assigned by the Roman Church itself to many of its popes, and, beyond doubt, with truth, for the evidence of their lives corroborates the general testimony. But how such could, by any violence of imagination or fanaticism, be regarded as vessels of infallibility and of the Holy Ghost surpasses the power of explanation. John was arrested and imprisoned for three years. The council in his place elevated Martin V., in whom, with several good qualities, the old papal arrogance predominated. He compelled the Emperor Sigismund to act as his groom

and hold his horse whilst he mounted. He proclaimed crusades under the title of "Sacred Expeditions," enlisting—just as the present pope, Pio Nono, does in Italy—criminals, banditti, murderers, the refuse and terror of Europe, under his banners, against the Wickliffites, Moravians and Bohemians. He approved the sentence by which John Huss and Jerome were burnt alive and excommunicated Sigismund and Conrad, Archbishop of Prague, for affording protection to the adherents of these persecuted Christians.

Martin was succeeded by Eugenius IV. In his pontificate, A.D. 1435, the general Council of Basil was held, and the character the council gives of this pope is worthy the consideration of those who sigh for the establishment of the old papal primacy, as they term it, in the church. The assembled Fathers decreed, that "he was notoriously and manifestly contumacious, disobedient to the universal church, a rebel, a violator and despiser of the canons, a disturber of amity, demoniacal, perjured, heretical, incorrigible, schismatical, departed from the faith, an obstinate heretic, the dilapidator of the rights and goods of the church, useless and damnable, unworthy of any title, rank, honour, or digrity." Such was the

opinion two hundred dignitaries of the Roman Church expressed of their pontiff. The council then proceeded to depose Eugenius, and invested Felix V., who had formerly been married, with the ensigns of dignity. Whereupon the schism raged with fresh fury. Italy, part of France, England, Spain, Hungary, decided on acknowledging Eugenius. Suabia, Helvetia, Bavaria, part of Saxony, Burgundy, contended for Felix. The Emperor of Germany, the Kings of Spain, Sicily, Poland, denounced both as impostors and would hold no communication with either. On the death of Eugenius, A.D. 1447, Nicholas V. was elected pontiff, and on consenting to confirm the acts of the Council of Basil and the decrees of Felix V. was recognised by the emperor.

Nicholas V., a man of humble parentage, was one of the least exceptionable characters in the pontifical catalogue. He was friendly to learning and the patron of architecture and the arts. But the system of popery as it makes, so it masters, the popes themselves. Many popes have at the commencement of their pontificate stood up with zeal and sincerity to reform popery—but *it is not reformable*. It assumes infallibility, the very essence of which is immutabi-

lity — incapability of changing, and, of course, of admitting reform. Council after council, similarly and for the same reason, failed to effect amelioration or deliverance for the human soul. Popes, councils, kings, clergy, universities, peoples, after spasmodic efforts, after periodical convulsions, abandoned hope in despair, and resigned themselves to grind as before in the iron-mill of a system without light, without sympathy, without heart. The best of them fondly thought that it was enough to throw a little more light into this or that cell of the spiritual Bastile. Experience taught them, at last, that if men were to be free, if there were to be no more prisoners, gaolers, torturers, inquisitionists, the spiritual Bastile itself, from cope to foundation stone, must be levelled with the ground.

Calixtus III. succeeded Nicholas. One of his first decrees was, that no one should possess the privilege of appeal from the pope to a general council. His successor was Æneas Sylvius, under the designation of Pius II., A.D. 1458. As the secretary of the Council of Basil, he had inveighed with the utmost latitude against the pride, corruption, licentiousness and imbecile infallibility of the Roman See. But the

papacy metamorphosed the man. All that he had formerly written he now recanted and obliterated. Paul II., who followed, was a worse pope and worse man, infamous for luxury, rapacity and criminal indulgences. He was remarkable for his antipathy to genius and hatred of men of learning.

Sextus IV. succeeded him A.D. 1471, and carried nepotism or the aggrandisement of his relatives, to its extreme pitch. Innocent VIII. emulated his example. He had sixteen illegitimate children and often boasted in public of the number. All these he enriched and ennobled — if such characters can ennoble or be ennobled. Rome itself had long been the common by-word of Europe for every species of vice and criminality in which the pontiffs themselves and their families took the lead. Alexander VI. (Roderic Borgia), the nephew of Calixtus III., exceeded in vileness all his predecessors. He filled Spain with harlots and Rome with his spurious progeny. His four sons and one daughter, Lucretia, by his mistress Vanizza, faithfully reflected his life and example. With Lucretia, not only her brothers, but her father the pope, committed habitual incest. Cæsar Borgia, the eldest brother, murdered his brother John in his

father's arms for rivalling him in this execrable amour—John's blood gushing into his father's face. Alexander and Cæsar were both also scientific poisoners, friends and enemies without distinction falling victims to practices the mere description of which chills the soul with horror. The old pope, at last, in attempting, for the sake of their property, to poison nine newly-appointed cardinals at a magnificent banquet, drank by mistake of the poisoned cup himself and shortly afterwards to the relief of mankind expired. The existence of this monster alone and his family in the pontificate is sufficient without other evidence to prove the pretension of the papacy to Divine origin and guidance to be a blasphemous and flagrant fable.

