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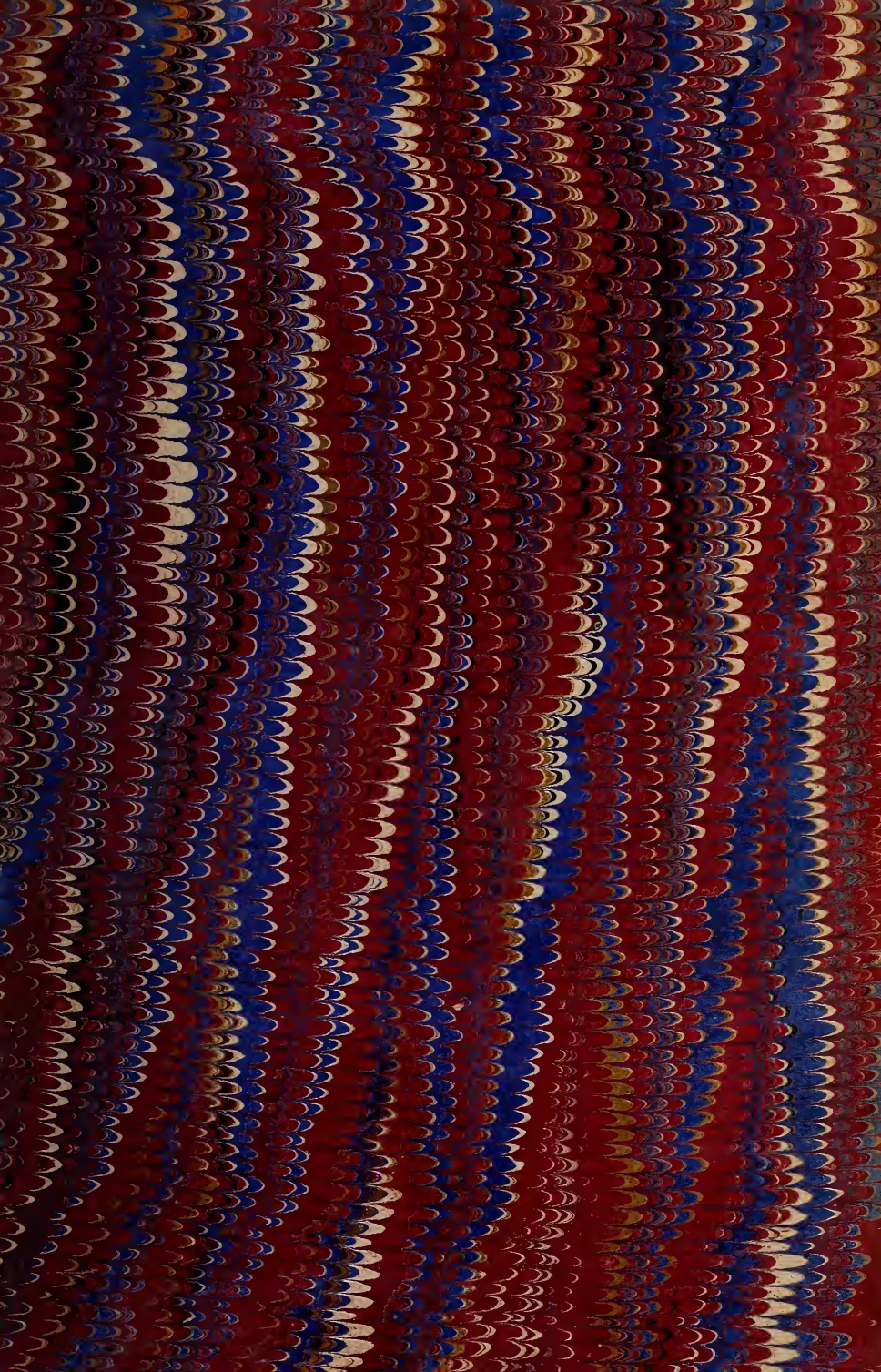
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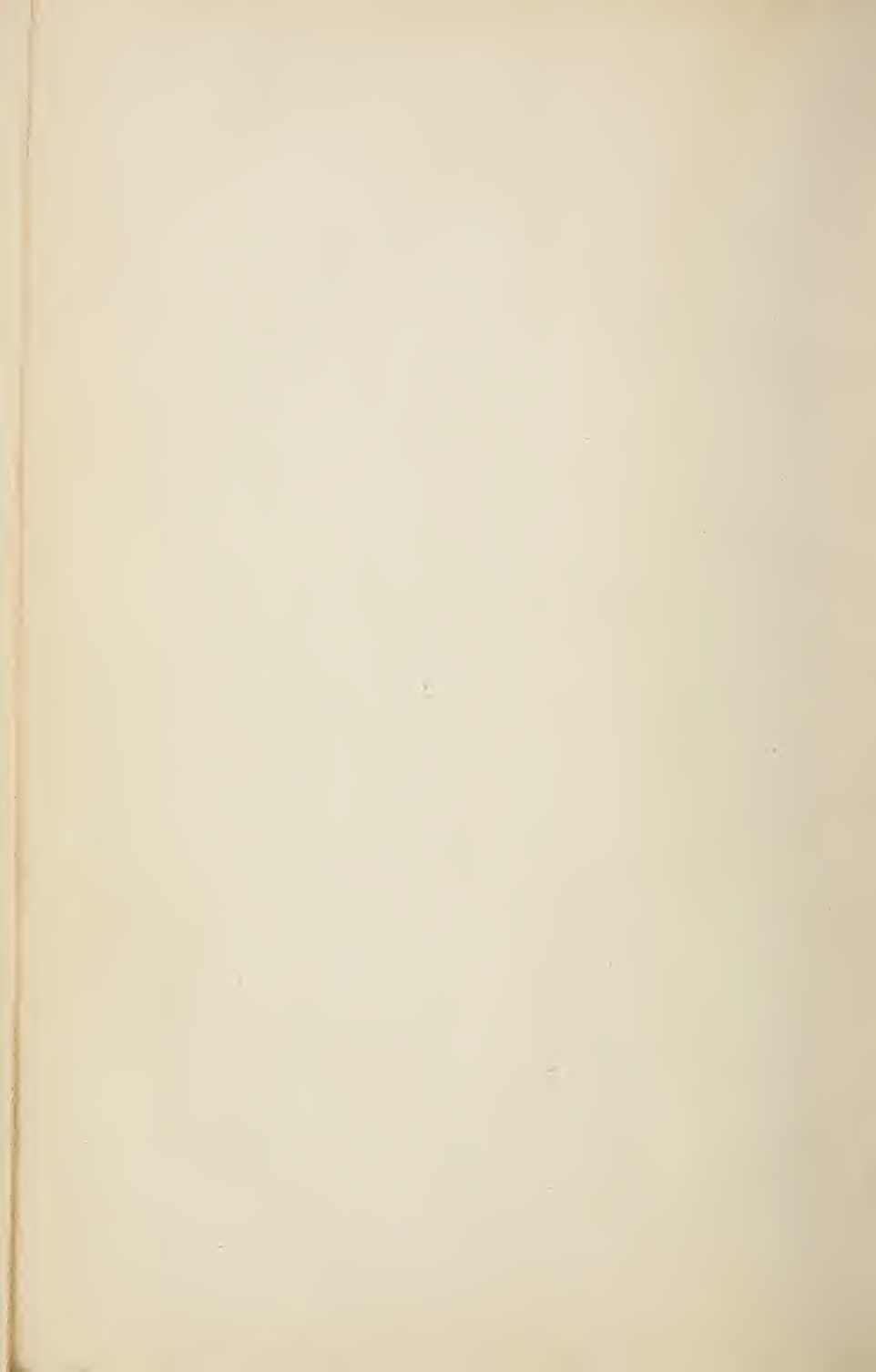














*V. Vaughan Esq with the Best Respect of the  
Author (Thomas H. Horne)*

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POPERY,

THE ENEMY AND THE FALSIFIER  
OF SCRIPTURE.

OR,

FACTS AND EVIDENCES,

ILLUSTRATIVE OF THE CONDUCT OF THE MODERN

CHURCH OF ROME,

IN PROHIBITING THE READING AND CIRCULATION OF THE  
HOLY SCRIPTURES IN THE VULGAR TONGUE; ✓

AND ALSO OF THE

FALSIFICATION OF THE SACRED TEXT IN TRANSLATIONS  
OF THE BIBLE EXECUTED BY ROMANISTS.



—————  
"Ye have TAKEN AWAY the key of knowledge."—LUKE XI. 52.  
—————

LONDON:

WILLIAM EDWARD PAINTER, 342, STRAND.

MDCCCXLIV.

BX 1765  
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TESTIMONIES  
FOR  
THE READING  
OF  
THE SCRIPTURES.

“SEARCH the Scriptures.”  
—“Blessed are they that  
hear the WORD OF GOD, and  
keep it.”—JESUS CHRIST.

“Take ..... the sword of  
the Spirit, which is the  
WORD OF GOD.”—“PROVE  
all things.”—SAINT PAUL.

“What is the Holy Scrip-  
ture, but an epistle of Al-  
mighty God to his crea-  
tures? ..... STUDY, there-  
fore, I pray thee, and MEDI-  
TATE ON THE WORDS of thy  
Creator. Learn the mind of  
God in the WORD OF GOD.”—  
GREGORY I., Bishop of the  
ancient Church at Rome,  
and a canonized Saint of the  
modern Church of Rome.

PROHIBITION  
OF THE READING OF  
THE SCRIPTURES  
BY THE  
ROMISH CHURCH.

“*If any one shall  
have the PRESUMP-  
TION to READ or  
POSSESS it*” [that is,  
“the Holy Bible  
translated into the  
vulgar tongue” ]  
“*without such  
written permis-  
sion*” [that is, of  
a priest, confessor,  
&c.] “*he shall NOT  
receive absolution  
until he have first  
DELIVERED UP SUCH  
BIBLE TO THE OR-  
DINARY.*”

RULE IV. of the  
Index of Pro-  
hibited Books.

# POPERY, THE ENEMY OF SCRIPTURE,

ETC.

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[Reprinted, by request, from the "Church of England Quarterly Review" for October 1844.]

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IF there be one fact more notorious than another in the practice of the modern Church of Rome, it is the sedulous and incessant care with which—in all countries where Popery is dominant—her bishops and priests keep the holy Scriptures from the people. Where, however, Papists live in society with Protestants, they would gladly conceal this fact, if it were possible; and they spare no pains to cause it to be believed, that their section of the universal Church never withheld the Bible from the people. Hence the Romish "bishops, and vicars apostolic, and their coadjutors in Great Britain," in their "Declaration," which was first published in 1826, and which has recently been re-printed,\* complain that "they are still exhibited to the public.....as enemies to the circulation and to the reading of the holy Scriptures (Preamble, p. 4); and that "the Catholic" [Romish] "Church is held out *as an enemy to the reading and circulating of the holy Scriptures.*" (Sect. 3, p. 7). How justly that Church is so "held out" (even if we had not abundance of historical evidence to prove the fact), will be evident from the vehement denunciations of the present Pope, Gregory XVI., in his Encyclical Letter,† against an association instituted (as he states) at New York, called the "Christian League;" which was

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\* The mis-statements of the "Declaration" of the Romish bishops, &c., were exposed and refuted by the Rev. Philip Alwood, in his "Brief Remarks," published in 1826; and *paragraph by paragraph* by the Rev. George Townsend, in his very able "Review" of that pamphlet, published in 1827. The recent reprint of the "Declaration" called forth a "Brief Reply" and refutation, published by the Loughborough and Ashby-de-la-Zouch (Church of England) Protestant Tract Society, in 1843—a society which, with comparatively small means, we rejoice to say, has hitherto been eminently useful in the district which is within the sphere of its labours. This "Brief Reply" is admirably adapted for circulation, as an antidote to the "Declaration" of the Romish bishops.

† "Lettre Encyclique du Pape Gregoire XVI."—Archives du Christianisme, Jun 8, 1844. Paris. "Circular from his Holiness the Pope," translated in "The English Churchman" of June 20th, 1844.

formed for the express purpose of circulating "among Italians, and especially the Romans," what the Pope is pleased to term "corrupt and vulgar Bibles," together with Merle D'Aubigné's "History of the Reformation," and Dr. Mc'Crie's "History of the Reformation in Italy." If, indeed, we may judge of the success which, with the divine blessing, has attended the efforts made to circulate the unadulterated Scriptures on the continent, by the opposition which those efforts have excited, we have abundant cause for joy at the bitter hostility against the Bible, which breathes in almost every paragraph of the Pope's Encyclical Letter. The publication of this letter in the English journals is such an irrefragable evidence of the enmity of Rome to the circulation and reading of the Scriptures, that we are not at all surprised that English Romanists should have expressed "some displeasure" at the reprinting of it in this country. In the United States of America, the intolerant and arrogant tone of this papal epistle has excited only disgust and contempt.\*

As this Encyclical Letter refers with approbation to the efforts of those pontiffs, his predecessors, who, in the plenitude of their usurped supremacy, denounced *all* Protestant versions of the Bible; we think (at least we, hope) that we shall render a service to the reader of these pages, by placing upon record some documentary evidence on this subject: and since Gregory XVI. has thought proper to charge Protestant versions with being "corrupt," we shall proceed to adduce some convincing testimoniè, which will demonstrate, that where the Church of Rome cannot altogether prevent the holy Scriptures from being translated and circulated, she has made no scruple of falsifying the text.

One of the earliest proofs on record occurred in the year 1080. Wratislaus, Duke of Bohemia, had requested *Saint* Gregory VII. (better known by the name of Hildebrand†) to permit the celebration of divine service in the Slavonian language, which was understood by his subjects. This reasonable

\* In the *New York Weekly Herald*, of July 30, 1844, it is asserted that Gregory XVI. issued his letter at the solicitation of John Hughes, the Romish bishop at New York.

† The whole life of this man was one unceasing and unprincipled effort to realize the universal dominion of the world, which he claimed as an appendage to the see of Rome. Against his canonization, in the eighteenth century, by Benedict XIII., every government which at that time was in communion with Rome, protested, and rejected his saintship; so that he is acknowledged and venerated only at Rome and in Ireland.—*Bishop Philpotts Supplemental Letter to Charles Butler, Esq.*, pp. 145-150.

request was peremptorily refused by the haughty pontiff, on the pretext that the Almighty thought fit that holy Scripture should be concealed in some places, lest, if it should be accessible to all, it should fall into contempt, and, being misunderstood, should lead the people into error.\*

In the year 1229, during the pontificate of Gregory IX., a council was held at Toulouse, in which, besides various enactments against those who were denounced as heretics, and also against those princes who did not extirpate all heretics out of their dominions, the laity are, by the thirteenth canon, prohibited from having the books of the Old or New Testament, unless any one, out of devotion, should wish to have a psalter, or a breviary for the divine offices, or the Hours of the Blessed Mary. *But THEY ARE MOST STRICTLY FORBIDDEN to have these books in the vulgar tongue.*†

This language cannot be misunderstood. The Romish theologians, who were convened at that council, assumed authority to deprive the people of that divine revelation which had been given to be "a light unto their feet, and a lamp unto their path." Not even such portions, as might be found in a psalter or breviary, were to be allowed, except in a dead language. And no wonder: "for every one that doeth evil hateth the light, and cometh not to the light, that his works be not reprov'd." (Anglo-Romish version of John iii. 20). The Church of Rome shuns the light, and shrinks from a free comparison of her doctrines and practices with the only test which God has given of a true and pure Church.

