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[SECOND EDITION, CONSIDERABLY ENLARGED.]

13
ANALOGIA;

OR, BRIEF NOTES

OF

PAGAN IDOLATRY

AND

THE CHURCH OF ROME.

BY THE REV. THOS. KERNS, M.D.

CURATE OF ST. JAMES'S, SHEFFIELD, LATE MISSIONARY IN SYRIA.

"Consider what I say, and the Lord gives thee understanding."

2 TIM. ii. 7.

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REASONS FOR WRITING AND PUBLISHING THE FOLLOWING
ANALOGY:—

- 1.—A solemn vow or pledge at my Ordination that “I would be ready with all faithful diligence to drive away all erroneous and strange doctrines, contrary to God’s Word.”
- 2.—A sincere and entire conviction that the doctrines of the Church of Rome are erroneous, contrary to God’s Word, and destructive to the souls of men.
- 3.—Having preached the Gospel in foreign lands, I feel that my Roman Catholic fellow subjects have equal, if not stronger, claims upon my best energies for their good.
- 4.—An unfeigned desire to bring into the glorious liberty of Gospel truth, those who are enslaved by a grievous system of error and superstition.
- 5.—The importance of informing Protestants, who, in this country are accustomed to see the Dogmas of Rome clothed in the mildness of an imposing suavity, and in the accommodating semblance of Christian truth.
- 6.—The impulse likely to be given to Popery at the present time, by the erection of large and attractive chapels, with increased staffs of Priests, Monks, and Orders of Sisterhood.
- 7.—A full persuasion that *false doctrines* should never be glossed over by a spurious liberality, so as to lead men to regard them as allowable shades of opinion.
- 8.—A conscientious regard to the responsible obligation under which Ministers of the Gospel stand towards Him who hath said “*occupy till I come.*”—LUKE xix 13.

THOMAS KERNS.

Sheffield, August, 1850.

NOTE.—We have heard some Protestants say that any direct reference to the errors of Popery in Sheffield is but obtruding a subject as much out of place as it is uncalled for. I would ask the attention of such persons to an article which appeared in the *Sheffield Independent*, July 20, 1850, the style of which indicates a sort of official authority. “In addition to the magnificent Church which our Roman Catholic townsmen are now completing in Norfolk-row, a numerous portion of them have commenced the erection of a Church in New Queen-street. The committee state that Sheffield contains about 7,000 Catholics, of whom St. Marie’s will not accommodate more than 1,500. Another object of the committee is to open a school for the gratuitous education of children.”

The Roman Catholic Directory for 1851, states that there are now in Great Britain 694 Chapels, 972 Priests, 17 Monasteries, 53 Convents, 11 Colleges, and 250 Schools.

TO THE READER.

The paragraphs in both columns marked by the same number are to be read and compared before proceeding to another number; thus, 2 and 2 are to be read before 3 and 3.

The letter R is placed at the end of a few paragraphs and refers to a Tract published by the British Reformation Society.—PAGAN ROME. The letter M is appended to some others, and refers to the Rev. Dr. Middleton's Letter from Rome.—ED. 1847. Reference to the originals would crowd the page unnecessarily.

Some explanations are given for the satisfaction of the humbler classes; such as that Cicero was a heathen writer.



ANALÓGIA.

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1. The Hindoos say that the material image is not the object of their worship, but the spirit which resides in it.

2. The Hindoos do not believe the images are Gods until the Brahmins repeat over them the *Muntras*, on which the spirits of the gods come into them.

3. After the Brahminical consecration the Hindoo sincerely believes he is worshipping the Great Spirit when he is worshipping the idol. Does his sincerity save him from idolatry?

4. In the head of the image of Juggernaut there is a small box, in which the Priests say the Spirit is contained. Every cicle of a certain number of years a new image is made and this small box transferred from the old to the new. The poor Hindoo thus worships a God who may be shut up in a little box, and carried about from place to place.

5. Any person may make the material image, but the priest alone can make it a god.

6. The Hindoo never supposes that the material of the image is changed,

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1. The Church of Rome says—Not the material image or picture but the Being whom it represents is the object of our worship.

2. The Church of Rome holds that by the Priest repeating over the Eucharistic bread the words of consecration it becomes a god, and is justly entitled to worship.

3. After consecration the Roman Catholic sincerely believes he is worshipping God. when he is worshipping the consecrated bread. Does his sincerity save him from idolatry?