The successor of this papal Nero was Pius III. On suspicion that he entertained the project of restoring some degree of discipline to the church, he was removed by poison. Two other popes, suspected of the same design, were disposed of by the College of Cardinals in the same way. Julius II. ascended the chair A.D. 1503, and instantly plunged into wars which filled Europe with bloodshed. So rank with corruption and so entirely identified in men's minds

with the kingdom of Antichrist had Rome and the papacy by this time become, that Louis XII. of France, on his march against Rome, struck medals with the decree—"Perdam nomen Babylonis"—"I will destroy the very name of Babylon." The conduct of Julius II. becoming every day more extravagant, the Council of Pisa was summoned A.D. 1511, and a sentence of deposition was passed against him as "a perjured disturber and scandalizer of the Church and Christianity."

His successor was Julius de' Medicis, Leo X. This is the last of the Præ-reformation popes. Various providential events had during the last fifty years prepared men's minds for liberation from the appalling darkness and cruelties of Antichrist. The capture of Constantinople had disseminated the noble productions of ancient Greece, with their spirit of freedom and magnanimity, over Europe. The art of printing was rising tardily, but surely, into a power of incalculable value; by its means copies of the Scriptures began to be circulated and men were enabled to test the claims of Rome and its priesthood. A new world had been added, by Cabot and Columbus, to the old; a new dynasty, uniting the claims of York and Lan-

caster, and representing both the ancient British blood and its stern hatred to foreign domination in every form, civil or spiritual, had ascended the throne of England; all things as they prepared, so they foreboded a mighty mental and religious revolution. But no intelligence could penetrate the consolidation of popish night in Rome itself. With light breaking in floods around it, the papacy then, as now—ever the same—preferred the old reign of darkness and chaos. Dominic was still its model of a proselytizer; the Inquisition its only reformatory; sulphur and fire its charities, and anathemas its arguments. Let us supply a last illustration of the truth of these statements.

Thirst for human blood and a strange appetite for the sight of physical torture have always been marks of the papacy; and never were these passions more lavishly indulged in by it than at the very dawn of the Reformation. A terrible example was made of John Huss, who was burnt alive July 7, 1415; and of Jerome of Prague, on July 29, 1416, while the Council of Constance, by which they were condemned, was yet sitting. Huss had been a correspondent of Wickliff. Boniface IX., in the year of the Jubilee, had

made a public sale of those encouragements and premiums on vice and crime called "Papal Indulgences," proclaiming that the souls of those who should die on their road to Rome to purchase them would immediately fly to heaven! As at a later period Luther, so now John Huss, first protested against this foul system of legalising sin and licentiousness, and then proceeded to expose the fallacy of the pope's supremacy, of the fire of purgatory, of the worship of images, invocation of saints, auricular confession, communion in one kind, and transubstantiation. For a second protest against a second sale of indulgences, he was cited by John XXIII. to Rome. When the Council of Constance was assembled, he was ordered to make his appearance and defend himself. The Bohemians would not permit him to quit until they had obtained a solemn assurance from the Emperor Sigismund that he should be protected going, returning, and during his stay at Constance. Relying upon this imperial pledge, Huss went to the council. He was ordered, without being heard, to retract his opinion. Perceiving that some of the most influential ecclesiastics were banded together for his destruction, he made preparations for departure; but the council, acting

on the established papal maxim "that faith was not to be kept with heretics," to the dishonour of the emperor, set aside his passport, seized Huss, threw him into chains, and brought him back, loading him with contumely and abuse. Attempting to speak, he was silenced by vociferations and clamour. He then lifted up his hands and appealed to God and the Lord Jesus Christ to judge his cause. This very natural action was pronounced by the council an aggravation of his impiety; and he was sentenced, unheard, untried, unconvicted, to undergo the usual tender mercies of the Roman Church—to be burnt alive. He was bound, and the fagots piled round him. Even in this state, whilst the flames were being applied, he was not permitted leisure to pray; but a concourse of monks and officials of the Inquisition, appointed for that purpose, drowned his efforts by shouting aloud in concert, "Thou art cursed for ever and ever, and we devote thy soul and body to the infernal devil." The ashes of the martyr were thrown, to prevent their being collected by his friends and followers, into the Rhine.

