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TRACTS ON POPERY. No. 1.

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THE INVOCATION  
OF  
ANGELS AND SAINTS;  
MARIOLATRY;


&c. &c.

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## ADVERTISEMENT.

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ONE intention of this Tract—which, if circumstances favour, will be followed by others—is to direct public attention to the quiet, but rapid and sure, progress of Popery in Great Britain. In some of our largest towns, especially in the manufacturing districts, the number of Roman Catholics is annually increasing; while Protestants scarcely make an effort to save them. And they are left to struggle on in their ignorance and superstitions, as though there was neither a Bible nor a Christian within sight or hearing.

*Leeds, 1854.*





THE INVOCATION  
OF  
ANGELS AND SAINTS ; MARIOLATRY ;  
&c. &c.

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RESPECTING the doctrine contained in the title of this Tract, the creed of Pope Pius the Fourth, which is "binding upon all Clergymen, Doctors, Teachers, Heads of Universities, and of monastic institutions and military orders, with all reconciled converts," affirms:—

1. "That *the saints* reigning together with Christ *are to be honoured and invocated* ; that *they offer prayers to God for us* ; and that *their relics are to be venerated*."

2. "That *the images* of Christ, and of the mother of God, ever virgin, and also of the other saints, *are to be had and retained*, and that *due honour and veneration* are to be given them."

The Council of Trent also, which is of the highest authority among Papists, in its twenty-fifth session, "commands all Bishops and others, who have the care and charge of teaching, that, according to the practice of the Catholic and Apostolic Church, received from the first beginning of the Christian religion; the consent of venerable Fathers, and the decrees of holy Councils, they labour with diligent assiduity to instruct the faithful concerning the *invocation and intercession of the saints*, the *honour due to relics*, and the *lawful use of images* ; teaching them, that the saints, who reign together with Christ, offer their prayers to God for men ; that it is a

good and an useful thing suppliantly to invoke them, and to flee to their prayers, help, and assistance ; because of the benefits bestowed by God through His Son Jesus Christ our Lord, who is our only Redeemer and Saviour ; and that those are men of impious sentiments who deny that the saints, who enjoy eternal happiness in heaven, are to be invoked ; or who affirm that they do not pray for men, or that to beseech them to pray for us, is idolatry ; or that it is contrary to the word of God, and opposed to the honour of Jesus Christ, the one Mediator between God and man ; or that it is foolish to supplicate, verbally or mentally, those who reign in heaven."

To the same effect is the teaching of other authorities among the Romanists. And though in the foregoing extracts, the doctrine, which this tract is intended to expose, is put in much softer terms than in the works of many other writers to which we might easily refer, yet it is sufficiently evident even from them, that the "invocation of angels and saints" and "the worship of images" are distinctly taught ; and that they are enjoined upon all persons, who belong to the Romish community.

In dealing with these notions, we propose to show, that they are anti-scriptural, wicked, and absurd ; and that any system, which maintains such doctrines, dishonours God, and is directly opposed to the salvation of souls.

The catechism of the Council of Trent says : "The veneration and invocation of angels and saints, who enjoy the glory of heaven, and the honour which the Catholic Church has always paid, even to the bodies and ashes of the saints, are not forbidden by the first commandment." Protestants, however, believe them to be strictly forbidden. And without entering into the subtle distinctions, which Popish writers have made in regard to worship, it is impossible to deny, that, in the forms

of prayer which are adopted to invoke the intercession of saints, *the worship, which is due to God only, is offered to His creatures.*

Thus, in the *Confiteor*, a person professing penitence is directed to say : " I confess to Almighty God, to the blessed Virgin Mary, to blessed Michael the archangel, to blessed John Baptist, to the holy apostles Peter and Paul, to all the saints, and to you, father, that I have sinned exceedingly, in thought, word, and deed, through my fault, through my most grievous fault."

The following prayer is addressed to *our Angel Guardian* : " O, holy angel! to whose care God, in his mercy, hath committed me ; thou who assistest me in my wants, who consolest me in my afflictions, who supportest me when dejected, and who constantly obtainest for me new favours, I return thee now most sincere and humble thanks ; and I conjure thee, O amiable guide! to continue still thy care, to defend me against my enemies, to remove from me the occasions of sin, to obtain for me a docility to thy holy inspirations, to protect me, in particular, at the hour of my death, and then conduct me to the mansions of eternal repose."