Though calling itself an œcumenical or general council, that assembly was wholly composed of divines of the Roman obedience; and the histories of its proceedings prove that they were all regulated, either in pursuance of orders from Rome, or in conformity with the express wishes of the Popes. Its sittings commenced December 3rd, 1545, and were con-

\* "Quia vero nobilitas tua postulavit, quòd secundum Sclavonicam linguam apud vos divinum celebrari annueremus officium; scias nos huic petitioni tuæ nequaquam posse favere. Ex hoc nempe sæpe volventibus liquet, non immerito sacram Scripturam omnipotenti Deo placuisse quibusdam locis esse occultam: ne si ad liquidum cunctis pateret, fortè vilesceret, et subjaceret despectui, aut prave intellecta à mediocribus in errorem induceret."—*Greg. VII.*, Epist. lib. vii. Ep. 11, in Cardinal Baronius's *Annales Ecclesiastici*, tom. 17, p. 496. Lucæ, 1745, fol.

† "Prohibemus, ne libros Veteris Testamenti aut Novi laici permittentur habere; nisi fortè psalterium, vel breviarium pro divinis officiis, aut Horas beatæ Mariæ, aliquis ex devotione habere velit. *Sed ne prætermisissos libros habeant in vulgari lingua translatos ARTISSIME INHIBEMUS.*"—*Labbe et Cossart, Concilia*, tom. xi., part 1, col. 430.

tinued (with interruptions, caused by suspension and removal to Bologna, from March 25th, 1547, to September 1st, 1551,) until December 4th, 1563; thus completing a period of eighteen years, during which it was under the infallible direction of Paul III., Julius II., and Pius IV.\*

In the eighteenth session of the Council of Trent, it was referred to a committee to prepare an index of prohibited books; but as they had not finished their labours at the close of the session, that business was entrusted to Pope Pius IV., under whose auspices the first index was published in 1564.† Ten rules are prefixed to this index, which are retained in all subsequent impressions of it. We extract a few passages, to show the rigour with which the Romish Church, like the pharisees of old, takes away the key of knowledge, by depriving the laity of the word of God:—

“RULE IV.—Inasmuch as it is manifest from experience, that if the holy Bible, translated into the vulgar tongue, be indiscriminately allowed to every one, the temerity of men will cause more evil than good to arise from it, it is, on this point, referred to the judgment of the bishops or inquisitors, who may, by the advice of the priest or confessor, permit the reading of the Bible, translated into the vulgar tongue by Catholic authors, to those persons whose faith and piety, they apprehend, will be augmented, and not injured by it; and this permission they must have in writing. But if any one shall have the presumption to read or possess it without such written permission, he shall not receive absolution until he have first delivered up such Bible to the ordinary. Booksellers, however, who shall sell or otherwise dispose of Bibles in the vulgar tongue, to any person not having such permission, shall forfeit the value of the books, to be applied by the bishop to some pious use; and be subjected to such other penalties as the bishop shall judge proper, according to the quality of the offence. But regulars shall neither read nor purchase such Bibles without a special licence from their superiors.”‡

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\* An accurate analysis of the proceedings of each session of the Tridentine assembly will be found in the Rev. J. Mendham's "Memoirs of the Council of Trent, principally derived from manuscript and unpublished Records." London, 1834, 8vo.

† A full account of the expurgatory and prohibitory indexes of the Romish Church will be found in Mr. Mendham's "Literary Policy of the Church of Rome, exhibited in an Account of her Damnatory Catalogues or Indexes;" (second edition, London, 1830. 8vo.); and in his "Index of Prohibited Books by command of the present Pope, Gregory XVI., in 1835. London, 1840." 8vo. We may add, that another edition of the Roman Index (from which our quotations are made) was published at Rome in 1841.

‡ "REGULA IV.—Cum experimento manifestum est, si sacra Biblia vulgari lingua passim sine discrimine permittantur, plus inde, ob hominum temeritatem, detrimenti, quam utilitatis oriri; hac in parte iudicio episcopi aut inquisitoris setur, ut cum consilio parochi, aut confessarii, Bibliorum a catholicis aucto-

That part of the preceding rule, which allowed "the reading of the Bible translated into the vulgar tongue by Catholic authors," was qualified by the following proviso of Benedict XIV. : "But if versions of this kind of books in the vulgar tongue are approved by the apostolic see, or are edited with annotations drawn from the holy fathers of the Church, or from learned and Catholic men, they are allowed."\* Liberal, however, as this proviso *seems*, real effect it has none. The slightest reflection upon its conditions will at once convince the reader that, though it might suit the pontiff to make a demonstration of the semblance of liberality, yet the reins were kept in his hands as effectually as ever. Let any unwelcome application be made for a license; and here are the conditions as strait, as numerous, and as dependent on interpretation as could be desired. No such thing as the simple word of God, "which is able to make us wise unto salvation," is to be permitted!

"RULE VII.—Books professedly treating of lascivious or obscene subjects, or narrating or teaching them, are utterly prohibited; ..... and those who possess them shall be severely punished by the bishop. *But works of antiquity, written by the heathens, are permitted to be read, on account of the elegance and propriety of the language; though on no account shall they be suffered to be read by young persons.*"†

The reader will not fail to observe the easy virtue of Rome in thus giving permission for the reading of "obscene works of antiquity, on account of the elegance and propriety of the language;" while the infinitely purer morality of the Scriptures is prohibited to be read, because, forsooth, if "the holy Bible,

ribus versorum lectionem in vulgari lingua eis concedere possit, quos intellexerint ex hujusmodi lectione non damnnum, sed fidei atque pietatis augmentum, capere posse; quam facultatem in scriptis habeant.

"Qui autem absque tali facultate ea legere, aut habere præsumperit, nisi prius Bibliis ordinario redditus, peccatorum absolutionem percipere non possit.

"Bibliopolæ vero, qui prædictam facultatem non habenti Biblia idiomate vulgari conscripta vendiderint, vel alio quovis modo concesserint, librorum pretium, in usus pijs ab episcopo convertendum, amittant; aliisque poenis pro delicti qualitate, ejusdem episcopi arbitrio, subjaceant. Regulares vero, non nisi facultate a prælatis suis habita, ea legere aut emere possint."—Page x. of "Index Librorum Prohibitorum sanctissimis Domini nostri Gregorii XVI. Pontificis Maximi jussu editus. Romæ, MDCCCXLI. Ex Typographia Reverendæ Cameræ Apostolicæ. Cum Summi Pontificis privilegio." Svo.

\* "Quodsi hujusmodi librorum versiones vulgari lingua fuerint ab apostolica sede approbatæ, aut editæ cum annotationibus desumptis ex sanctis ecclesia patribus, vel ex doctis catholicisque viris, conceduntur. *Decret. Sacr. Congregationis Ind. 13 Junii, 1757.*" (Index Librorum Prohibitorum, p. xv. Romæ. 1841).

† "REGULA VII.—Libri qui res lascivas seu obscenas ex professo tractant, omnino prohibentur; ..... et qui eos habuerint severe ab episcopis puniantur. Antiqui vero, ab ethnicis conscripti, propter sermonis elegantiam et proprietatem, permittantur: nulla tamen ratione pueris prælegendi erunt." (*Ibid.*, p. xi.)

translated into the vulgar tongue, be indiscriminately allowed to every one, the temerity of men will cause more evil than good to arise from it!!!” With as much reason might men be prohibited from eating or drinking, for fear they should abuse that liberty.

“Finally, it is enjoined on all the faithful, that no one presume to keep or read any books contrary to these rules, or prohibited by this index. But if any one read or keep any books composed by heretics, or the writings of any author suspected of heresy, or false doctrine, he shall instantly incur the sentence of excommunication; and those who read or keep works interdicted on another account, besides the mortal sin committed, shall be severely punished at the will of the bishops.”\*

In addition to the ten rules of the index, from which the preceding passages are cited, there are decrees respecting prohibited books, not specially named in the index. In these decrees, besides forms of prayer, calendars, martyrologies, necrologies, poems, catechisms, and other elementary tracts on the doctrines of the Reformed or Protestant Churches, it is ordered that, “all *Bibles* printed by Protestants, or enlarged by them with notes, arguments, summaries, scholia, and indexes,” and also “metrical versions of the Bible and parts thereof,” are to be reckoned among prohibited books.†

Such is the universal law of the Romish Church in prohibiting the reading of the holy Scriptures: and how steadily she continues to act upon it, will be manifest from a brief review of the bulls and encyclical (or circular) letters of later Popes.

In the year 1671 the learned and pious Jansenist, Pasquier Quesnel, published a French translation of the New Testament, accompanied with excellent devout and practical annotations, which passed through numerous editions. Alarmed at the success of this work, which had produced a change in the minds of many in favour of the doctrines of Jansenius, the Jesuits prevailed on Louis XIV. to solicit its condemna-

\* “Ad extremum vero omnibus fidelibus præcipitur, ne quis audeat contra harum regularum præscriptum, aut hujus indicis prohibitionem, libros aliquos legere aut habere.

“Quod si quis libros hæreticorum, vel hujus auctoris scripta, ob hæresim, vel ob falsi dogmatis suspicionem damnata, atque prohibita, legerit, sive habuerit, statim in excommunicationis sententiam incurrat.

“Qui vero libros alio nomine interdictos legerit, aut habuerit, præter peccati mortalis reatum, quo afficitur, judicio episcoporum severe puniatur.” (*Ibid*, p. xiv.)

† “3. Biblia sacra eorum opera impressa, vel eorundem annotationibus argumentis, summiariis, scholiis et indicibus aucta.

“4. Biblia sacra et eorum partes ab üsdem metricè conscripta.” (*Ibid*, p. xli.)



tion at the Court of Rome. Accordingly, Pope Clement XI., on the 8th of September, 1713, issued the famous bull or constitution *Unigenitus*\* (so called from the first three words, "*Unigenitus Dei filius*"); in which Quesnel's New Testament was condemned, and one hundred and one propositions extracted from the notes were selected for condemnation. The six following relate to the reading of the Scriptures:—

80. "The reading of the sacred Scripture is for all.

81. "The obscurity of the sacred word of God is no reason for laymen to dispense themselves from reading it.

82. "The Lord's day ought to be sanctified by Christians for reading works of piety, and, above all, of the sacred Scriptures. It is damnable to wish to withdraw a Christian from this reading.

83. "It is an illusion to persuade oneself that a knowledge of the mysteries of religion is not to be communicated to women by the reading of the sacred book. Not from the simplicity of women, but from the proud science of men, has the abuse of the Scriptures arisen, and heresies have been produced.

84. "To take away the New Testament from the hands of Christians, or to shut it up from them, by taking from them the means of understanding it, is to close the mouth of Christ to them.

85. "To interdict from Christians the reading of the sacred Scripture, particularly of the Gospel, is to interdict the use of the light from the sons of light, and to cause that they should suffer some species of excommunication."†

Any candid reader would conclude that the doctrine comprised in these propositions was in perfect accordance with the letter and spirit of the Gospel. They were, however, condemned by the Pope, and all persons were prohibited, on pain of ecclesiastical censures and other punishments, from teaching, de-

\* Mosheim Eccl. His. Cent. 18, § x. vol. vi. p. 12.

† 80. "Lectio sacræ Scripturæ est pro omnibus.

81. "Obscuritas sancti verbi Dei, non est laicis ratio dispensandi seipsos ab ejus lectione.

82. "Dies Dominicus a Christianis debet sanctificari lectionibus pietatis, et super omnia sanctorum Scripturarum. Damnosum est velle Christianum ab hac lectione retrahere.

83. "Est illusio sibi persuadere, quòd notitia mysteriorum religionis non debeat communicari fœminis lectione sacrorum Librorum. Non ex fœminarum simplicitate, sed ex superba virorum scientia ortus est Scripturarum abusus, et natæ sunt hæreses.

84. "Abripere è Christianorum manibus novum Testamentum, seu eis illud clausum tenere, auferendo eis modum illud intelligendi, est illis Christi os obturare.

85. "Interdicere Christianis lectionem sacræ Scripturæ præsertim Evangelii, est interdicere usum luminis filiis lucis, et facere ut patiantur speciem quandam excommunicationis."—*Cocquelines, Bullarium*, Tom. xi. Pars i., p. 343, col. 2. Romæ, 1735, folio.

fending, or publishing them, or even to treat of them in disputation, publicly or privately, unless it were to impugn them. This bull affords a full and satisfactory answer to the false assertions of Romanists, that the Scriptures are not shut up from the people. In most of the states and kingdoms of the Roman obedience it was submissively received: at first, indeed, it met with great opposition in France; but at length the majority of the Gallican clergy received it, and finally it was confirmed by a royal ordinance. *It is in full force in Ireland.\**

Ninety years after the issuing of this bull, the British and Foreign Bible Society was instituted at London, in 1804, for the single and benevolent object of promoting a wider circulation of the holy Scriptures, without note or comment, in the British dominions, as well as in other countries, whether Christian, Mohammedan, or Pagan; and its proceedings, as might be expected, called forth the bitter denunciations of successive Roman Pontiffs.