Jerome of Prague, his companion and fellow preacher, who had voluntarily attended the assembly

in the hope of being of service to Huss at his trial, was also arrested and cast into fetters. He was not allowed to plead, but was kept incarcerated in a fetid dungeon, in such a manner that his head was chained down to his ankles on the earth, and in this posture he was confined on black bread and dirty water for 340 days. At the expiration of this time, when he had become bent in body and half an idiot in intellect, he was plied with every kind of promise and flattery, and at last prevailed upon to abjure his opinions and those of Huss. His imprisonment was then mitigated, but the popish Inquisition had not the remotest intention of sparing his life. All they aimed at, as in the case of Cranmer and hundreds of other victims, was to wring a recantation out of the mouth of their torn and distorted prey. Jerome was therefore a second time arraigned, but even this slight relaxation had sufficed to restore the tone of his mind. When carried before the council, he abjured his abjuration, professed himself devoted to the doctrines of Wickliff and Huss, and earnestly implored God forgiveness for being so pusillanimous as under any bodily pains to deny the truth of the gospel. Amidst the indescribable howlings of the

council he was condemned to the stake—"I long for it," was his reply. With calm and holy intrepidity he listened to the imprecations by which they gave over his soul to the devil, cheerfully submitted to the customary robe painted over with fiends, welcomed the cords, the chains, the stake, the fire which was to consume his body, and continued to rehearse psalms till the smoke and flames choked his utterance. "These men," said Æneas Sylvius, afterwards Pius II., speaking of Huss and Jerome, "it must be confessed, went to the fire as to a banquet, and whilst their lips were burning to ashes they sang hymns."

Dark and evil as the times were, the execution of these two witnesses of the truth struck men with horror. They felt that a religion which could not defend itself except by inflicting the rack and the torments of Tartarus on the human body, was not only not from God, but diabolical. The popes, however, not satisfied with these examples, proclaimed a "holy war" against all the Bohemians. Pope Martin V. declaring that he would be content with nothing short of their extermination, summoned Sigismund and all the other Catholic powers to the field against them. He was obeyed. Bohemia was

reduced into an Aeldama of corpses and fires, for the Bohemians rising in self-defence under Ziska, their country, for fourteen years, with Austria, Moravia, and Lusatia was desolated by the contending forces.

In England, meanwhile, the fires never ceased to be lit against the Lollards or followers of Wickliff—in France against the Wallenses and Picards, of whom twenty at a time were bound together and consumed alive at the stake. Till the Reformation burst forth, and even long afterwards, the dagger, the axe, the flame, the fever-breeding dungeon, were in constant requisition by the court and pope of Rome against every one who attempted to expose their iniquity or dared to follow the dictates of conscience and reason. Such was the practice of “peace and goodwill to men” which popery in power never ceased to exhibit—and which we know, from all the experience of the past and present, it is ready to re-enact if such power be ever again accorded to it.

Some writers have maintained that the Reformation might have been effected from within; that Luther and the Tudors precipitated a movement which, in the hands of Erasmus and others, might have produced all the beneficial without the evil

results of the Protestant Revolution. The reply to this view is decisive. Every member in the Romish Church itself that attempted such reformation in earnest, and not as the erudite but timid Erasmus did on paper, was forthwith marked down by the Inquisition, doomed, and, sooner or later, consigned to the flames. *Rome, in despite of the Reformation, never has altered a tittle of her policy, nor has she yet, to this day, reformed one of her corruptions; she has, on the contrary, added to them. Witness the new dogma of the immaculate conception.* Besides Huss and Jerome, the ecclesiastic of the greatest learning and purest life in Italy, Jerome Savonarola, had shortly before this time been proceeded against at Rome by that prodigy of vice, Alexander VI., seized, thrown into prison, put to the wheel, and condemned, with two friends, to suffer the penalty of death by fire, which was accordingly executed. No description, in truth, of papal Rome depicts her so truly and vividly as that of the Scriptures themselves—"A mystery of iniquities, a painted harlot, the mother of abominations, drunk with the blood of the holy ones of the earth and of the martyrs of Jesus." By no other system than the popish have, it must be repeated, the marks

of Antichrist been verified: the system is not only non-christian in the sense of simply denying, superseding, or ignoring Christian faith and principles, but it is essentially antichristian,—opposed to them, hating them, devoting all its zeal and energies to their extirpation and to planting upon their destruction the contrary errors and influences, as embodied in itself. It is quite impossible for an unbiassed historian, examining the middle ages as they existed under the formation of papal Rome, with their vacuum of science and knowledge, the extreme wretchedness of the lower orders, the general prevalence of sanctified mendicancy, the entire ignorance of nature and its laws, of government and its first principles, the long and determined suppression of the Scripture, the systematic fabrication of pious frauds and falsehoods, the universal crushing of the human mind to the level of a priesthood, few of whom could even read their own missal, to entertain the supposition that the Romish religion, which not only did not remedy, but was the chief instrument in producing this state of things, this degradation for a thousand years of European humanity, can have the remotest pretensions to a divine original. But, further, when he sees these ages of

the night of mind lit up with succession on succession of fires in England, France, Spain, Germany, Italy, in every country ruled by Rome, *and nowhere else in the world*; when he observes popes, cardinals, monks, clergy, inquisitionists, orders, banded in one vast conspiracy to burn, not in twos and threes, but in scores and hundreds, with curses and eternal anathemas, human victims, who were almost invariably the best, the most earnest-minded men of their generation—the men anxious to rectify conscience and enlarge the bounds of knowledge,—when he gazes on whole countries depopulated by hordes of popish soldiers, the refuse and offal of all lands, under the pretext of defending a point of faith, and with the avowed object of exterminating heretical populations, he stands aghast—he can hardly credit that these are the annals of events which really occurred upon the surface of this earth of ours, but are rather chronicles put into our hands by some demon of the acts of Lucifer and his fellow-fiends in Pandemonium. Yet beyond question, as all records testify, such was the state of Europe under the unity of the papacy, such was the papacy when it reigned in spiritual supremacy over Europe. That man must

be an enemy to the human race who does aught to bring back such times—who encourages a single figment of that barbarous and benighted religion which generated and continued them.