4. During the troubles which prevailed in Rome, in December, 1849, "The Church of Ara Coeli was plundered, and the silver *pisside* containing the consecrated host abstracted from the altar. The Cardinal Vicar immediately published an announcement of the fact, and ordered an expiatory *triduum* to be devoutly observed in the church itself." Here the object of worship was shut up in a little silver box, and eventually stolen and desecrated by the rabble of Rome.

5. Any person may make the wafer bread, but the Priest only can, by consecration, make it a god.

6. The Church of Rome holds that the bread is changed into the "*body*."

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and therefore guards against the idea of his god being stolen or desecrated, for he asserts that the spirit quits immediately on receiving an insult. A young English gentleman passing a heathen temple in a solitary place in India, stepped in, and seeing no one present, placed the blanched skull of a buffalo on the head of the idol: three days ceremony was required by the priests to bring back the spirit of the god.

7. The Hindoo worships his ideal god through the consecrated image.

Cicero, a heathen philosopher, vindicating the Priests of Pagan Rome, says, "where has one ever found men so devoid of reason as to believe that the things which they eat, can be their gods?"—*De Natura Deorum* iii. 16.

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blood, soul, and divinity of our Lord Jesus Christ."—(Creed of Pope Pius IV.) This supposed divine person may be truly worshipped—may be shut up in a little silver box—may be carried about the streets for the adoration of the multitude—may be deposited in the altar—stolen by a rabble, and by them either eaten or desecrated.

7. The Roman Catholic worships the actual substance which the Priest holds in his hands. The officiating Priest, after consecrating the wafer-bread turns towards the people, and elevating it in his hands, exclaims "Behold the Lamb of God;" and the people are thus instructed—"Here with the Priest adore the sacred Host, and say—Most adorable body, I adore thee with all the powers of my soul. O Lord, who hast given thyself,—hail O Victim of Salvation! Eternal King! Sacrificed for me! Hail precious body of the Son of God!"—(Catholic Piety, Dublin, 1828. Key to Heaven, p. 136, Dublin, 1826.) In a public controversy at Castlebar, in 1837, it was asked, "Would you in a storm at sea take the consecrated wafer out of your box and say, 'Deliver me, for thou art my God?'" Several Priests simultaneously answered "WE WOULD." Here is an object of worship, supposed to possess consciousness, to hear prayer—to have power to help the distressed—to be, *not a representation*, but the actual being himself who is worshipped: and yet the devout worshipper, while beholding with reverence and awe, opens his mouth and swallows down this very being whom he tremblingly adored! The column opposite this must remain a blank; the wide range of the heathen

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8. In one of Sciva's temples, in India, there is a stone said to possess miraculous powers of healing the sick, provided there be faith in its virtues, otherwise no benefit is derived. With reference to this the priests say that, "It is a chief part of our religion that if any man believes a stone to be a god, it is a god to him."

9. The image of Brahma has four hands, in one of which is placed a vessel of holy water, with which the devotees sprinkle themselves before beginning their prayers.

Montfaucon, the distinguished Benedictine, describes *Aquaminarium* as a vase of holy water, placed by the heathen at the entrance of their temples, to sprinkle themselves with.—M p. 10.

10. The holy water used in Pagan worship consisted of salt and water, blessed by the idolatrous Priests,—(Durant. de Rit. l. i. c. 21.)

11. The Hindoos have wells and rivers which they regard as holy—the Ganges is the most celebrated. Bathing in the Ganges is supposed to wash away sin. The water from these holy wells and rivers they carry home great distances and prize it very highly.

12. The Hindoos perform penances with a severity and perseverance almost incredible.

13. Of the Priests of Pagan Rome

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world fails to furnish a parallel: the fallen intellect of fallen man here proclaims its lowest wreck.

8. The strict accordance of the sentiment expressed by the Priests of Sciva, and its application to those who believe that a piece of wafer-bread becomes a god to them, is not a little remarkable.

9. Holy water in the Church of Rome is held in high estimation, and used with a similar idea of purifying: it is also supposed to be the medium of communicating virtue to soul and body; as well as to possess a protective power against demons and other evils. The vessel containing it is so placed that the worshipper may use it on entering the church, as a preparatory act.

10. The holy water used in Romish worship consists of salt and water, blessed by the Priests.

11. The Church of Rome has long cherished a superstitious veneration for wells and rivulets; hence we have in England the practice commemorated by the ancient name holy-well, or as it is more generally pronounced Hollywell. In Romish countries these holy wells are still resorted to, and ceremonial drinking and ablutions practiced, corresponding with those of the devotees of India.