In the *Litany of the Saints*, the " faithful " are taught to say : " O Lord, have mercy upon us. O Christ, hear us. O Christ, hearken to us. O God, the Father of heaven, have mercy upon us. O God, the Son, Redeemer of the world, have mercy upon us. O God, the Holy Ghost, have mercy upon us. Holy Trinity, one God, have mercy upon us. Holy Mary, pray for us. Holy Mother of God, pray for us. Holy Virgin of virgins, pray for us. Holy Michael, pray for us. Holy Gabriel, pray for us. Holy Raphael, pray for us. All ye holy angels and archangels, pray for us. All ye holy orders of blessed spirits, pray for us. Holy John the Baptist, pray for us. Holy Joseph, pray for us. All ye holy patriarchs and prophets, pray for us. Holy Peter, pray

for us. Holy Paul, pray for us. &c. &c. Holy Luke, pray for us. &c. &c. All ye holy innocents, pray for us. Holy Laurence, pray for us. Holy Vincent, pray for us. Holy Fabian and Sebastian, pray for us. &c. &c. All ye holy pontiffs and confessors, pray for us. Holy Anthony, pray for us. Holy Bernard, pray for us. &c. &c. All ye holy monks and hermits, pray for us. Holy Mary Magdalen, pray for us. Holy Lucy, pray for us. &c. &c. All ye holy virgins and widows, pray for us. &c. &c."

From these extracts, then, it is clear, that Papists are taught to confess their sins, and offer their prayers, as much to angels and saints, as to God Himself. And other extracts from their books of devotion will show, that they are taught also to depend upon the *merits and intercessions* of the saints for their acceptance with God.

"O God, who didst prepare an agreeable abode for thyself in the heart of blessed Gertrude, the virgin, graciously cleanse our hearts, we beseech thee, *through her merits and intercession*, from all stains, and grant we may enjoy the same happiness with her, through Christ our Lord. Amen." "O God, who by innumerable miracles hast honoured blessed Nicholas the Bishop, grant, we beseech thee, that, *by his merits and intercession*, we may be delivered from eternal flames." "O God, who, to recommend to us innocence of life, wast pleased to let the soul of thy blessed virgin, Scholastica, ascend to heaven in the shape of a dove, grant, *by her merits and prayers*, that we may lead innocent lives here, and ascend to eternal joys hereafter." "O God, who wast pleased to send blessed Patrick, thy bishop and confessor, to preach thy glory to the Gentiles, grant that, *by his merits and intercession*, we may, through thy grace, be enabled to keep thy commandments." (Elliott's Delin., p. 757.)

Now, all this we affirm to be opposed to the Word of God, and to be as unreasonable as it is wicked. For,

1. We are told in the Scriptures, that God alone is the object of worship ; and we there find, that while no one has ever received proper worship but God, so no one else has a right to exact it. When our grand adversary presented so mighty a temptation to Christ, as to promise Him the dominion of the entire world with all the glory thereof, if He would but "fall down and worship him," our Lord dismissed him by saying, "It is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." And one proof, which our Lord gave of his own divinity was, by suffering *Himself* to be worshipped ; which He neither could nor would have allowed, if He had not been God.

2. We never meet in the Sacred Volume with any record of either angels or good men seeking to be worshipped, or submitting to be worshipped, by others. On two several occasions, when the apostle John was overcome by the sublime but awful revelations that were made to him, he "fell down to worship before the feet of the angel which showed him these things." But the angel said unto him, "*See thou do it not* : for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book : *worship God.*" xxii. Rev. 8, 9.

When Peter was sent to instruct Cornelius in the way of God more perfectly, Cornelius "fell down at his feet and worshipped him. But Peter took him up, saying, *Stand up ; I myself also am a man.*" x. Acts 25, 26.

Paul and Barnabas came to Lystra, and there healed a man, who had been a "cripple from his mother's womb." "And when the people saw what Paul had done, they lifted up their voices, saying, in the speech of Lycaonia, The gods are come down to us in the likeness of men." "Then the priest of Jupiter, which was

before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people. Which, when the apostles, Barnabas and Paul, heard of, they rent their clothes and ran in among the people, crying out and saying, *Sirs, Why do ye these things? We also are men of like passions with you.*" xiv. Acts 8 to 15.