In the early part of the sixteenth century, Rome had succeeded in destroying within her body the last faint vestiges of Christianity, and in rendering religion a curse or a pest through Europe. Leo X., following Alexander VI. (Borgia), sent agents through all the Catholic countries to sell absolutions for every kind and degree of sin. Permissions to commit the most odious crimes and impurities—from assassination and incest down in the scale of descent to petty pilfering—were vended in the public market-places of the cities of the Continent, at a fixed tariff of prices. The language in which these papal invitations to perpetuate every species of abomination were offered was inconceivably shameless and blasphemous. Things at last came to such a pass, that in the third year of this traffic (1517), a Decretal of Pope Leo, published through the instrumentality of Tetzels the Monk, offered plenary absolution for every sin for the sum of ten shillings. The disorder, licentiousness, and crimes these diabolical incitements to all wickedness produced among the lower orders, steeped to

their lips in ignorance, baffle the imagination of our better times to conceive,—morality ceased to exist, and civil law gazed hopelessly at populations who had bought from the pope exemption from both human and divine responsibility. To a lower pit of degradation, government, civilization, knowledge, conscience, humanity, could not be plunged, could not descend.

And now, at last, burst forth the Reformation. It does not enter into the plan of this sketch to describe its rise and progress. Originating in Germany with Martin Luther, in 1517, it gradually, with unflinching steps, crossed the Channel and established itself under the Tudors in England. Our object is briefly to show by what means Antichrist was deposed and Christ restored in this realm.

Not only the unity of the church, but the unity of Christendom in the peace of God was a hollow myth under the papacy. War was the normal, peace the exceptional state of all Europe, of every country in Europe. Of the most sanguinary, the most senseless and exhausting of these wars—the religious ones—the pope himself was invariably the chief fomentor; the trumpet for the desolation of some fair land, for the extirpation of some innocent, inoffensive people

rung incessantly from the Vatican. Britain, under the papacy, had passed through a succession of treasons, conspiracies, assassinations, usurpations, foreign and civil wars, which had reduced her to a condition inferior to that in which the Pagan Empire of Rome had left her. Power to do evil the pope possessed—it lay in the system, but to do good, if we may judge from the condition of the masses during these gloomy ages, he found not; his own system rendered it impracticable. The Plantagenet dynasty of Anjou and Normandy, representing the foreign conquest of England, had fallen, after retaining the crown 330 years, on the field of Bosworth before the native sword of the Tudors, in whom the ancient British blood was restored to the throne. Three hundred thousand of the commons, four-score personages of the blood-royal and nearly all the nobility of Norman descent, perished in the wars of the Roses, terminated by this victory. On Bosworth field with the last Norman sovereign the feudal ages expired. A new era, under a dynasty of singular force and inflexibility of character, succeeded. Under its members the British, as opposed to the foreign element, assumed free play, and after fifty years of con-

flict and transition, obtained complete ascendancy, and thence proceeded onward in one uninterrupted path of progress and triumph to dominate the commercial and civilized world. Under the old papacy, the foreigner, in some form or other, was always king and priest in England. Under the most patriotic of these kings, a foreign bishop in Italy wielded more power, better organized and richer in resources than the crown itself. This power was the papal priesthood, which regulated all its movements by interests diametrically opposed to those of the nation at large. This body threw itself sometimes into the cause of the king against the barons or people, sometimes into the popular against the feudal faction, just as its own selfish policy dictated. The suppression of all knowledge amongst the people was with it a leading maxim, and the more effectively it was acted upon, the denser became its own ignorance. The age was one of night, and the incubus of the night that sat on the breast of the supine and spell-bound Briton, haunting his brain with childish or ferocious superstitions, was the popish priest. Had the Reformation succeeded no further than in ejecting this foreign spirit of palsy out of the kingdom, it would still be

entitled to be regarded as the greatest political blessing in our history ; and it was thus far Henry VIII. carried it. His daughter Elizabeth added the religious to the civil revolution.