12. The Church of Rome enjoins penances though following the zeal of the Hindoo at a humble distance.

13. Of Alphonsus Liguori, a re-

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it is said that they imposed upon themselves severe fasts and privations, unattended, however, by any moral improvement: some self-inflicted corporal punishment, scourging till the blood flowed. At Lacedemon the festival of flagilation was instituted: some shaved their heads, went on long pilgrimages, or observed a *Novana* or nine days' devotion.—R. p. xi.

14. The wealthy Hindoos may employ others to do penance for them. This substitution is accepted, provided the Priest's approval is first secured by a liberal gift.

15. The poor Hindoo believes that if he follows the instructions of a certain class of teachers called Goo-roos, the latter must answer to God for him; and therefore he takes no trouble to examine as to the truth or falsehood of his religion.

16. If the Hindoo has not made sufficient atonement for his sins before death, he expects to make up what remains by successively passing into inferior animals, till all his sins are removed. By the amount of suffering required it is determined whe-

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cently canonized saint, we are told that "he used to eat black bread, kneeling or stretched on the ground; and this bread he had sprinkled over with some bitter stuff—he used to lick the floor with his tongue. Such was his severity in scourging himself, that his friends had to burst open his door, and snatch the scourge out of his hands, fearing he might cause his death."—Life by Cardinal Wiseman, pp. 15, 317.

14. The advantages of substitution are obtained in the Church of Rome by *Indulgences*; which arise from the disposal of an ideal stock of the *merits of Christ and the saints* deposited with the Church. The Council of Trent anathematizes all who deny this power to the Church. Dr. Butler's Catechism, (a standard work with Romanists), states that Indulgence "remits punishments with which God often visits our sins, and which (otherwise) must be suffered in this life or in the next." And again, that "they assist our weakness, and satisfy the divine justice for our transgressions."

15. The Roman Catholic laity transfer a very large measure of the concern and responsibility of the soul to the Priests. A Roman Catholic once told me that whether his religion or mine was the true one did not much concern him, for if he was going astray the Priest would have to account for it.

16. The Church of Rome does not hold the doctrine of Transmigration; but yet maintains that the same effects are produced by the fire of purgatory, namely, filling up the remaining satisfaction or atonement for sin. The Council of Trent anathe-

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ther the soul shall pass into a noble animal, as the horse or elephant; or an inferior animal, as the squirrel, cat, or reptile.

17. The poor Hindoos believe that they can shorten the period, and lessen the amount, of the sufferings of their departed friends, by engaging the services of the Brahmins. And to this end there is a kind of worship called *Strada*, which is performed for the dead. They give some of the ashes kept from the funeral pile to the Brahmin, with the name of the dead person, and a sum of money. The Brahmin rolls up the ashes in a leaf, and repeating some prayers, throws leaf and ashes into the river; on which the soul of the departed is supposed to go into a place of happiness.

18. The Priests of Pagan Rome made no small gain by the doctrine of an intermediate place between the *Tartarus* of the lost and the *elysian* regions of the blessed. Of this place, Virgil, a heathen writer, says, "there the souls suffer the torments due to their former crimes, some are suspended in the air, others expiate their sins plunged in an immense gulf, or devoured in the flames."—Virg. *Eneid.* vi. 739.

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matizes all who say that by the grace of justification guilt is entirely remitted, and nothing to be paid either in this world or in purgatory.—(6th Ses. 13 Can.)

17. The Council of Trent decreed that "there is a purgatory, and that the souls detained there are assisted by the suffrages of the faithful."—(25th Ses.) The offering of prayers and masses for the souls in purgatory is a usage which has prevailed in the Church of Rome for several centuries; and forms a considerable source of income to the Priests. A novel mode of carrying out this design we have in *Purgatorian Societies*. The rules of one formed in London in 1810, and another formed in Dublin in 1813, lie before me. Each member subscribes a penny a week, to procure masses for the souls of deceased parents, &c., and after death they are entitled to a certain number of masses for their own souls.

18. The following is an appeal in behalf of the souls in Purgatory, from a Roman Catholic Periodical;—"The souls in Purgatory, detained by Divine Justice in dreadful torments, implore with a loud voice the help of a charitable hand to break their chains;—yet these dear departed ones remain unrelieved. Ask them why it is that some are suffering twenty, thirty, or perhaps forty years. Their answer will be:—Alas! I have no one. I have left relations upon earth, but I have left no friends. I have left on earth a wife, but I see she has quickly dried her tears, my memory lives no more in her heart. I have left on earth children, but their father is, no more to them; I have no one. What I ask for is indeed little: a few prayers, a few alms to be given, and

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19. The common objection raised by the Hindoo Priests against the Christian religion is that it is *new*, and that consequently it must be false; the oldest being that which God taught.