Pius VII. first issued a rescript to the Archbishop of Gnesn, primate of Poland, dated June 29, 1816: in which he denounced the circulation of the unadulterated Scriptures of truth, without note or comment, as a "crafty device by which the foundations of religion are undermined," and a "defilement of the faith most imminently dangerous to souls." Having exhorted the archbishop to execute with the utmost earnestness whatever he can achieve by power, provide for by counsel, or effect by authority, to prevent the circulation of the Scriptures, Pius VII. reminds him of his episcopal duty, first of all, to expose the wickedness of this nefarious scheme (the circulation of the Bible) to the view of the faithful:—

"And openly to publish the same, according to the rules prescribed by the Church, with all that erudition and wisdom in which you excel; namely, 'That Bibles printed by heretics are numbered among prohibited books, agreeably to the rules of the Index (No. II. and III.); for it is evident from experience, that the holy Scriptures, when published in the vulgar tongue, have, through the temerity of men, produced more harm than benefit;' (Rule IV.) And this is the rather to be dreaded in times so depraved, when our holy religion is assailed from every quarter with great cunning and effort, and the most grievous wounds are inflicted on the Church. It is, therefore, necessary to adhere to the salutary decree of the congregation of the Index (June 13th, 1757); that no versions of the Bible in the vulgar tongue be permitted,

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\* Evidence of Dr. Murray, the titular Romish Archbishop of Dublin, before the House of Commons in 1825. (Report, p. 647).

except such as are approved by the Apostolic See, or published with annotations extracted from the writings of the holy fathers of the Church.\*

Not many months after the date of the preceding rescript, the same pontiff, on the 3rd of September, 1816, addressed an oburgatory Brief to the Archbishop of Mohileff or Mohilow, the Romish metropolitan of Russia, who had been guilty of the heinous crime (heinous in the judgment of Rome) of authorizing and exhorting the people committed to his care to procure modern versions of the Scriptures, or to accept them when offered, and attentively to peruse them. In this Brief, Pius VII. tells him that he ought to have kept in view what preceding Popes had always prescribed, viz. "That if the holy Bible in the vulgar tongue was permitted everywhere without discrimination, more injury than benefit would thence arise."

After reciting the constitutions of his predecessors, and particularly the constitution "Unigenitus," and further reprehending the good prelate for omitting to enforce the traditions of the Church, Pius VII. concludes his denunciation of the Bible by telling him that he "should sincerely and plainly teach that the Christian faith and doctrine, as well dogmatical as moral, are contained not in the Scriptures only, but also in the traditions of the Catholic Church; and that it belongs to the Church herself alone to interpret each of them."†

In 1824, on the accession of Leo XII. to the pontificate, he issued an Encyclical Letter to all the patriarchs, primates, archbishops, and bishops, of the Roman obedience, dated May 3rd; in which he urges them, by all means in their power, to keep the people from reading the Scriptures; and further gives his sanction to the bulls of his predecessors against the circulation and reading of the Word of God, which he audaciously termed the "gospel of the devil."

"You are not ignorant," he says, "venerable brethren, that a society, commonly called the *Bible Society*, is boldly stalking throughout the world; which, contemning the traditions of the holy fathers, and contrary to the well-known decree of the Council of Trent, is lending all its strength, and by every means, to translate the Bible in the vulgar languages of all nations, or rather to pervert it. Whence it is greatly to be feared lest, as in some versions already known, so also in others, by a perverse interpretation, instead of the Gospel of Christ, it should become the gospel of man, or, what is worse, the gospel of the devil."

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\* Blair's Letters on the "Revival of Popery," pp. 129, 130.

† *Ibid.*, pp. 132-136. The entire brief of Pope Pius VII. is printed in pp. 131-137.

“Many of our predecessors have issued constitutions for the averting of this pest; and, in these last times, Pius VII., of holy memory, sent two briefs, one to Ignatius, Archbishop of Gnesn, and to Stanislaus, Archbishop of Mohilow: in which are found many things both accurately and wisely extracted from the divine Scriptures and from tradition, to show how noxious this very crafty invention is to faith and morals.

“We also, venerable brethren, in the discharge of our apostolical office, exhort you to remove your flocks, by every means, from these deadly pastures. Reprove, beseech, be instant in season and out of season, in all patience and doctrine, that your faithful [souls], adhering strictly to the rules of our congregation of the Index, may persuade themselves that, if the holy Bible in the vulgar tongue be indiscriminately permitted everywhere, more good than evil will arise from it, in consequence of the temerity of men.”\*

The latest fulmination against the Scriptures was hurled by the present Pontiff, Gregory XVI., in a bull dated so recently as the day after the nones of May (that is, May 8th), 1844. Having denounced the circulation of the Scriptures by the Bible Societies, and referred to the decrees of the Council of Trent, as well as to the prohibitions of preceding Popes against reading the Scriptures, concluding with the Encyclical Letter of Leo XII. last cited, he thus proceeds:—

“Shortly afterwards, our immediate predecessor, Pius VIII., of happy memory, confirmed their condemnation by his circular letter of May 24, 1829. We, in short, who succeeded them, notwithstanding our great unworthiness, have not ceased to be solicitous on this subject, and have especially studied to bring to the recollection of the faithful the several rules which have been successively laid down with regard to the vulgar versions of the holy books.”†

The Christian League, at New York, is next denounced in no measured terms: and all the decrees of preceding Popes

\* “Non vos latet, VV. FF., societatem quandam, dictam vulgò *biblicam*, per totum orbem audacter vagari, quæ spretis SS. Patrum traditionibus, et contra notissimum Tridentini concilii decretum, in id collatis viribus ac modis omnibus intendit, ut in vulgares linguas nationum omnium sacra vertantur, vel potius pervertantur Biblia. Ex quo valde pertimescendum est, ne, sicut in aliquibus jam notis, ita et in cæteris, interpretatione perversâ de Evangelio Christi hominis fiat Evangelium, aut, quod pejus est, diaboli.

“Nos quoque pro apostolico nostro munere hortamur vos, VV. FF., ut gregem vestrum a lethiferis hisce pascuis amovere omnimodè satagatis. Arguite, obsecrate, instate opportunè, importune, in omni patientia, et doctrina, ut fideles vestri regulis nostræ Indicis congregationis adamussim inhærentes sibi persuadeant, si sacra Biblia vulgari linguâ passim sine discrimine permittantur, plus inde ob hominum temeritatem detrimenti quàm utilitatis oriri.”—*Lettre Encyclique de Notre Saint Père le Pape Leon XII.* Paris: Chez Adrian Le Clerc, imprimeur de N. S. P. le Pape, &c. 1824. pp. 20, 22.

† Encyclical Letter of Gregory XVI. in the *English Churchman*, of June 20, 1844, p. 386.

against the Scriptures in the vulgar tongue are declared to be confirmed and renewed :—

“Many precise advices and documents teach us that a vast number of members of sects in New York, in America, at one of their meetings, held on the 4th of June, last year, have formed a new association, which will take the name of the ‘Christian League (Fœderis Christiani)’—a league composed of individuals of every nation, and which is to be further increased in numbers by other auxiliary societies, all having the same object, viz., to propagare amongst Italians, and especially Romans, the principles of Christian liberty, or rather an insane indifference to all religion. These, indeed, confess that the Roman institutions, as well as Italian, had, in by-gone times, so much influence that nothing great was done in the world but had its origin in our august city. Not that they ascribe the fact to the Pontifical See, which was then founded by the disposition of God himself, but verily to some remains of the old Roman power, subsequently usurped, as they say, by our predecessors, who succeeded to that power.

“This is why, determined to afford to all people liberty of conscience (or rather, it should be said, liberty to err), from which, according to their theory, must flow, as from an inexhaustible source, public prosperity and political liberty, they think they should, before all things, win over the inhabitants of Rome and Italy, in order to avail themselves afterwards of their example and aid in regard to other countries.

“They hope to attain this result easily by favour of the Italians scattered over the world. They flatter themselves that on returning in large numbers to their country, and bearing with them whether the exaltation of novelty, corruption of manners, or the excitement of want, they would hardly hesitate to affiliate themselves to the League, and at least second it through venality. This society strains every nerve to introduce amongst them, by means of individuals collected from all parts, corrupt and vulgar Bibles, and to scatter them secretly amongst the faithful. At the same time, their intention is to disseminate worse books still, or tracts designed to withdraw from the minds of their readers all respect for the Church and the Holy See. These books and tracts have been composed in Italian, or translated into Italian from other languages, with the aid of Italians themselves; and amongst these books should be particularly cited ‘The History of the Reformation,’ by Merle d’Aubigny, and ‘Calendar of the Reformation in Italy’ (‘*Fastes de la Réforme en Italie,*’) by Jean Cric,”\* that is M’Crie.†

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“Scarcely were we made aware of these facts but we were pro-

\* Encyclical Letter of Gregory XVI. in the *English Churchman*, of June 20, 1844, p. 386.

† In the Index of Prohibited Books, Dr. M’Crie’s name is somewhat more accurately printed :—“Maccrìe, Thomas. *Istoria del Progresso e dell’Estinzione della Riforma in Italia, nel secolo sedicesimo, tradotto dall’Inglese.* Decr. 22, *Septembris* 1, 1836.”—Index Librorum Prohibitorum, p. 235. Rome, 1841.

foundly grieved on reflecting upon the danger which threatened, not only remote countries, but the very centre of unity itself; and we have been anxious to defend religion against the like manœuvres. \* \* \*

“Wherefore, having consulted some of the cardinals of the holy Roman Church, after having duly examined with them everything, and listened to their advice, we have decided, venerable brothers, on addressing you this letter, by which we again condemn the Bible Societies, reprovèd long ago by our predecessors; and by virtue of the supreme authority of our apostleship, we reprove by name and condemn the aforesaid society called the Christian League, formed last year at New York, together with every other society associated with it, or which may become so.

“Let all know, then, the enormity of the sin against God and the Church, which they are guilty of, who dare to associate themselves with any of these societies, or abet them in any way. Moreover, we confirm and renew the decrees recited above, delivered in former times by apostolic authority, against the publication, distribution, reading, and possession of books of the holy Scriptures translated into the vulgar tongue. With reference to the works of whatsoever writer, we call to mind the observance of the general rules and decrees of our predecessors, to be found prefixed to the *Index* of prohibited books; and we invite the faithful to be upon their guard, not only against the books named in the *Index*, but also against those comprised in the general prescriptions.

“As for yourselves, my venerable brethren, called as you are to divide our solicitude, we recommend you earnestly in the Lord to announce and proclaim, in convenient time and place, to the people confided to your care, these apostolic orders, and to labour carefully to separate the faithful sheep from the contagion of the Christian League—from those who have become its auxiliaries, no less than those who belong to other Bible Societies, and from all who have any communication with them. *You are consequently enjoined to REMOVE from the hands of the faithful alike the Bibles, in the vulgar tongue, which may have been printed contrary to the decrees above-mentioned of the Sovereign Pontiffs, and every book proscribed and condemned, and to see that they learn, through your admonition and authority, what pasturages are salutary, and what pernicious and mortal.*”\*

We are not surprised that M. Merle d'Aubigné's “History of the Reformation,” and Dr. M'Crie's “History of the Reformation in Italy,” should be thus honoured with the bitter denunciations of Gregory XVI., by whom they have been proscribed and condemned; for they contain such a development of the principles and proceedings of the Romish Church; and Dr. M'Crie's History, in particular, contains such a delineation of the atrocious means resorted to for the extinction of the Reformation—that is, of pure and undefiled religion—in Italy; as

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\* Encyclical Letter, *English Churchman*, p. 386.

would most completely open the eyes of the Italians generally, and especially of the "citizens of his own city," to the unscriptural and antisciptural tenets and practices of the Popes and of Papal emissaries and agents. Unable to refute the statements of those historians, who have based their narratives upon indisputable authorities and documents, Gregory XVI. has denounced and prohibited them: just as his predecessors, Alexander VIII. and Innocent XII., prohibited Bishop Burnet's "History of the Reformation in England,"\* in which we have such important details respecting the abominations of Popery at the time the Reformation commenced in this country, and also of the cruelties perpetrated on the defenceless Protestants during the sanguinary reign of Mary.

To the authoritative declarations of successive Popes, above given, against the circulation and free reading of the Scriptures, we feel that it is perfectly unnecessary for us to add a single reflection. They breathe, throughout, a determined and unmitigated spirit of hatred to the Bible; and no wonder—"for if the blessed truths of that divine book were once to become familiar to the ears and hearts of the poor, to whom that Gospel was preached, they would soon find out that they had long been following blind guides, who have "made the commandment of God of none effect by their vain traditions." Where, however, the Scriptures in the vulgar tongue are in the hands of a "people who KNOW the joyful sound" of the Gospel, and who are devoutly grateful for that inestimable boon; there the emissaries of Popery *cannot* make any progress in proselyting. Of this important and delightful fact we have a signal illustration in the very ancient (we might say, primitive) Church of the Vaudois, and in the modern Christians of the island of Tahiti. The Vaudois have, all along, had the Scriptures in their hands. It was one of the charges made against them by their sanguinary Popish persecutors in the twelfth century, that they held that the text of the sacred Scriptures is to be received and believed in opposition to human traditions and comments. To the Vaudois were the Protestants of France indebted for the first French version of the Bible, (generally called "Olivetian's Bible," from the name of its ostensible translator,) which bears the date of 1535, and which was printed at their expense. And, notwithstanding the many centuries of persecution and oppression which the Vaudois have endured, their venerable Church—like the bush

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\* "Burnet Gilbert. Histoire de la Reformation de l'Eglise d'Angleterre, traduit de l'Anglois par M. de Rosemond, *Decr. 20 Maii*, 1690, et *21 Apr.* 1693. —Index Librorum Prohibitorum. p. 53. Rome, 1841.

on the rock of Horeb—still subsists, burning, yet unconsumed. In the island of Tahiti, through the divine blessing upon the labours of the missionaries of the London Missionary Society, the inhabitants, having experienced “the Gospel” to be “the power of God unto salvation,”—thirty years since renounced idolatry, with all its attendant abominations: and, having received from the missionaries the precious gift of the holy Scriptures in their native language, they have continued, and still continue, steadfast in the faith of Christ, unmoved by the seductive efforts of the Jesuit missionaries of Rome, who accompanied the French, when they illegally possessed themselves of the island of Tahiti in the year 1842.

We will now direct the attention of our readers to a few of the practical results of all these Papal denunciations against the unadulterated and canonical books of the holy Scriptures, which Leo XII. audaciously termed “deadly pastures,” and “the gospel of the devil.”

At the present day, indeed, in Protestant countries where the sacerdotal despotism of Rome is held in check, the fourth rule of the Index of Prohibited Books, on which (as our readers will have seen) so many pontiffs dwell with fond delight, is not and cannot be enforced to the very letter; but wherever Popery is absolutely dominant, the free circulation of the Bible is prohibited, and consequently the great mass of the people are destitute of the Word of Life.