The reigns of both these monarchs were preceded by that of the First Tudor, Henry VII., the founder of the middle class in England, and, beyond comparison, the most sagacious because the most useful of our sovereigns. Scarcely is there a measure of his government which does not challenge sober admiration. To convince the people of the justice and priority of his own claims to the throne, he deferred his marriage with Elizabeth of York for two years. Instead of giving the estates of rebels to favourites or partisans, he attached them to the crown. All debtors under forty shillings were discharged from confinement. A general amnesty was extended to the Yorkists. A new order of nobility was created. The law was enforced against all orders with impartial stringency. The people themselves were ruled, as after thirty years of civil carnage and license they required to be, with iron equity. With populations given and accustomed to revolt, the most ridiculous pretenders to the crown—a Simnel

and a Warbeck—found no difficulty in levying forces for the field; the country swarming with disbanded soldiers, eager under any standard to renew the old scenes of recklessness and plunder. Every seditious movement was, however, suppressed, and Henry continued, without swerving, the policy he had laid down of humanizing the lower orders by rescuing them from their serfdom under the feudal nobility and clergy: the former were for the first time permitted to sell their ancestral estates: they were prohibited, under heavy penalties, from putting their retainers in liveries, which were, in fact, military uniforms: the privileges of sanctuary were materially limited. In answer to the exhortations of the pope to renew the crusades, Henry sarcastically replied, “He would do so as soon as Christian princes practised peace among themselves.” He disposed of the claims of the English sovereigns to the crown of France for £200,000 and a tribute or rent of 25,000 crowns to himself and his heirs. In every treaty the rights of the merchant were especially insisted upon. Trade, commerce, and navigation received the most royal encouragement. The feudal castles, centres of baronial oppression, robbery, and debauchery, were dis-

mantled, and the inhabitants of the villages, or "vilains," encouraged to occupy sites adapted for marine pursuits. Every method was adopted which wisdom and long experience could suggest of strengthening the power of the crown upon the basis of the broad native democracy. Failings this monarch possessed ; but they vanish before the solid abilities which moulded England out of a rude shapeless figure of mediæval barbarism into a living energy of law and order ; before the enlightened and dauntless patriotism that succeeded against inveterate obstacles in elevating the commonalty of England to a position which each succeeding reign has enlarged and consolidated. Except for the first Tudor, England would never have been fit to receive—she never would have accepted—the Reformation. He found her a moribund carcase, in a wild forest, torn by the teeth of her own progeny, and battered upon by popish wolves. He left her a vigorous young giant, imbued with the first workings of native fire and intellect, ready to run the noblest race that the finger of Providence had ever pointed out to any nation.

The first Tudor was the founder also of the Royal

Navy: preceding sovereigns having contented themselves with the precarious expedient of hiring ships from merchants. He invited Columbus to England; but Columbus having in the interim succeeded with Isabella of Spain, Henry equipped Sebastian Cabot, a Venetian resident at Bristol, and despatched him westward. If we are indebted to Columbus for the discovery of the West Indies and Central America, the honour of discovering the vast continent now known as Canada and the United States is justly accorded to Sebastian Cabot and his patron.

Henry was succeeded by his second son Henry VIII., the eldest son Arthur, so named after the celebrated British king, having died in his minority. Of the private character of the Eighth Henry there are contradictory opinions; let him be as bad as his worst enemies have painted him, there is hardly a pope in the catalogue who has the moral right to cast the first stone at him. It is with his public acts and policy towards the papacy we are now concerned, and these have received the highest of all ratifications—the approval of each generation embodied in the present constitution of England. In the earlier part of this reign, Wolsey supplies us with an example of the

enormous scale on which papal corruption was conducted. This minister gradually rose to be Archbishop of York ; he leased at the same time the revenues of the Bishoprics of Bath, Worcester, and Hereford, the Italians who filled them being allowed to reside on the Continent, for which indulgence they compounded by parting with a share of the profits. To these, and a variety of other ecclesiastical preferments, Wolsey proceeded to add the see of Durham, and subsequently Winchester. The pope soon afterwards offered him the position of Papal Nuncio or Legate, conditionally that he would aid him in draining the kingdom of its resources on the usual pretext of a crusade against the Turks, which the cardinal so effectually performed that the legateship was conferred upon him for life. On the resignation of Wareham, Chancellor and Archbishop of Canterbury, Wolsey appended these dignities also to his long list of pluralities. Under the papal regime of dispensations for sins—vice and immorality being habitually farmed out by the papacy—one-third of the children born in the kingdom were illegitimate. Wolsey procured from the pope two Bulls, the first empowering him to legitimatise bastards, the second to grant a further supply of in-

dulgences for the sin which produced them. Fresh grants succeeded; the cardinal undertook to found two colleges, one at his native town Ipswich, the other at Oxford, but refraining from touching his own treasures, he urged the pontiff to suppress some of the minor monasteries and apply their revenues to the benefit of his new foundations. In an evil hour for the papal interests the permission was conceded; the monasteries in question were abolished and their funds appropriated. From that moment fell the cardinal. The king saw in the vast monastic establishments which covered and exhausted his realm so many foreign banks, the confiscation of which would produce larger sums than he could hope, by the cardinal's assistance, to obtain from Parliament or as loans and benevolences from the people.

The Cardinal meanwhile made ample use of his dispensing power—absolutions were to be purchased at every market, but chiefly at brothels, taverns, and gaming-houses—not only for sins committed but for such as should be committed hereafter. Henry having written a work “In defence of the Seven Sacraments,” against Luther, was rewarded by the pontiff with the title of “Defender of the

Faith"—the writings of Luther thus royally advertised came into request. The British mind found in them the reflex in many respects of itself, and an event now occurred which proved that the days of the papacy were numbered in England.