20. The Hindoo Priests in the worship of their idols light up the altar, even at noon-day, with lamps or candles.

21. Mabillon says, Heathen writers abound with passages referring to their lamps and candles, described as continually burning before the altars and statues of their deities.—*Iter. Ital.* p. 25.

22. The Gooroos say that it is as effectual to repeat the *Muntras* (prayers) in an unknown tongue as in one that is understood.

23. The Hindoos have many mediators to whom they address their prayers. These are often men whom they admired or feared while living, and revered when dead.

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yet I ask in vain! I have no one."—
(*The Lamp*, York, Nov. 9, 1850.)

19. The charge of novelty is one of those brought by the Church of Rome against every attempt to reform her abuses and correct her errors. And though the creed of the Protestant Church is more than 1200 years older than the creed of the Church of Rome, the objection takes with the common people.

The Nicene Creed, A.D. 325.

The Creed of the Church of Rome, published under Pope Pius IV., at the close of the Council of Trent, A.D. 1564.

20. The Priests of the Church of Rome, at the worship of that wafer-bread-god which is *peculiar* to their *Churoch*, light up the altar, even at noon-day, with lamps or candles.

21. Middleton says of Rome, "no sooner is a man entered their churches, but his attention is attracted by the number of lamps and wax candles which are constantly burning before the shrines and images of their saints."—*Letter*, p. 14.

22. "It is a gross untruth to say that the efficacy of common prayers depended upon the people's *understanding, hearing, or knowledge* of them. Were the Psalms and Oraisons (prayers) in the vulgar tongue, many simple people would often take them in a wrong sense, which they could not have done in Latin"—*Notes to the Douay Testament*, 1 Cor. xiv. 2.

23. On the 2nd of February, 1850, the Pope in his Encyclical letter says "you know, venerable Brethren, that the foundation of our confidence is in the Most Holy Virgin, since it is

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in her God has placed the plenitude of all good, and willed that we should have by all the instrumentality of Mary." Again, a standard Work of Rome has this prayer, "O holy Virgin, if you grant me your aid I shall no longer fear, either *my sins*, since you can repair them; or devils, since you are more powerful; or *your son*, justly IRRITATED, since one word from you will appease him."—Liguori, (p. 97.) Canonized May 26, 1839.

24. Votive offerings presented to idols in order to obtain favours or express gratitude, is a practice that extensively prevails in heathen countries. Many specimens of such may be seen in the British Museum. I have copied several inscriptions of this kind in the ruins of heathen temples. This custom prevailed extensively among the ancients: the temples of Esculapius were more especially rich in these offerings, which Livy says were the pay for the cures which he had wrought for the sick.—(Strabo. Tom. 1, 515.) Montfaucon, the Benedictine Monk, ascribes these to the tricks of Pagan Priests suborning men to counterfeit diseases and miraculous cures.

24. Votive offerings to pictures and images is a practice so general in the Church of Rome, that it is unnecessary to adduce proof of it. That it is not an obsolete custom, but is still practiced in all its vigour, I would refer to the case of the miraculous picture of the Virgin of Rimini, in Italy, which is stated to have opened its eyes frequently upon the spectators; and on the 11th of May, 1850, the Bishop of Rimini says, the picture moved its eyes, and then for five minutes fixed such a look upon him that he could no longer bear the splendour—(*Tablet*, June 22, 1850.) "The dignitaries of Rimini, and different corporations brought rich offerings to the altar of the Virgin. Two officers took off their decorations and offered them *ex-votos* to the Virgin. Precious offering pour in, and the altar is daily loaded with wax lights."

25. Ovid, (Met. 8,) the heathen poet, describes a venerable oak as,

"With ribbons, garlands, pictures, cover'd o'er,
The fruits of pious vows from rich and poor."

25. A certain person devoted to the worship of the Virgin, hung up a picture of her in an oak in his vineyard, which grew so famous for its miracles that the oak soon became covered with votive offerings. This is commemorated by the present church of *St. Mary of the Oak*, in Rome.—M. 38.

26. Idols and altars are frequently placed by the way side in India at

26. Crosses, altars, and rude figures of Saints frequently arrest the travel

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which the traveller halts, offers his worship, invokes a blessing, and passes on.

27. The burning of incense constitutes a part of the altar worship in most heathen countries, and is of great antiquity. Heathen persecutors made it the common test of the christians before the days of Constantine.

28 A heathen poet describes a heathen temple thus,

"Her hundred altars there with garlands crown'd,
And richest incense smoking, breathe around
Sweet odours,—"

—Virgil, An. 1, 420.