In all the dominions of the Emperor of AUSTRIA, for instance, Bibles—whether in Hebrew or in the vulgar tongue—are prohibited with such inflexible rigour, that, in 1839, when two members of the deputation from the Church of Scotland arrived at Brody, in Austrian Poland, on a benevolent mission of enquiry into the religious and moral condition of the Jews, every book, in whatever language, was taken from them, “*even (they state) our Hebrew and English Bibles*; and we were left the alternative of allowing them to be sent to Lemberg, to be examined by the censor there, and waiting for his opinion of their orthodoxy, or of at once allowing ourselves to be deprived of their use, until we should be beyond the dominions of Austria. On our preferring the latter alternative, they agreed to seal up our books in a parcel, and send them on to Cracow, to await our arrival. When we pleaded to be allowed to retain our *English Bibles*, the only answer we received was, “*It is not allowed in Austria.*”\* It was from the Austrian

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\* “Narrative of a Mission of Inquiry to the Jews from the Church of Scotland in 1839,” p. 458. Edinburgh, 1844.



province of Tyrol that six hundred Protestant Tyrolese were compelled to expatriate themselves in 1837, having been led to renounce the errors of Popery by the reading of the Bible and other religious books which had been carried into that country.\*

In FRANCE, recourse has, on various occasions, been had to the pulpit and the press, for the purpose of decrying the object and misrepresenting the motives of those who are employed in the benevolent work of circulating the holy Scriptures; but the reports of the British and Foreign Bible Society contain most gratifying intelligence that “the word of God is not bound.” Not merely are individuals, but in many instances whole villages are renouncing the errors of Popery; and the annually increasing diffusion of the Bible in that country only attests the futile hostility of the emissaries of Rome.

In BELGIUM, every opposition which can well be conceived has for many years been made to the circulation of the holy Scriptures. The persons employed have been not merely reproached, insulted, and threatened, but mobs have been instigated to maltreat and injure them. Their books have been stolen or forcibly taken away, and some of them even torn to pieces or burnt before their eyes. Yet they have persevered in the prosecution of their labours of Christian love; and not unfrequently have they been indebted for their personal safety to the presence and interference of the civil, and sometimes of the military, authorities.† It is not surprising that persons of inferior rank should look on this good work with an evil eye, when a prelate of the Romish Church in that country, the Bishop of Bruges,‡ hesitates not to describe and denounce the British and Foreign Bible Society as “a society *hostile to God* and to the holy Church”—a society which would rob “his dear brethren of all that is most dear to them.” Citing the Encyclical Letter of Leo XII. above quoted, the bishop proceeds to characterize the circulation of the unmutilated Scriptures as “the impious project of this anti-christian society, by which the world is inundated with heretical Bibles.....in which the perfidy of heretics has carried sacrilegious temerity to such an extent, as shamefully to mutilate the book of Daniel; nay, even to cut out whole books, as those of Tobit, Judith, the

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\* The Zillertalers, who had endured every possible annoyance and vexation from the Popish clergy for several years, found a hospitable asylum in the dominions of the King of Prussia, at Erdmannsdorf, in Upper Silesia.

† Thirty-fourth Report of the British and Foreign Bible Society, p. 30. Thirty-fifth Report, p. 35. Thirty-eighth Report, pp. 35, 36.

‡ In his *mandement*, or annual address for Lent, 1838.

book of Wisdom, Ecclesiasticus, Baruch, and the Maccabees." The falsehood of this assertion is only equalled by its ignorance. The editions of the Scriptures, thus audaciously denounced, comprise only "those canonical books of the Old and New Testament, of whose authority was never any doubt in the Church" (Art. VI.): and the books asserted to be "shamefully mutilated" are the apocryphal books, which were never recognized as canonical by the Jews (to whom were committed the oracles of God), nor by the primitive Christian Churches, nor by the modern Greek Church, nor by any general council; until the Council of Trent, in utter disregard of truth calling itself œcumenical or general, in the sixteenth century, pronounced them to be "holy and canonical," with an anathema against any one who should not receive all these apocryphal books.\*

"It is not" (the Bishop of Bruges continues) "that the Church wishes to forbid altogether the reading of the holy Scriptures, in the vulgar tongue, to the simple and faithful. Such is not—such never was—the intention of this good mother; but she holds heretical Bibles in abhorrence, and utterly detests them. And with regard to other translations, the Church only permits the reading of them, where 'the translations are approved by the holy see, or published with the notes of the holy fathers, or of some Catholic doctors.'"†

Our surprise at the hostility to the Bible in Belgium will cease, when it is known that Popery flourishes in that country as in a hot-bed. Rome itself can scarcely "vie with it in blind and active zeal for all that is connected with the interests of that awful system; and, as may be expected, Rome shows itself in all its unblushing effrontery. Money is lavished on the building and adorning of churches, and shrines, and virgins. The Virgin Mary is exalted and worshipped as divine, and receives more homage than Christ. More offerings are made to her than to him; more confidence is placed in her intercession than in that of the Saviour!"‡ The following blasphemous address of the Lord's Prayer to the blessed Virgin is translated from a card sold in the shops at Brussels, illuminated with gold and various colours:—

"A MARIE.

"NOTRE MERE QUI ETES AUX CIEUX.

"Notre mère qui êtes aux cieux, O Marie, que vôtre nom soit béni jamais, que votre amour vienne à tous les cœurs, que vos dësirs s'ac-

\* Canones Conc. Trid., Sess. iv. Decretum de Canonicis Scripturis.

† Thirty-fourth Report of the Bible Society, pp. xxx., xxxi.

‡ Appeal of the Belgian Evangelical Society for 1843. [Brussels], 1843 . 2.

complissent en la terre comme au ciel ; donnez nous aujourd'hui la grace et la misericorde, donnez nous le pardon de nos fautes, comme nous l'esperons de votre bonté sans bornes ; et ne nous laissez plus succomber à la tentation, mais delivrez nous du mal. Ainsi soit-il.\*

That is :—

“TO MARY.

“OUR MOTHER WHO ARE IN HEAVEN.

“Our mother who are in heaven, O Mary, blessed be your name for ever ; let your love come to all our hearts, let your desires be accomplished on earth as in heaven ; give us this day grace and mercy ; give us the pardon of all our faults, as we hope it from your unbounded goodness ; and let us no more yield to temptation, but deliver us from evil. Amen.”

In PORTUGAL, the Scriptures are unknown among the peasantry.† In SPAIN, the Bible is a prohibited book, unless it be accompanied with notes from fathers and Romish divines : and the learned Felix Torres Amat, Bishop of Astorga, could not obtain permission from the congregation of the Index at Rome for publishing his Spanish version of the Scriptures, with notes, but on the condition “that he should show his readers that *the reading of the Bible is not necessary to salvation.*” This condition he subsequently fulfilled “by duly instructing the readers of his second edition that they might go to heaven without reading the word of God.”‡ So recently as the year 1838, the circulation of the Gospel of St. Luke, which Mr. Borrow had translated into the dialect of the Gitanos, or Spanish gypsies (a numerous and degraded race), was prohibited by an ordonnance of the Spanish Government : as also was the circulation of the

\* Appeal of the Belgian Evangelical Society for 1843, p. 3. On Ascension-day (May 25th), 1843, a splendid crown, composed of ninety ounces of pure gold, and containing 593 precious stones and 377 fine pearls, the *workmanship of which alone cost 280l.* sterling, was presented to a “miraculous image of the Virgin,” invoked as the Mother of Mercy. This image was presented with all that imposing pomp and splendour with which Rome knows so well how to fascinate the senses, in the presence of the King and Queen of the Belgians, their son, the Duke of Brabant, and a vast multitude of their subjects. “The circle of the diadem bore an inscription — ‘*Mariæ Matri Misericordiæ,*’ in azure letters, because” [as the editor of the *Journal de Bruxelles*, of May 31st, 1843, affirmed] “Mary is Queen of heaven by the almighty power of God. The emblems are taken from different royal and imperial crowns, to show that Mary’s crown includes and far surpasses them all. On the top of the four arches (after the royal crown) is an orb surmounted by the sign of redemption, because the Mother of the Saviour reigns by this sign of salvation !!!” This golden-crowned image of the Virgin held in her arm an image of Christ as a *child* ; on whose head was a small silver crown. But no offering was made to the child.

† Borrow’s “Bible in Spain” (Home and Colonial Library, vol. i. p. 6).

‡ Rule’s “Memoir of a Mission to Gibraltar,” p. 70. London, 1844.

same Gospel in the Spanish Basque dialect, which is spoken in the provinces of Guipuscoa and Biscay.

In ITALY, the Virgin Mary is the chief object of devout veneration. "Thousands of facts might be adduced to show that the Virgin Mary, in the popular apprehension, is a great dressed up doll; and our Lord Jesus Christ a great baby seated in her lap, and under the tutelage of his mother..... If a beggar in the street asks alms, it is for the love of the Virgin. If a man fractures his arm, or breaks his leg, or falls into a river without being drowned, you see his votive offering decorating the altar of the Virgin, acknowledging that he has been cured or saved by her powerful intercession with her child. Our Lord is a King under age; his mother, a queen-egent."\* Where the unscriptural and antiscritptural worship of the Virgin Mary prevails to such an extent as it does in Italy, it is no wonder that the Bible in the vulgar tongue is a proscribed book to the people. At Nice, for instance, in the dominions of the King of Sardinia, in 1837, twenty-four persons were imprisoned by order of the Sardinian Government, for the heinous crime of having in their possession the Bible, and some other religious books.† Similar restrictions against the Bible are in force at Leghorn. The deputation from the Church of Scotland for enquiring into the religious condition of the Jews, "hearing that Leghorn was a *free port*, thought that it might be free to receive the Gospel:" accordingly, without reserve, they gave tracts to the porters who carried their luggage, and to some by-standers. Scarcely, however, had an hour elapsed before their box of books and tracts, and their bag of *Hebrew* books, were sealed up and carried off by an officer, by whom they were sent to the censor at Florence for his examination. As might be expected, they were condemned by him. Just before their departure from Leghorn, many of their tracts were restored to them: "but all the copies of Dr. Keith's work on prophecy were detained, because it contained interpretations opposed to those of the Church of Rome." The deputation "afterwards learned that a *sentence of perpetual banishment* from Tuscany had been pronounced against them; a sentence" (they remark) they "could easily bear, but one that proves Popery to be still the silencer of the witnesses and the deadly enemy of the truth."‡

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\* Dr. Jarvis's "No Union with Rome," p. 38. Hartford [Connecticut]. 1843. 8vo.

† Archives du Christianisme, Sept. 9, 1837, p. 136.

‡ "Narrative of a Mission of Inquiry to the Jews from the Church of Scotland, in 1839," pp. 20, 21, 31.

At ROME, "the Bible is a strange and rare book. The only edition of it authorized to be sold there is in fifteen large volumes, which are filled with Popish commentaries. Of course none but the rich can purchase a copy of the sacred Scriptures; indeed, very few of the common people there know what we mean by the Bible."\* It cannot, then, excite surprise that "the Bible is a strange and rare book" at Rome; for where "the system of the Roman communion is *fully* acted upon, the worship of the Virgin has almost superseded that of the Trinity."† In fact, not one edition of the New Testament in the original Greek has ever issued from the Roman, or even Italian, press. Cardinal Bellarmine, indeed, is said to have been engaged by *saint* Pius V. to superintend the printing of an authentic and faithful edition of the New Testament in Greek; but when it was on the point of performance, the Pope changed his mind.‡ After the lapse of about two hundred and fifty years, during the pontificate of Pius VI., the abate Spoletti contemplated the publication of the Vatican manuscript, for which purpose he applied to the Pope. No public permission was ever given: and though the private judgment of Pius at first was not unfavourable to the undertaking, yet he was induced to prevent the execution of Spoletti's design by the representations of Father Mamachi, master of the sacred apostolical palace, under the pretence that the Codex Vaticanus differed from the Vulgate, and might, therefore, if made known to the public, be prejudicial to the interests of the Christian religion! Spoletti presented a second memorial to the Pope, in which he answered the objections of Mamachi, but the powers of the Inquisition prevailed against arguments which had no other support than sound reason. He was, therefore, obliged to abandon the design, since the private indulgence of the Pope would be no security against the vengeance of the Inquisition.‡ In 1836, public curiosity was once more excited by the an-

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\* Clarke's "Glimpses of the Old World," vol. i. p. 396. "In Rome the English are closely watched by the authorities; and were any among them discovered seeking to propagate the Bible, they would be subjected to much annoyance." (Ciocci's "Narrative of Iniquities and Barbarities practised at Rome in the Nineteenth Century," p. 153). In pp. 67-79, he has related a painfully interesting anecdote of the treatment of some devout monks who *wished* to read the Bible.

† Dr. Jarvis's Preface, p. iv., to the American edition of Hartwell Horne's "Mariolatry." Hartford [Connecticut]. 1844. 8vo.

‡ Bartoli, Vita del card. Bellarmino, p. 388, cited in Mendham's "Literary Policy of the Church of Rome, p." 77, *note*.

§ Marsh's Translation of "Michaelis's Introduction to the New Testament," vol. ii. part i. p. 181; Part ii. pp. 644, 645. Michaelis writes the abate's name Spoletti; Dr. Wiseman, however, calls it Spaletti.

nouncement, in various journals, that an edition of the Septuagint version was in contemplation by Dr. (now cardinal) Mai; and some statements were made of the progress of the work. That curiosity was yet further excited by the following intelligence, from the *Diario Romano*, under the date of March 1, 1842, which was circulated throughout Europe by the various literary journals:—

“The illustrious Cardinal Angelo Mai finished, after ten years’ labour, an edition of the New Testament, with the variation of all the MSS. contained in the principal libraries of Rome and of the rest of Italy, and with numerous notes full of philological researches. The text taken by the cardinal for the basis of his edition is that of the celebrated MS. numbered 1209, in the library of the Vatican. This MS. dates up to the sixth century. At the suggestion of his eminence, the Roman Government has resolved to publish, at its own expense, a fac-simile of that manuscript, which is in golden letters (?) and in the continuous style of writing; that is to say, the words are not separated by spaces. The celebrated engraver, Ruspi, has been ordered to engrave on copper this fac-simile, copies of which are to be transmitted to all Christian Sovereigns.”\*

The expectations naturally raised by this announcement have been disappointed. From private information lately received from Italy, we learn that *no* Greek New Testament, edited by Mai, has been published: and probably for the same reason which quashed the abate Spoletti’s proposed edition of the Vatican manuscript, viz., that, as it differs from the Latin Vulgate, the publication of it might be “prejudicial to the interests of the Christian religion;” that is, to the interests and designs of Popery. We shall not, however, be surprised, if at some future period it should transpire, that a considerable part (if not the whole) of the New Testament has been actually printed, but that Mai has been obliged to suppress it.

In IRELAND, the opposition of the Romish bishops and priests to the circulation of the unadulterated Scriptures is matter of notoriety.

The Romish archbishops and bishops, in giving publicity to the Encyclical Letter of Leo XII. (an extract of which is given in p. 11, *supra*), accompanied it with some “pastoral instructions to all the faithful;” in which they declared, that as the books distributed by the Bible Society, under the name of Bibles, or Testaments, or Tracts,

“Treat of religion, and are not sanctioned by us, or by any compe-

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\* The “Complete Catholic Directory, Almanac and Registry, for 1843.” Dublin. (p. 147).

tent authority in the Catholic [Romish] Church, the use, the perusal, or retaining of them *is entirely and without any exception* PROHIBITED TO YOU. And should any of them be in your possession, they are to be returned to the persons who may have bestowed them on you, or otherwise to be *destroyed*.”