What is the meaning then of all this absurd and idolatrous superstition, which Popery teaches in connexion with the "veneration and invocation of angels and saints,"—when it is plain, not only that the Word of God forbids the same, but that both angels and apostles, as far as they could prevent it, have prevented it? What would Peter, the pretended father of the Roman pontiffs, say, if he could visit the seat of his reputed diocese, and there learn that the church, which was avowedly built upon him, commanded that he should be venerated? Or, what would he say, if he should enter some Popish mass-house, and there find a crowd on their bended knees invoking his intercessions? Would he not, with holy indignation, address them, as he did Cornelius, "Stand up; I myself also am a man?" Why should the memory of departed saints be dishonoured and abused, by connecting them now with a service which in their life-time they so firmly and unanimously rejected?

It has been well remarked: "There is but one instance in Scripture of the invocation of saints; and that was on the part of a lost spirit in hell. Dives died and was buried, and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame.' It is needless to add, that in this solitary case the invocation was useless."

3. What *necessity* is there for the intercession of saints, when we have already the intercession of Christ?

“There is one God,” says the apostle, in his first epistle to Timothy, “and one Mediator between God and men, the man Christ Jesus.” Should it be urged, that this passage does not say there is *only* one mediator, it may be replied, neither does it say there is *only* one God. But the apostle evidently means that ; and the obvious interpretation of the text is, that as there is but “one God,” so there is but “one Mediator,” the man Christ Jesus ; and “He,” we are told, “ever liveth to make intercession” for us : “wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them.” vii. Heb. 25.

And His intercessions with God on our behalf are effectual. He “receives gifts for men.” St. Peter declares : “Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.” v. Acts 31. Our blessed Lord also Himself tells us : “Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it.” xiv. Jno. 13, 14. With such a gracious and powerful intercessor as Christ then, what need have we to trouble ourselves about other intercessors, whom the Word of God has never recognized, and to whom, therefore, it has promised nothing ? That man answered the priest shrewdly, who, when urged to confess, asked the priest if *he* ever confessed ? “Oh ! yes,” said the priest, “I confess to the bishop.” “And to whom does the bishop confess ?” inquired the man. “Oh ! he confesses to the archbishop.” “And to whom does the archbishop confess ?” “Oh ! he confesses to the pope.” “And to whom does the pope confess ?” “Oh ! he confesses to God.” “Then,” said the man, “I think I will do the same.” So we may say in respect to the “intercession of saints.” If the doc-

trine were not so manifestly contrary to Scripture as it is, still there is no reason, why we should encumber ourselves with a whole host of intercessors, when we have in Christ one who constantly intercedes for us, and who freely gives us all we want. This doctrine, therefore, of the "invocation of saints," is as *unnecessary* as it is unscriptural.

4. And it is equally *unreasonable*. Popery teaches, that if an Englishman wants his requests granted, he must pray to St. George—a Scotchman to St. Andrew—an Irishman to St. Patrick—a Frenchman to St. Denis; and so on—each country having its patron saint, after the fashion of the tutelal gods of ancient Greece and Rome. Each profession has its patron saint also. For instance: divines must pray to St. Austin—scholars to St. Catharine—seamen to St. Christopher—cow keepers to St. Pelagius—and pig keepers to St. Anthony, &c. Now, to say the least of all this nonsense, it is a very inconvenient and unreasonable way of coming to God, when Christ tells us, "No man cometh unto the Father but by me:" "and him that cometh to me I will in no wise cast out." xiv. Jno. 6, and vi. Jno. 37. What is to be gained by going to a saint and asking *him* to intercede for us with Christ, when Christ bids us come ourselves, and declares that He will not reject us on any account? These saints can receive nothing from God but through Christ: and we are just as much at liberty to come to Christ as they are. To ask us, therefore, to go to them, when *nothing* is to be gained by it, is to impose a heavy burden upon us, and for no good purpose.

5. Besides all which, this doctrine of the "intercession of saints" *invades the prerogatives of God*, and *mocks those who believe it*. Thus: Omnipresence is an attribute of God. No creature, therefore, can possess it. But either the saints who are invoked must possess it, or else,



they cannot hear the prayers of those who, in *different places* but *at the same time*, call upon them. Now, all Englishmen are required to pray to St. George. But St. George can only attend to one at a time. While, therefore, he is attending to this one, the other fifteen or sixteen millions of his people must pray in vain, and do without his help. It must fare still worse with sailors; for their country, so to speak, is the world, and they are constantly moving from one part of it to another; so that St. Christopher, though he is said to be of gigantic stature, must often fail to meet with them, even if he should hear their prayers. But is it not most infamous, that impieties of this kind should ever have been advanced in connexion with the holy and blessed religion of Christ? And does it not behove every true disciple of Jesus to protest against them, and to resist the system which upholds them to the utmost of his ability?