Henry had been married (A.D. 1527) twenty years to Catharine of Arragon, his elder brother Arthur's wife, who had cohabited with her for several months before his death. His union with so near a connexion had always been extremely unpopular. His father, Henry VII., had on more than one occasion intimated an intention to annul the espousals; and Henry himself, there can be no doubt, had always entertained misgivings as to the scriptural legitimacy of the marriage. Catharine had borne children, one only of whom, Mary, survived. Among the beauties of Henry's court, was Anne Boleyn, daughter of Sir Thomas Boleyn, son-in-law to the Duke of Norfolk. The letters of this lady taken in conjunction with the description of her person by contemporary writers, give us a favourable impression of her gracefulness, wit, and modesty. The king's passion for her was genuine and incontrollable. The obstacle to their union was, of course, the queen. In his perplexity, real or pre-

tended, Henry applied to Pope Clement VII. the successor of Leo, to annul, for the quieting of his conscience, the Bull of his predecessor, which permitted his marriage with Catharine. The wearisome negotiations which followed are matter of history. The positions of Henry and of the pope were respectively environed with no ordinary difficulties, but in the conduct of the negotiations, one fact meets us in the face—Henry goes directly to his mark—deals in the very spirit of frankness—is ready to accept any expedient likely to bring the question to a decisive issue. The pontiff, on the other hand, shuffles, equivocates, protracts, evades, is guilty of reiterated acts of falsehood and duplicity. In 1531, Henry came to the resolution, that at whatever cost,—his life and crown, if needs be,—he would abolish the papal power and jurisdiction in Britain. The resolution once taken was executed with that inflexibility of purpose which distinguished the Tudor family.

Now be it especially observed that the first reformation, or that of Henry VIII., was directed, not against the religious doctrines or errors of Rome, but against her political system and ecclesiastical organization, as they then existed in Britain, in common

with other European kingdoms. Henry lived and died in religious ideas as much at least a Roman Catholic as a Protestant. The great object he proposed to himself was to restore to the crown, that unity of civil and ecclesiastical supremacy within its own dominions, which had in effect from the earliest ages been the fundamental maxim of British law.* The half of this supremacy—the ecclesiastical, a foreign power had usurped, and in so doing paralyzed at pleasure the action of the other half. The first thing to be done therefore, at all hazards, was to put an end once and for ever to such usurpation; for, as long as it was continued in force, king and subjects alike were incapacitated from independent national legislation, England must remain “a house divided against itself,” garrisoned by hosts of monks, clergy, and nuns, avowing allegiance to another code of laws and another head than that of the State. Henry, therefore, with equal wisdom and resolution adopted

* In the ancient British laws, this basis of legislation is constantly referred to as “Un bennaeth Prydain”—“One headship or supremacy in Britain.” It lies at the very root of British Independency, as on the contrary the recognition of any foreign jurisdiction whatever—religious or civil—is a direct blow against it.

the principle,—“Whoever, Romanist or Reformer, recognizes any supremacy, civil or ecclesiastical, in England, other than that of the crown, is a traitor, and shall be dealt with as such.” The cruelties which he perpetrated in carrying out this maxim admit of no justification, and never ought to receive any, but under the circumstances in which England was then placed the principle itself was essential to her redemption.

The nuncio of the pope, Cardinal Wolsey, had already been disgraced, Cranmer being appointed his successor as minister of state. Henry now revived an ancient law, which decreed that all clergy submitting to the legatine authority of the pope in England, incurred severe penalties. This was a vigorous following up of the first attack. To conciliate the king's favour, convocation paid into the treasury a fine of £118,000. That year “(A. D. 1532), the clergy were compelled to sign the oath of allegiance that the King alone was supreme Head and Protector of the Church and clergy of England.” An Act was then passed prohibiting the levying by or for the pope of the first-fruits, or year's rent of the vacant bishoprics.

In these measures Henry carried with him the almost unanimous support of his people.

Next year (A. D. 1534), Parliament confirmed his title of supreme Head of the Church and of the clergy, abolished all authority whatsoever of the pope in England, declared all tribute formerly paid to the Papal See illegal, contrary to the *ancient* liberty and usages of the realm, and transferred the collation to all benefices from the pope to the crown.

In A. D. 1535, the king commanded Cromwell, his chief ecclesiastical commissioner to inspect the monasteries and nunneries, and report with rigorous exactitude on the lives and morals of their inmates. These institutions were the main feeders and arteries of the popish system ; and if such system was to be permanently destroyed, their suppression was an indispensable preliminary.

In A. D. 1536, three hundred and seventy-six of the minor conventual establishments were accordingly suppressed and their revenues amounting to £32,000 per annum granted to the king. In A. D. 1538-9, the greater monasteries, of which twenty-eight were presided over by abbots, who had seats in parliament, followed the fate of the 'minor. Ninety collegiate

foundations, two thousand three hundred and seventy-four chantries, and a hundred and ten hospitals, were also consigned to the same destruction.