With such truly pastoral instructions before them, it cannot excite surprise that numerous instances are on record of Bibles being committed to the flames under priestly influence; one of which (at Shinrone, in King's County,) was made the subject of a petition to the House of Commons in 1834.\* But, not to dwell on former instances of Bible burning, the following extract from a sermon delivered by friar Jennings before Dr. M'Hale, the titular Romish Archbishop of Tuam, and several priests, will show the rancorous hatred of the Popish clergy there against the circulation and reading of the Bible:—

“Any person who practises the reading of the Bible will inevitably fall into everlasting destruction. I would, therefore, my dear friends and followers, most earnestly beseech you, *by the love that you bear to the Virgin Mary* and to the saints—by the love that you bear to the dear priests, not to allow these Bible readers near your houses—not to speak to them when you meet them on the roads; but put up your hands and bless yourselves, and *pray* to God and *to the Virgin Mary* to keep you from being contaminated by the poison of the Bible. The worst of all pestilences—the infectious pestilence of the Bible—will entail on yourselves and children the everlasting ruin of your souls. They who send their children to schools where the Scriptures are read, give their children bound in chains to the devil.”†

Will any Romanist, after this most explicit declaration, dare to assert that the Romish ecclesiastics encourage the reading of the Bible? When such sentiments as these are lauded by bishops and priests (for Mr. Jennings's philippic against the reading of the Scriptures is stated to have been greatly commended), can it excite surprise that the Bible should be destroyed wherever sacerdotal influence prevails? The following is the most recent instance of destroying a portion of the Scriptures which has come to our knowledge:—

“NATIONAL EDUCATION.—In a national school not a hundred miles from Killarney, a little girl, one of the scholars, was so rash as to exhibit a little gilt Testament, which some perverting person had bestowed upon her. The commotion excited was commensurate to the crime. The little offender was called forth, whipped before the eyes of her companions; and the ‘gospel of the devil,’ as the English New

\* Hansard's “Parliamentary Debates,” vol. xxiv. cols. 440-446.

† *Dublin Evening Packet*, as printed in the *St. James's Chronicle* of August 17th, 1844.

Testament has been entitled by the Holy See, *was* TORN IN PIECES *before the eyes of the school*, for general edification.\*

But the destroying of the Scriptures is not confined to Belgium or to Ireland: it reaches wherever the influence of the Papal hierarchy extends. A recent traveller in the East, Dr. Hogg, after describing the religious toleration which had been established by the then Egyptian Government in Syria and Palestine, informs us that the Franciscan monks at Damascus, disregarding the tolerant example of their rulers, entertained a jealous apprehension of Protestant missionary agency. "This" (he states) "had been exemplified on the departure of the American missionaries, when these pious fathers required all the Christian communities to give up the Bibles and Tracts with which they had been supplied. The Catholics" (Romanists) "and Maronites obeyed; but the Greeks resisted their admonitions. One Sunday, after performing mass, *the books thus collected were PUBLICLY BURNT* before the assembled congregation in the court of the convent."†

Nor have the Scriptures been more favourably regarded in SOUTH AMERICA. At Rio Janeiro, for instance, in the empire of Brazil, the Bible—to an astonishing and almost incredible extent—is a new book: and a famine of the word of God has subsisted from generation to generation.‡ In the recently formed republic of Ecuador, a benevolent individual, who had opened a school for females, and circulated some Bibles and Tracts, was denounced by name to the minister of the interior by the Bishop of Quito, for the "crying enormity" of having "promoted the general reading of the Bible without notes, in the Spanish tongue, contrary to the *prohibitions* of the Holy Roman Catholic Church."§

In the WEST INDIES, one of the two Romish bishops resident on the island of Trinidad boasted, that he had taken between two and three hundred Bibles and Testaments from the people of his flock, and placed them *under his own lock and key*.||

We now come to ENGLAND. Passing over the facts, which are familiar to every reader of English history, respecting the

\* The *Kerry Evening Post*, as printed in the *St. James's Chronicle* of August 1, 1844.

† Dr. Hogg's "Visit to Alexandria, Damascus, and Jerusalem," vol. ii. p. 42. London, 1835. 8vo.

‡ Letter of Rev. J. Spaulding, dated Rio Janeiro, Sept. 23, 1837. Elliott's "Delineation of Roman Catholicism," vol. i. p. 70. New York, 1842. 8vo. In p. 23 of the improved London edition. 1844.

§ Letter of the Bishop of Quito, Feb. 18, 1838. *Ibid.* p. 71. (p. 23, London edition).

|| "The Christian Spectator," Sept. 18, 1844. No. 70, p. 87.



efforts made to suppress the circulation and reading of the holy Scriptures between the reigns of Henry IV. and Henry VIII. and in the sanguinary reign of Mary, we will adduce two or three comparatively recent proofs, which will show that, notwithstanding the assertions so frequently made that the Romish clergy do not withhold the Scriptures from the people, every impediment is interposed to prevent them from having free access to the word of God in their mother tongue.

In a letter addressed to Bishop Marsh, in 1813, by the Rev. Peter Gandolphy, a Romish priest, at that time resident in London, he stated—"If any of the Bible Societies feel disposed to try our esteem for the Bible, by presenting us with some copies of a Catholic version, *with or WITHOUT notes*, we will gratefully accept and faithfully distribute them." This offer was instantly met. Funds were raised, and a committee was formed, by whom steps were taken for printing the Anglo-Romish version of the Scriptures, without notes, for distribution among poor Romanists, either gratuitously or at a small price. This benevolent undertaking, however, was frustrated by the Romish priests. Even Mr. Gandolphy, who had expressed his readiness to co-operate in the distribution of the Scriptures, opposed the execution of this design; alleging, by way of excuse, that "the priests could not go about to desire people to receive Bibles, because the Catholics" [Romanists] "*did NOT in anywise consider the Scriptures necessary.*" Mr. Gandolphy was positive that their clergy would not relax a principle which had always been in exercise to that time; that they would never put the English Scriptures into the hands of the poor and ignorant; nor yet give the Bible gratuitously, even with notes, to everybody who applied for it, but only under the direction and at the will of their superiors.\*

Thus it appears very plainly, that the Romish priests dare not trust their common people with the word of God, even as translated into English by themselves, without safeguards of their own erection, to prevent the people from finding in it a meaning unfavourable to their fundamental principles.†

More recently, a pretended "Catholic Bible Society" was formed (perhaps we should rather say announced), in 1838, at Whitwick, near Ashby-de-la-Zouch, in Leicestershire. One of the motives assigned for instituting it was "the anxious desire" felt by its projectors "in each individual possessing a Bible;" but the plan and operations of that society were such as to make it not uncharitable to say, that the object of its support-

\* Correspondence on the formation, objects, and plan of the Roman Catholic Bible Society, pp. 12-14. London, 1813. 8vo.

† "The Protestant," vol i., p. 259.

ters was not so much to promote a large distribution of the holy Scriptures, as to screen their priests from the imputation of being hostile to such an undertaking. A single instance will show that there was no real design on the part of this pretended "Catholic Bible Society," to aid in the circulation and reading of the Scriptures. A poor man, who subsequently became a Romanist, having applied for one of this society's Bibles, was told that Bibles were just then scarce, but that he should have one after a time. This circumstance was no sooner noticed in a tract issued by the vigilant committee of the Loughborough and Ashby Protestant Tract Society, than the promoters of this Romish Bible Society felt themselves obliged to give notoriety to the fact of their society having been established nine months previously. Soon after its establishment, indeed, they had circulated hand-bills announcing it; but these had been so cautiously distributed, that the bulk of the population were left in utter ignorance of its existence. Nay, some respectable individuals, living within a few hundred yards of its officers, had never heard of it, until its inefficiency was noticed by the committee of the above-named society; and matters were so arranged that those officers (four obscure laymen) had little power of indiscreetly increasing the circulation of a book of which the Romish Church has ever been so jealous. They had themselves no copies of the Bible in their hands for sale, but were obliged to have recourse to their superiors at the neighbouring villages of Grace-Dieu or Tin Meadows.\* Finally, so limited were the operations of this so-called Bible Society, established at Whitwick—so far as the circulation of the Bible is concerned—that it was deemed expedient to change its title, and it now professes to be a Bible and Tract Society.†

In London the emissaries of Rome have not dared *publicly* to deprive Romanists of the Scriptures; but *privately* they leave no effort unattempted, as the following instances, extracted from the thirteenth report (for 1841-42) of the Prayer Book and Homily Society, will sufficiently prove.

A widow having been taken seriously ill, was attended by the Sisters of Mercy, who

"continued their visits, and ultimately prevailed on her to receive the visits of the Roman Catholic priest. When the priest attended her, he told her that unless she and her daughter embraced the faith of the Roman Catholic Church she could not be saved. He told her also that she would never see her husband again, for he had died a

\* Fourth Report for 1839, of the Loughborough and Ashby Protestant Tract Society, pp. 10-14.

† Fifth Report for 1840, p. 18.

heretic, and was damned, and had gone to hell. The poor woman, being weak in faith, and frightened, believed what the priest had said ; and from that time until a few days before her death she confessed to the priest.

“ Father — and the Sisters of Mercy continued to visit her regularly ; and she was at length so far led into the errors of the wicked, that she compelled her daughter to attend the Roman Catholic worship. On the first occasion of the young woman going into the Roman Catholic chapel, THE PRIEST TOOK HER BIBLE FROM HER. This much grieved her : it had been given her by her father before he last went to sea. The priest made her kneel down before the image of the Virgin Mary, and told her that the Virgin-Mother was interceding for her. The poor widow, before her death, urged her daughter to follow the Roman Catholic religion. The widow was at last taken off rather suddenly, and died in the Roman Catholic faith, but her death was not announced at the convent. The priest and the sisters of the convent afterwards told the daughter that her mother could not enter heaven because she had not had her mouth sealed.” (pp. 58, 59.)

This young woman was subsequently visited by one of the teachers and visitors of a Sunday-school, and by the clergyman of the parish, by whom she was received back as a communicant of the Church of England.

“ In the parish of —, a poor woman was confined to her bed, in the last stage of consumption. The Sisters of Mercy (so called), from the convent at —, heard of her circumstances, and on one Sunday morning two of them paid the poor woman a visit. They found her in the Protestant faith.....The first thing of a religious character they mentioned was—that HER READING THE BIBLE WAS OF NO USE ; that, BEING A PROTESTANT, SHE WAS UNDER THE CURSE ; THAT HER PRAYERS WERE OF NO AVAIL ; THAT SHE WAS ALREADY DAMNED, AND WOULD GO TO HELL ; and having thus declared their message, they left her.” (p. 60.)

We spare our readers the pain of reading further particulars of this affecting case ; suffice it to state, that this poor woman was attended by a visitor and teacher of the parochial Sunday-school, who lent her the very useful homily against the fear of death, which afforded her much consolation, and also by the clergyman of the parish, who poured in the balm of the Gospel, and she departed in peace.

Such are some of the machinations of Rome against the circulation of the Bible ; and they demonstrate the fact, that the Romish Church is now, as much as ever she was, “ an enemy to the reading and circulating of the holy Scriptures,” whatever English or Irish Romanists may assert or insinuate to the contrary. But, not content with preventing the circulation of the Bible wherever they can, the Romish bishops and clergy fur-

ther defame the Protestant versions of the Scriptures as being corrupt. This false charge is as old as the Reformation. In 1582, Gregory Martin published an attack upon the English Bibles then in use, entitled, "A Discoverie of the Manifold Corruptions of the Holy Scriptures by the Heretiques of our Daies, specially the English Sectaries." Martin's attacks were met and refuted by the learned Dr. Fulke, Master of Pembroke College, Cambridge, who published, in 1583, "A Defense of the Sincere and True Translations of the Holie Scriptures into the English Tong, against the Manifold Cauils, Frivolous Quarrels, and Impudent Slaunders of Gregorie Martin." This work was edited for the Parker Society in 1843, with great care and accuracy, by the Rev. Charles Henry Hartshorne, M.A., who has enriched it with numerous valuable notes and references. So entirely satisfactory was Dr. Fulke's vindication of our English Bibles deemed, that no further attack appears to have been made upon them by Romanists, until Thomas Ward, a Romish schoolmaster, in 1688, published his "Errata of the Protestant Bible," which (as he admitted in his preface\*) is nothing more than an abridgment of Gregory Martin's volume: it is a performance replete with coarse invective and vulgar abuse. This work has been several times reprinted in Ireland in the course of the present century (the last edition was in 1841), under the auspices of the Romish bishops and clergy. The entire number of texts, set down by Ward as erroneous, amounts to one hundred and forty: of these he denounces one hundred and twenty as "damnable corruptions," and adverts to the remaining twenty only in a general way, considering them as not done "with an ill-design." The allegations of Ward were most completely refuted by the Rev. Drs. Ryan and Grier, who, in 1808 and 1812, severally published elaborate answers to Ward's "Errata." A still more satisfactory vindication of our authorized version of the Bible from the calumnies of Ward exists in the FACT that the Anglo-Romish edition of the Bible, published at Dublin, in 1825†, with

\* Page 22 of the edition printed at London, in 1738.

† "The Holy Bible translated from the Latin Vulgate, diligently compared with the Hebrew, Greek, and other editions, in divers languages; the Old Testament first published by the English College at Douay, A. D. 1609; and the New Testament, first published by the English College at Rheims, A. D. 1582, with annotations, references, and an historical and chronological Index. The whole revised and diligently compared with the Latin Vulgate. The stereotype edition. Dublin: Printed by Richard Coyne. London: Published by Keating and Brown, Duke-street, Grosvenor-square, and 63, Paternoster-row. MDCCLXXV." 8vo.

the approbation of Dr. Daniel Murray,\* titular Romish Archbishop of Dublin, has been altered according to *our* correct version in at least three instances in which Ward had denounced the latter as heretical:—

1. “Rom. viii. 18. *Rhemish Testament.* (*True English, according to Ward*).—Not condign to the glory to come.  
*Protestant Bible.*—Not worthy to be compared with the glory.  
*Archbishop Murray’s Bible.*—Not worthy to be compared with the glory.

“‘They (*i. e.*, heretics) translate *not worthy* against merits.’—*Table of Heretical Corruptions, Rhem. Test. 2d Ed. Ant. 1600.*

“Note.—See ‘*Ward’s Errata, Dublin Ed. 1807, page 74.*—*Art. ‘Protestant Translations against Merits and Meritorious Works.’*

2. “Heb. ii. 9. *Rhemish Testament.* (*True English, according to Ward*).—But him that was a little lessened under the angels, we see JESUS, because of the passion of death, crowned with glory and honour.