6. Lastly: this doctrine of the "veneration and invocation of saints" leads to all kinds of wickedness. It is not only at direct variance with the Word of God, but it is also made a means of extorting large sums of money—from the poor as well as the rich. It teaches, that where shrines have been erected in honour of saints, or holy wells and other spots have been consecrated, it is a great religious virtue to pay a visit to such places; and that the more a man punishes his body while making the pilgrimage, the greater is his merit and the more sure his reward. In the canonization of saints, we find, that the qualification for it is not always the sanctity of him who is to be canonized, but some service rendered to the Roman pontiff; or, it may be, some extravagance or profligacy of life. Mosheim, in his Ecclesiastical History, says: "For, by what means were these men sainted? By starving themselves with a frantic obstinacy, and bearing the useless hardships of hunger,

thirst, and inclement seasons, with steadfastness and perseverance ; by running about the country like madmen, in tattered garments, and sometimes half-naked, or shutting themselves up in a narrow space, where they continued motionless ; by standing for a long time in certain postures, with their eyes closed, in the enthusiastic expectation of divine light. All this was saint-like and glorious ; and the more that any ambitious fanatic departed from the dictates of reason and common sense, and counterfeited the wild gestures and the incoherent conduct of an idiot or a lunatic, the surer was his prospect of obtaining an eminent rank among the heroes and demi-gods of a corrupt and degenerate church." vi. Cent. Pt. 2, Cap. 3.

In a subsequent part of his history, the same writer observes : "The prospect of gain, and the ambitious desire of being revered by the multitude, engaged others to multiply the number and to maintain the credit of the legends, or saintly registers. For the churches, that were dedicated to the saints, were perpetually crowded with suppliants, who flocked to them with rich presents, in order to obtain succour under the afflictions they suffered, or deliverance from the dangers which they had reason to apprehend. And it was esteemed also a high honour to be the more immediate ministers of these tutelary mediators, who, as it is likewise proper to observe, were esteemed and frequented in proportion to their antiquity, and to the number and importance of the pretended miracles that had rendered their lives illustrious. This latter circumstance offered a strong temptation to such as were employed by the various churches in writing the lives of their tutelar saints, to supply by invention the defects of truth, and to embellish their legends with fictitious prodigies ; nay, they were not only tempted to this imposture, but were even obliged to make use of it in order to swell the fame of their respective patrons." ix. Cent. Pt. 2. Cap. 3.

It is impossible to deny, that some of the saints, whose names are found in the Romish Calendar, were men of eminent piety and virtue; such as, for instance, the apostles and some of the early martyrs. But others of these reputed saints were notorious sinners; and not a few had only a fabulous existence. What historian, for instance, knows any thing of the eleven thousand virgins that were martyred with *Saint Ursula*, and whose bones are still to be seen, it is said, in a church at Cologne? When and where did *Saint Christopher*, the friend of sailors, live? Yet he is said to have carried Christ across an arm of the sea! though whether he did it while Christ was in the flesh, or since His ascension, history does not decide. But sailors are told this, to excite their faith in St. Christopher, as a patron. Protestants, however, teach that sailors would be far more safe, to have faith in Him, who, we know, can bid winds and waves, when most stormy, to "be still." *Saint Amphibolus* has been called the friend of *Saint Alban*; and he is said to have suffered martyrdom with him. Archbishop Usher, however, shows that there was no such person as *Saint Amphibolus*; and that the thing so venerated was the cloak of *Saint Alban*. And we might increase this list of fabulous personages, now venerated as saints, to an indefinite extent. If surprise should be excited, that veneration is paid to some, whose very existence is a fable—it will no less excite indignation and astonishment, that many of the worst characters, who ever lived, have been elevated to the dignity of saints. St. Gregory himself declares, that "the bodies of many persons are now worshipped on earth, whose souls are in hell." The soldier, who thrust his spear into Christ's body upon the cross, is venerated as *Saint Longinus*; as though the deed he had performed was most holy. Pope Gregory VII., better known as *Saint Hildebrand*, was, perhaps, the most "arrogant