29. In ancient representations of heathen sacrifice, a boy is seen in sacred habit, holding an incense box, attending on the Priest.—M. 10.

30. It is the general practice in heathen countries to keep a lamp continually burning before the Idol.

31. The Pantheon of Rome was originally dedicated, by Agrippa, to Jupiter and all the gods.

32 In the Pantheon of heathen Rome might be found by each devotee the god of his own country, to whom he specially rendered his homage, and addressed his petitions.

33. The round heathen temple of Romulus, built on the spot where he was supposed to have been suckled by the wolf, became a famed resort for sickly children, who were presented before his shrine.

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ler's attention in Roman Catholic countries, at which corresponding acts of worship are performed.

27. Burning incense is the common practice of the Church of Rome in celebrating the mass or adoration of the wafer-god.

28. Some of the large Romish Churches have several altars, which, during worship, when smoking with incense and garnished with flowers, present a strange scene, as connected with Christianity.

29. Boys are employed in the Romish worship to "serve Mass," that is to carry the thurible or censor, with which the altar is constantly perfumed.

30. It is well known to be the general practice in the Church of Rome to keep a lamp continually burning before the picture or image of the Virgin Mary.

31. The Pantheon at Rome was subsequently dedicated to the blessed Virgin and all the Saints.—(See inscription over the portico.)

32. In the same Pantheon of Modern Rome, every votary of the Roman Catholic Church may find the patron saint, on whose altar he lays his homage, and to whom he specially directs his devotions.

33. The temple of Romulus is now the Church of St. Theodorus, before whose shrine the mothers and nurses of Rome may be seen at the present day, waiting with their sickly children in expectation of propitious influence.

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34. In the great temple of Jupiter in Pagan Rome, once sat in his royal chair, the statue of this idol god, with a thunder bolt in his hand.

Many Roman Catholics maintain that in England, Churches and Church property ought to be handed over to the Popish worship, because the English nation once professed that religion : such persons should first consider the propriety of restoring the following Churches, in Rome, to the Pagan worship for which they were erected :—

35. The little temple of Vesta, near the Tiber, mentioned by Horace.

36. The temple of Fortuna Virilis.

37. The temple of Saturn.

38. The temple of Antonine.

39. The temple of Romulus and Remus.—M. p. 25.

40. On the site of the ancient temple of Mars, the Heathen God of War.

41. In Pagan Rome the Pontifex Maximus, or heathen high Priest was regarded as the judge in all things civil, sacred, human, and divine.—(Cicero.)

42. The Sovereign Pontiff of Pagan Rome professed to be the representation of the Supreme Deity—under the name of Jupiter among the Romans, and *Popean* among the Scythians.—(Heroditus, iv. 59.)

43. Caligula, at once a tyrant and Sovereign Pontiff, of Pagan Rome, was the first who offered his foot to

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34. The temple of Jupiter is now the Church of St. Peter, a little alteration has changed the statue of Jupiter into that of St. Peter, the thunder bolt being replaced by the key of Pontifical office.

35. Now the Church of the Madonna of the Sun.

36. The Church of Mary, the Egyptian.

37. The Church of St. Adrian.

38. The Church of St. Laurence.

39. The Church of Cosmas and Damianus.—M

40. Now stands the Church of Martina ; with this inscription :—

" Mars hence expelled ;
Martina, martyr'd maid,
Claims now the worship
Which to him was paid."—M. P. 26.

41. The Sovereign Pontiffs of Modern Rome may with more propriety claim succession from the Imperial Pontiffs of heathen Rome, than from the Apostle Peter.

42. The Sovereign Pontiff of Modern Rome assumes to be the Vicar or representative of God upon earth—under the name of Pope or Universal Father.

43. The Sovereign Pontiffs of Modern Rome have long accustomed their superstitious vassals to this in

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be kissed, as a condition of approaching his presence.

44. Plutarch's account of *Numa*,—(page 16)—states that “By the establishment of *processions to the gods*, which inspire reverence while they amuse the spectators; and by pretended miracles, he reduced the fierce spirits of his subjects under the power of superstition.” And *Apulcius* says of them, “The Priests in white vestments attended with wax candles, carrying the images of their gods.”

45. There are men in India called Devil-Priests, whose professed business is to exorcise or cast out evil spirits. The ceremony consists of incantations, incense, violent gestures and contortions of the body. To impress the mind of the ignorant with awe and veneration, the whole is performed at midnight, in the open air, by the light of torches.