*Protestant Bible.*—But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour.

*Archbishop Murray’s Bible.*—*But we see JESUS, who was made a little lower than the angels for the suffering of death, crowned with glory and honour.*

“‘They (*i. e.*, heretics) transpose the words against the merit of Christ himself.’—*Table of Heretical Corruptions.*

“In fine, so obstinately are they set against merits, and meritorious works, that some of them think that even Christ himself did not merit his own glory and exaltation; for making out of which error, I suppose, they have transposed the words of this text; thereby making the apostle say, that Christ was made inferior to angels by his suffering death; that is, says Beza, *For to suffer death*; by which they quite exclude the true sense, that *For suffering death he was crowned with glory*, which are the true words and meaning of the apostle. But in their last translations they so place the words, that they will have it left so ambiguous, as you may follow which sense you will. Intolerable is their deceit!”—*Ward’s Errata, page 75. Dublin Ed. 1807, (46).*

3. “1 Pet. i. 25. *Rhemish Testament.* (*True English, according to*

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\* In his Latin Approbation, dated Dublin, March 7th, 1825, and printed on the back of the title-page, Dr. Murray declares his approval of the edition published by Richard Coyne, which had been most diligently compared, by *his authority*, with the Clementine edition of the Latin Vulgate, and with the Douay Old Testament of the year 1609, the Rhemish New Testament of 1582, and other *approved* English versions; and he declares that the same may be read with profit by the faithful, the accustomed conditions being observed (meaning, we presume, those which are prescribed by the Council of Trent, and the rules of the Index above given).

*Ward*).—And this is the word that is evangelized among you.

*Protestant Bible*.—And this is the word which by the Gospel is preached unto you.

*Archbishop Murray's Bible*.—And this is the word which by the Gospel hath been preached unto you."

"Here they (*i. e.*, heretics) add, *by the Gospel is preached*, in favour of their heresy, that there is no other word of God but the written word only."—*Heret. Corrup. ut supra*.

"*By the Gospel*: these words are added deceitfully and of ill intent, to make the simple reader think that there is no other word of God but the written word; for the common reader hearing this word, Gospel, conceives nothing else."—*Ward's Errata*, p. 87. Dublin Ed. 1807. (70).

"In all the above cases, the reading stigmatized by Ward and the compiler of the 'Table of Heretical Corruptions,' as false, heretical, abominable, &c., has been adopted by Archbishop Murray in his text, which, though containing in these cases all the supposed Errata of our Bible, is declared by him suited for the profitable perusal of the faithful."\* (pp. 19-21).

Consequently, all the calumnies and ribaldry, which Ward and Gregory Martin (from whom he copied) have poured upon our authorized version, fall upon the Romish titular archbishop of Dublin. "This defence of our version against Ward is the most complete possible: for it shows that the very Church, whose clergy, as a body, patronized and have quoted from his work, are to the full as obnoxious to his censures as we are."†

But to return to the early English versions of the Bible thus denounced by Gregory Martin and Mr. Ward:—It cannot excite surprise that they should have required revision and alteration, when it is considered what a ferment existed at the time when they were made, and how imperfect and unsettled the English language then was, which necessarily became the medium of interpretation. But how much more justly may it be retorted upon the doctors of the Romish Church, that the discordant copies of the Latin Vulgate, on the principle applied by Ward to the English Bibles, have for centuries

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\* Rev. George Hamilton's "Observations on the Present State of the Roman Catholic English Bible," addressed to the Roman Catholic archbishop of Dublin, and showing that it has never been edited on any uniform plan; that the principles adopted by the Rhemish translators have been abandoned; and that the censures of "Ward's Errata" are as applicable to it as to the Protestant Bible. Dublin: 1825, 8vo.

† "Hamilton's Observations," p. 21.

deceived not merely a single nation, but all Christendom! There are two celebrated editions of the Latin Vulgate version (in which the apocryphal books are intermingled with the canonical books), published by two infallible pontiffs, between which the most grave and conflicting variations and contradictions are to be found, viz., the Sixtine and the Clementine editions. The Sixtine Bible (as it is commonly termed), was published at Rome in 1590. In a bull prefixed to it, Sixtus V. declared that this edition should, without hesitation, be deemed and taken for that which the Council of Trent, in its fourth session, had pronounced to be authentic; and ordained that it should be adopted throughout the Romish Church. But, notwithstanding the labours bestowed on this edition by the Pope, it was discovered to be so exceedingly incorrect, that his successor, Gregory XIV., caused it to be suppressed: and Clement VIII., who succeeded Gregory in the pontificate, published another authentic edition of the Vulgate, called from him the Clementine edition. In the preface to this edition, it is asserted to be the ancient and vulgate edition of the Bible. This edition differed more than any other from that of Sixtus V. These fatal variances between editions alike promulgated by pontiffs, arrogating to themselves infallibility, did not escape detection: and our learned countryman, Thomas James, in 1600, published his "*Bellum Papale sive Concordia Discors Sixti Quinti et Clementis Octavi, circa Hieronymianam Editionem.*"\* In this work not fewer than *two thousand* additions, omissions, contradictions, and other differences between the Sixtine and Clementine editions, are pointed out. Some of these differences, truth requires it to be stated, are but trivial variations: but others are directly contradictory, and all are sufficient to show that, notwithstanding the assumed infallibility of their pontifical editors, both editions partake of the nature of all human productions.† In a subsequent publication, Doctor

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\* A new and accurate edition of this very rare and curious work was published by the Rev. J. E. Cox, in 1840, in 1 vol. 12mo.

† We select a few instances of DIRECT CONTRADICTIONS between these two editions, from "*James's Bellum Papale.*"

	<i>Sixtine Edition.</i>	<i>Clementine Edition.</i>
Exod. xvi. 3.	<i>Induxistis.</i>	<i>Eduxistis.</i>
„ xxiii. 18.	<i>Victimæ tuæ.</i>	<i>Victimæ meæ.</i>
Levit. xxvii. 17.	<i>Juxta æstimationem suam.</i>	<i>Juxta æstimationem tuam.</i>
Deut. xxiv. 6.	<i>Apposuit</i>	<i>Opposuit.</i>
Josh. ii. 18.	<i>Signum non fuerit.</i>	<i>Signum fuerit</i>
„ xi. 19.	<i>Quæ se non traderet.</i>	<i>Quæ se traderet.</i>
1 Reg. iv. 9.	<i>Nobis.</i>	<i>Vobis.</i>

James detected nearly a hundred more similar conflicting passages.\*

Dr. Whitaker, the learned antagonist of Cardinal Bellarmine, has convicted the Latin Vulgate translation of being *corrupted* in nearly forty instances.†

	<i>Sixtine Edition.</i>	<i>Clementine Edition.</i>
2 Reg. ix. 12.	Mensam tuam.	Mensam meam.
3 Reg. vii. 9.	Extriuscus.	Intrinsicus.
2 Esdr. iii. 28.	Ad portam.	a porta.
John vi. 65.	Qui essent credentes.	Qui essent non credentes.
2 Peter i. 16.	Indoctas.	Doctas.

Yet both these conflicting editions are to be received as authentic!

\* James's Treatise of the "Corruptions of Scripture, Councils, and Fathers," by the Pastors and Prelates of the Church of Rome, for Maintenance of Popery, pp. 276-310. London: 1688. 8vo.

† Controversia I. de Sacra Scriptura. Quæstio II. Operum Tom. i. pp. 289-299. (Genevæ, 1610; folio). The first corruption of the Latin Vulgate specified by Dr. Whitaker is that of Gen. iii. 15, where we read "*ipsa conteret caput tuum—she shall bruise thy head.*" This false rendering is followed in all modern Romish versions of the Old Testament, *contrary* to the original Hebrew, which has *היא* *he*, not *היא* *she*." *Αἰτός*—*he*, is the rendering of the Septuagint version, notwithstanding the Greek *σπέρμα* (*seed*), is neuter. The Targum, or Chaldee Paraphrase of Onkelos also renders it *he*; which rendering is found in the edition of the ancient ante-Hieronymian Latin version, published at Rome in 1588, under the authority of Sixtus V. The Hebræo-Samaritan text and the Old Syriac version read *it*, meaning the seed of the woman. Jerome himself reads *ille*, *he*, in his commentary on Isaiah; (lib. xvi. cap. lvii. Op. tom. iii. col. 434.) and *ipse*, *he*, in his "Questions on Genesis;" (Op. tom. ii. col. 510.) and so he translated it, as appears from the edition of his version which forms the first volume of the Benedictine edition of his works. In the note on Genesis iii. 15, in the Anglo-Romish or Douay version of the Old Testament, we read—"ipsa, the woman; so divers of the fathers read this place." Cardinal Bellarmine affirmed that many of the ancients read the same (*sic multos veteres legisse*). But though all the ancient ecclesiastical writers, commonly called "the fathers," should declare that we *ought* to read *ipsa*, she; yet that is nothing to us. Their affirmations cannot preponderate against the positive evidence to the contrary which is derived from the Hebrew original, corroborated as it is by the Hebræo-Samaritan text, and by the ancient Greek, Chaldee, Syriac, and ante-Hieronymian versions. The false rendering of *ipsa*, she, for *ipse*, he, is of considerable antiquity. The very ancient manuscript of the Latin Vulgate version in the British Museum, which is acknowledged to be one of the copies of Alcuin's recension of that version, and which was written a thousand years since (about the middle of the eighth century), has this false rendering, which was most probably introduced in order to support the growing superstition of the age in favour of the blessed Virgin Mary, to whom prayers are directly offered in the Breviary and other authorized devotions of the Romish Church, and also by the present Pope in the conclusion of his encyclical letters, dated Aug. 15, 1832, and May 8, 1844. But how could *she* bruise the serpent's head, when "she brought forth her first-born Son," Jesus Christ? But to bring forth Christ is not to bruise the serpent's head; for it is one thing to bruise the serpent's head, and another thing to bring forth HIM by whom that head is to be bruised. Could she bruise the serpent's head when she believed in Christ? But to believe in Christ as the *only* Saviour and Redeemer of the world is the characteristic and the privilege of *all* who truly bear the Christian name. "The blessed Virgin did not, and could not, undertake that mysterious atonement which comprises the whole work of Christ from before the creation of the world (when he said, in the counsels of eternity, 'Lo! I come to do thy



But the most signal instance of wilful falsifications of the word of God is to be found in the French translation, published at Bordeaux in 1686, the extreme rarity of which induces us to offer to our readers some particulars, which we trust will be as interesting to them, as they are important in showing the arts to which Popery has recourse, for the propagation of its unscriptural and antiscritptural tenets and practices.

In the year 1685, after unheard-of cruelties had been inflicted upon the defenceless French Protestants,\* Louis XIV. revoked the edict of Nantes; deprived them of their civil and religious privileges; and compelled hundreds of thousands to abandon their native land, and seek in foreign countries an asylum, in which they might worship God without molestation and without restraint. In no long time, however, it was found necessary to humour the new converts to Popery ("new Catholics" they were termed), by giving them something which might be called Scripture. As the then existing versions of Veron and of Marolles would not do, because they had lost their reputation; nor that of Mons, because it was odious to the Jesuits; nor that of Amelotte, because it contained some things of which heretics might take advantage: a new translation, therefore, was published at Bordeaux in 1686, purporting to be executed by the theologians of Louvain, but replete with the most audacious falsifications of the sacred text.† The following is the title of this translation:—

"Le Nouveav Testament de Nôtre Seigneur Iesvs Christ. Traduit de Latin en François par les Theologiens de Louvain. A Bordeaux,

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will, O God,) to the day when he shall give up the kingdom of the Mediator to God, and shall be one with his Father.....The blessed Virgin did not fulfil the prophecies, which declared that the Messiah, and not his selected mother, should teach, suffer, and die. The blessed Virgin did not pray more earnestly at Gethsemane, nor die on the cross for our sins, nor rise again for our justification. The blessed Virgin did not ascend into heaven, nor pour forth the Holy Spirit at Pentecost. The blessed Virgin is not the Lamb that was slain; nor shall the blessed Virgin be the judge to condemn, nor the Saviour to deliver, nor the quickening Spirit to change the living and to raise the dead. The blessed Virgin has not the keys of death and hell; and if it were possible that the happiness of the spirits of the blessed in heaven could be diminished by the proceedings of man upon earth.....the soul of the blessed Virgin would be grieved at the homage which is paid to herself, instead of being directed to Him, of whom the blessed Virgin said, 'My spirit hath rejoiced in God my Saviour.'"  
—*Townsend's Commentary on the Bible*, vol. i., p. 66, on Gen. iii. 15.

\* See a detail of these barbarities (which Bossuet, with most profligate mockery of language, termed "the holy severity of the Romish Church, which will not tolerate error") in the *Church of England Quarterly Review*, vol. xv., pp. 100-103.

† *Histoire de l'Edit de Nantes*. [Par Elie Benoit.] Tom. iii., part 3, p. 944.

chez Jacques Montgiron-Millanges, Imprimeur du Roy et du College. M.DC.LXXXVI. Avec approbation et permission.\*

This translation was sanctioned by the approbation of two divines,† who attested that, by an ordonnance of his most Christian Majesty, it had been reviewed by several doctors in theology of the University of Louvain, and that it was very "useful to all those who, with the permission of superiors, should be capable of reading it." In 1690, Dr. Kidder, Bishop of Bath and Wells, published his "Reflections on a French Testament, printed at Bordeaux, An. Dom. 1686," in which he has noticed one hundred and thirty-six texts, that are either altered, added, or omitted, or are inconsistencies and typographical errors. This tract, having long been extremely rare, Dr. Cotton, Archdeacon of Cashel, reprinted it at London in 1827, with an introductory "Memoir." To this "memoir" our readers are necessarily referred for further bibliographical details respecting the Bordeaux New Testament, which has long been one of the scarcest of modern books, in consequence of the greater part of the impression being (most probably) destroyed. We rejoice, however, to know that the persevering researches of bibliographers have ascertained that not fewer than nine copies are preserved in England and in Ireland, viz., two at Oxford, one in the Bodleian library (the identical copy which had formerly belonged to Bishop Kidder), and another in the library of Christ Church College; a copy in the archiepiscopal library at Lambeth; a copy in the library of the Dean and Chapter of Durham; a copy in the library of the Duke of Devonshire; a copy in the library of the Right Hon. Thomas Grenville; and a copy in the library of the British Museum, into which it passed on the sale of the library of his late Royal Highness the Duke of Sussex. There are also two copies at Dublin—one in the library of Trinity College, and one in the library founded by Archbishop Narcissus Marsh.‡ Having

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\* This title is transcribed from the copy of the Bordeaux New Testament, which formerly belonged to Cæsar de Missy, Minister of one of the French Churches in London, and which afterwards was purchased by his late Royal Highness the Duke of Sussex. To this edition our references are made in the following pages. The title-pages of the copies at Oxford, described by Dr. Cotton, vary from that above given. In the Bodleian copy, after Bordeaux, we read—"chez Simon Boe, Marchand Libraire, rue St. James [Jacques?] près de Marche:" and in the copy belonging to the library of Christ Church College, "chez la veuve de G. de la Court, et N. de la Court, imprimeur du Roy et de Monseigneur l'Archevêque, rue de S. James [Jacques?] M.DC.LXXXVI. Avec approbation et permission."—*Cotton's Memoir*, p. 3.