and audacious pontiff" that ever sat in the papal chair. His whole life was one disgraceful scene of restless and unprincipled ambition : yet he was canonized, and is worshipped at the present day both in Ireland and in Italy. Pope Pius V., author of the famous bull, *In cænâ Domini*, and who burnt heretics without number, was *sainted* for his virtues ; though it is a well-known fact, that he not only excommunicated Queen Elizabeth, but also excited her subjects to rebellion. But it is needless to multiply cases of this kind. It is sufficient to add, that from the calendar of saints may be selected the names of men, who have been guilty of every kind of wickedness that was ever perpetrated : and who more nearly resemble the disgusting demi-gods of heathen Greece and Rome, than the humble and holy followers of the blessed Jesus.

Closely connected with this " veneration of saints" is the " veneration of relics." Mosheim, in referring to the origin of this superstition, says : " It was not enough to reverence departed saints, and to confide in their intercession and succour ; it was not enough to clothe them with an imaginary power of healing diseases, working miracles, and delivering from all sorts of calamities and dangers ; their bones, their clothes, the apparel and furniture they had possessed during their lives, the very ground which they had touched, or in which their putrefied carcasses were laid, were treated with a stupid veneration, and supposed to retain the marvellous virtue of healing all disorders both of body and mind, and of defending such as possessed them against all the assaults and devices of Satan. The consequence of this wretched notion was, that every one was eager to provide himself with these salutary remedies, for which purpose great numbers undertook fatiguing and perilous voyages, and subjected themselves to all sorts of hardships ; while others made use of this

delusion to accumulate their riches, and to impose upon the miserable multitude by the most impious and shocking inventions. As the demand for relics was prodigious and universal, the clergy employed all their dexterity to satisfy these demands, and were far from being nice in the methods they used for that end." The relic-hunters "paid considerable sums for legs and arms, skulls and jaw-bones, (several of which were pagan, and some not human,) and other things that were supposed to have belonged to the primitive worthies of the Christian church ; and thus the Latin churches came to the possession of those celebrated relics of St. Mark, St. James, St. Bartholemew, Cyprian, Pantaleon, and others, which they show at this day with so much ostentation." ix. Cent. Pt. 2, Cap. 3.

Of the relics which have been venerated, the following may be taken as specimens :

"In the church of All Saints at Wittemberg, were shown *a piece of Noah's Ark* ; *a small portion of soot* from the furnace of the Three Young Men, (Shadrach, Meshach, and Abednego ; ) *a bit of the manger* in which our Saviour was laid ; *hair from the beard* of the great Christopher ; and *nineteen thousand* other relics !"

"At Schaffhausen was shown *the breath of St. Joseph (!)* which Nicodemus had received into his glove."

"In Wurtemberg a vendor of indulgences was seen selling his wares, and having his head adorned with *a large feather, plucked from the wing* of the archangel Michael." (D'Aubigne.)

In the *Corpus Christi* procession at Seville, among other relics which are exhibited, are

"A tooth of St. Christopher.

"An arm of St. Bartholemew.

"A head of one of the eleven thousand virgins.

"Part of St. Peter's body.

"A thorn from our Saviour's crown.

"A fragment of the true cross."

(Ellicott's Delin., p. 191.)

It would be an easy task to enumerate other relics, such as one "of the nails by which Christ was fastened to the cross;" "a drop of His blood;" "parings from one of the toe nails of St. Peter;" "a portion of the Virgin Mary's milk," &c. &c. But it is unnecessary to enlarge the list. A more detestable and impious abomination, perhaps, was never invented to support an irreligious system, than this "veneration of relics." And it is questionable, whether any wickedness in the darkest pages of heathenish superstitions has ever equalled it.

The limits assigned to this tract make it necessary, that we should now direct attention to *Mariolatry*, or that worship which is paid by Romanists to the Virgin Mary—a worship which is universal among them.

It would not be an easy task, perhaps, to determine exactly in what way and when this great corruption became general. But it appears to have been originated about the year 400 A.D., by an Arabian sect of Christians, who worshipped her as a goddess, and taught that it was necessary to propitiate her by sacrifices.