The abolition of these establishments and the partition of their lands among the new nobility, courtiers and laity, were very far indeed from being an unalloyed good—the attendant and sequent evils were great and many, but were nevertheless far outweighed by the grand beneficial result ; for with them the papal system itself disappeared. Had these roots and suckers of the corrupt tree been allowed to remain, the trunk itself, though now apparently eradicated, would certainly have drawn new life from them and shot up in renewed vigour and luxuriance. Against the possibility of such an event, their total deletion was the only sure measure.

Henry now considered his object attained. The crown was the sole popedom in Britain. The foreign usurpation was, as a system, destroyed, surviving only in individual representatives.

The abolition, then, of an immense national evil is the merit of the Reformation of Henry VIII. ; beyond this he neither made, nor wished to make an advance, and apart from it we do not pronounce any opinion

on his virtues or vices. It would be absurd to deny that many of his proceedings, as the royal pontiff of the English Church, emulated the indefensible outrages of the foreign popes of Rome, but this foul competition was a transient evil, which in the reign of Elizabeth died out. Pitiless, licentious, sanguinary as this king was—though immeasurably less so than scores of the popes whom we have in the language of their own church described—he was gifted with a combination of qualities for the work with which he has for ever associated the Tudor name, unexampled for more than a thousand years in the person of any preceding European monarch. In the chamber we may detest him—surrounded by a servile court and parliament, the ready executioners of his cruelties, and the flatterers of his caprices, we may fear or denounce him—but as the mighty champion of native British rights, the liberator of the British mind and conscience, the conqueror of Rome, the destroyer of the most odious yoke that ever pressed down the energies of a people, we unfeignedly honour and admire him. His sins be on his own head ; it is for emancipated Britain to remember his excellences, his clear-sightedness, his wonderful strength of will, his imperishable ser-

vices against the common enemy, never before so vanquished, of freedom and Christianity. History, posterity, the British Constitution have endorsed his acts—what more complete justification can a king require?

This is the first phase of the English Reformation—Popery, as a religion, untouched—Popery, as a political and ecclesiastical usurpation in these realms, abolished.

The second phase is the Elizabethan—that is, Popery totally abolished, both as a usurping jurisdiction, and as a false religion, the antagonist of Christianity. These are the two sides, the silver and the gold, of the shield of the National Church of England. She was established to represent these two principles—1. Uncompromising opposition to both the political and religious systems of Rome. 2. Maintenance of pure Christianity, in its union of Evangelical truth with Apostolical order. So far as she actually carries out these two principles, she accomplishes the end of her establishment, so far as she falls short of them, she fails in or betrays it.

The real foundress, then, of the Church of England, as a national establishment, is Elizabeth. Her father

overthrew and demolished Rome—nothing more. The work of building up a national church, which should both perpetuate such overthrow, and at the same time preach the gospel in its apostolic incorruptedness and organization, devolved upon her. And nobly she discharged the arduous duty. Properly refusing, as due to Christ only, the title of “Head of the Church,” she assumed instead that of “Supreme Governor of the Church of England,” which has always since remained the ecclesiastical title of our sovereigns. The consistent policy of her reign with regard to popery and its adherents was regulated by the declaration issued on her accession to the throne, making it treason “by writing, printing, teaching, preaching, express words, deed or act, advisedly, maliciously and directly to affirm, hold, stand with, set forth, maintain or defend the authority, pre-eminence, power or jurisdiction, political or ecclesiastical, of any foreign power, prelate, person, state or potentate whatsoever, heretofore claimed, used or usurped within this realm.” (Gibson’s Codex, 1, 481.) And this declaration embodied nothing more than that “ancient liberty,” which in the most stringent times of papal domination, the parliaments of Eng-

land repeatedly though ineffectually claimed—nothing more than 951 years before the British Church had embodied in the famous protest which it placed a few weeks after the assumption of the title of “Bishop of bishops” by the pope in the hands of his first emissary, Augustine, in this kingdom—“We know of *no obedience* that he whom you call the Pope or Bishop of bishops, can claim or demand in Britain.” The entire abolition of the political authority of Rome effected by her father was thus first confirmed by Elizabeth—the national religion was then so organised as to present a perpetual opposition and protest, article for article, doctrine against doctrine, of the popish corrupt faith which had superseded Christianity. No unbiassed person can glance at these articles of the Church of England but must confess that if it is the duty—as it undoubtedly is—of every clergyman of such church, to develop her great Catholic truths through the medium of apostolical character and order, it is equally incumbent upon his conscience utterly to repudiate himself, and to guard to the utmost of his ability the souls entrusted to his charge, against those corruptions which the church, that he represents, has so signally, so faithfully, and with such deep cause denounced.