† "Lopes, *Chanoine Theological de l'Eglise Métropolitaine*" and "*Germaine Carme*."

‡ *Cotton's Memoir*, pp. 9, 10. *Pettigrew's Bibliotheca Sussexiana*, vol. ii. p. 543. *Bibliotheca Grenvilliana*, vol. ii., p. 724.

premised these brief historical particulars, we shall proceed to submit to the attentive consideration of our readers a few specimens, from actual collation, of the *most* audacious falsifications of the writings of the apostles and evangelists which are to be found in the Bordeaux New Testament, and which we shall exhibit in juxta-position with our own authorized English version.

*Authorized English Version.*

*Bordeaux New Testament.*

1. MATT. iii. 2. and iv. 7.—Repent: for the kingdom of heaven is at hand.

Faites pénitence: car le Royaume des Cieux est prochain. (pp. 7 and 16).

LUKE x. 13.—They had repented a great while ago.

Elles eussent fait pénitence dès long temps. (p. 194).

LUKE xii. 3-5.—Except ye repent, ye shall all likewise perish.

Mais si vous ne faites pénitence, vous perirez tous semblablement. (p. 206).

LUKE xvi. 30.—But if one went to them from the dead they will repent.

Mais si quelqu'un des morts va vers eux, ils feront pénitence. (p. 217).

ACTS ii. 38.—Repent, and be baptized every one of you.

Faites pénitence, et que chacun de vous soit baptisé.

ACTS iii. 19.—Repent ye, therefore, and be converted.

Faites donc pénitence et vous convertissez. (p. 353).

In all these instances the Greek word *μετανοεῖν* (which in our version is correctly rendered *repent*) is falsely rendered *do penance*, in order to support the Romish tenet of penance, which the Council of Trent, under an anathema, decreed should be believed to be a sacrament instituted by Jesus Christ.\* To *do penance*, in the Romish sense of the word, imports the performance of some outward actions, or the exercising of certain severities upon oneself, as a token of the sorrow felt for past misbehaviour or transgression; a notion which has no foundation whatever in Scripture. Whereas, in the language of the New Testament, to *repent* implies not only sorrow for what is done amiss (in whatever mode that sorrow may be expressed), but chiefly what is consequent upon it; namely, a thorough change of the inward disposition of the mind.† In the passages above cited Bishop Kidder truly remarks, the

\* Canones Concilii Tridentini. Sess. vii. Decret. de Sacramentis in genere. can. 1.

† Tertullian's definition of repentance is not unworthy of the reader's notice: "Nam et in Græco sono, *pœnitentiæ* nomen non ex delicti confessione, sed ex animi demutatione compositum est." *Adversus Marcionem*, lib. ii. cap. xxv. (Opera, p. 394. Paris, 1675, fol.) On this passage his Romish editor, Pamelius, sensibly remarks:—"Vox *μετάνοια*, pro qua ex Græco *pœnitentiæ* transfertur, à *μετανοεῖν* derivatur; quod non delicti sed animi demutationem significat, sicut patet ex Xenophonte, initio lib. i. *παιδείας* et aliis Græcis scriptoribus." (*Ibid*, p. 394, note c.)

Bordeaux translators "give the reader an occasion of a very imperfect idea of true repentance, it being possible that men may do penance (according to the import of the phrase in the Roman Church), and not repent."\*

2. The Council of Trent, in its twenty-second session, decreed:—"If any one say that in the mass there is not a true and proper sacrifice offered unto God; or, that to be offered is nothing else but for Christ to be given to us for to eat, let him be accursed."† In order to maintain this unscriptural and antiscritptural tenet, the authors of the Bordeaux New Testament have actually foisted the mass into their version of the thirteenth chapter of the Acts of the Apostles:—

*Authorized English Version.*

*Bordeaux New Testament.*

Acts xiii. 2.—As they ministered to the Lord, and fasted.

Or comme ils offroyent au seigneur *le sacrifice de la messe*, et qu'ils jeunoient. (p. 364).

That is, "as they offered to the Lord *the sacrifice of the mass*, and fasted." The words printed in italics are falsely inserted in the text, in order to support the doctrine of the sacrifice of the mass. Our English version follows the Greek original, which in this passage is accurately rendered in the Latin Vulgate, as well as in the Anglo-Romish version, commonly termed the Rheimish Testament. Still further to uphold the tenet of the sacrifice of the mass, the French translators have not hesitated to introduce the mass into the summaries of chapters to the Gospels of St. Matthew and St. Mark. In the contents of Matt. xxvi. we read, "*institue la messe*" [Jesus] "*institutes the mass*:" so, in the contents of Mark xiv. we read, "*institution de la messe*"—"the institution of the mass."

"The translators of Bordeaux" (says a learned French refugee, who subsequently was an ordained minister in the Church of England‡) in order to support their version of the verb which is properly rendered "to minister," by "to offer sacrifice;" and further to strengthen their doctrine on this point, affect most ridiculously to render the noun "a minister" by "a sacrificer." Thus, Heb. i. 7, "He maketh his ministers a flame of fire:" they render, "He maketh the flame of fire *his*

\* Bishop Kidder's "Reflections," p. 33 of Dr. Cotton's reprint.

† Canones Conc. Trid. sess. xxii. De sacrificio missæ, can. 1. The Thirty-first Article of the Confession of Faith of the Church of England, based upon Scripture, rightly terms "the sacrifices of masses" "blasphemous fables and dangerous deceits."

‡ The Rev. James Serces, Vicar of Appleby, in Lincolnshire, in his "Popery an Enemy to Scripture." pp. 77, 78. London: 1736. 8vo.

*sacrificers.*”\* This is truly a new order of priests, never thought of before. What St. Paul says, “That I should be the minister of Jesus Christ to the Gentiles,” they express thus: “That I should be *Leytourge*, that is to say, *sacrificer of Jesus Christ* among the Gentiles.”† In Heb. viii. 2, it is said that a high priest is “a minister of the sanctuary;” they make him “a *Litourge sacrificer* of the sanctuary.”‡ And a little lower (v. 6), where we read in our version, “Now hath He” [Christ] “obtained a more excellent ministry, by how much also He is the mediator of a better covenant;” they were pleased to foist in an epithet: “Now” (they say) “*our Prince of the SACRIFICERS* has obtained a much more excellent SACRIFICING LITURGY,” or ministry; “for he is the mediator of a more excellent Testament.”§ Which version agrees neither with the Vulgate nor with the old translation of Louvain.

The falsifications above exposed are not peculiar to the Bordeaux New Testament: they are also found in a French version of the New Testament, published by Francis Veron, in 1646, concerning which Simon informs us that, as Veron “was a professor of controversies, he adapted some passages to his own notions; as when he endeavours to find the word *mass* in the thirteenth chapter of the Acts, verse 2, where he translates “as the apostles *celebrated mass to the Lord.*” The reason which he gives us for his translation in this place is, that the Calvinists had often demanded of him in what part of Scripture it was expressed that the apostles said *mass.*”|| A most substantial reason truly! In a Paris edition of the New Testament, printed in 1698, and purporting to be of the translation by the theologians of Louvain, the falsification of Acts

\* “Qui fait de la flamme de feu ses SACRIFICATEURS.”

† “D’être *Leytourge*, c’est à dire, *sacrificateur* de Jesus Christ entre les Gentils.”

‡ “*Litourge sacrificateur* du sanctuaire.”

§ “Maintenant notre *Prince des SACRIFICATEURS* a obtenu une tant plus excellente *liturgie SACRIFICATEUR*; car il est mediateur d’un plus excellent Testament.”

|| “Simon’s Critical History of the Versions of the New Testament,” part ii., p. 236, London, 1692, 4to. The following is Veron’s rendering of Acts xiii. 2. “*Les apôtres célébroient la messe au seigneur*”—“the apostles celebrated mass to the Lord.” And the following is his remark above alluded to, in which he gives a reason (such as it is) for some of his most important alterations (falsifications we should rather say) of the sacred text:—“Le 1. et principal changement, du quel tous, tant Catholiques que separez, les uns bien aises de cette traduction, les autres s’en scandalisans, demanderent, a juste cause, raison, est, que j’ay traduit aux Actes 13, v. 2. *Comme les apostres célébroient la messe au seigneur.* Car nos separez nous demandent toujours, en quel lieu de l’Ecriture est il porté, *Que les apostres ayent dit la messe?* Voicy la raison convainquante de *ma traduction.* Advis au Lecteur, immediately preceding the Nouv. Test. at the end, or what would be, if marked, p. 872.

xiii. 2, is adopted from the Bordeaux version; and in the first article of the *contents* of that chapter we have “*le sacrifice de la messe*”—“the sacrifice of the mass;” and in the margin of v. 2, lest it should escape the reader’s notice, we have “*la sainte messe*”—“the holy mass.” In the summary of contents of Luke xxii. we have “*le corps de Jesus Christ au sacrement, et le sacrifice de la messe*”—“the body of Jesus Christ in the sacrament, and the sacrifice of the mass.” Additionally, in the margin of Luke xxii. 19, we read—“*La messe instituée par Jesus Christ. Il commande aux apôtres de l’offrir*”—“the mass instituted by Jesus Christ—he commands the apostles to offer it.” The false translation of Acts xiii. 2, also appears in the Paris edition (1702, 8vo.) of the Louvain doctors’ translation of the New Testament.

3. In the following passages the text is falsified, in order to support the Romish doctrine affirmed by Cardinal Bellarmine\* (who refers to the decree of the twenty-fifth session of the Council of Trent)—viz., “That it is a work of piety to go on pilgrimages to holy places,” that is, to visit the shrines or relics of particular reputed saints—sinful mortals, canonized or pronounced to be saints by various Popes:—

*Authorized English Version.**Bordeaux New Testament.*

LUKE ii. 41.—Now his parents went to Jerusalem every year.

Et ses père et mère alloient tous les ans *en pèlerinage* en Jerusalem. (p. 161).†

3 JOHN 5.—Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers.

Bien aimé, tu agis en vray fidelle en tout ce que tu fais envers les freres, et envers les *pèlerins*.‡ (Les Epistres de S. Paul, &c. p. 297).

2 COR. viii. 19.—And not *that* only, but who was also chosen by the Church to travel with us.

Et non seulement cela, mais aussi il a esté ordonné par les églises *compagnon de nôtre pèlerinage*. (Ibid. p. 104).

That is, “and not only that, but he was also appointed by the churches *the companion of our pilgrimage*.” St. Paul is here speaking of a Christian brother who was selected to accompany him on his travels; yet the Louvain doctors affect to show that the practice of pilgrimages to reputed holy places is warranted by the New Testament. The Greek words *ξενος* and *ξενος*, in our version correctly rendered “stranger” and “stran-

\* De Cultu Sacro., lib. iii. c. 8.

† That is, “And his father and mother went every year *in pilgrimage* to Jerusalem.”

‡ That is, “Beloved, thou doest, like a true believer, whatsoever thou doest towards the brethren and towards *pilgrims*.”

gers," are rendered *pélerin* and *pélerins*, "pilgrim" and "pilgrims," in Matthew xxv. 35, 38, 43, 44; xxvii. 7; and Luke xxiv. 8.

4. In the following passage the French translators have made an *addition* to the text, in order to support their unfounded distinctions between "doulia" and "latria:"—

*Authorized English Version.*

*Bordeaux French Version.*

LUKE iv. 8.—Thou shalt worship the Lord thy God, and him only shalt thou serve.

Tu adoreras le seigneur ton Dieu, et serviras *de latria* à luy seul. (p. 166).

That is, "Thou shalt adore (or worship) the Lord thy God, and thou shalt serve him only *with latria*." This addition seems not to have occurred to the French translators, when they correctly rendered the strictly parallel passage in Matt. iv. 10.

5. In the French version of the Bible, also professing to be executed by the theologians of Louvain, and published at Paris in 1683, two years *before* the revocation of the edict of Nantes,\* purgatory is inserted in the text of 1 Cor. iii. 15, in italic, as if it were an explanatory gloss: "*ainsi toutesfois par le feu de purgatoire*" (p. 685), yet so as by the fire *of purgatory*; but in the Bordeaux New Testament, published in the year *after* that event, purgatory is boldly introduced as an integral part of the sacred text:—

*Authorized English Version.*

*Bordeaux New Testament.*

1 Cor. iii. 15.—If any man's work shall be burnt, he shall suffer loss; but he himself shall be saved, yet so as by fire.

Si l'œuvre de quelq' un brûle, il en portera la perte, mais il sera sauvé quant à luy, ainsi toutefois comme par le *feu de purgatoire* (Les Epistres de St. Paul, &c., p. 53).

6. In like manner, in the Bible of 1683, the translators introduced the words *sacrament de* (sacrament of) in italics, as a gloss on 1 Cor. vii. 10, 2 Cor. vi. 14, and 1 Tim. iv. 3; but in the Bordeaux New Testament, marriage is unblushingly asserted to be a sacrament!

*Authorized English Version.*

*Bordeaux New Testament.*

1 Cor. vii. 10.—And unto the married I command.

Mais à ceux qui sont conjoints par LE SACREMENT DE mariage, je leur commande (Les Epistres de St. Paul, p. 60).†

\* La Sainte Bible, contenant le Vieil et le Nouveau Testament, traduit en François par les Theologiens de l' Université de Louvain. Paris, 1683, folio.

† But to those who are joined together by THE SACRAMENT OF marriage, I command.