46. After the Priests in rank, Pagan Rome had her religious societies (Brotherhoods & Sisterhoods) named after the god or hero to whom they were particularly dedicated; thus the Brotherhoods of Arval, Augustus, Hadrian, &c.—(Alexander ab Alexandro, L. i, c. 26.)

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dignity. And kissing the Pope's toe is now familiar to the whole Roman Catholic Church.

44 To describe what is called by Roman Catholics a procession of the Host, as practiced in Romish countries, would be to transcribe that of the heathen procession: substituting for the images of their gods, a little wafer shaped object of worship, supposed to be the body, soul, and divinity of Him who made the world, yet never losing its wafer-*shape* and *appearance*.

45. Exorcists constituted a distinct order in the Romish Church: they were invested with the requisite authority by being handed a book of exorcisms, adding “Take this, and commit it to memory, and have power to impose hands on persons possessed.” *Dens* tells us that from “the great abuses of the Exorcists” the order has been suppressed, and the functions are now confined to the Priests. A Roman Catholic Priest, in Birmingham (Rev. E. Peach) published what he calls “*a successful exorcism*,” in which he styles himself the Exorcist. He says, “with an imperative voice I commanded the evil spirit, using only holy water and the sign of the cross.” He assures us that the circumstances were such that “his flesh did creep and his hair stand on end.”—(Pub. 1815.)

46. After the Priests, Modern Rome has her numerous religious Societies, Brotherhoods and Sisterhoods of Monks and Nuns who swarm in every country where Popery prevails.

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47. Cicero says of these Pagan religious orders, that they filled the people with superstition. And Minucius Felix says that for affectation they wore a particular dress. Some took a vow of poverty.—R. 10.

48. Indulgences or compromises for crimes form a fruitful source of profit to the heathen Priesthood. In the Vedas, or sacred books of the Hindoos almost every species of offences are enumerated, with the particular expiation prescribed for each.

49. The Brahmins (Priests) of India have absolute dominion over the common people; this dominion is erected upon the darkest ignorance, and the boldest falsehoods: the understanding is chained and kept in perpetual imprisonment; it has been the work of ages to strengthen its foundations, and render the fabric impregnable.—(Grant's State of India.)

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47. It will be generally admitted that the Monks and religious orders of Modern Rome retain their influence with the people by filling them with superstition. The affectation of their peculiar dress and vow of poverty needs no comment.

48. In the creed of the Romish Church (Pius IV.) there is this article, "I also affirm that the power of indulgences was left by Christ to the Church;" and the Council of Trent "anathematizes those who assert that they are useless." The "Tax of the Sacred Roman Chancery" specifies the following sums to be paid for absolution for the annexed crimes:—

	£	s.	d.
For stealing holy things	0	10	6
A layman murdering a layman..	0	7	6
Murdering father, mother, or wife	0	10	6
Assaulting a clergyman	0	10	6
Burning a neighbour's house . . .	0	12	0
Forging the Pope's hand	1	7	0
Other items, delicacy forbids transcribing.			

49. That the Church of Rome claims supreme authority, and maintains it were practicable, will not be questioned. The creed of Pope Pius says, "I acknowledge the Holy Catholic and Apostolic Roman Church, the Mother and Mistress of all Churches." And the Canon Law says, "Every man is to be obedient to the Pope on pain of damnation." That falsehood of the most deliberate and solemn kind pervades the whole system of Popery, we shall abide by the verdict of her standards of acknowledged authority. The instructions given to the Priests affirm that "the seal of the Confessional is more binding than the obligation of an oath; and therefore, if a Confessor is interrogated he is to deny the truth which he knows, and, if necessary, confirm the same by oath.—(Den's Theology.) And the Third Council of Latern states that "Oaths taken contrary to ecclesiastical utility are not to be accounted oaths."

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50. At Gaya, in India, a famous resort of Pilgrims, there is a stone on which the god Vishnoo is said to have set his foot. A certain kind of paste is prepared by the Priests, of which a portion is placed upon this stone or altar, then by repeating a few words in connection with the name of the deceased friend for whom the ceremony is performed, the soul is declared to pass from a state of misery to blessedness.—(Grant's State of India.) -

51. The sacrifices of the Pagan Priests sometimes consisted of a small round cake, the offering of which at the altar effaced, they said, the sins of the people.—R. 7.

52. The proclamation of an Emperor of China on his accession to the throne, runs thus, "Let officers be despatched to sacrifice at the tombs of the departed Emperors of every past dynasty; and at the grave of Confucius."—(Translated by Dr. Morrison.)