The doctrine was at first strongly resisted. But it gradually gained ground; until at last, in the tenth century, this kind of idolatry became so rampant among the Latins, that masses were celebrated in her honour every Sabbath day; and her worshippers were required to abstain from flesh on those days. The *Rosary* was instituted, which it is pretended that she inspired; and which, while it contains only fifteen prayers or addresses to God, contains one hundred and fifty Ave Marias, or addresses to the Virgin Mary—that is, one prayer to God for every ten to the Virgin. In 1476 was published the *Psalter*, which is nothing less than a blasphemous parody upon the book of Psalms—the name of God being blotted out, and that of the Virgin Mary substituted for it. This abominable production is said to have been the work of Cardinal Bonaventure, who is reckoned

one of the most eminent saints in the Romish calendar, and is commonly called the "seraphic doctor." We subjoin an extract from it :

"PSALM XXX.

"In thee, O Lady, have I put my trust ; let me never be put to confusion : in thy grace uphold me.

"Thou art my strength and my refuge : my consolation and my protection.

"Unto thee have I cried, O Lady, when my heart was in heaviness : and thou hast heard me from the top of the everlasting hills.

"Draw me out of the net that they have laid privily for me : for thou art my helper.

"Into thy hands, O Lady, I commend my spirit : my whole life and my last day," &c. &c.

This is a specimen of the entire Psalter ; and after reading it, we can hardly wonder to find, that the prayers, which are put up to the Virgin, contain precisely the same petitions which we should present to God Himself. If Christians in general are taught to address the Divine Being as the God of Providence and Grace, Papists are taught to address the Virgin Mary as such, and to seek from her the very blessings which it is the prerogative of God alone to dispense. In a book of "Instructions," published in Dublin in 1826, and in general use throughout Ireland and on the Continent, it is stated, that "the Virgin Mary will never permit those who are truly devoted to her to be damned." (Elliott, p. 759.) The following prayer is extracted from the work :

"O Virgin Mary of Mount Carmel, dearest mother of God, Queen of angels, advocate of sinners, comforter of the afflicted, extend, O glorious Virgin, the ear of your pity to the prayers of me, your most humble servant, and grant me by your grace to be in the number of those whom you love and keep inscribed in your virginal bosom. Purify my heart, O immaculate Virgin ! from every sin, take away and banish from me all, every thing, that can offend your chaste eyes ; purge this soul

of its affection for earthly and sinful goods, and raise it to the love of celestial and everlasting blessings, and cause that this may be my whole study and diligence ; pray to your Son, O holy Virgin ! for me, now, always, and at the hour of my death, and in that tremendous and awful day of judgment, and when I shall be obliged to render an account of my actions, that by your means I may be able to escape the eternal flames."

In the " Little Office, Litany, and Mass of the Sacred Heart of Jesus," published in Cork, in 1836, will be found the following prayer of St. Bernard :—

"Remember, O most pious Virgin ! it is a thing unheard of, that thou ever forsakest those who have recourse to thee. Encouraged with this hope and confidence, my most dear mother, I, a most miserable sinner, cast myself at thy sacred feet, humbly begging that thou will adopt me as thy son for ever, and take upon thee the care of my eternal salvation. Do not, mother of the Word incarnate, reject my petition, but graciously hear and grant it. Amen."

The same St. Bernard, in one of his homilies, having assumed that the word Mary means "star of the sea," thus directs his readers to worship her :—

"If the waves of temptation arise, if thou runnest against the rocks of tribulation, look to the star called Mary. If thou art tossed on the waves of pride, ambition, detraction, or emulation, look to the star called Mary. If passion, or avarice, or the allurements of the flesh, toss the little bark of thy mind, look to Mary. If, disturbed by the heinousness of thy crimes, confounded by the filthiness of thy conscience, dismayed with horror of judgment, thou beginnest to be swallowed up in the gulf of sorrow, the abyss of despair, think on Mary. In dangers, in difficulties, in doubtful affairs, think on Mary, call upon Mary. Let her not depart from thy mouth, let her not depart from thy heart ; and



in order that thou mayest obtain the suffrage of her prayer, forsake not the example of her conversation. If thou follow her, thou dost not deviate ; if thou supplicate her, thou dost not despair ; if thou think of her, thou dost not err ; if she uphold thee, thou dost not fall ; if she protect thee, thou hast no cause for fear ; if she be thy leader, thou art not fatigued ; if she be propitious, thou obtainest thy requests ; and thus thou dost experience in thyself how deservedly it is said, *And the name of the virgin was Mary.*"