2 COR. vi. 14.—Be ye not un- Ne vous joignez point par LE SA-  
equally yoked together with un- CRAMENT DE mariage avec les  
believers. Infidelles (Ibid, p. 100).\*

1 TIM. iv. 3.—Forbidding to marry. Condamnans le SACRAMENT DE mariage (Ibid, p. 193).†

7. "The Roman Church" (says Bishop Kidder) "boasts herself as the *only* Catholic Church and pillar of truth. The holy Scriptures (as well as all ancient creeds) are silent in this matter. But these translators have by manifest FORGERY wrested them 'to testify' in her favour. 'In the latter times' (says St. Paul) 'some shall depart from the faith.' (1 Tim. iv. 1). *De la foy ROMAINE*, from the ROMAN faith, say the authors of this translation; and yet the Vulgar [Vulgate], the Rheims translation, and that of Mons, agree with the English; and as this is the sense of the Greek and [of] the versions, so is it manifest that the addition of *Roman* is nothing less than forgery and falsification of the text; a crime so great that I want words to express it by."‡

8. The translation of relics is insinuated with great adroitness in the French version of Heb. xi. 22, where the patriarch Joseph is boldly said to have "*ordered* THE TRANSLATION *of his bones*"—ordonna LA TRANSLATION *de ses os*. (Epistres de St. Paul, &c., p. 241). Whereas the Greek original, which is accurately rendered in our version, simply states that he "gave commandment concerning his bones."

9. In the following passage the Louvain doctors have made a bold *addition* to the sacred text, in order that they may establish the antiquity and efficacy of processions:—

*Authorized English Version.*

*Bordeaux New Testament.*

HEB. xi. 30.—By faith the walls of Jericho fell down, after they were compassed about seven days. Par la foy les murs de Jericho tomberent, après *une procession de sept jours tout autour*.

"By faith the walls of Jericho fell, after *a procession* of seven days all around" [them].

10. Lastly, an addition has also been made to the text of 1 John v. 17, in order to support the groundless and anti-scriptural distinction between mortal and venial sins. "There is a sin unto death," says St. John. No! say these French translators—"il y a quelque peche qui n' est point mortel, *mais veniel*." "There is a sin which is not mortal, *but venial!*"

\* Do not join yourselves by THE SACRAMENT OF marriage with unbelievers.

† Condemning THE SACRAMENT OF marriage.

‡ Bishop Kidder's "Remarks," p. 30. 8vo. edition.



The extent to which this article has unavoidably reached forbids us to give any further examples of the corruptions of the sacred text in the Bordeaux New Testament. We cannot, however, quit this topic, without adverting to certain falsifications that have been introduced into the Anglo-Romish version of the New Testament, which was first published at Rheims in 1582; and of which, as well as of the annotations appended to it, two confutations were published—viz., one by Dr. Fulke, Master of Pembroke College, in 1586, and since reprinted several times; the other by Thomas Cartwright, in 1618. Our references to the Rheimish Testament are made to the edition published, with the approbation of Dr. Murray, at Dublin, in 1825.

The verb *Μετανοεω*, *to repent*, occurs thirty-four times in the Greek Testament. In Mark i. 15, Luke xvii. 4, and Rev. ii. 21, it is correctly translated *repent*, as in our authorized English version; and in Acts ii. 19, it is translated by the nearly equivalent words—*be penitent*. But in all the other passages it is falsely rendered *do penance*. In like manner, *Μετάνοια*, *repentance*, is found twenty times in the New Testament. In two instances—viz., Matt. vi. 13, and Mark ii. 17—it is omitted in the Latin Vulgate, and consequently in the Rheimish translation of 1825. In four instances—viz., Acts v. 31 and xi. 18, 2 Tim. ii. 25, and Heb. xii. 17—it is correctly translated *repentance*, as in our authorized version. But in the remaining nineteen passages it is falsely translated *penance*; as we have seen, in page 35, that *Μετανοεω* and *Μετάνοια* are rendered in the Bordeaux New Testament, and for the same reason, viz., to support the Romish tenet of penance, which has no foundation whatever in Scripture.

*Πρεσβύτερος*, *an elder*, occurs sixty-six times, and the compound noun *Συμπρεσβύτερος*, *a fellow-elder*, once. In six instances—viz., in Acts xiv. 22 and xv. 2, 1 Tim. v. 17 and 19, Tit. i. 5, and James v. 14—*πρεσβύτερος* is rendered *priest*, in order to answer the purposes of the Church of Rome; although *πρεσβύτερος* differs greatly from *ιερευς*, which means a *sacrificing priest*, like those who were employed under the Mosaic dispensation, or those who offered sacrifices to heathen deities. But there is no foundation whatever for the idea of a sacrificing priest in the New Testament, the Lord Jesus Christ alone being the High Priest of our profession; “who ONCE in the end of the world, hath appeared to put away sin by the sacrifice of himself;” and who, “by ONE offering, hath perfected for ever them that are sanctified.” (Heb. ix. 26; x. 14). In like manner, *Πρεσβυτέριον*, *presbytery* (which occurs three

times in the New Testament), is, in 1 Tim. iv. 14, rendered *priesthood*. Dr. Fulke has refuted at some length the cavils of Gregory Martin against our Protestant correct translation of these three words, in his "Defence of the English Translations of the Bible" (chap. vi., pp. 240-277—Parker Society's edition); as those of Ward have been exposed and refuted by Dr. Grier, in his "Answer to Ward's Errata," (pp. 16-19).

*Μυστηριον*, *mystery*, occurs twenty-seven times, and it is correctly rendered in the Rheimish Testament (as in our authorized version), in every instance but one, viz., Eph. v. 32, where the Latin Vulgate rendering of *sacramentum* is translated *sacrament* (as we have seen, in pp. 41, 42, is the case with the Bordeaux New Testament), in order to support the Romish tenet, that marriage is a sacrament. Dr. Fulke's confutation of Gregory Martin's cavil at the Protestant rendering of *Μυστηριον* is worth reading ("Defence," pp. 493-496); as also his note on Eph. v. 32, in his "Confutation" of the Rheimish Testament.

The idiomatic phrases (common in Hellenistic and in classical Greek) of *τι ἐμοὶ καὶ σοὶ* and *τι ἡμῖν καὶ σοὶ* occur; the former in Mark v. 7, Luke viii. 28, and John ii. 4; and the latter in Matt. viii. 29, Mark i. 24, and Luke iv. 34. And they are accurately rendered (after the Latin Vulgate *Quid mihi et tibi*, and *Quid nobis et tibi*), as in the English version, *What have I to do with thee?* and *What have we to do with thee?* in five out of the six passages. But John ii. 14, is falsely rendered, *What is that to me and to thee?* because the correct rendering would affect the unscriptural honour given to the Virgin Mary by the Romish Church.

The preceding instances are but a specimen of the falsifications of, and additions made to, the sacred text by the "Theologians of Louvain," and in the Anglo-Romish version of the New Testament. In the selection of these examples, care has been taken not to specify any passages which have the slightest semblance of authority from Manuscripts or Ancient Versions. Examples enough (we trust) have been adduced, to convince any candid reader, that the Scriptures have been deliberately and wilfully falsified, in order to support the novel dogmas of the modern Church of Rome, which are utterly destitute of Scripture evidence.

In conclusion, we most earnestly entreat all who may read these pages to be upon their guard against the seductive statements which at the present day are put forth and circulated in every part of the land, by emissaries and priests of the Roman obedience, in the hope of obtaining pro-

selytes to Popery, and of persuading Protestants to desert the pure faith of Christ (for which martyrs bled and were burnt at the stake), and adopt the corrupt and idolatrous religion of Rome. From the progress which Popery is stated, in some foreign journals, to have made in England since the year 1829, its advocates, especially on the continent, are sanguine in their anticipations of its ultimate triumph: and they regard the alleged increase of Tractarians and Tractarianism as one of the most favourable signs of the times. We do not sympathize in their dreamy anticipations. To the increase (*asserted* increase, we mean) of Romish chapels, some of them erected with great architectural beauty, not to say splendour, we can oppose the *actual* increase of churches (with assiduous pastors, who *devote* themselves to the spiritual welfare of their flocks), in which divine worship is solemnized in beautiful simplicity, and with our truly scriptural liturgy, in a language understood by the worshippers: and in which “the *pure* word of God is preached,” and not traditions of man’s invention; “and the sacraments are duly ministered according to Christ’s ordinance in all those things that of necessity are requisite to the same.” (Art XIX.) We are not ignorant how adroitly the Romish Church adapts her seductions to the different temperaments of men. For the admirer of forms and of an imposing and splendid worship she has a gorgeous ritual and magnificent pageantry, which dazzle the eyes, while fragrant incense perfumes the air. The admirers of the fine arts are fascinated by the most exquisite productions of painting and of sculpture; while the lovers of music are ensnared by the performance of compositions, the most delightful as well as the most sublime, which can charm or gratify the ear. At the same time, for the ascetic, the mystical, and the enthusiast, she has her cloisters and all the forms of monastic life: while, for the devout and sentimental, prayers and meditations are provided, which are clothed in the most impassioned, not to say amatory language. To the restless pilgrim, whose piety needs a greater variety than the dull monotony of the cell, or the hermitage of the anchorite, or the death-like silence of the Trappist can afford, Rome presents shrines, relics, and reputed holy places, whither he may wander. “To the generous and benevolent she offers some fraternity or sisterhood of charity. To him who is inclined to take heaven by violence, she gives as much penance as he can desire: and to the mass of men, who wish to reconcile both worlds, she exhibits a purgatory, so far softened down by the masses of the priest and the prayers of the faithful, that its

fires can be anticipated without overwhelming dread." We are prepared to expect that some weak and ignorant persons may be seduced, by the bewitching fascinations of Popery, to submit themselves to that spiritual bondage and despotism which enslaved the souls and bodies of our forefathers, while it drained our country of its wealth;\* and from which, "through the tender mercies of our God," they (and we) were delivered in the sixteenth century by the blessed martyrs and confessors for the Reformation; who, "counting not their lives dear unto them," suffered even unto death for the pure doctrines and holy moral precepts of the Gospel. So long, however, as our bishops and clergy continue faithful to the vows of God which are severally upon them—viz., that they shall "be ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrine contrary to God's word;" and to "teach the people committed to their charge nothing as required of necessity to eternal salvation through faith in Jesus Christ, but that which they shall be persuaded may be concluded and proved by the holy Scriptures:"†—so long as they thus fulfil their high and holy commission, we need not fear the ultimate triumph of Popery in the British dominions. "If *we* 'cry aloud, and spare not,' against giving countenance to the unscriptural errors of Popery, we do so because it is our DUTY; not with a view to excite animosities against the Papists, or to promote their antipathies against us; but because we are not contending for trifles.....As Protestants, we are bound—from the king [queen] to the humblest of his [her] subjects—by an imperious duty, to the Reformation. If the Reformation *was* worth establishing, it *is* worth maintaining; and it can only be maintained by constant vigilance in support of those principles which effected it in the sixteenth century."‡

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\* The sentiments of our forefathers concerning the rapacity of the Pope or Bishop of Rome, and his spiritual tyranny "upon the souls, bodies, and goods of all Christian people, excluding Christ out of his kingdom and rule of man's soul (as much as may be), and all other temporal kings and princes out of their dominions," are forcibly set forth at considerable length in the preamble to the statute 28 Hen. VIII., c. 10, entitled "An Act extinguishing the authority of the Bishop of Rome."

† Offices for the ordination of presbyters and for the consecration of bishops.

‡ Bishop Barrington's Sermons and Charges, pp. 436, 437.

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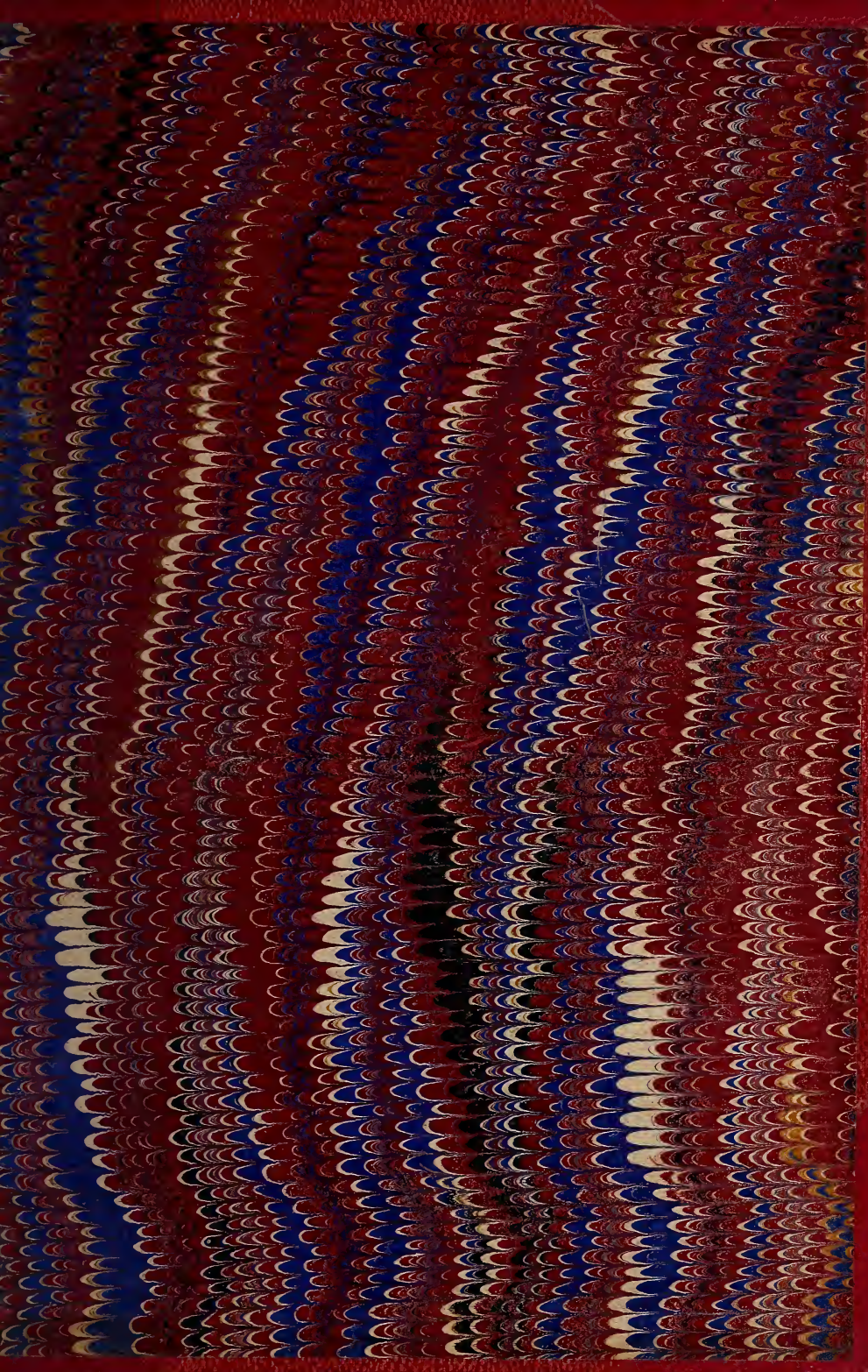


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