53. Plutarch says it is according to justice that the souls of virtuous men are advanced at death to the rank of spirits; from which, if they are properly purified, they are exalted into gods.—(Plut. Vit. Rom.) A like sentiment is expressed by Virgil.—(8th Æneid.) Hence we see how men become objects of worship among the heathen.

54. The Hindoos pray to, and devoutly worship, the spirits of men once renowned as heroes or philosophers: and the Chinese have for many centuries rendered their profoundest homage to Confucius, their Legislator.

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50. In the Romish services for the dead, or offering the sacrifice of the mass; a little flour and water paste or wafer is placed upon the altar, and by repeating some latin words in connection with the name of the deceased, the soul is supposed to pass from the fire of purgatory to the blessedness of heaven.

51. The sacrifices of the modern Priests of Rome consist of a small round cake or wafer, the offering of which, they say, takes away sins.

52. Louis XVIII., of France, endowed thirty-four Canonries at St. Denis with £10,000 a year to perform nine masses daily, viz.—three for each of the three dynasties of the French Monarchy; enjoining that it should be exclusively for the souls of the illustrious dead referred to.

53. "No one shall be venerated as a saint without the licence of the Pope. The Pope being assured by the instinct of the Holy Spirit, of the person's sanctity, and of his being in glory, issues his *breve* of his beatification."—(Ferraris.) The canonization of the "Seraphic Virgin, Mary Frances of the five wounds of Jesus, took place in Rome, Nov. 12, 1843, in the Basilica of St. Peter, amidst thousands of lighted wax tapers. As soon as the reading of the beatification was finished, hundreds of trumpets and trombones sounded; salvos of artillery were discharged from the castle of St. Angelo. After vespers, the Pope and the Sacred College went to *pray to and honour the blessed.*"—(L'Universe, Nov. 27, 1843.) We here see how persons in the Church of Rome become objects of worship.

54. That the Church of Rome teaches her members to pray to, and devoutly worship, the spirits of Saints; and render their profoundest homage to the Virgin Mary is abundantly manifest: thus, in the Roman Missal—"I beseech the blessed Virgin, the

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blessed John Baptist, the Holy Apostles—Peter and Paul, and all the Saints.” In the *Salve Regina* of the Key of Heaven we have—“Hail! Holy Queen, Mother of Mercy, our life and our hope; to thee we cry—most sweet Virgin Mary.” In the Pastoral of the Romish Primate of Ireland (July, 1850) convening a National Synod to be held on the 15th of August, 1850, we find the following, “Have recourse to the Holy Apostle of Ireland, St. Patrick, to St. Malachy. Implore the aid of St. Peter and St. Paul—fly to the protection of the Mother of God. Oh! that she may shed the light of her countenance upon us—we were never more in need of thy powerful assistance, O most Holy Virgin.”

55. In the early wars of the Roman Republic the gods are said to have appeared at the head of the army on white horses, whose hoof-marks were shown at Regillum, in the days of Cicero.

55. Mabillon re-published an old history of the holy wars, stated to have been written by an eye witness, in which it is affirmed that three saints appeared on white horses at the head of an army. And the castle and Church of St. Angelo have their name from the appearing of an Angel in the time of Gregory the Great.

56. The image of Fortune, in Pagan Rome, is said to have spoken twice in praise of those who had dedicated a temple to her.—(Valer. Max. i. 8.)

56. It is affirmed an image of the Virgin, in Christian Rome, reprimanded Gregory the Great. A crucifix spoke to St. Bridgith.—(M. 44.)

57. Livy, a heathen writer, tells that on the approach of a public calamity, the statue of Apollo wept for three days.—(Livy, i. 43, 35.)

57. An image of our Saviour is said to have wept before the sacking of Rome, so as to employ the Monks in wiping it with cotton.—M. 47.

58. Horace, a heathen writer, tells us that the Priests of his day affirmed that the frankincense in the temple used to dissolve and melt miraculously of itself, without the help of fire.—(Sat. i. 5. v. 98.)

58. The blood of St. Januarius at Naples, which is kept dried and congealed in a bottle, when brought to the head of his image on the annual festival, is said to melt of itself miraculously, and trickle down the head.—(Mabillon, *Ser. Ital.* p. 106.)

59. The polished Ephesians were worshippers of Diana, and an image said to have fallen down from heaven.—(Acts, xix. 35.) The Palladium of Troy, according to old authors, was a wooden statue three cubits long, which fell down from heaven.—(M. 44.) King Numa is said to have

59. In one of the churches in Rome, a picture of the Virgin is shown which Roman Catholic writers affirm was brought down from heaven with great pomp, and after having hung a while with surpassing lustre in the air, in the sight of the clergy and people of Rome, was delivered by angels

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received a heavenly shield, sent to him with much the same formality from the clouds.—(Ov. Fast. i. 3.)