From the moment popery was thus abolished, the Dark Ages ceased in England—the ponderous anvil of superstition, that pressed the kingdom to the dust, being cast off by the native arm of an unscrupulous, but far-seeing and true judging Titan on the throne, the British mind sprung up free in new-born creation and light, and its course since that time, though suffering sundry fluctuations and ebbings, has been one of still advancing, still expanding liberty and progress. As a spiritual fief of the popedom, Britain for seven centuries never rose higher, under either Saxon or Norman, than a third rate semi-barbarian kingdom, convulsed by chronic wars in her own body, drained of her treasures by foreign ecclesiastics and mendicant orders, her population a serfdom, sunk in hopeless ignorance, her aristocracy rude feudal tyrants, the Scriptures unknown, her clergy, with few exceptions, illiterate singers or chanters, her material resources wholly neglected and undeveloped, scientific pursuits and all secular knowledge persecuted with fire and fagot, the plague and other horrible epidemics, the result of the general filth and ignorance of the simplest sanitary laws, raging as periodical visitations—no roads existing but the old British and Roman highways,—trade, commerce, manufactures

and navigation in the feeblest and rudest condition—straw and refuse forming the carpets even in the palaces of her kings, and not a single work of art which did not directly or indirectly tend to the strengthening of the papal priestly system, to be found in all her dominions. Britain under Rome was what Rome itself is now, what Naples and Italy lately were, what every land where popery reigns supreme must inevitably become.* As a country not only free from popery, but actively antagonistic to its whole system, Britain has become the home of arts, science, literature,—the vanward nation of civilization—the great missionary of mental light and the gospel throughout the world—the empire of liberty defined by law, and of law inspired by liberty.

* The statistical tables of the comparative numbers of murders in the different countries of Europe, show that in England there are 4 in every million of inhabitants; in Belgium, 17; Sardinia, 20; France, 31; Austria, 36; Bavaria, 68; Lombardy, 45; Spain, 70; Sicily, 90; Rome, 100; Naples, 200.

CONCLUSIONS.

THE sketch we have written contains nothing more than a plain summary of historical facts, with the deductions which must naturally occur to the mind of every reader of ordinary intelligence. We have carried these facts only up to the English Reformation. If we followed them to our own times, in the legalized massacres of the Duke of Alva, in the Netherlands—in the extirpation by the Inquisition, of the Protestants of Italy, Poland, Spain and Portugal—in the hostilities of Charles V. and his son Philip, against the Protestants of Germany—in the streams of blood of the day of St. Bartholomew, for which the pope and cardinals went and celebrated “Te Deum” and Grand Mass in solemn procession at St. Peter’s—in the Dragonnades of Louis XIV., throughout France,—in the repeal of the Edict of Nantes ; in the terrible persecutions of the later Waldenses, by the popes, in Piedmont, when “down the Alpine rocks mother and babe were

rolled ;" in Italy, as she has been till her recent emancipation, the land of dungeons and tortures, of benighted, debased, oppressed populations,—of the official spy, the hired bravo, the incendiary police, of priests without a principle, and kings glorying in their country's shame and in their own dependency on foreign despots—the result would be uniformly the same reproduction of the sad and murderous picture of the Dark Ages. Far be from us the folly or wickedness to visit or impute the inhumanity of the past eras of popery to Roman Catholics of the present day. They are not accountable for the sins of their forefathers in the faith which they profess, but surely as much as we, must deplore and execrate them. We have all—Churchmen, Roman Catholics, Dissenters—much to be ashamed of, much to deprecate and guard against in the past annals of our respective religions, but the dismal, monotonous history of Rome, since the Reformation no less than before it, will not allow us, for the sake of individuals, to lose sight of the irreconcilable difference, the fundamental antagonism, between the popish and protestant systems themselves. If the Protestant persecutes, if he suppresses mind, education or knowledge, if he

puts his conscience at the foot and directorship of another, if he shrinks from the honest responsibility of his own judgment, if he advocates the authority of a foreigner—lay or spiritual—over his own king, laws and country, he violates all the principles, he fights against the whole system, of Protestantism. Not so the Roman Catholic, who in doing all this and much worse, would only act in conformity with the spirit and practice of the Roman Catholic system itself. It is not for the crimes and cruelties of the past, but for continuing to uphold the very self-same system which produced and still produces them, that the modern Roman Catholic is justly held responsible by Christianity and the world. It is because that system cannot—if it maintain its plea of infallibility—ever change—*it is because as a fact it never has changed, because it is and avows itself to be immutably the same now as it was before the Reformation,—for what single article of doctrine or of conduct has it altered?*—that the state of the Dark Ages engendered by it must ever remain a warning of the very gravest description to the legislator, the statesman, the patriot, the Christian, the man of science, literature, and humanity. The Roman Catholic nations of the Continent feel at this

moment the evil influences of popery, opposing and baffling them in every step towards free or constitutional government. It is they, not Protestants, who are the sufferers—and so it ever was in the periods of which we have been treating—Rome's own children—like Saturn's—have ever been her victims and prey. But whilst we express our cordial sympathies with their struggles, we must remember that if history is indeed to be wisdom teaching by experience, we have an inflexible duty towards Christianity, human nature and our country to discharge in our own persons at home, and that is—to discourage by every legitimate means in our power, not only all doctrinal superstitions, but all material institutions, such as monasteries and nunneries, tending to bring back or re-animate that system of Antichrist, which was for so many deplorable centuries the mother and nurse of the Darkness and Dark Ages of Europe.

FINIS.