It is plain from these extracts, whatever Romanists may say to the contrary, that the Virgin Mary is worshipped, and that she is supposed to possess the attributes and prerogatives of God himself. Indeed, Cardinal Damian, in his first sermon on the "Nativity of the Virgin," says : "In a fourth manner God exists in one creature, namely, the Virgin Mary, *by identity, because He is the same as she is.*"

Can any one, then, doubt the idolatry of the Church of Rome—if, indeed, with such idolatry, she be a church at all ? And can any one be surprised, that people, giving themselves up to such a delusion, should give more abundant honour to the creature than to the Creator ? It may almost be said, that, for many centuries past, the proper God of the Papists has been the Virgin Mary—the blessed Trinity being less worshipped by them than she is, and an insult offered to her being resented with tenfold the indignation and vengeance, that one is resented when offered to the Divine Being. Indeed, this may be affirmed without hesitation respecting the idolatrous practices in general of Popery. To resist any of them—to refuse to worship the host—to deny the doctrine of purgatory—or to be guilty of any other breach of Popish requirements, is to commit a greater sin than to break the commandments of Christ. In the Tables of Indulgences, where crimes are to be paid for accord-

ing to their heinousness, we find, that "for the murder of a father, mother, brother, sister, or wife," the murderer is to pay £4 1s. 8d: but if a person has fallen into some error, or violated some order of the church, for which he was condemned to do "penance in public," and he wishes to change "public penance for private," he must pay £18 4s. 6d. If he wishes to break "an oath that cannot be kept without incurring everlasting damnation," he must pay £6 2s. 0d.: but if he has vowed to make a pilgrimage to a certain sepulchre, and for particular reasons wishes to "change the sepulchre for another," he must pay £12 3s. 6d. (Elliott, p. 369.) So that sins, distinctly declared to be such in the Word of God, are of less account with Romanists than the non-observance of their own superstitions.

It is hardly necessary, perhaps, after what has been said in a former part of this tract, to show that there is no foundation whatever in Scripture for the worship which is paid to the Virgin Mary. But in order to have the whole matter fairly before us, we may just allude to one or two particulars, in which our Lord plainly and openly resisted all attempts to pay his mother more honour than was due to any other woman.

1. Papists are taught that *Christ pays peculiar reverence to His mother and will always listen to her.* But we find, that when, on one occasion, she and His brethren desired to speak with Him, but "could not come at Him for the press," and "one said unto Him, Behold thy mother and thy brethren stand without, desiring to speak with thee; He answered and said, Who is my mother? and who are my brethren? And He stretched forth His hand toward His disciples and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother," xii. Matt.; evidently teaching us, that all true disciples had an

equal right to His regard with His own mother ; and that not even she, on the plea of her close relationship, must interrupt Him while conversing with them.

2. Papists are taught, that *the mother of Christ has great authority with Him, and that He will always fulfil her behests.* But this nowhere appears in the New Testament. On the contrary, when, “at the marriage in Cana of Galilee,” to which Jesus and His mother were both invited, “they wanted wine, the mother of Jesus saith unto Him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee ? mine hour is not yet come.” John ii. Thus reproving her interference as derogatory to His omniscience, and intimating, that even she was not at liberty to suggest what He should do in such a case.

3. Papists are taught, that the Virgin Mary is entitled to *pre-eminent honour as the mother of God, and that she is to be venerated as such.* But our Lord, doubtless foreseeing that this monstrous error would prevail in future generations, not only gave no occasion for it in His own treatment of His mother, but distinctly forbade all approach to it in others. “A certain woman,” who listened to one of His discourses and was struck with admiration at “the gracious words which proceeded out of His mouth,” regarding it as the highest possible honour to be the mother of such a son, and unable to restrain the feelings of her heart, “lifted up her voice and said unto Him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But *He* said—Yea, rather, blessed are they that hear the Word of God, and keep it.” xi. Lu. 28.

So that our Lord positively affirmed, that it was a greater honour, or a more “blessed” thing, to keep the “word” or commandments of God, than to be related by the dearest ties of flesh and blood even to the Son of God Himself.

What is the meaning then of all this homage that is paid to the Virgin Mary, as the mother of Christ? Who does not see, that it is altogether opposed to the teaching of Scripture? And ought we, who call ourselves Protestants, and who profess to take "the Bible, the whole Bible, and nothing but the Bible," for our rule of faith and action, to look on quietly when such an anti-christian doctrine is spreading so fearfully in other lands as well as in our own?