80. The Heathen Priests have in all ages invented miraculous stories to support the virtues of the objects of their worship; and Polybius, a heathen writer, says, "great allowance must be made for those who invent miracles and legends, to keep up the devotions of the people."—(Hist. p. 732.) With reference to many of the pretended miracles of Pagan Rome, we may observe that they have been vouches by an attestation as authentic as any which Modern Rome can produce; such as, the decree of a Senate, the erection of a temple in consequence, visible hoof-marks by the steeds of the gods—yearly festivals, sacrifices, and solemn processions in memory. We ask the miracle-loving Romanists if they believe the miracles attested by the forefathers of Pagan Rome? Do they believe that Hercules left the impression of his feet in a stone in Scythia.—(Herodot. M. 43.) The miracles of Christian Rome are in numerous instances built upon the more ancient miracles of Pagan Rome, often as clumsy and more absurd.

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into the hands of Pope John I.—(Rom. Modern. Giorn. 2. Rione di Pupa, c. 43.)

80. The Romish Martyrologies, Lives of Saints, and Breviaries, abound with stories which outrage all belief and common sense; generally with the view of establishing the claims of their canonized saints. Miracles are claimed as a peculiar characteristic of the Romish Church. And those of the most extravagant pretensions have defenders in her standard writers. It must not be supposed that the age of Romish miracles is past. A book published by authority in Rome, namely, "Official Memoirs of the Miraculous Events of 1796-7." Two hundred pages are filled with prodigies, of which, thirty-five pictures and one statue are said to have moved their eyes. "I observed (says one witness on a picture of the Virgin) that the pupils of the eyes after some time were closed by the eye lids; after a short interval they were re opened." Another witness states that in company with many others he stood for some time, all was silence,—“On a sudden the prodigy appeared—cries of joy rent the heavens—when, in the Litany, *Holy Mary* was intoned, the eye brows became more arched, the eye lid more elevated, and the balls of both eyes moved and looked upon the people with an air of affection, like the eyes of a living person in the act of speaking." The picture of the Virgin at Rimini, described by the Bishop of Rimini in the present year, shows that Rome is still alive to the value of such miracles in support of Popery.

In the above Analogy, I have almost restricted myself to the bare statement of facts, leaving the Reader to draw his own conclusions.

I have felt that the circumstances [of the case demanded "great plainness of speech,"—(2 Cor. iii. 12)—and that respecting the errors of the Church of Rome, the soft sentimentalism of the day is utterly out of place and season.

If some morning when waking from the slumbers of the night we discovered that 7,000 of our fellow-subjects were transplanted from

the plains of India to the town of Sheffield; carrying with them a devoted attachment to the worship of Vishnoo—that by some magic touch a beautiful temple, for their use, rose in the heart of the town—that Priests were appointed—an altar reared, where the sacrificial victim was to be daily offered—that a goddess, who largely shared the common worship, stood in gilded grandeur as if surveying from her lofty niche in the tower the multitudes who bowed at her shrine—that such was their ardour and devotedness, that the first costly temple is scarcely finished when a second is begun—that some persons were beginning to think that Idolatry had been greatly wronged and misrepresented, being after all but a matter of opinion: that it is illiberal and narrow-minded to speak hard of it; and more charitable to allow its devotees, who are sincere in their own way, to remain in peace and quiet. Yea further, in connection with this discovery, if it was stated that more than 600 of these temples stud the length and breadth of England; served by nearly 900 sacrificing Priests, aided by 13 establishments of *Gooroos*, and 41 houses of auxiliary devotees, while 11 colleges and 250 schools provide for the perpetuity of the system. The effects such a discovery would have upon British Christians, the attention, inquiry, benevolence, and energy, which it would enlist in behalf of the poor benighted followers of Vishnoo, I shall not attempt to estimate. And have those to whom reference is made a weaker claim because their faces are not black, and that they worship, not *Vishnoo Sciva*, or *Budha*, but a little flour-and-water wafer, not having even the shape of an intelligent being. And are these temples less idolatrous because instead of the reeking animal, the very object of their worship is taken by the hands of the Priests, laid upon the sacrificial altar, offered, broken, adored, and eaten.

I only ask a candid consideration of the parallel statements, with a sincere prayer for the guidance of God's Holy Spirit: but let me not be constrained to say to any as St. Paul once said "Am I, therefore, become your enemy, because I tell you the truth?—Gal. iv. 16.