To give readers in general some idea of the extent to which reverence for the Virgin Mary is carried among the Papists, as well as of the great power which they suppose her to possess, we subjoin one or two instances, taken from a work called the "Glories of Mary," written by Alphonso Liguori, who was canonized in the year 1839; and whose book "the sacred congregation" declared contained "nothing worthy of censure." This judgment was approved by Pope Pius VII.

"During the pontificate of Gregory the Great, the people of Rome experienced, in a most striking manner, the protection of the blessed Virgin. A frightful pestilence raged in the city to such an extent, that thousands were carried off, and so suddenly, that they had not time to make the least preparation. It could not be arrested by the vows and prayers which the holy Pope caused to be offered in all quarters, until he resolved to have recourse to the mother of God. Having commanded the Clergy and people to go in procession to the church of Our Lady, called St. Mary Major, carrying the picture of the Holy Virgin, painted by St. Luke, the miraculous effects of her intercession were soon experienced: in every street, as they passed, the plague ceased; and before the end of the procession, an angel in human form was seen on the tower of Adrian, named ever since the castle of St. Angelo, sheathing a bloody sabre. At the same moment, the angels were heard

singing the anthem, *regina cæli*, Triumph, O Queen, &c., and Alleluia. The holy Pope added, *Ora pro nobis Deum*. Pray for, &c. The Church has since used this anthem to salute the blessed Virgin in Easter time. (p. 21.)

A young man who had committed highway robbery and murder, but who had never forgotten to pray to the Virgin daily, was condemned to be executed. "In going to the place of execution, he met on the way a statue of Mary. He saluted the Virgin with his accustomed prayer, 'Blessed Virgin, assist me at the hour of my death.' The statue bowed its head, and returned the salute in the presence of the crowd. Being moved to tenderness, he implored leave to kiss the feet of the image. The officers of justice refused permission, but at length yielded to the clamour of the people. The young man bowed down to kiss the feet of the statue. The image stretched out its arm, took him by the hand, and held him so fast that he could not be removed. At the sight of this prodigy, all began to cry out, 'Mercy, Mercy;' and the young man was pardoned." (p. 278.)

"There was a married man, who lived in enmity with God. His wife, a virtuous woman, being unable to induce him to renounce sin, entreated him at least to practise, in honour of the mother of God, the devotion of saluting her with a '*Hail, Mary,*' every time he passed by an image of the Virgin. He began to practise this devotion. One night, on his way to commit sin, he saw a light. He looked, and perceived that it was a lamp that burned before an image of Mary, holding in her arms the infant Jesus. He said the '*Hail, Mary,*' as usual. But what did he see? He saw an infant covered with wounds streaming blood. Filled at once with terror and compunction, at the thought of having, by his sins, inflicted these wounds on his Redeemer, he began to weep: but he saw the infant turning away from him. Hence, full of confusion, he had recourse to

the most holy Virgin, saying : ' Mother of Mercy, thy Son rejects me : I can find no advocate more merciful and more powerful than thou who art his mother. My queen ! assist me, pray to him for me.' The divine mother answered : ' You sinners call me Mother of Mercy, but you do not cease to make me a mother of misery, by renewing the passion of my Son and my dolours.' But, because Mary knows not how to send away disconsolate a soul that has recourse to her ; she turned to her Son to ask pardon for that miserable sinner. Jesus still appeared unwilling to forgive him ; but the holy Virgin, placing the infant in the niche, prostrated herself before him, saying : ' Son, I will not depart from thy feet until thou dost pardon this sinner.' Jesus then said : ' Mother, I can refuse thee nothing : thou dost wish me to pardon him : for thy sake I pardon him : make him come and kiss my wounds.' The sinner came weeping bitterly, and as he kissed the wounds of the infant, they were healed. In the end Jesus embraced him in token of his pardon. The sinner changed his conduct and afterwards led a holy life, enamoured of the most holy Virgin, who obtained for him so great a grace." (p. 198.)

Such are some of the idle and blasphemous stories, with which Popery seeks to entertain its deluded adherents. Is it not strange that any men, possessed of reason and intelligence, should ever accept them as true ? but stranger still, that men of education and talent, who are familiar with the world's history and with the tricks of the ancients, should endorse them with their approbation ? Yet such is the case ; and in the present prostration of learning and intellect before the Papal shrine, Protestants may learn the folly of sleeping, while such an enemy is awake and active.

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